graciously given us many opportunities of service. In every avenue great activity has prevailed; and although the war has inevitably restricted in some directions, it has served to stimulate interest greatly; and we are glad to be here still and to find so much to do. By the Lord's grace and help we will go on. When he takes us home, we shall be glad to leave this human state with its many weaknesses for that full companionship with our dear Lord Jesus and those with him; and our works will follow after, accompanied by conditions of power and perfection, for which we earnestly strive. May our Father's favor be your portion now and forever.

Your brother in Christ. H. C. THACKWAY.—*England.*

EXCELLENT RESULTS FROM PASTORAL WORK

DEAR BRETHREN IN THE LORD:—

Loving greetings in his name. In the Dec. 1 WATCH TOWER it is stated that some booklet-tracts are being prepared; and as we noted the titles of these we were glad, because we had just been expressing a desire that such tracts would be issued. The sorrows caused by death, maiming, etc., in the war are tremendous in this country; and the sisters in the pastoral work have found that a little booklet would be read in many cases where the larger book, "The Divine Plan of the Ages," is refused. The pressure on life is so very great at present that most we meet with find that they have no time for reading a book; but many who have desires for God think that they could read a pamphlet. So the pastoral workers in Glasgow will be very gratified if you will kindly send some of those new booklets. I enclose £2 to cover cost of transit and also to help pay for the booklets.

You will be glad to know that the pastoral work is still going on in Glasgow; and the Lord continues to bless it. We trace 201 as now attending the central meetings through the work started on two years ago. With love in the Lord and best wishes for 1919. May all your labors be blest and guided of him!

Yours in his service. MINNA EDGAR.—*Scotland.*

FOR BRETHREN IN THE ARMY

DEAR BRETHREN:—

I write you a few lines, as it might be of interest to you to know where the young brethren are who are in the military service of the U. S. A. I am from the Chicago Ecclesia, and was drafted into service last May, sent to one of our training camps, and was placed in the medical department of the 106 Engineers. At one time there were four of us brethren there from different towns, but I am the only one who passed for overseas duty, the rest having been discharged because of physical disability.

In September we left Georgia for Long Island, where we stayed for a time, and then were shipped to "somewhere in France," not knowing just where. But I knew that I was safe in the Lord. After a thirteen-day voyage, we landed at Glasgow, and from there went to Winchester, where we remained several days. We left England from Southampton, about sixty miles from London. I wished that I could have had the opportunity to visit the friends there. We traveled through many French towns, but remained no length of time at any of them, until we arrived at Brest. Our engineers were stationed there, to build a receiving camp, which is now one of the largest in France. We have not seen any actual fighting at the front, however, although the work of the engineers has done a great deal for the men. We surely are in the days of the falling of the kingdoms. It does not need much faith on the people's part, as they can see the fulfillment of prophecy with their literal eyes.

I do not know of any other brethren here, except Brother Stanley Olson, whom I have located through the mail. I wish I knew of others also. Our desire now is to go home to our beloved ones there. The Lord willing, I may be homeward bound in a couple of months. I ask an interest in your prayers that we boys may remain faithful and strong in the Lord. With Christian love,

Your brother in Christ, FRANK GANS.
Medical Dept. 106 Engineers,
A. P. O. 716, Base 5, Brest, *France.*

LOYAL CO-OPERATION PLEDGED

DEAR BRETHREN:—

Greetings in the name of our dear Lord and Master, from the Petersburg Ecclesia, by whom I am instructed to send you the following message:

At the beginning of the new year, which we trust will be full of opportunities for service to the truth and to the brethren, we desire to express to each individual member of the old Board of Directors our love and appreciation of the work they have performed, and to pledge to the new Board our prayers for their successful guidance of the affairs of the Society, and to assure them of our fullest co-operation in every respect, believing that this will be one of the greatest years in the history of the world for the dissemination of the truth and for the furtherance of the establishment of the kingdom through the power and grace of our Lord and Savior.

Yours in his service. R. A. GAMBLE, Class Secretary.—*Va.*

GREAT JOY AT THE RESULT OF THE ELECTION

DEAR BRETHREN:—

After reading the report of the annual meeting of shareholders in the Jan. 15 WATCH TOWER, we wish to express to you our great joy at the result of the election. We thank the dear Lord for so clearly manifesting his will; and we hereby renew our pledge of hearty support and co-operation. We also wish to participate enthusiastically in supporting the resolution passed by the shareholders in re our brethren in prison.

We take this opportunity to tell you of our gratitude for the privilege of feasting upon the "meat in due season." Truly the Lord has prepared a table before us, upon which all our needs of spiritual food are supplied. We are ready, yes, anxious to co-operate with you in any and every way possible; and we continually pray the Lord's guidance and richest blessings upon you.

Yours in the glorious hope. J. J. PICKERING, Secy.—*Mass.*

GROWTH OF SPIRITISM TREMENDOUS

DEAR BRETHREN IN THE LORD:—

Loving greetings in Christ our Lord unto you all from Camp ——. With sorrow we notice the tremendous growth of spiritism. Ouija boards are used freely as a pastime and innocent amusement. When we called attention to the seriousness of having any communication with the evil spirits, and explained that many who started with curiosity ended in the insane asylum as the result of these wicked spirits possessing their minds—their only aim and purpose in communicating with human beings—our warning was considered very lightly. Then we thought how handy it would be to have on hand some timely tracts on spiritism, and so to do our utmost to warn those in danger. With warmest Christian love to you all, and especially the dear brethren in charge of the Lord's work, I remain. Your brother in Christ. H. I., C. O.

VOL. XL PITTSBURGH, PA., MARCH 15, 1919 No. 6

VIEWS FROM THE WATCH TOWER

Bible students are aware that since the year 1799 we have been in "the time of the end." "The day of his preparation" is another name given to the same period, because in it a general increase of knowledge and numerous governmental and moral changes pave the way for the Messianic Kingdom, which is now being established upon the ruins of the existing order. The many lessons which the peoples of earth have been forced to learn during the period of the war have no doubt been real blessings in disguise. The lessons in economy have been especially beneficial. Jehovah is a great economist. Jesus taught his disciples the lesson of economy when he instructed them to gather up the fragments of the loaves and the fishes after having fed the multitude of five thousand. We think it reasonable that the recent necessary restrictions in luxuries, fuel, food, etc., have been overruled of the Lord, and are incidental lessons in this period of preparation for the kingdom of Christ on earth.

INVISIBLE FORCES AT WORK

Among the sudden and sweeping changes in this preparatory period in which we are living, none has been more remarkable than the recent prohibition legislation. When the eighteenth amendment to the United States Constitution, forbidding the manufacture, sale or transportation of intoxicating liquors within the United States and its territories, was proposed by Congress in the autumn of 1917, few indeed expected that it would be ratified by the required two-thirds of the states in so short a time as one year. In fact, the third section of this amendment provided that the States should have seven years in which to ratify it; and that should it not be ratified by the legislatures of the several States within that time, the article should be inoperative. The fact therefore that the amendment has been ratified by more than two-thirds of the States, within practically one year from the date of its submission to the legislatures by Congress, has been mystifying

to editors of our metropolitan papers, and indeed to the statesmen themselves. The *New York Tribune*, commenting upon the speed with which this amendment to the Federal Constitution was ratified, remarked that the legislation seemed to be "propelled by some invisible force." We believe that the Tribune has expressed a great truth, and that the "invisible force" is none other than divine providence in this "day of his preparation."

As to how this legislation will be received is another question. Among the organizations opposed to country-wide prohibition is the Roman Catholic Church. Not only did Cardinal Gibbons and other great ones of the Roman Catholic Church fight against the amendment before ratification, but leading Papal prelates continue their attacks upon this Constitutional amendment since its ratification by the States. The Reverend John L. Belford, Rector of the Church of Nativity, Brooklyn, N. Y., is reported in the *Brooklyn Eagle* to have said recently: "It is an unjust law; no one is bound to obey it; no one should have the least scruple about evading it, breaking it or defying it." Whether Catholics in general will attempt to follow his advice remains to be seen.

RELEASING THE SINCERE

Secretary Baker's action in releasing 113 conscientious objectors from Fort Leavenworth is very commendable. These objectors were examined by Judge Julian Mack and Dean Harlan F. Stone, and were pronounced by them "sincere," and for that reason were released. The *National Labor Tribune*, commenting editorially in its issue of February 13th, says:

"On the 22nd of January Secretary of War Baker released 113 conscientious objectors who had been courtmartialed and sentenced to long terms of imprisonment. He announced that they were released because an examining board had reported these men as sincere in their belief and in their positions as to war. Three months have passed since the war ended: and yet eight Christian gentlemen of the International Bible Students Association, sincere and honest, as conceded by all, are still held in prison. Why not recognize their honesty and sincerity, and immediately release them? American people love honesty and sincerity."

In this connection it is recalled that Judge Harlan B. Howe, in imposing sentence upon J. F. Rutherford and his associates of the International Bible Students Association, suggested that because of their sincerity they were all the more dangerous, and for that reason their sentence should be "severe." Apparently Secretary of War Baker takes a different view of the matter of sincerity. The *Labor Tribune* says:

"During the recent war Italy imprisoned about 3,500 Socialists and Pacifists, who are designated as 'political prisoners.' A few days ago the Italian government released all of her political prisoners, setting them free.

"America entered the war to maintain the principles of right, justice and truth, and to make the world safe for democracy. Everyone knows that the Espionage Act is strictly a war measure. The war ended three months ago, and yet Congress has taken no action to release political prisoners. The President, J. F. Rutherford, and other officials of the International Bible Students Association are in prison at Atlanta; and notwithstanding that final decision has not yet been made in their case, they are held without bail. They have been in prison for seven months, removed from their thousands of friends and from the great religious work in which they have been engaged for many years. While they are gentlemen of the highest type, scholarly and refined, they are compelled to associate constantly with the vilest and most desperate criminals. What good can result by keeping them there? Is the imprisonment of such men, because of their honest and sincere interpretation of the Bible, in keeping with the high ideals and principles for which the United States entered the war? When the facts are known, will not their imprisonment make honest and sincere Americans blush with shame?

"It is just beginning to dawn upon the American public that Rutherford and his associates are either victims of a gigantic conspiracy or else that there is a miscarriage of justice the like of which has never before been equalled in the United States."

We also quote from the *Atlanta Constitution* of February 11th, 1919, as follows:

"The case of the United States vs. J. F. Rutherford, et al., is the fruits of religious intolerance; and the war and attending excitement furnished the opportunity for the perpetration of a great wrong against the defendants. . . . Defendants appealed their case and applied for bail pending appeal; but bail was denied. These gentlemen have been in prison since June 20, 1918, and their case is not yet heard. . . . Has it come to the point in America that high, noble-minded, peaceable Christian gentlemen can be railroaded to prison and denied bail pending their appeal because they dare tell the truth as they see it? Will America tolerate religious persecution such as Rome practiced during the period of the wicked Inquisition? . . . . Why should they suffer further? Is it the desire to make martyrs of them to satisfy the grasping and intolerant spirit of Romanism and her allies? The liberty-loving people should demand the immediate release of these Christians. If they can be held in prison, then the principles of religious liberty have ceased to exist in America. Let every liberty-loving American, regardless of his own religious belief, who favors open and fair dealing, call upon the powers that be to immediately release these gentlemen, and to let them go out to serve the hundreds of thousands of Christian people who desire and need their aid and comfort."

The *Literary Digest*, in its issue of February 8th, quotes from *The Churchman* the following:

"Just why America should have gone to such lengths of severity and cruelty in its treatment of political prisoners is not clear to some of us. We are a sentimental people, and it not frequently happens that those who shed tears most copiously over Belgian atrocities and over Russian martyrdom in the days when George Kennan used to relate the terrors of Siberia, will indulge their own passions quite recklessly on any at home whom they despise and hate."

POLITICAL PRISONERS

The demand for amnesty in behalf of all political prisoners has been heard in Washington. Mr. Gregory, the retiring Attorney General, recommended executive clemency on behalf of some. Fifty-three cases were acted upon before President Wilson sailed for France. A Washington dispatch of March 5th states, however, that "no action was taken in the cases of J. F. Rutherford and his seven associates of the International Bible Students Association, convicted in Brooklyn on charges growing out of publication of 'The Finished Mystery,' a Bible handbook, and now serving sentences in the Atlanta federal prison."

The reason for this is not made clear. Hence the subject of amnesty continues to be agitated in the public press. It is not alone from the radical organs that we hear the clamor, but the oldest and most conservative newspapers and magazines of the country are freely devoting much space to the question in issue after issue, while the editors of the smaller cities and towns are joining hands in what they now call the common cause of humanity. On the accepted theory that newspapers do not mould, but rather interpret, public sentiment, it is evident that herein lies a political storm center of great consequences, not to be hushed by legislative indifference or silent contempt, but a matter which seems to demand the most respectful consideration of every statesman in the Republic. We quote from a strong editorial appearing recently in the *Capital Times* of Madison, Wis., as follows:

"The idea of a political prisoner is repugnant to the thought of a democracy. To put men into jail for expressing their opinions has always been foreign to the best spirit in America. And yet, there are in our American prisons today hundreds of men and women who are suffering for their convictions. Hundreds of others are battling in the courts to escape the prison cell.

"The technical charge on which these men have been put into prison is that they interfered with the military establishment of the country. Why then haven't we put into prison all men who have 'interfered with the military establishment'?

"Ships were needed to transport soldiers to Europe. This country decided to erect a monster ship-building plant at Hog Island, to build ships. About $60,000,000 was spent—from which we received one ship! Over $40,000,000 was squandered!

"Is it recorded that any one has gone to prison for having 'interfered with the military establishment' as a result of this Hog Island disgrace?

"The Hughes report showed a disgraceful situation in the manufacture of aeroplanes. Aeroplanes are the eyes of the army. 'The military establishment' was interfered with through the criminal manner in which the aeroplane situation was handled.

"Is it anywhere recorded that the persons guilty of this criminal situation have gone to prison? In fact, is it recorded anywhere in this country that any profiteer has gone to jail? In our opinion the military establishment of the country was interfered with ten times over by the profiteers of the country than by men who spoke their honest convictions.

"The war is over. Our armies are being demobilized. There is no longer any opportunity to 'interfere with the military establishment of the country.' Is any public good to come from continued persecution of men whose sole crime is that of having expressed their opinion?"

THE RE-BIRTH OF A NATION

Zionists now rejoice as they approach the fruition of their oft deferred hope of being reestablished in the land promised by Jehovah unto their forefathers. For many years the Lord's consecrated people, in the light of present truth, have anticipated the restoration of Israel at this time; and all such may now lift up their heads and rejoice, for our own deliverance is thereby indicated to be drawing nigh.—Matthew 24:32, 33.

In the 19th article of the proposed constitution for the coming League of Nations, unanimously agreed upon by the special committee representing fourteen nations, and in the further deliberations of the Paris Peace Conference, Zionists are able to foresee the immediate re-creation of Palestine as a Jewish state. The article in question mentions that "certain communities formerly belonging to the Turkish empire have reached a stage of development where their existence as independent nations can be provisionally recognized."

In every Zionist quarter the world over the glad note of triumph has been sounded ever since the First American Jewish Congress convened in Philadelphia on December 15th last and provided for the election of seven delegates to present the aims of the Jews of the world before the Peace Conference at Versailles. Federal Judge Julian Mack of Chicago was chairman of the congress. The same congress adopted, amid great enthusiasm, resolutions outlining the government of the new nation and calling for an International Jewish Congress to convene immediately after the signing of peace, that all the details may be speedily arranged for. The Philadelphia Ledger, in reporting the matter, said:

"An ideal Jewish Republic in Palestine, a republic founded upon Socialistic principles, in which every man will work for the welfare of the state, and individual property rights will be eliminated, was outlined at a mass meeting of the Poale Zionists last evening. Jews from all countries of the world will be mobilized in a monster Jewish industrial volunteer army to rehabilitate Palestine. The paramount rule of the proposed Jewish Commonwealth is that every workman shall work for the profit of the community and for the advancement of his special trade. Speakers advocated forming agricultural communities, each consisting of 100 immigrants, in the new Jewish nation. These groups will be financed by the First National Labor Bank of Palestine. All land will be the property of the community."

In another issue of the same paper the dramatic scene following the introduction of the resolution declaring for the establishment of this Jewish Commonwealth was described as follows:

"The Jewish hope of centuries was rekindled. The delegates, four hundred of them, who had gathered from all parts of the United States to represent the four millions of Jews of this country, and the hundreds of spectators embraced one another, waved the Jewish flags and bunting which they tore from the walls in their joy, and wept and cheered as they saw light piercing the gloom of centuries of disappointment."

Numerous Jewish mass meetings have been called in various centers of Jewish population throughout the country to further urge their cause. Commenting upon the Twenty-second Annual Convention of the Federated Zionist Societies of the middle West, held in Chicago last month, the Chicago *Herald and Examiner* of February 17th said:

"Four hundred Zionists gathered yesterday at the Hotel La Salle and last night at three mass meetings, not as in other years to dream of a restored homeland, but to exult in its accomplishment and to plan its successful fruition. The convention will end tonight with a banquet at the Morrison hotel, where Norman Hapgood of New York will be the principal speaker."

THE MEMORIAL SUPPER

"Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." —Matthew 26:27, 28.

As heretofore announced, the date of the Memorial Supper this year falls on Sunday evening, April 13, after six o'clock. According to Jewish reckoning the first day of the Feast of Unleavened Bread falls on April 15, which with that people begins on the evening of April 14. But our interest as Christians centers mainly in the killing of the Passover lamb, which preceded the feast. Therefore our commemoration properly begins on the preceding evening—April 13. All calendars we have seen give March 31 as the date of the first new moon after the spring equinox. If we calculate from that date the 14th of Nisan would begin on the evening of April 13, Jewish reckoning. See footnote, page 470, Vol. 6, STUDIES IN THE SCRIPTURES.

ALL THESE CEREMONIES WERE TYPICAL

We need not remind the Bible Students of the particulars connected with the institution of the Passover—that the Israelites were held in a measure of serfdom by the Egyptians; and that when in the Lord's providence the time arrived for their deliverance, their masters selfishly sought to maintain that bondage and refused to let the people go forth to the land of Canaan. During the year the Lord sent one after another nine different plagues upon the people of Egypt, removing these in the same order when Pharaoh craved mercy under promises which he afterwards broke. Finally the servant of the Lord, Moses, announced a great crowning disaster— that the first-born in every family of Egypt would die in one night; and that in the home of the humblest peasant as well as in that of the king there would be mourning, as a result of which they would finally be glad to yield and let the Israelites go, yea, would urge them to go and in haste, lest the Lord ultimately bring death upon the entire people should their king continue to harden his heart and resist the divine mandate.

The first three plagues were common throughout Egypt, including Goshen, where the Israelites dwelt. The next six plagues did not affect this district. The last, the tenth plague, was declared to be common to the entire land of Egypt, including Goshen, except as the Israelites would show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled on the sides and on the lintels of their doorways, and whose flesh was to be eaten in the same night with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey, with full expectancy that the Lord would smite the first-born of the Egyptians with death and thus make them willing to let the Israelites go, and with full faith also that the Israelites would share in this calamity were it for not the blood upon their doorposts and lintels.

The Israelites were commanded to celebrate this as one of the first features of the Jewish law and one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world, even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that with the bright minds which many of them possess our Jewish friends have never thought worth while to inquire the meaning of the celebration? Why was the lamb slain and eaten? Why was its blood sprinkled upon doorposts and lintels? Because God so commanded, of course; but what reason or motive, object or lesson was there behind the divine command? Truly a reasonable God gives reasonable commands, and in due time will be willing that his faithful people understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds? It is for them to answer and, answering, to get light and joy from the knowledge.

WHAT WE MEMORIALIZE

Although Christianity has the answer to this question, we regret that because of carelessness the majority of Christians would be unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type or foreshadowing of a coming epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic law institution were designed by the Lord to be foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God? that its death represented the death of Jesus, the Just for the unjust? and that the application of its blood symbolizes the application of the merit of the death of Jesus to the entire household of faith? Blessed are those whose eyes see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is effected by the payment of man's penalty; that as the whole world lost divine favor and came under the divine sentence of death, with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of justice should be made, and that therefore, as the Apostle declares, Christ died for our sins, the Just for the unjust, that he might bring us back to God. Thus he opened up a new and living way, a new way to life everlasting.

We memorialize four great matters:

(1) The death of our Lord as the Passover Lamb.

(2) Our relationship or participation with him in the sufferings of Christ, the death of Christ, as followers in his steps and sharers in his cup.

(3) We celebrate incidentally and prospectively the great deliverance which will soon follow this passing over of the present night time. The deliverance will affect first of all those passed over, the church—the little flock and the great company, the antitypes of the priesthood and the Levitical host or tribe. The deliverance of these will come in the morning, the resurrection morning, the Millennial morning.

(4) We also incidentally commemorate the great "feast of fat things" (Isaiah 25:6) which will follow the passing over of the church, when the passed-over ones shall be associated with their Lord in his heavenly kingdom as the great antitypical Prophet, Priest, Judge, Mediator and King over all the earth, to bless and uplift the human family through the merit of the same precious blood which he now permits the passed-over ones to participate in sacrificially, after the imputation of its merit to them has made them worthy.

These different points should be kept in memory separate and distinct from each other if we would have the greatest blessing from this Memorial.

"BEHOLD THE LAMB OF GOD"

Looking unto Jesus as "the Lamb of God," we behold his spotlessness, "holy, harmless, undefiled, separate from sinners." We behold how "he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so he opened not his mouth." (Acts 8:32) By speaking the word he could have resisted those who were intent upon his destruction. He assures us that no man took his life from him; he laid it down himself, voluntarily. He laid it down, not in obedience to the Father's law, for justice could not demand sacrifice, but in accordance with the Father's will, saying, "I delight to do thy will, O my God; thy law is written in my heart."

From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not himself, but freely delivered himself up with the foreknowledge that in the divine purpose the value of his sacrifice would ultimately redound first for the blessing of his followers and subsequently for the blessing of all the people. Hence in partaking of the broken unleavened bread we memorialize the purity, the sinlessness of him who gave himself to be in God's due time the ransom price for all mankind. From this standpoint we realize that his shed blood signified that his death was necessary in order that our condemned humanity might be restored to life without infracting the divine law. Our hearts should here pause to appreciate, not only the love of our Lord Jesus Christ, but also the love of the Father, who designed the program, and the justice of God thus exemplified, and the wisdom of God in making the arrangement, and the faith to grasp the power of God as it will ultimately be manifested in the full carrying out of all the glorious purposes and promises which we memorialize.

The second point is scarcely less important to us than is the first. The first blessing from the Redeemer's sacrifice has been offered during this Gospel age to such as have the hearing ear and the appreciative heart. This blessing is most astounding. It purposes a still further favor to such of mankind as turn from sin and accept by faith the grace of God in Christ, and present their bodies living sacrifices, with full consecration, vowing to walk in the footsteps of Jesus. To all such, during this Gospel age and until the completion of the elect number, the Redeemer will impute the merit of his sacrifice, in order to make their sacrifices acceptable in God's sight, to the intent that they may suffer with him in the flesh, and share with him in the begetting of the holy Spirit now and in birth to the spirit plane in the resurrection. Thus as his glorified members they may be associated with him in his Millennial kingdom, when he shall act as "Mediator between God and men." The word men here includes all not begotten of the holy Spirit to be new creatures on the spirit plane.

Our partaking of the bread symbolically represents our appropriating the fleshly perfection of the man Jesus. We partake of his perfections by faith, and not actually. He gives us, not restitution to human perfection, but merely an imputation of his righteousness, his perfection, as covering in the divine sight the blemishes and imperfections of our fleshly bodies, which we have tendered to God as living sacrifices. When as our great Advocate the Redeemer imputes to our offering the merit of his sacrifice, the Father accepts the same and begets the sacrificer to the new nature as a member of the body of Christ; and since we have the treasure of the new creature in the earthly, fleshly vessel, the Father's acceptance of us includes our justified flesh and all of its interests. It is only those who have thus partaken of the merit of Christ, and whose sacrifice God has accepted, that are directed in conformity to their covenant of sacrifice to drink of our Lord's cup and to be immersed daily into his death.

THE CUP OF THE NEW COVENANT

The cup is not ours, but our Lord's. The life or sacrifice symbolized by the blood is not ours, but our Redeemer's. We are merely given the privilege of drinking it, partaking of it. The blood of Jesus could have sealed the New Covenant between God and Israel, and on behalf of all mankind through Israel by the New Covenant, without being offered to us at all. The offering to us of the privilege of participation in the cup of Christ's suffering and death is therefore not to indicate that it was insufficient nor to mean that we could add anything to it. The offer illustrates the grace of God—that he is willing to receive us and to make us joint-heirs with our Lord and Savior, if we have his spirit.

The spirit which actuated Jesus was one of devotion to the doing of the heavenly Father's will to the smallest detail and even unto death. Exactly this spirit must be in all those whom the Father will now accept as members of the bride of Christ, the body of Christ, his church in the heavenly glory. Hence our Redeemer emphasized the matter distinctly, saying that all who would sit with him in his throne must drink of his cup of self-denial, self-sacrifice, and must be immersed into his death. This is exactly what St. Paul points out to us; namely, that our Lord is the true Bread, the true Loaf, which came down from heaven, and that we are invited to be portions of the one Loaf and ultimately will be accepted by him according to the Father's plan and thus become members with our Lord in the larger Loaf, the multitudinous Christ. Hence, as St. Paul suggests, when we break this bread together as a memorial not only do we symbolize our Lord's broken body, but in a larger sense we symbolize the breaking of the church and our breaking or dying as members of that church. "The loaf which we break, is it not the communion [the common union or participation] of the body of Christ? For we, being many, are one loaf, the one body; for we are all partakers of the one loaf."—1 Corinthians 10:16, 17.

THE MEANING OF THE CUP

To us the cup of the fruit of the vine means the sacrificed life of our Lord. But, additionally, it reminds us that in becoming his disciples we accepted his invitation to share his cup. To us this means faithfulness in self-sacrifice as the Lord's representatives, even unto death. "The cup of blessing which we bless [for which we give thanks as the greatest imaginable favor of God bestowed upon us], is it not the communion [the general union, the fellowship] of the body of Christ?" Does it not represent our Lord's sacrifice and our share with him in his sacrifice, by his invitation and in harmony with the Father's pre-arranged plan, in which he foreknew us with Jesus from before the foundation of the world?

Oh, what a depth of meaning attaches to the communion cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this communion cup represents not merely the turning from sin, not merely believing in Jesus, not merely preference for right over wrong, but chiefly the presentation of believers' bodies living sacrifices to God—sacrifices considered holy because of the imputation of Jesus' merit, sacrifices which God has accepted, begetting the offerer to the new nature as a new creature—Romans 12:1.

No wonder the Apostle intimates that whoever lightly, irreverently, yet intelligently, partakes of this symbolic flesh and symbolic blood brings condemnation upon himself. It is of this blood, viewed from this standpoint, that the Apostle speaks in Hebrews 10:29. He speaks of some who count the blood of the covenant wherewith they were sanctified an unholy or common thing—some who do despite to the spirit of grace, favor, which has called us with this high calling during this Gospel age. He intimates that God's providence for such would be the second death.

"EVEN YOUR SANCTIFICATION"

We cannot understand the Apostle to mean that church members who have never made a real consecration to God, who have never understood the real grace of God, the real privilege which they are invited to enjoy, should be subjects of the second death. On the contrary the context intimates that the persons referred to had at one time a clear understanding of the matter; that they "were once enlightened"; that not only had they been justified by faith in the precious blood and thus enabled to approach God, but on the basis of that justifying faith they had gone on presenting their bodies living sacrifices. The text cited indeed declares that it refers to only such as despise the blood of the covenant (the cup we memo-

rialize) with which they had previously been sanctified by the begetting of the holy Spirit, testifying the acceptance of their consecration by the heavenly Father when they agreed to drink of Christ's cup.

Our sanctification, which is the will of God and in harmony with which the present Gospel call is made is effected not when we are called nor when we begin to turn from sin nor when we begin to hear and heed the voice of God, but when under the influence of these blessings and mercies of God we come to the point of full consecration, full surrender, full sacrifice of all of the earthly rights and privileges, in order that we might have instead the spiritual blessings, the divine nature, joint-heirship with our Lord in his kingdom. Is it asked: "Who would despise such a favor as this? Who would repudiate the privilege of being joint-sacrificers with our Lord? Who would spurn his cup and his baptism into death in view of the privilege of being associated in the reward?" The answer is that surely no one would do so who still retains the spirit of begetting and the faith appreciation of the things as yet not seen —glory, honor and immortality. If therefore any who have once tasted of the heavenly gift and have been made partakers of the holy Spirit and have participated in the powers and privileges of the coming age—if any such should fall away, it would be impossible to renew them again unto repentance.

KNOWN BY THEIR FRUITS

We cannot read the heart. We cannot surely know who have seen beyond the first vail and who have not. We cannot know absolutely who have committed the "sin unto death" and who have not. We are not to judge one another. We are rather to accept one another's professions, provided the course of life confirms these and is not symbolically represented by the injurious thorns and thistles. If, however, any should repudiate "the blood of the covenant wherewith he was sanctified," if any should claim that participation with Christ in this memorial cup is participation in something common or ordinary and not participation in his great sacrifice, it would imply that he had lost his spiritual vision, his spiritual apprehension of the value of being a partaker of Christ's cup, the Blood of the covenant which is shortly to be sealed for Israel and through Israel for all the families of the earth who will come into harmony with the divinely arranged terms.

It may be possible that some who have professed to see the spiritual things, some who have professed a fulness of consecration even unto death, some who have professed to appreciate the participation in the breaking of the one loaf and the drinking of the one cup of fellowship with Christ in his death, have never really appreciated these things. Perhaps they not only misled us by their statements, but also deceived themselves into thinking that they understood.

Let us remember our Lord's words, "By their fruits ye shall know them." If those who once professed that they were sanctified, set apart, consecrated sacrificers as members of the body of Christ, and who partook of his cup of suffering and self-denial and then manifested a spirit of holiness and gave evidence of developing the fruits and graces of the Spirit, we may safely consider that they were spirit-begotten. Should these afterward repudiate the blood of the covenant and view the privilege of partaking of Christ's cup as something that is merely common or ordinary, but not exclusive and only for the members of Christ—if these now manifest no longer the fruits of the Spirit of God, but the fruits of the spirit of the adversary, we may well fear for them that they have not only lost the light, but also lost the Spirit. We are not to expect that such would necessarily go to open deeds of violence, murder, robbery, etc. It would be sufficient evidence of their having lost the spirit of the Lord if they should develop afresh the spirit of anger, malice, hatred, envy, strife. These St. Paul designates works of the flesh and of the devil.

True, a sanctified member of the body of Christ might be overtaken in a fault or might act in a manner that would imply anger; but he certainly could not have malice and hatred. Besides, if overtaken in a fault he would soon realize his difficulty and not only take the fault to the throne of heavenly grace for forgiveness, but also go and make full reparation and full apology to those wronged, injured, by the act. Whoever indicates that his spirit has become a malicious one gives evidence that he has already lost the Spirit of God and is "twice dead, plucked up by the roots," and belongs to the thorn and briar family, and not to the vine.

"THE EARNEST OF OUR INHERITANCE"

In our memorial service let not our hearts meditate merely upon the sufferings of Jesus, nor merely upon the sufferings of the members of his body as they walk in his footsteps to sacrificial death. On the contrary let us receive a proper exhilaration of spirit from our participation in this cup. We read that Jesus rejoiced in spirit; and the Apostle urges all those who are drinking the cup, saying, "Rejoice in the Lord; and again I say, Rejoice!" The Christian's life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope"; knowing also that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" beyond the vail.—Romans 5:3, 4; 2 Corinthians 4:17.

We thus partake in the cup of suffering and joy which is an earnest of our inheritance, which we shall receive at the second coming of our Lord and our gathering together with him, as his members and his bride class. This rejoicing in spirit is necessary to our courage and zeal in the service of the Lord. Note its operation in St. Paul, who with Silas could sing praises to God in the prison, with his feet in the stocks and his back lacerated. And so it should be with all of Christ's true followers in the narrow way. With the wound of every thorn, with the pain of every sharp arrow of bitter words with which we are assaulted for Christ's sake, we may have joy unspeakable.

A further joy may be ours as we comprehend more and more fully the significance of this New Covenant or New Testament blood in which our Lord offers us an opportunity to participate. He imputes his merit and thus enables us to be dead with him. He thus passes the blood of the New Covenant through us, his members. But it is offered only to such as pledge themselves to be dead with Christ. Even then it is not given, but merely imputed or loaned to us to make good or worthy our offerings when the great High Priest as our Advocate accepts them and presents them to the Father, and God begets us by his holy Spirit.

These earthly rights which belong to our Lord Jesus alone, and which are under his control, are to go to natural Israel by the New Covenant. (Jeremiah 31:31) "They shall obtain mercy through your mercy." (Romans 11:31) We may therefore rejoice in sympathetic anticipation of the blessing about to come to natural Israel, in which all mankind will have an opportunity to share. If Israel's casting away at the beginning of this Gospel age was preparatory to the acceptance of the Gospel church, how glad we may be that the acceptance of that church will not mean everlasting loss to natural Israel, but that on the contrary they will be profited through the blessing of spiritual Israel, the great High Priest and Mediator and fully qualified Ministers of the New Covenant. (2 Corinthians 3:6) Thus to Israel eventually will be given the earthly blessings and promises which God originally set apart for them, and which were typified under the Law Covenant and its typical mediator, Moses, who is "like unto" or a type of the great Mediator, the Christ of God, of whom Jesus is the Head and the overcoming saints, his faithful followers, his members—Acts 3:22, 23.

Let us then each year appreciate this glorious memorial more and more in its expression of "love divine all love excelling," whose length and breadth and height and depth surpass all human comprehension.

"LET US KEEP THE FEAST"

We urge upon the Lord's people who recognize the foregoing facts and signification to meet in the name of the Master as his members, and to comply with his invitation, "Do this in remembrance of me," and not as do the Jews—in remembrance of the type. But as St. Paul said, "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death until he come." (1 Corinthians 11:26) Then at his coming he shall change the church, which is now a body of humiliation, and make it in the truest sense a glorious body.—Philippians 3:21.

Again, we suggest that where the dear friends possibly can do so they meet together in little groups; but that where this is impossible, they nevertheless celebrate alone with the Lord. We do not urge large gatherings on such occasions, but the reverse—that each little group or company meet by itself as a separate organization of the body of Christ. "Where two or three are gathered together in my name, there am I in the midst of them."—Matthew 18:20.

OUR RISEN LORD

[This article was a reprint of that entitled, "A Spirit Hath Not Flesh and Bones," published in issue of June 1, 1898, which please see.]

God's ways are not our ways, his thoughts are not as ours;
He wounds us sore with cruel thorns, where we have stooped for flowers;
But oh! the oft-pierced heart those precious drops distil,
That many a life, else all unblest, with healing balm shall fill.
Then give, O give, the flower to those who pray it so may be,
But I would choose to have the thorns, with thee, dear Lord, with thee.

Man judgeth man in ignorance he seeth but in part;
Our trust is in our Maker, God, who searcheth every heart.
And every wrong and every woe, when put beneath our feet,
As stepping-stones may help us on to his high mercy seat.
Then teach us still to smile, O Lord, though sharp the stones may be,
Remembering that they bring us near to thee, dear Lord, to thee.

CHRIST IN GETHSEMANE

'Tis midnight; and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight; in the garden now
The suff'ring Savior prays alone.

'Tis midnight; and, from all removed,
The Savior wrestles lone with fears;
E'en that disciple whom he loved
Heeds not his Master's grief and tears.

Tis midnight: and for others' guilt
The Man of Sorrows weeps in blood;
Yet he who hath in anguish knelt
Is not forsaken by his God.

'Tis midnight; and from ether-plains
Is borne the song the angels know;
Unheard by mortals are the strains
That sweetly soothe the Savior's woe.

THE HOLY SPIRIT OUR HELPER

ACTS 2:1-8, 14-18.

[Paragraphs 1-4 of this article were reprinted from article entitled, "The Spirit at Pentecost," published in issue of January 1, 1916. Paragraphs 5-13 were reprinted from an article entitled, "Speaking With Other Tongues," published in issue of December 15, 1901. Paragraphs 25-29 were reprinted from article entitled, "Save Yourselves From This Generation," published in issue of January 1, 1909. The remainder is printed below. Please see the articles named.]

OPPORTUNITIES FOR PREACHING

The number of Israelites, otherwise called Jews, residing in the surrounding nations, "dispersed among the Gentiles," where they were engaged in business, was much greater than the number who resided permanently in Palestine. Yet there was among them a reverence for the Holy Land and the Mosaic law; and the latter commanded an assembling at least representatively, at the Passover, at Pentecost and at the Feast of the Tabernacles. (Deuteronomy 16:16) In consequence great numbers came to Jerusalem from the surrounding countries as representatives of families and communities to bear tithes and to offer prayers and sacrifices at the Temple, on these occasions. The countries from which they came are mentioned, and include a radius of several hundred miles and the most enlightened portions of the world at that time. Although Greek was the ruling language of that period in official matters and among the learned, yet the majority of the people evidently understood little more than their native tongues and dialects; nor did the character of the worship at Jerusalem make it necessary that they should be very fluent in one language. They came together to worship and to present offerings rather than to hear preaching.

Yet doubtless the Lord's arrangement through Moses with reference to this feast had in view the very opportunities for publishing the good tidings recorded in today's study. The miracle of speaking in various tongues was appreciated by some at least of these representatives of true religion throughout the world. Doubtless the testimony of the apostles heard here was carried to every quarter, if not in sufficient power to convert to Christ, at least in sufficient measure to prepare the way in some degree for the message which was to be carried throughout the world by the apostles and by believers in general who subsequently, as a result of the persecution in Jerusalem, scattered and went everywhere preaching the Gospel.

Although the people mentioned were religious, "devout men," it does not appear that the miracle of the apostles' speaking in various languages did more at first than to excite curiosity in some, while with others it was attributed to an evil influence, to intoxication. Thus Satan, who endeavored to calumniate our Lord as a "wine bibber" and possessed of Beelzebub, the prince of demons, would now fain hinder the people from hearing the message of the Gospel preached with the power of the holy Spirit sent down from heaven, and accompanied with wonderful manifestations. Then as now the servants of God were traduced even by "devout men." See 2 Corinthians 6:8.

ST. PETER'S SERMON

St. Peter's explanation of the Pentecostal blessing should not be taken to mean that what was witnessed in the upper room on that Pentecost nearly nineteen centuries ago completely fulfilled the Prophet Joel's predictions. No Bible student will dispute that the fulfillment of the prophecy began then, with the early church, and has been in process of fulfillment during all the centuries since. It is as true today as it was then, that the blessing of the holy Spirit is granted to all of God's servants and handmaidens; and the remainder of the prophecy will be fulfilled with equal accuracy in due time. After these days of the Gospel age, after these days of the outpouring of the holy Spirit upon God's servants and handmaidens, will come the glorious epoch of Messiah's kingdom, in and through which God will pour out upon the world of mankind a great blessing of enlightenment and uplift from the sin and death conditions now prevailing everywhere. It will be to the accomplishment of this end that Satan shall be bound for a thousand years; and the darkness which now covers the earth, and the gross darkness which now blinds the heathen, will be chased away by the glorious Sun of Righteousness, with healing in his beams.—Malachi 4:2; Matthew 13:43.

IMPORTANT NOTICES

PETITION AND PUBLICITY WORK

Excellent reports are being received from the dear friends in all parts of the country as they joyfully participate in the splendid opportunities for witnessing which the petition affords. Although some opposition was encountered in certain localities by reason of prejudice, the general response has been tremendous and extremely gratifying. The tracts have been read and digested; newspapers have opened their columns to our message; men in public life have had their attention called to our good work; and many have inclined a sympathetic and hearing ear, and have desired to know more about the truth for which our brethren have been called upon to suffer so severely. Many classes have succeeded in getting considerable matter into their local papers. We recommend this as a good plan.

Some of the friends have written us asking whether they should cease circulating the petitions on any particular date. We answer: No; not until you have secured every signature possible. Continue to canvass. Send to us for additional blank petitions as you need them. Please keep in mind the fact that we are not asking our neighbors for any favor, but are merely giving them an opportunity to help preserve justice, a duty which properly devolves upon all. Members of the local classes should not forget that they themselves should sign the petitions as well. We all realize that the wrongful condemnation of our executives was a condemnation of the I. B. S. A. as a whole, and that their vindication in the public mind will mean a vindication of the entire organization and its work. Hence it is a matter in which the whole church is involved.

A STIMULUS TO THE COLPORTEUR WORK

The recent publicity given to the I. B. S. A., through the newspapers, tracts and house-to-house canvass with the petitions has in many places greatly increased the demand for the SCRIPTURE STUDIES. Some colporteurs find it easier to make sales when the prospective customer learns that the books are

published by the International Bible Students' Association. It arouses their interest, and they forthwith want to know about the truth as we see it. We are sure that the colporteurs will take advantage of this favorable situation and "do with their might what their hands find to do."

We suggest that those contemplating entering the colporteur work would do well to begin at once, if possible, that they may now assist in supplying the message of truth to the inquiring ones, ere the interest languishes. We would like to hear at once from all such prospective colporteurs, also from any former colporteurs who have temporarily left the service but would be glad to resume.

OLD TOWERS IN BOOK FORM

So numerous are the requests for back issues of THE WATCH TOWER, which we are unable to supply, that we have wondered whether it would not be the Lord's will for us to reprint in book form the complete file of former issues, as far back as 1879, when the publication began. By resetting in type similar to that used for the Sunday School lessons in recent issues, we are informed that all THE WATCH TOWERS from 1879 to 1918 inclusive may be gotten into seven volumes of about 1,000 pages each, provided that the cover pages are omitted between each issue (except at the beginning of each volume) and the pilgrim page eliminated. By the use of moderately thin paper, each volume would be only about two inches thick and would weigh less than three pounds, the pages being the same size as in the present WATCH TOWER. Each volume would contain the issues of several years, approximately as follows:

Vol. I, 1879-1886	Vol. IV, 1899-1903
Vol. II, 1887-1893	Vol. V, 1904-1908
Vol. III, 1894-1898	Vol. VI, 1909-1913
Vol. VII, 1914-1918	

The last volume would also contain an Alphabetical Index covering all articles appearing in THE WATCH TOWER during the entire harvest period and also an index to Scripture citations. These volumes, substantially bound in embossed cloth, could be sold for $2.25 each, we are told, or the entire set of seven volumes for $12.00 expressage collect. All who would like to have us undertake the publication of this priceless treasure, which would be a fitting climax to the harvest and a legacy to posterity, will kindly write us a postcard at once, stating which volumes you would like to purchase or whether you expect to order the entire set. If the demand is sufficient to warrant it, we will gladly proceed with the edition.

LETTERS FROM AFIELD

JEHOVAH AN ACCURATE TIME-KEEPER

DEAR BRETHREN:—

For some time I have been thinking that the world war must have started exactly at the conclusion of the 2520 years of Gentile Times. But the war, as we know, began two months before October, 1914. Nevertheless since it has proven to be the beginning of the "time of trouble," I have believed the Scriptures would somehow show that fact with as much precision as they relate other great events in chronology. For instance, the flood was dried up on the very day of Noah's six-hundredth year. (Genesis 8:13) The exodus occurred 430 years to a day after Abraham's entrance into Canaan (Exodus 12:40-42, 51) The Israelitish wandering in the wilderness was completed on the eve of the Passover, exactly 40 years to a day from the time the wandering began.—Numbers 33:3; Joshua 5:6, 9, 10.

Will the Scriptures prove that the great "time of trouble" was to begin on August 1, 1914, exactly 2520 years to a day from the beginning of "the times of the Gentiles"? Let us see: As pointed out by Brother Edgar in "Great Pyramid Passages," Volume 2, pages 41 and 42, "the years of the kings of Judah began in the spring; and when a king, through death or for any cause, vacated the throne, the year during which he ceased to reign was counted in the total years of his reign, while the first year of the reign of his successor was reckoned as beginning from the following spring." Zedekiah was Judah's last king; and in harmony with the custom we read in 2 Chronicles 36:10 that he began his reign "when the year was expired" or, as the Revised Version has it, "at the return of the year." Thus we have sufficient proof that Zedekiah began his reign with the month Nisan, in the spring of the year. Now Zedekiah was driven out of Jerusalem in the 11th year of his reign, "in the fourth month, in the ninth day" of the month. (Jeremiah 52:1-7) But the "desolation" which marked the end of God's typical kingdom and thus the beginning of Gentile dominion, occurred on the tenth day of the fifth month. (Jeremiah 52:12-27) Hence it is this destruction of Jerusalem that would seem properly to mark the beginning of the 2520 years of the Gentiles, even as the Lord said: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21:24.

If therefore the times of the Gentiles began on the tenth day of the fifth month of the Jewish religious year (which began in the spring), they would likewise end on the tenth day of the fifth month, 2520 years later. By consulting the 1914 Almanac we find that the fifth new moon from the spring equinox occurred at 9:38 p.m. July 22—which would be July 23, Jewish time, as their day begins at sundown. Thus the beginning of the fifth Jewish month in A. D. 1914 would be July 23; and the tenth day of that fifth month would be August 1, 1914. It was on that very day that Germany declared war on Russia, followed immediately by a break with England and France; and the great time of trouble began!

We cannot help but wonder in amazement at such manifestation of the Father's love and care for his people in the end of this age, in furnishing such striking proofs of accuracy of our chronology that our faith might be strengthened in this time when the dark night is settling down over the whole world. Surely we can trust our interests to him who has shown such foreknowledge in predicting events thousands of years ahead with such precision that the prophecies have been fulfilled to the very day!

Yours in the King's service. R. N. CLEMONS.—*N. Y.*

GLADLY EMBRACING THEIR OPPORTUNITIES

DEAR BRETHREN:—

The new volunteer matter is surely the most powerful literature we have ever placed before the public. Nobody will fail to read it and to reflect on what it cost in suffering to produce this subject matter. Am glad also to note the spirit in which the dear, faithful, consecrated brethren joyfully take hold. I was at..... when the first letter announcing it was received. Without a minute's delay the entire class was organized to begin work at once. One brother, a barber, advised me that while shaving a U. S. Congressman recently, he inquired the gentleman's opinion as to the release of Conscientious Objectors and particularly the International Bible Students. The Congressman gave an unqualified opinion in favor of prompt release. As for the petitions a lawyer brother of the above mentioned class volunteered to call upon every lawyer in the city; a dentist brother said that he would personally visit every doctor; etc. Is this not a good suggestion for other classes? Let each one use all the influence at his command for this work. May the dear Master find us each faithful!

Yours in his service. M. L. HERR.—*Pilgrim.*

DEEP APPRECIATION OF CHRISTMAS GIFTS

DEAR FRIENDS OF THE TOWER OFFICE:—

I wish to thank you for remembering my dear husband on Christmas. It was very kind of all of you to do so, and I assure you that it is much appreciated by us both. He hopes soon to be able to thank you in person. He wished me to tell you that the friends all over the country sent large quantities of good things, and that they are well provided for. They were privileged to share with many others. He passed out fifty good-sized boxes from what he had personally received. Many of the poor friendless prisoners wept at being remembered.

Again thanking you all for your great kindness, and trusting that the new year has many rich blessings in store for you, I am Sincerely yours, Mrs. C. J. WOODWORTH,—*Pa.*

GRATEFUL FOR PRESENT PRIVILEGES

DEAR BRETHREN:—

Enclosed find report of last Sunday's meeting, which opportunity of service I enjoyed very much. The strangers present seemed favorably impressed with the truths presented and also with reference to our dear brethren at Atlanta, and came forward readily to sign the petition. From my conversation with some of these strangers who seemed loyal to the Ransom and possessed of a Christian spirit, though still affiliated with Babylon, I thought they may be members of the Benjamin or Judah class—recalling the grand article on "Joseph and his Brethren" in Aug. 1st, 1918, WATCH TOWER. Benjamin and Judah, etc., must be feeling the famine and are coming to Joseph for food.

May our Father continue to bless you all in the glorious work going on at the present time! I presume it is calculated to cause a division of the waters, lining up the people either on the side of the Lamb or on the side of the Beast.—Rev. 17:14. Comments.

Yours in fellowship and service. A. E. BURGESS.—*Ohio.*

IN FULL HARMONY WITH THE SOCIETY

DEAR BRETHREN:—

The name "Brother Rice" having appeared in connection with the music on the program of a convention of those not standing with the Society, I wish any remembering me to know that I have had nothing whatever to do with the matter. I have no expectation that the dear Lord will change his appointed way of dispensing spiritual food to the household of faith; and I could think of or desire no greater privilege than that of serving the Lord and the dear friends in connection with the Society's arrangements. My fervent prayers are offered daily for all connected with the work of the Society, especially those in bonds. I also thank him that he so richly blesses your labor of love.

Your brother in Christ. B. M. RICE.—*Illinois.*

GOD WILL SEE THAT JUSTICE IS RENDERED

DEARLY BELOVED BRETHREN:—

We desire to express our confidence in the Watch Tower Bible and Tract Society as being under the direct supervision and overruling care of our Lord. His dealings with the Society in the past, his bringing it through every storm has proven this to us. We are in full harmony with the outcome of the last election of officers, and are assured that they were elected in an effort to express the will of the Lord. We desire to render our full co-operation in their endeavors to serve the Lord and his truth.

For our brethren in prison we express the belief that although they are in bonds yet they have a clear conscience, void of offence toward God and man. We trust that if it is his will the Lord will soon show to the world the injustice of their imprisonment, and that they may be released to pursue again the work of serving the truth. We extend much love and our prayers for your effectual service and Christian growth.

Your brethren in Christ. The TIFFIN ECCLESIA.—*Ohio.*

THE EARTHQUAKE OPENED THEIR PRISONS

DEAR BRETHREN IN THE LORD:—

Recently we have had wonderful opportunities of proclaiming the Lord's truth here, something which had become absolutely impossible before the German "earthquake." We heard of the difficulties in America and of our dear brethren's lot. We pray daily for their welfare and for yours, and we trust that the Lord hears our prayers. In Germany, too, many brothers have been in prison for righteousness' sake; but now they are all at liberty. The "earthquake" opened their prison doors. In the love of our Lord,

Your brother by his grace. HANS RAULVERS.—*Holland.*

ARMENIAN FUGITIVES DISTRIBUTE TRACTS

DEAR BRETHREN IN THE LORD:—

The last five packages of literature which you sent never reached me. No doubt they went to the bottom of the sea. I knew about the Armenian B.S.M. Nos. 1, 2, 3, and 4 while still in Armenia. Among the fugitive Armenians coming into Egypt from Jerusalem there were some who had your B.S.M. Nos. 5 and 6. I wanted to read these, but they were too much worn. Kindly send me several copies.

Your books, "Millennial Dawn," "Photo-Drama of Creation" (Scenario) and your tracts are a great help both to me and to the bishops and archbishops here in Egypt. (Armenians) Our minds are illuminated by the truths explained in these books. Especially do they help me in my Bible class. I have distributed all the books and tracts which you sent in your first lot. Depending upon your generosity, I did not refuse any one who asked for literature; and now I have not even one copy left with me. Therefore I hope you will remember us, and will send more literature to take the place of what was lost on the way.

Your brother in Christ. VARTON VARTERESSIAN.—*Egypt.*

ASSURANCE OF HEARTY SYMPATHY

DEAR BRETHREN:—

Just a line to assure you of my hearty support and sympathy, and also to express my thankfulness and my gratitude to the Lord for the very rich and abundant blessings I have received from THE WATCH TOWER during the past year. I am certain that the divine blessing has been upon you. I am also very glad to note that we may have an elucidation of the minor prophets. Could we have a few thoughts on the prophecy of Jeremiah? It has struck me as having perhaps a peculiar application (also of peculiar significance) to the present time.

With many prayers that the Lord will guide and direct you more and more into his holy will, and bless you abundantly above what we can conceive or think during this present year, I am

Your loving brother in the Lord.

ALFRED I. PAYNTER.—*Eng.*

APPRECIATION OF PRESENT DIFFICULTIES

DEAR BRETHREN:—

We are sending you a new year's greeting in Christ, in whom we have fellowship and are mystically united. We are aware of the many struggles through which the Society has been passing. But as a ship that has not only a cargo but precious lives on board, has been attacked by fierce tempests at one time and by submarines at another, but has finally escaped, it is sailing on, dispensing food and thus nourishing the souls of the Lord's people far and near. We often pray that you dear brethren may be filled with wisdom, strength and perseverance to do the Lord's will. We feel it incumbent on us to do as did Aaron and Hur, holding Moses' hands. Please accept our love and our expression of appreciation of the work carried on by you in the name of our Redeemer and Head. May you receive that crown of life which fadeth not away, and may you be stimulated to go on with renewed zeal and effort as you anticipate the joy it will afford you of seeing the many brethren whom you have never seen in the flesh, and whose names you have never heard, but to whom you have ministered and who are sharing with you those blessings flowing from the throne of Jehovah, in whose presence there is fulness of joy and at whose right hand there are pleasures for evermore.

THE BOG WALK ECCLESIA.—*B. W. I.*

WHOLE TOWN SIGNED THE PETITION

DEAR ONES IN THE LORD:—

Enclosed find petition papers. We wish to make mention of how the Lord has blessed us in this wonderful privilege. The population of our city is six hundred, and all the business men of the town signed our petition. We wish to note also that only twelve persons refused to sign. Our little class consists of only six sisters; and we are all truly thankful for the way that has opened up that we might in some manner show our love for those whom we love so dearly. May the Lord's richest blessings rest upon you. We think of you and pray for you incessantly. With much Christian love we are,

Yours in the Lord. ARCHER CITY ECCLESIA.—*Texas.*

PLEDGE OF LOYALTY RENEWED

DEARLY LOVED BRETHREN:—

As we stand in the opening days of an eventful year we, the assembled brethren of this Ecclesia, desire to renew our pledge of loyalty and support to our brethren whom the Lord has graciously placed at the headquarters of the channel, the WATCH TOWER BIBLE AND TRACT SOCIETY. We feel too deeply to express in words the gratitude and loving thankfulness we are deriving from the Society's labors of love. Perhaps the expression of our hearts is found in the words of one writer, that as sons of God we are dwelling in the inner circle of the Almighty Jehovah. We just desire to remain loyal and true to the principles of God's Word, and to be as humble and teachable as the little child used by our Elder Brother as an example of humility. With fervent Christian love, we are

Yours by his favor. The STOCKPORT ECCLESIA.—*Eng.*

"GREEN PASTURES BESIDE STILL WATERS"

DEAR BRETHREN:—

We desire to express to you our entire satisfaction and approval of the election of officers of the Watch Tower Bible and Tract Society. We are confident that the Lord is still using the Society as the channel for feeding his sheep; and while the TOWER contains such nourishing spiritual food we need not, nor will we, seek new pastures. So, praying God's continued blessing upon you, we are,

Your fellow servants. The MAYFIELD ECCLESIA.—*Ky.*

IN HEARTY ACCORD WITH THE WATCH TOWER

BRETHREN:—

Having just had our regular annual election of Elders and other officers for our Ecclesia, we beg leave to report that at the meeting a resolution was introduced to the effect that the Fargo Ecclesia is heartily in accord with the dear friends now getting out the blessed WATCH TOWER; and that every member of this Ecclesia is more than ever convinced that the good old WATCH TOWER is the proper channel, and we praise the Lord for permitting us to receive it. May he continue to prosper the work as he sees it necessary; and be assured, dear friends, that you have the undivided support of this Ecclesia and that you are remembered daily at the throne of heavenly grace.

With much Christian love. The FARGO ECCLESIA.—*N. D.*

DECISION RENDERED BY CHURCH BOARD

DEAR BRETHREN IN THE LORD:—

At the regular meeting of the Board of Elders and Deacons of the Detroit Ecclesia, it was decided that no communication derogatory or otherwise not bearing the stamp of the Watch Tower Office should be read to the class by the Secretary, with-

out submitting same to the Board of Elders for their sanction.
Yours in the Master's service. E. A. McCOSH, Secy.

PRESERVING THE UNITY OF THE SPIRIT

DEAR BRETHREN:—

It is with pleasure that we write to inform you that we here are of one mind and still believe that the Lord is using the Society, guiding its affairs. The last Pilgrim's visit was much enjoyed, and his talk on Faith was strengthening indeed. We all wish to continue faithful, ready to do whatever the Lord privileges us to have part in. May God keep and comfort those who have charge of the Society's affairs now, and bless all his little ones everywhere!

Yours in the Master's service, LINTON ECCLESIA.—*Ind.*

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VIEWS FROM THE WATCH TOWER

ROLLING TOGETHER AS A SCROLL

The subject of church unity now takes a most prominent position in the pages of the public press. All eyes are turned toward the visit of the committee of Episcopal bishops to the pope of Rome in behalf of the proposed "League of Churches." Bishop Weller of Fond du Lac, Wisconsin, Bishop Anderson of Chicago and Bishop Boyd Vincent of the diocese of Southern Ohio, sailed on the steamship Aquitania on March 6th for Rome, where they will interview the pope in an effort to gain his coöperation in the union of all Christian churches. The commission is an official body of the Protestant Episcopal Church, authorized by the general convention held in Cincinnati in 1910. As a result of that convention a committee was appointed and was preparing to sail for Rome in the autumn of 1914. The great war which broke out at that time, however, delayed the movement, which has now sprung up with increased vigor with the coming of peace.

That the pope is not averse to the idea is indicated by a dispatch from Rome under the date of March 6th and published in the *New York World* as follows:—

"It is learned from the Vatican that the Holy See is preparing an exhaustive memorandum, in which it explains its attitude toward the American projects for a pan-Christian conference and for a union of all Christian churches. The memorandum will fix those points upon which the Pontiff is prepared to support the American scheme."

Bishop Murray, of the diocese of Maryland (Episcopal) comments upon the project in *The Baltimore Sun* of March 5th as follows:

"We are trying to get a working agreement among the various churches to find a common ground of operation. We are not trying to emphasize the points in which the various Christian bodies differ, but to develop and make prominent those things on which we can all agree. All of the churches are parties to the negotiations and I feel that we have a right now to expect success."

The Most Reverend Patrick Joseph Hayes, Archbishop of New York, is reported as saying that the proposed league of churches is "a very encouraging thing, as a sign of the times at the close of the war, to have such a movement toward effecting unity of faith in one fold with one shepherd." He is quoted as saying further: "It is especially gratifying that this commission of the Protestant Episcopal Church is going to the Catholic Center of Christendom, where I am sure it will receive a welcome."

Bishop Weller, a member of the commission to the pope, in an interview with the newspapers in New York before he sailed, said:

"Our duty is simply to see that the general conference comes together and that the basis for action is established. Already in this country the Baptists, the Congregationalists, the Methodists, the Presbyterians, the Moravian Brethren, the Disciples of Christ, Methodist Episcopalians and other Protestant sects, the Old Catholics of Europe and the Non-conformists throughout Great Britain are definitely committed to the world conference plan. The sects have already appointed their commissions. These commissions are ready to attend a conference. Once we have secured the adhesion of the Catholic Church, there remains only the task of appointing a time and a place for the gathering."

Bishop Weller explained that the Roman Catholic Church and the Holy Eastern Church, alone among the Christian sects, had thus far failed to accept the invitation to a world conference, and that if the present mission could secure their coöperation then the last obstacle to a world conference would be removed. He said the commission intended to visit the patriarch of the Greek Church and also the head of the Russian Church in addition to their visit to the pope.

According to Dr. Charles D. Williams, Bishop of Michigan (Episcopal), the Presbyterian church—the denomination to which President Wilson belongs—is now really at the head of the present American plan for a league of Churches. In an article in the March issue of *Reconstruction* he said:

"The leadership in the movement towards organic unity has long been in the hands of the Protestant Episcopal church. Those of other communions who have been interested in that movement have long been sitting with amazing humility on the steps of the Episcopal House of Bishops, awaiting such crumbs of comfort and hope as might fall from the Masters' table.

"The Presbyterian General Assembly picked up the abandoned leadership. On their initiative the representatives of thirty-five million American Christians met recently at Philadelphia, appointed committees of preparation and summoned a great meeting in the near future, not later than 1920, to take action for such a practical organic unity of American Protestantism as shall be consistent with individual liberty."

WILLING TO SACRIFICE NAME AND CREED

That the Presbyterian Church in America is especially interested in the church unity project is corroborated by the following dispatch from the *Pittsburgh Post* of March 12th:

"The merger of the Presbyterian and United Presbyterian churches was put forward as the logical forerunner of a great religious unifying movement which should bring in all of the ten or twelve Presbyterian denominations and possibly some of those not Presbyterians, at last night's session of the prayer conference on union. Dr. Robert E. Speer of New York, member of the board of foreign missions of the Presbyterian Church, and spokesman for his church at the gathering, ventured the prediction that in any union with the United Presbyterian his church would be willing to sacrifice name, forms and prerogatives which need be sacrificed to further the union. A great gathering of Christian bodies under one head was the ideal that Dr. Speer set forth."

The foregoing is clearly in fulfillment of Bible prophecy as interpreted by Pastor Russell more than thirty years ago. Through THE WATCH TOWER, and particularly in STUDIES IN THE SCRIPTURES, Volume IV, page 258, written 23 years ago, he said:

"The 'sure Word of prophecy' indicates very clearly that the various Protestant sects will form a coöperative union or federacy and that Catholicism and Protestantism will affiliate, neither losing its identity. These are the two ends of the ecclesiastical heavens which, as their confusion increases, shall roll together as a scroll for self protection—as distinct and separate rolls, yet in close proximity to each other. (Isaiah 34:4; Revelation 6:14) For this desired end Protestants show themselves ready to make almost any compromise, while Papacy has assumed a most conciliatory attitude. Every intelligent observer is aware of these facts; and every reader of history knows the baneful character of that great anti-christian system that now sees, in the great confusion of Protestantism, its opportunity for readvancing to power. And though realizing in itself a strength superior to that of divided Protestantism, the great Papal system also fears the approaching crisis, and hence desires most anxiously the union of Christendom, Papal and Protestant, civil and religious."

"IN THE DAYS OF THESE KINGS"

Bible Students are familiar with the account of King Nebuchadnezzar's vision of the great image whose head was of gold, arms and breast of silver, belly of brass and legs of iron, and the feet of which were iron smeared with clay. The Prophet Daniel gave an inspired interpretation thereof, indicating that the four metals composing the great giant typify four great world-empires, beginning with Babylonia, which was represented in the head of gold. (Daniel 2) History shows the fulfillment of the vision. There have been just four universal empires of earth, namely, Babylonia, Medo-Persia, Greece and Rome. The feet smeared with clay (ecclesiasticism) resembled stone rather than iron. Thus the "Holy Roman Empire" was a counterfeit of "the stone cut out of the mountain without hands"—the true church.—Daniel 2:34, 45.

The ten toes of the image typified ten divisions of ancient Rome, which would be in existence in Europe when the Fifth Universal Empire would be established—the Messianic King-