5:14) From the evidences we see about us it is quite certain that our Captain has not called, "Halt!" nor that we should stand still; but that his providences rather speak loudly: "Forward! March!" I have realized his leading hand ever with me during my trying experiences of military life; and still I am trusting, though I cannot always trace.

For a time I was stationed at —— ——, and was much influenced by the thought which is persuasive in the Northwest, that THE WATCH TOWER is no longer the Lord's channel. I was much confused and bewildered; but these questions, with others, kept coming to my mind: If this be the case, why is it that some who accept the Seventh Volume and some who reject it can meet together, and apparently have harmony in a common cause against this channel? And if such a time has truly come to "stand fast" without having a message to deliver, then there is surely nothing left to do but to wait; but why then so much ado about proselyting?

After much prayer and thought I came to the conclusion that it was another sifting taking place and that as usual our adversary is directing every issue he can against this channel and those who accept its message as from the Lord. Let me assure you, dear Brethren, that the current TOWERS are as dear to me now as ever. How like a bell-buoy do they ring out, sounding the dangers that lurk in the way, still guiding us on to our haven of rest!

For a benediction I would say: "Mizpah!" (Genesis 31:49) with the thought as rendered in the margin—"To the Beacon Light or WATCH TOWER." With much Christian love to all the dear co-laborers at Pittsburgh and elsewhere.

Your brother by his grace. D. E. WELLINGTON.—*Cal.*

CONTRIBUTING HIS "MITE"

DEAR BRETHREN:—

Herewith lists of petitions which constitute my little "mite" in behalf of our dear brethren in Atlanta. You will see our Congressman from this district heads the list, also our Sheriff, Probate Judge, Assessor, Collector, Supt. of Schools, etc. I surely have been rejoicing in this grand privilege of having a share in this witness work.

Yours in the service of our king. W. J. GOODLET.—*Ala.*

BOOKLET TRACTS FOR MAILING

We are now printing a limited quantity of tracts in booklet form treating the subjects "Where are the Dead?" "What is the Soul?" "Calamities, Why Permitted?" "Is there a God?" "Is Christian Science Scriptural?" and "Spiritism is Demonism." Similar tracts on other subjects are also in preparation and will be announced later. Each tract covers 16 pages, size 3⅜ x 6¼ pages, small enough to enclose in an ordinary envelope without folding. Being in booklet form they are much more attractive, also far more expensive, than the former BSMS. For this reason they should be used for mailing only to persons who you have reason to expect would read them. They are not intended for house-to-house distribution. They will be supplied free in limited quantities.

BACK ISSUES REQUESTED

Friends who have issues of THE WATCH TOWER for the years 1879, 1880 and 1881 will confer a favor by lending us the following issues: November and December, 1879; January, April, September and November, 1880; January, February and March, 1881. With these exceptions our file is complete from 1879 to date. As announced in our last issue, if there is a sufficient demand for the reprinting of all the back issues in book form the Society will gladly undertake the proposition. Numerous orders have already been received; but it will require a large quantity additional in order to print them at the prices given in March 15th TOWER.

FRIENDS, PLEASE NOTE

The Society requests that all instances of opposition to the petition work emanating from the clergy be reported to this office at once, % Publicity Department. Give name, address and denomination of the clergyman, and specific facts as to what course he pursued to hinder the work. Be sure, also, to mail us all newspaper clippings bearing upon such opposition, giving name of paper and date of publication.

BRETHREN ADMITTED TO BAIL

Just as this issue goes to press we are in receipt of telegram advising that Brother Rutherford and associates have been admitted to bail pending the hearing of their appeal. It is exactly nine months since they were imprisoned. Sentence was pronounced on Friday, June 21, 1918—the first day of Summer; and they are now granted bail on Friday, March 21, 1919, which is the first day of Spring. This, however, means only temporary freedom until their case is finally passed upon. We suggest that the petition work be continued with increased vigor, merely drawing a pen through the third clause relating to bail. Please mail petitions to us as rapidly as possible.

VOL. XL PITTSBURGH, PA., APRIL 15, 1919 No. 8

LIBERTY IN CHRIST

"If the Son therefore shall make you free, ye shall be free indeed."—Jno. 8:36.

When one is released from bondage after having suffered restraint for many days, and is fully conscious of his freedom, he experiences a peculiar thankfulness and joy. All persons that have lived on the earth have been in some kind of bondage. When Adam was in Eden he enjoyed full liberty, full life and happiness. After a brief sojourn there he found himself deprived of liberty, in bondage to sin and death; and he is yet in the great prison house of death. All of his children were born under condemnation, and therefore in bondage. They found themselves in this condition, not willingly, but because of conditions coming to them over which they had no control. "As by the disobedience of one man sin entered the world and death by sin, so death has passed upon all men; for all are sinners." (Romans 5:12) Because of this bondage the whole creation from Adam until now has groaned in pain and yet groans, waiting for the day of deliverance. All of these are asking themselves, Is there anything better for us in the future?

MODERN BABYLONIAN CAPTIVITY

Christ Jesus through his apostles organized the church, the members of his body; and during the early part of its development its members enjoyed liberty. The time came when ambitious politicians entered the church, organized man-made systems in the name of Christ, and the members were subjected to the bondage of such organizations. The many systems that have been organized throughout the period of the Gospel age have each formed a prison house, figuratively speaking, depriving many of their true liberty in Christ. These systems the Lord designates in the Scriptures as "Babylon," meaning confusion, and he describes the consecrated ones in "Babylon" as those who are groaning because of their captivity, or incarceration. He foreshadows the joy of those released from this condition, putting these words in their mouths, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." (Psalm 126:1, 2) Thus he pictures in a small degree the joy coming to any one receiving liberty, especially those who receive liberty through a full knowledge and obedience unto Christ.

Another form of bondage which we find prevailing throughout the world is the bondage of fear. The ruling element of all nations is suffering from fear of their enemies. It is chiefly because of fear of future wars that statesmen of the world are now forming a league of nations with the avowed purpose of securing a greater measure of liberty and protection to the peoples of the nations. There are now, according to press reports, thirty-two nations interested in the formation of such league. That the league will be formed is clearly foreshadowed

by the Scriptures, notwithstanding the fact that there is strong opposition to it from various sources.

It is not infrequent that men fall into bondage to the laws of the land, sometimes justly so, and sometimes unjustly so. There is sometimes a wilful and deliberate violation of law resulting in bondage to the violators. There are times when bondage results because it is believed that one has violated the law. Thus one may find himself in a certain kind of bondage, deprived of certain liberties without any fault or intentional wrong-doing on his part. We have a very striking illustration of this kind of bondage in the experiences of certain officers and members of our Society—our brethren in Christ. We give herewith a brief resume of the facts leading up to their incarceration and subsequent release, for a time at least.

A BRIEF RESUME OF OUR BRETHREN'S CASE

Our beloved Pastor and brother, Charles Taze Russell, the seventh messenger to the church, began his active service in this exalted position more than forty years ago. In one of the early issues of THE WATCH TOWER he published an article under the title, THE FINISHED MYSTERY. In 1886 he began the publication of a series of Bible commentaries—STUDIES IN THE SCRIPTURES, announcing in the preface of an early edition of Vol. I, that this series would comprise seven volumes. Throughout the period of his faithful service he frequently referred to the seventh volume, which would treat Revelation and Ezekiel, and which would conclude the series of STUDIES IN THE SCRIPTURES. (See Z. '06, p. 236) However, before the publication of the last, the Lord took him to his great reward. The compiling and publication of this last volume—THE FINISHED MYSTERY—was left to others. Our eight brethren in bonds for many years were associated with Pastor Russell and acted under his direction in the promulgation of the message of the kingdom of Messiah. Certain ones of them were and are officers of our Society. Others of them were selected by the Society to prepare from Brother Russell's comments the copy of THE FINISHED MYSTERY for publication. This work began in December, 1916; and by the latter part of March, 1917, the copy was almost complete.

In April of that same year the United States entered the great world war. In June of the same year there was enacted the so-called "Espionage Law," providing for the punishment of any persons who should conspire together for the purpose of producing insubordination, mutiny or disobedience in the army and navy. Our brethren were so fully occupied in promulgating the message of Messiah's Kingdom and proceeding with the work which our dear Pastor had begun that they did not even take notice of the enactment of the Espionage Law. They were charged with conspiracy under that law, which means an agreement between themselves to obstruct or interfere with the raising and operation of the army and navy of the United States. THE FINISHED MYSTERY was used as a basis for their indictment, trial and conviction. Their testimony at the trial disclosed that they never had at any time a thought of conspiracy; that they had never entered into any kind of an agreement to interfere with the government, and had no desire to do so. Notwithstanding, they were tried in the District Court of the United States and convicted, and on the 21st day of June, 1918, were sentenced to twenty years imprisonment in the Atlanta penitentiary.

OUR BRETHREN "LIVING EPISTLES"

Their trial was had at a time of great excitement in the public mind. The brethren testified at the trial that they never had a thought of interfering with the war or causing insubordination or mutiny or disobedience in the army and navy; that they were and are fully consecrated to the Lord to do his will; that he had through his Word, more than 2500 years ago, foretold the great world war; that they could not willingly oppose it and be consistent with their covenant; that those being wholly consecrated and devoted to the Lord could not, however, conscientiously engage in the war, but that their position was to hold aloof from all controversies and devote their time and strength and energy to the promulgation of the message of Messiah's Kingdom, thereby pointing the people to the great liberty, joy and happiness that shall be theirs when that glorious reign of Messiah is begun.

In due course they were incarcerated in prison and were received and treated like other prisoners. All such institutions have strict rules; and it was their desire and endeavor to live up to those rules, having full confidence in the promise that "all things work together for good to those who love the Lord and who are called according to his purpose." (Romans 8:28) They entered the prison in full confidence that the Lord had permitted their incarceration for some good purpose, and that ultimately it would appear that he would use it to his glory and to their own good and to the good of other members of the church. It was known to the officers when they were received at the prison, of course, that these men were and are preachers of the Gospel. Doubtless all the officers of the institution had been advised that it was the doctrines and teachings preached by our brethren that caused them to be imprisoned; and doubtless moved with the desire to prevent any disturbance amongst the numerous other prisoners our brethren were advised when entering the prison that they must do no preaching within its walls. To this one of the brethren replied to the officer, "We promise you that we will not attempt to force our belief upon anyone. We will answer only such questions as we are asked; we will comply with your request."

Several weeks passed, and without any development. All prisoners are required to attend chapel service on Sunday morning and as many as desire may remain for Sunday School thereafter. Our eight brethren decided that they would remain for the Sunday School, forming themselves into a class for study and fellowship together, with no intention of inviting any one else to join that class; nor did they invite any one. Their deportment, their manner of life, their kindness shown to others drew to them other inmates of the prison; and from time to time some of these would join the Sunday School class and listen to the explanation of the questions involved. Our brethren took turn about teaching this class. As the class increased in numbers, some of the officers drew near, that they also might hear. Interest increased until the members of the class were ninety in number. Many of these prisoners showed a deep interest in that wonderful message of hope of deliverance promised in the Word of God. A number of them asked questions concerning the same, which questions were answered to their satisfaction. They became deeply attached to our brethren, and when it was indicated these were to be released from the prison there were many kind expressions of gladness mingled with regret heard from the lips of other prisoners and some were asking, What shall we do for our Sunday School class? On the last Sunday in this prison one of our brethren gave a brief address, outlining the divine plan. With the keenest interest their fellow-prisoners listened; and many of them shed tears of joy for the hope of the great liberty that shall come, not only to them but to all mankind through Christ Jesus, when his kingdom of righteousness is fully established.

A FEW RESULTS OF THEIR INFLUENCE

It is generally thought that all men who are incarcerated in prison have very hard hearts, and pay no heed to the message of the Lord; but this is not so. The message of truth, which is so reasonable, so loving, so wonderful, appeals to many, even under the most adverse circumstances. There is nothing that so transforms one's life as the truth. There is nothing that can fill a life with such joy as a knowledge and appreciation of God's wonderful plan of redemption. Amongst the members of this class was one man, seventy-two years of age, brilliant of mind, educated and refined, who remarked "I am seventy-two years of age, and I had to get behind prison bars in order to hear the truth. I am glad for this reason that I was sent to the penitentiary. For fifty-seven years I have asked questions of the ministers, and never could get satisfactory answers. Every question I asked these men [referring to our brethren] has been answered to my satisfaction." On one occasion this old gentleman spent three hours in asking and having answered Bible questions of one of our brethren. Another in the class remarked, "My time is about to expire; I am sorry I have to leave this prison on account of the Sunday School class. Can you tell me where I can find some people like you when I go away?" Another bright young man expressed great sorrow in being deprived of the privilege of the aid of our brethren in Bible study. On the night before their leaving the prison he expressed himself to one of our brethren as follows:

"To you and everyone with you, I send this parting message. Somehow when I'm near you or with you I cannot express myself. I seem such an atom, hardly worthy of so wonderful a friendship as yours. I want you to know that you have left with me a desire to be a better, bigger man, if such can emerge from a carcass so soiled and world-worn as mine. You have taught me the meaning of the word 'love' as used between men. You have taught me that there are things in this world far more precious than rubies; and if He who is supreme desires that I never see you or yours again I shall be satisfied, knowing that I have at least had the first gleanings of a beautiful knowledge, the friendship of you wonderful men, and the opportunity to help myself if only I can and will remain strong. I'm weak, very weak, no one knows this better than I, but I'll try and I'll fight with myself if necessary, to achieve the full fruits from this seed you have planted, so I may help not only myself but those about me.

"This may all sound odd, coming from such as I, but deep, way deep in my heart I mean it, every word. Perhaps some day I shall come to you and say, 'Now I'm a man'; and when I do you will know that all was not in vain. I may slip (life is a funny proposition), and if I do, I'll pick up the remnants and start anew.

"May I thank you, every one of you, again and again, wishing you God speed, his blessing and guidance in the great and wonderful future."

PETITION FOR RELEASE

Some two months ago, and some time after the signing of the armistice, a number of newspapers throughout the country began an agitation for release of all prisoners held under the Espionage Law. Amongst the papers that were particularly active in behalf of our brethren was the "National Labor Tribune," of Pittsburgh. Voluntarily and unselfishly the publishers of this paper made a determined effort to call the attention of the people to the incarceration of our brethren, and to call upon the officers to release them from prison, either by a pardon or by dismissal of the proceedings or upon bail pending the final determination of their case. As the publicity campaign increased through various newspapers, one of the members of our Society deemed it proper to issue a statement concerning the facts leading up to the incarceration of our brethren in prison; and this was issued in the form of volunteer matter which had a wide distribution throughout the land. A few of the dear friends objected to this; but the majority realizing the splendid opportunity to again call attention of the world to the great blessings that are coming to mankind through Messiah's kingdom, rejoiced in the opportunity to participate in the work.

As to which was right was clearly manifested by the Lord's leading and his blessing. Thousands of letters have been received expressing great joy for the opportunity of thus calling the people's attention to the divine message which shall ultimately comfort the hearts that are now made sad by the awful conditions prevailing in the earth. Everyone who has engaged in this particular volunteer work has received a great blessing in his or her own heart. They have thus been privileged to carry the message of the Gospel of the kingdom to governors, rulers and the mighty men of the earth, as well as to hundreds of thousands of the common people. Of course they were interested in having their brethren released from prison, but the greatest blessing came in bearing the message of truth to others, teaching them that the groaning creation shall ultimately be delivered from bondage into the glorious liberty and light of the kingdom of our Lord. The truly consecrated Christian realizes that the chief purpose of his being on the earth is to give testimony concerning the kingdom as he develops in Christ-likeness, and by his activities demonstrate that he has walked with Jesus and learned of him, and that through the Son of Man alone can the desire of all nations come. There is no privilege to be compared with that of being an ambassador for Christ; and everyone who has shunned to have a part in this volunteer work has thereby, we believe, shown a lack of loving zeal for the Lord and his cause, and has deprived himself or herself of a great opportunity of service, and missed a great blessing from the Lord.

Friends throughout the land circulated a petition giving opportunity for others to sign, asking for the release of our brethren. The response to this was beyond the greatest expectation of any one; and without doubt the largest petition that has ever been signed for the release of any prisoners has been signed for the release of our brethren. Many of the friends, while engaged in this work have said: "Suppose our brethren are not released; we have had the wonderful privilege of bearing the sweet, divine message to the people and thus glorifying the name of our King."

Our brethren were tried in the United States District Court for the Eastern District of New York before Judge Harland B. Howe. In pronouncing sentence upon them the court remarked, in substance, that a person teaching and preaching religion usually has much influence, and if he is sincere he is all the more dangerous. Since the signing of the armistice there has been a general agitation for the release of all political prisoners, those convicted under the Espionage Law, and many have been released. It appears that the Attorney General communicated with Judge Howe with reference to our brethren, and in response thereto received from Judge Howe a letter recommending commutation of sentence. On March 15th the newspapers throughout the country carried a New York dispatch reading as follows:

JUDGE HOWE ASKS CLEMENCY FOR BRETHREN

"Federal court action today in cases of eight followers of the late Pastor Russell, who during the war were sentenced to twenty years in prison, disclose that the legal fight for clemency has the support of United States Judge Harland B. Howe of Vermont, who presided at their trial in Brooklyn last year.

"The defendants were convicted of violation of the Espionage Law. Immediately after the United States assistant district attorney had refused today to enter an agreement to have the eight released on bail pending a hearing in the court of appeals, it was learned that Judge Howe had written to the Attorney General urging that the sentences be commuted. It is understood he declared, however, that defendants did much harm by preaching and teaching their religious doctrines."

It is a great satisfaction to the heart of each one of the Bible Students that the court found no fault with our brethren "except against them concerning the law [doctrines] of their God." (Daniel 6:5) We feel quite sure that this will create in the hearts of thousands of people a greater desire to know the doctrines of the divine plan which our brethren have taught and teach; and thus the Lord will use the occasion to his praise.

RELEASED ON BAIL

On the 21st day of March, 1919, counsel for our brethren presented to the United States Circuit Court of Appeals in New York City an application for their admission to bail pending the hearing of the case on appeal. Much public sentiment had been worked up against our brethren by reason of false reports. For instance, enemies of the truth falsely reported that our Society had installed upon the Bethel Home a powerful wireless, capable of sending messages across the Atlantic, and that this instrument was used to communicate with the enemy. This slanderous report was published throughout the world, having been inspired by dishonest and untruthful persons. The fact is that there never was a sending wireless instrument at the Bethel Home at any time. In Pastor Russell's lifetime a brother had presented him with a small receiving wireless, and at the time of the entrance of the United States into the war this receiving instrument was wholly useless and could not be used for any purpose. There never was a message sent from the Bethel Home by wireless, and never was there a message received. The instrument was practically of no use to any one, and was dismantled early in the Spring of 1917.

Another instance of misrepresentation was that the International Bible Students Association headquarters, the Bethel Home, was a place for harboring German agents. On May 4th, 1918, a report to this effect was filed before a Committee of the U. S. Senate and incorporated in the Congressional Record. Doubtless it was the result of some report made by some overzealous employee of the Department of Justice. The truth is, there never was at any time a German agent or representative or any one who even pretended to represent the German government upon the premises of the International Bible Students Association, or at the Bethel Home. It is easy to understand, however, how these false reports, being believed by the public, would quickly inflame the public mind and cause feelings of revulsion against our Society by all honest people. No doubt that these false reports had much to do with the arrest, prosecution and incarceration of our brethren. However, no true child of God feels any spirit of hatred for any one on account of this; for he realizes that the great Adversary blinds the minds of men to the truth and uses them for the persecution of others, and that the Lord permits this for a good purpose and will ultimately overrule it to his glory and make the wrath of men to praise him. The time will come when those who have thus been blinded, will have the eyes of their understanding opened; they will hate iniquity, and will turn to righteousness and love and serve the Lord.

Bail for our brethren had been twice denied by the courts; and upon a presentation of the petition and argument they were, on the 21st day of March, 1919, exactly nine months to the day from the date of their sentence, ordered to be released on bail. The knowledge of this fact being flashed over the wires, the friends everywhere greatly rejoiced. On Tuesday, March 25th, our brethren left Atlanta for Brooklyn, and in many places along the way many friends congregated at the stations with the hope of an opportunity of expressing their joy for the release. Arriving at Brooklyn they were immediately taken before Mr. Justice Chatfield, who admitted them to bail in the sum of $10,000 each, and they were released. The case on appeal was set for argument on the 14th of April; but, anticipating a delay in reaching a decision, the court ordered them to report on June 4th, or earlier if required.

Immediately they were accompanied by a number of friends to the Bethel Home, where between five and six hundred friends had assembled to welcome them. They were received in the large dining room, and as they entered their eyes fell upon a

large banner, containing a cross and crown, and the words, "Welcome Home, Brethren," and the text, "If the Son therefore shall make you free, ye shall be free indeed." The dear friends who had assembled had provided a very sumptuous banquet; and as all partook of it, their hearts rejoiced in anticipation of the great wedding feast and banquet that all the members of the body of Christ will enjoy after the Messiah is complete and all are gathered home. In the course of remarks at this banquet one of the brethren said, in substance, "There is nothing that so thoroughly humbles a man as to put him in prison, and subject him to the strenuous rules of prison life. There is nothing that brings him so fully to a realization of the blessings of liberty. The one therefore who has in his heart a desire for righteousness develops by reason of his incarceration a condition of mind that makes him ready to hear the message of truth, which brings to him hope of better days to come. This illustrates how that men of the world are now being humbled by the trouble and stress that is upon the nations of the earth, and that the Lord is permitting all this to create a heart condition amongst mankind that will make them ready to receive the great Messiah; and all who during his reign have the desire for release from bondage and who desire his blessings, will have them and will receive them with joy."

There was great rejoicing amongst all present. Some two hours were spent in the singing of hymns and listening to reports made by our brethren, and all present again expressed their joy that they had had some part in making known the message of the kingdom, and that the imprisonment of our brethren had made such witness possible.

Not one word of regret because of their imprisonment was expressed by any of the eight brethren returned from prison. While we all realize that the incarceration is anything but pleasant to the flesh, yet the new creature in Christ Jesus can rejoice, knowing that these light afflictions endure but for a moment and work out for those who patiently endure them a far more exceeding and eternal weight of glory. Some of them were heard to say that this home-coming reminds them of the resurrection, when friends will be brought face to face again who have long been separated. All the brethren expressed themselves as thankful to the Lord that they had been counted worthy by him to endure some of the afflictions similar to those endured by the apostles and the great Master because of their faithfulness to the truth. They had nothing but expressions of kindness for all. Not one word of resentment fell from any lip.

Brother Rutherford did not arrive in Pittsburgh until Tuesday morning, April 1, several of the other brethren having preceded him there. Learning of their coming, the brethren of the Watch Tower Office provided a banquet at the Hotel Chatham, for the office force alone, in honor of our returned brethren. The dining table had been beautifully decorated with potted and cut flowers, and a very sumptuous repast was served, after which brief remarks appropriate to the occasion were made by several of the brethren.

HOW MADE FREE

Our text says: "If the Son therefore shall make you free, ye shall be free indeed." Since all men came under the bondage of death through the disobedience of Adam, the only means of relief from this bondage is through Christ. The man Christ Jesus gave his life a ransom for all, and in due time this truth shall be testified to all. (1 Tim. 2:4-6) No one can be said to have full liberty in Christ until he has a knowledge of the divine arrangement and acts upon that knowledge. Throughout the Gospel age many have heard the message, but few have believed, and less have had a clear understanding and appreciation of it. Thousands of good, honest Christian people have united themselves with some church organization and blindly followed their blind guides, being fenced in by unreasonable creeds, and have thus been in bondage to "Babylon," not enjoying the freedom in Christ. During the harvest of the Gospel age all of those who came out from Babylon, accepted the full message of the truth and acted upon it, have been enjoying the liberty in Christ.

The Master tells us: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." The clear inference to be drawn from this is that even those who have been begotten of the holy Spirit, but who still draw back from a full and complete sacrifice to the Lord, or a loving devotion in the service of the Lord because of fear, are to that extent in bondage, and that their release from bondage can come only through full, complete and unreserved love and service to the Lord.

How then could we say that any one incarcerated in a prison could be said to be free? We answer, Because the laws of the land can incarcerate in prison the body of man, but the body of a Christian is merely the temporary vessel of the new creature. It does not lie within the power of men or of the Adversary to imprison the new creature fully devoted to the Lord; for he realizes that the Lord is with him wheresoever he may be.

SUFFERING FOR CHRIST'S SAKE

The Lord very wonderfully manifested himself to our brethren while incarcerated in prison, and without doubt they were permitted by him to be placed in prison for the accomplishment of his own good purpose. Realizing this fact, while the flesh might suffer and cringe under the punishment, the new creature would rejoice with him in the fact that he was counted worthy to fill up some of the sufferings of Christ left behind for the body of Christ's sake, which is the church. (Col. 1:24) Appreciating the words of the Apostle Paul in the text last above cited, our brethren realize that their suffering and imprisonment were largely for the benefit of other members of the body who were not actually in prison. No one can enter the kingdom of heaven without suffering. As the Apostle puts it: "If one member suffer, all suffer." "For unto you [as brethren] it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (2 Tim. 2:12) And again, "And if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Romans 8:17.

And thus we see that while the Adversary seizes upon any possible pretext to try to cause the followers of Jesus to suffer, all such new creatures fully alive to their privileges rejoice in the suffering; and the Master overrules it for their own good and to his glory, thereby causing the wrath of men to praise him. When we see therefore that the suffering with Christ is essential in order to enjoy his glories, we realize that everyone occupying the blessed relationship of membership in the body of Christ takes great joy in being counted worthy to thus suffer; for, as the Apostle says, this is evidence from Jehovah that the spirit of glory and of God rests upon such. (1 Peter 4:12-15) How sweet, then, is the promise, "No weapon that is formed against thee shall prosper!"

FREEDOM IN CHRIST JESUS

The new creature is in a measure in bondage to his flesh—the fleshly body; for while he sojourns in this earthly tabernacle he is looking forward to the time when he shall be released from that and be clothed upon with a glorious body, and be like his Lord. The poet has thus beautifully expressed it:

"If I in thy likeness, O Lord, may awake
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free."

No matter how much persecution may be inflicted upon God's people, abuse, slander, libel, opprobrium, imprisonment, and even death, the Lord will see to it that all of these shall work together for the good of everyone who loves him supremely and who is called according to his purpose. It is impossible therefore, to hold such a one in bondage; for he has received the freedom through Christ, and the Son of God having made him free, he is free indeed.

The time is coming, and that ere long, when freedom shall come to all mankind. There are thousands of good, honest people in the world who believe that this freedom can come to them through Socialism; but freedom through this channel is impossible. There now threatens the earth that which is commonly called "Bolshevism"; and many have pinned their hopes to this as the means of freedom and blessing. But these are doomed to disappointment. Others have hope that anarchy will bring them relief; but this scheme likewise, as well as all other human schemes, must fail. The child of God is not at all surprised to see such conditions of unrest prevailing amongst men. For more than six thousand years the human race has been in bondage to the great Adversary and has fallen under the great enemy, death. "The whole creation groans and travails in pain together," waiting for the time when they may be delivered from this bondage and receive full liberty. The mass of humanity does not understand how this blessing is to come. It has been the privilege of Christians, especially during the harvest period of the Gospel age, to see that this liberty will come to mankind through the beloved Son of God, Christ Jesus. Hence the new creature itself shall be delivered from bondage of corruption into the glorious liberty of the children of God, when the body of Christ, the great Messiah, is fully united in glory with the Head. (Romans 8:19-22) Then there will be no more opportunity for such suffering.

Happy will be that home-coming, when all the faithful saints, having finished their course of suffering, shall receive an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Happy will be that union when all the members of the bride class are united with the great bridegroom. Happy indeed will be that day when the glorious Bridegroom presents to the Father his heavenly Bride, decked in all her robes of glory and beauty, and then will follow the great feast of rejoicing, the banquet of the Lord, to which the great company class will be invited.

Truly the heart of every Christian rejoices now as by the eye of faith he looks beyond the dark cloud of war, strife, revolution and other terrors that threaten mankind and sees liberty for all through the precious Son of God, the great Deliverer and Liberator of mankind. When his judgments are in the earth then the people shall learn righteousness. (Isaiah 26:9) Then the knowledge of our great King shall come to all, and then the knowledge of the truth shall increase until it fills the whole earth as the waters fill the deep; then all the sad hearts shall be made glad; then all the peoples of the earth shall come to a knowledge of God's arrangement and will have the opportunity to accept full liberty, complete happiness, and life everlasting. Then they will realize the full import of the text, "If the Son therefore shall make you free, ye shall be free indeed."

THE FINISHED MYSTERY

[Reprinted from THE WATCH TOWER of July, 1882, which please see.]

"YE ARE DEAD"

(COLOSSIANS 3:3)

Ah! yes, so "dead," the sharpest word will leave no sting,
Nor e'en the slightest quiver to my heartstrings bring;
So "dead," that when reviled, I'll calmly hold my peace,
And bid revengeful thoughts within my soul to cease.

So "dead," that no alluring love or hope or joy
Will ever prove unmixed with some of earth's alloy.
So "dead," I care not, though unloved, unsought, unknown,
My best, my truest friend I find in God alone.

Content, where'er he leads, through sunshine or through rain,
Whate'er my portion be, of pleasure or of pain.
So "dead," the life I live is "hid with Christ in God,"
My chief delight to follow where the Master trod.

So "dead," I'll neither murmur nor repine, though long
The time, but only strive to suffer and be strong,
Assured some day, some where, he'll claim me for his own,
His bride, then crowned with life, he'll share with me his throne.

GUIDING THE FEET OF CHRIST

"For he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psalm 91:11, 12.

For more than forty years the Lord, true to his promise, has kept the feet members of the body of Christ against the wiles of the evil day. This, as explained by the servant of the Laodicean church, is the assurance the Lord was giving when he caused the words of our text to be written by the Psalmist David. The Psalmist did not understand these words; for he was a natural man—not discerning spiritual things. (1 Corinthians 2:14) Satan surely did not apprehend their significance when he quoted them to our Savior as his first temptation in the wilderness. Probably Jesus himself did not then fully comprehend that the "feet" referred to were in reality the feet members of that great mystical body which has stretched out through nineteen centuries from his day, and which now stands upon the mountains of earth, bringing good tidings of eternal peace and salvation to mankind through the Messianic Kingdom, for which we are chosen ambassadors. (Isaiah 52:7) Nevertheless we today are witnesses of the fact that the promise of our text has been abundantly fulfilled in this respect; and we can now give thanks unto the Lord for his keeping power.

There have been testings and siftings during the harvest period; but all in some way have been overruled by the Lord for good. Our heavenly Father would not permit anything to come into the life of the church that would not result in good. (Romans 8:28) He would not let the feet members be dashed against a stone of offense and thereby have their spiritual life injured, as long as they were sincerely trusting his promises to uphold them. However, he would not hinder any individual member from leaving the body, from going out from under his protecting care, if any so prefer. God does not use compulsion to hold the body of Christ together. "The love of Christ constraineth us." It is a privilege to share in the anointing which came upon our Lord and head, and which runs down over the skirts of his garments, even unto the feet.

A STIMULUS TO SPIRITUAL LIFE

The more of the holy Spirit, the antitypical anointing oil, we have, the more joyfully shall we co-operate one with another in the forwarding of God's great designs. The picture of the anointing oil flowing down from the head over the body, even unto the skirts of the high priest's garments, suggests to our mind that it is necessary for the feet members to be active, as in running, in order to get their full share of the anointing oil. Let us therefore, dear Brethren, be swift in using our opportunities as feet members of the body, resting in the blessed assurance that he will guide us lest we should stumble and fall.

Among the experiences of the Lord's people during the harvest period, none have been of greater importance than the events of the past year or more. That which has seemed to be a calamity to the church may yet redound to God's glory and praise in promoting the cause of truth by awakening an interest in thousands who have not as yet known of the presence of the Lord nor of the agency which he is using in preparing the way for the Messianic Kingdom.

While the expositions of Revelation and Ezekiel have proved a great stimulus to the spiritual life of the church, they have so angered the adversary and his hosts as to stir them up to especial efforts to rob the Lord's people of this blessing. They have endeavored to confuse the minds of some. Others have been frightened by the roaring of this lion. (1 Peter 5:8) But notwithstanding all this, we are persuaded that the vast majority of the feet members have properly appreciated the fact that these wonderful truths have been provided for their assistance, and have not been stumbled by the insidious arguments of the evil one. While thus most of the Lord's saints have been convinced that it is the Lord who has served us with the true exposition of the hitherto dark prophecies and symbols of Revelation of Ezekiel, and are making diligent use thereof in their Christian development, nevertheless for the sake of strengthening that conviction and perhaps of helping some who have been confused and intimidated by the great smoke from the nostrils of Satan, we desire to review certain striking evidences that we have been served with "meat in due season" through the outpouring of the "seventh plague."—Revelation 16:17.

THE "SEVEN SEALS" OF REVELATION

Let us note afresh the masterly wisdom which the Lord has displayed in the symbols of the Revelator, which have hitherto been incomprehensible. In this connection let us especially keep in mind the loving kindness of our God in permitting the last members of the "feet" of Christ to enjoy an understanding of those symbols for their comfort and encouragement. Take, for instance, the matter of the seven seals. The meaning of these seals was not made clear to the early church nor to the various epochs of the church throughout the age, nor even to the Laodicean period of the church until near the completion of the harvest.

All we knew concerning the seven seals of Revelation was that Brother Russell had explained that the opening of all of them did not take place down here in the harvest period, but that they had progressively been broken, one by one, throughout the Gospel age. In times past we have read in Revelation the description of the first seal and the white horse, the second seal and the red horse, the third seal and the black horse, the fourth seal and the pale horse, etc. But we did not understand them. And yet—strange that we never thought of it in this connection before—we knew from our previous studies of the Scriptures that the term horses is used in the Bible as a symbol of teachings, doctrines, creedal hobbies. How clear now it has all become!

Since horses in symbol picture doctrines, then a white horse would symbolize a pure doctrine, a red horse would represent an impure doctrine, while a black horse would indicate a doctrine or teaching which is wholly devoid of truth. Now in

the light of the explained symbols of the Revelator we can see the entire development of "the man of sin" and the history of the church throughout the age, as represented in these seven seals. Was it not the pure teaching of Christ and his apostles, "with the faith once delivered to the saints," which was committed unto the church in the beginning of the age? Yea, verily! It was a white horse that carried the church during the first epoch of her history. Nevertheless it was noted by the Apostle John before his death that already there were many antichrists in the midst of the church.—1 John 2:18.

Soon they began to form creeds, corrupting the truth. Thus the second vision of the Revelator in this connection disclosed the fact that the rider had transferred his seat from a white horse to a red one. As soon as the first false creed was formed, the development of Antichrist was rapid; and by the time that the second and third ecumenical councils had been held, we find that the truth taught by Christ and his apostles had become wholly corrupt. Thus with the opening of the third seal the Revelator saw that the Papacy was now riding upon the back of a black horse—their doctrines or creeds were wholly devoid of truth.—Revelation 6:3-5.

Then the fourth seal was opened; and there went forth a pale horse, whose rider was called Death, and Hell followed him. This horse would indicate a deathly doctrine which would call for the extermination of its opponents. We at once recognize this as picturing the period of the Crusaders, whose doctrine was that no Protestant should live. This period of oppression continued down through the days of Tetzel, until the Reformation.—Revelation 6:7, 8.

THE REFORMATION PERIOD

Then comes the opening of the fifth seal, which discloses the Reformation work in the days of Martin Luther. Note again how wonderfully the Lord has shed his light upon these important truths. We read: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God . . . . And there was given unto each of them a white robe; and it was said unto them that they should rest for a little season, until their fellow servants and their brethren that should be killed as they were, should be fulfilled"—filled full, completed in number. (Revelation 6:9-11) The phrase, "a little season," is from the Greek word *chronos*, which means a time, or year.

Bible students recognize that a year in symbol means 360 years literally. This text therefore shows that when the fifth seal was opened the faithful sacrificers of that period, who had won the white robes of victory, must wait in death for about 360 years, until the full number of their fellow servants should be called. Thus we have another proof, not only of the correctness of the interpretation of Revelation, but of the parallel dispensations as set forth in Volume 2, STUDIES IN THE SCRIPTURES. It was in 1518 A. D. that the great Reformation work of Martin Luther began to spread on a general scale; and one *chronos* (360 years) from that time brings us to 1878, the time of the resurrection of the sleeping saints. Could anything be clearer? Is not this indeed present truth, meat in due season? Can we not accept it from the hand of the Lord with rejoicing? God be merciful to those who murmur and would spurn such light!

"THE TIME OF THE END"

The sixth seal was next opened, and at that time there was a great earthquake. (Revelation 6:12) In the symbology of the Bible an earthquake is a symbol of revolution. The Lord has graciously inserted this reference to an earthquake in the above cited Scriptures in order that we might be able to time the opening of this seal, which was to occur sometime between the days of Luther and the beginning of the harvest. There were two great revolutions during that period of three and one-half centuries—the American Revolution in 1776, and the French Revolution of 1789. The French Revolution was really caused by the spirit of liberty engendered by the successful revolution in America. The two events stand related one to another as cause and effect.

This brings us down to the opening of the seventh seal, which our dear Pastor has explained as referring to the unfolding of the light of present truth. This seventh seal, therefore, began to be opened about 1874 and continued to open throughout the harvest period as one by one the SCRIPTURE STUDIES were published. It was not until near the end of the harvest, however, that the seventh seal would be sufficiently opened so that the meaning of this and of other visions of the Revelation could be understood. This is manifest from the reading of Revelation 8:1-13, which indicates that the John class in the end of the age would not be able to see (discern, comprehend) the meaning of the seven Reformation trumpets until the opening of the seventh seal had sufficiently progressed to clarify this vision. The thought is not that the seven trumps of the Reformation period were to follow the opening of the seventh seal, but rather that the understanding of those seven Reformation trumpets would follow the opening of that last seal. It would not be until the "censer" was cast forth into the earth that sufficient light would be produced to clarify the vision of the "seven angels which had the seven trumpets" of the Reformation.—Revelation 8:1, 5, 6.

The reasonableness of the interpretation of these seals we submit as strong evidence that the explanation which the church has received of these things is from the Lord. Let us therefore rejoice, dear Brethren, that the Lord is fulfilling his promise to guide and direct the feet members unto the end.

RESIGNS IN FAVOR OF BROTHER MACMILLAN

DEAR BRETHREN:—

In June, 1918, when it seemed evident that some of our brethren who were on the Board of Directors of our Society would be taken away to prison, they resigned and others were elected by the Board to take their places. It was understood at the time that if these brethren should be returned to the work of the Society they should take their original place on the Board. At the last general election at Pittsburgh, held on January 4, 1919, I was elected as a member of the Board of Directors, and I feel that that was largely influenced by the fact that I was already on the Board as above mentioned. The record shows that I was originally elected to fill the vacancy occasioned by the resignation of Brother A. H. Macmillan. Brother Macmillan has now returned to the office and will be engaged in the office work, while my field of usefulness seems to be greater in the Pilgrim service. I therefore feel that it would be pleasing to the Lord and in the interest of his work if I would resign my position on the Board in order that Brother Macmillan, whose place I took, might be returned to his former position as a member of the Board. I feel that it is not so much the question as to who fills the place, but in what place can we be most useful and most pleasing to the Lord? I have greatly appreciated my privileges and am thankful to the Lord for opportunity of service on the Board or anywhere else. I take this occasion to express my deep appreciation of the confidence reposed in me by the shareholders in voting for me; but I believe, when they see why I have taken this position, that they will commend my action.

In view of the foregoing conditions and circumstances, and having in mind the best interests of his cause, and desiring to serve it and him faithfully, I believe it would be pleasing to the Lord and to all of his people that I tender my resignation in favor of Brother Macmillan, that he may be replaced on the Board in the position he occupied prior to June last. I therefore respectfully tender my resignation at this time, to take effect immediately, for the purpose of carrying out the views expressed above.

Your brother in the service of our Redeemer,

R. H. BARBER,—*Pilgrim.*

SIN AND ITS CONSEQUENCES

[This article was a reprint of that published in issue of January 15. 1907, under the title, "Disobedience, Penalty, Hope." which please see.]

MIZPAH

"The Lord will watch between us now,
Though we are far apart;
He knows thy thoughts, he knoweth mine,
And keeps us heart to heart.
What though the land and sea divide,
Yet there is naught to fear;
The same blue sky still shelters us,
And God himself is near.

"Absent from each, yet close to him,
Holding the self-same hand,
No anxious thought, no weary sigh,
But he will understand.
He knows the ties we hold so dear,
Each wish of thine and mine,
The love, made purer, stronger still
By his great love divine."

THE GRACE OF GOD

[This article was a reprint of that entitled, "The New Life in Christ," published in issue of March 15, 1903, which please see.]

LETTERS FROM AFIELD

BACK ISSUES A PRICELESS INHERITANCE

BELOVED BRETHREN IN THE ONE HOPE:—

Reading in the last WATCH TOWER the important notice and suggestion concerning the reprinting of the WATCH TOWERS from 1879 to 1918 in seven volumes, I must state here that you were reading my heart's wish, and not only mine but, if I am not much mistaken, the wish of all the children of God everywhere. How good it would be to have such a precious and priceless work in the home, a priceless inheritance for our children! Thanks and praise to the Lord for this suggestion he gave you! And according to his good will may he fulfil our hunger and thirst for it to his glory.

Therefore, please enter my name for one whole set of the seven volumes of THE WATCH TOWER for 1879-1918. May the Lord bless and help you all! With praise and thanksgiving I remain,

Your loving brother. JOS. P. SAMEK.—*New York City.*

THANK US FOR THE PRIVILEGE OF SIGNING

DEAR BRETHREN:—

We are glad to be able to enclose three petitions filled with names, and expect (D. V.) to fill up more of them. I am copying them on sheets of legal cap and will send them in this form later, so that the names will be more legible for your use. Very few people refuse to sign. Many are very emphatic in expressing their disapproval of religious intolerance. Some say that they knew about the trouble, but are very much surprised to hear that our brethren were sentenced so severely. They think that it is outrageous. Some business and professional men say that they thank us for giving them a chance to sign the petition.

May the dear Lord bless you all! And in hope that our dear brethren will now be privileged to serve many conventions this summer, we remain, with Christian love,

Your sisters in Christ. M. A. and A. J. GILLESPIE.—*Kans.*

NEW VOLUNTEER MATTER

On March 27th the NATIONAL LABOR TRIBUNE published a special supplement containing Brother Rutherford's sermon on "THE WORLD HAS ENDED" and other interesting matter. It has been thought well to use this two-page supplement as regular volunteer matter for 1919, and we have therefore placed an order with the *Tribune* for a considerable quantity of extra copies, which are being used for filling orders from the various ecclesias. We suggest that these *Tribunes* be distributed as quickly as possible, that the people may have this comforting message from the Lord's great prophecy. This issue of the *Tribune* has, of course, the same right of circulation as any other issue of that paper or of any other newspaper, thus eliminating all local restrictions which might apply to advertisements, hand bills, etc.

SHALL BACK TOWERS BE REPUBLISHED?

The thousand or more friends who have thus far written us in response to the suggestion in March 15th issue concerning the republishing of all the TOWERS for the past forty years in book form, manifest great enthusiasm over the proposition. Some have said that they would gladly take more than one set, as they indeed consider these a priceless legacy for posterity and expect to so use them. While we are equally anxious to serve the friends by having these back numbers republished as heretofore outlined, nevertheless we regret to advise that up to the moment of going to press with this issue we have not yet received a sufficient number of orders to justify undertaking it. The typesetting and plates alone will cost upwards of $40,000, besides the cost of paper, printing, binding, shipping, etc. It is obviously impossible, therefore, to publish these back issues in book form unless the demand warrants an edition of at least five thousand sets. We are merely informing you of the exact situation, and now it is for our readers to decide whether we shall or shall not proceed with the publication of this "priceless treasure." As previously announced, the full set will comprise seven volumes, of about 1000 pages each, same size pages as the present WATCH TOWER, and will contain all the TOWERS throughout the entire harvest period, together with a complete alphabetical index which will refer instantly to every article, on whatever subject, from the pen of our beloved Pastor, back to the year 1879, when THE WATCH TOWER began to be published. The price quoted is $12 for the complete set of seven volumes, charges collect, contingent on a sufficient number of orders to justify a fair-sized edition. What is your pleasure, dear brethren? *

ONLY THREE NUMBERS NOW MISSING

We find our file of old TOWERS is now practically complete, but we are still missing the following three issues, namely; the month of April, 1880; also January and March of the year 1881. We have confidence that some of the dear friends possess these old issues. We therefore request that our oldest readers look amongst their files, and if they have any or all the aforementioned issues we would very much appreciate the loan of same, that we may make copies of them, thereby making our file complete from the beginning. They will be returned to you after they have served their purpose.

VOL. XL PITTSBURGH, PA., MAY 1, 1919 No. 9

VIEWS FROM THE WATCH TOWER

ANOINTING THE FALSE PROPHET

As far back as 1880 Brother Russell, through the columns of THE WATCH TOWER, clearly interpreted the "ten-horned beast," the "two-horned beast" and the "image of the beast" mentioned in Revelation 13th chapter and elsewhere. He showed that in symbolic language a "beast" represents a government—not a purely civil government, but one having an ecclesiastical tinge; as for instance the "beasts" of Daniel's vision, which are known to represent respectively the governments of Babylonia, Medo-Persia, Grecia and Rome. (Daniel 2:37-44) The ten-horned beast of Revelation was interpreted by Brother Russell as representing the Papal government, which for a time ruled over all Europe—the politico-ecclesiastical Holy Roman Empire. Papacy still claims to have the right or authority to rule all nations as the representative or vice-gerent of Christ, as shown by its Catechism. Question No. 120 reads as follows:

"Q. Why did Christ found the Church?

A. Christ founded the Church to teach, govern, sanctify and save all men."

Preceding questions show that by "the Church" is meant the Roman Catholic Church, of which "the Pope, the Bishop of Rome, is the visible head." This edition of the Catechism before us is copyrighted 1885 and 1898, and bears the following endorsement: "This Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compiled and examined, is hereby approved.—James Gibbons, Archbishop of Baltimore, Apostolic Delegate."

We also quote from Father Phelan, of St. Louis, as published in the *Western Watchman* of June 27, 1913:

"Tell us we are Catholics first and Americans or Englishmen afterwards; of course we are. Tell us, in the conflict between the church and the civil government we take the side of the Church; of course we do. . . . Why is it that the Pope has such tremendous power? Why, the Pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world are as these altar-boys of mine. The Pope is the ruler of the world."

This very modern assumption of political authority on the part of Papacy is in close alignment with the Encyclical of Pope Leo XIII., issued on November 1st, 1885, in which he said: "All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate, wherever possible, in the administration of civil affairs."

* [Resumption of this paragraph in this form, interrupted Aug. 15, 1918.]