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.]

THE TWO-HORNED BEAST AND THE IMAGE

After identifying the ten-horned beast as Papal Rome, Brother Russell explained that the two-horned beast of Revelation 13 represented the church-nation of Great Britain and Ireland; for it also is a government which combines ecclesiasticism with civil power. The bishops of the church have seats in the British parliament, and the king is officially recognized as the head of the church as well as of the nation.

In 1846 A. D. the other Protestant denominations leagued together for the obvious reason of giving themselves more dignity and authority. This league was called "The Evangelical Alliance," but for about 70 years it has been merely an image—lifeless, having no power. The Revelator, however, indicates that this lifeless image would receive vitality or power in the end of the Gospel age, sometime between the outpouring of the sixth and seventh plagues, and that its name would then be changed to that of "false prophet." We have seen this fulfilled. The vitalizing breath has already entered into the image, and it has already manifested its newly gained authority. But, like the new-born babe, it waxes stronger as time goes on.

The Revelator shows that the vitalizing of the image was to come from the two-horned beast. A few years ago the Episcopal Church became friendly toward the Church Federation movement, and even permitted ministers of other denominations to enter its pulpits. Commenting upon this, in THE WATCH TOWER of November 15, 1913, Brother Russell said:

"Perhaps this recognition of the image is all the vitalization the image needs, but we are inclined to expect more. For years the Episcopalians have proffered re-ordination to the ministers of the different denominations represented in the Evangelical Alliance, and they still proffer it. We have been inclined to expect that the ministers would finally concede the point and accept a re-ordination at the hands of an Episcopal bishop."

MINISTERS SEEK EPISCOPAL RE-ORDINATION

Early last year certain Protestant ministers of the Evangelical Alliance, notably the leaders of the Congregational denomination, made overtures to the Episcopal House of Bishops then in session in New York City. Since then the movement has taken definite form; and now comes the report that twelve leading bishops and high churchmen of the Episcopal denomination and nine leading lights of the Congregational church have jointly formulated a canon to be presented at the triennial session of the General Convention of the Episcopal Church, to be held in Detroit this summer. The canon contains a series of "proposals for an approach toward unity," which have been agreed upon by the Episcopal bishops and the non-Episcopal ministers, the principal feature of which is that ordained clergymen of the Evangelical Alliance shall receive, in addition to the present ordination at the hands of an Episcopal bishop, and yet remain ministers in good standing with their own respective denominations. The significance of this revolutionary procedure is further emphasized, following, as it does, on the heels of the mission of the three Episcopal bishops to the Pope of Rome in behalf of church unity, as commented upon in our last issue.

The canon on which the Episcopal and non-Episcopal ministers have agreed, reads in part as follows:

"In conferring or in accepting such ordination [Episcopal] neither the bishop ordaining nor the minister ordained should be understood to impugn thereby the efficacy of the minister's previous ministry. . . . A minister so ordained may officiate in a diocese or missionary district of this church [Episcopal] when licensed by the ecclesiastical authority thereof, but he shall not become the rector or minister of any parish or congregation of this church [Episcopal]."

The conditions upon which any member of the Evangelical Alliance may obtain re-ordination at the hands of an Episcopal bishop are outlined in the canon as follows:

"At the time of his ordination the person to be ordained shall subscribe and make in the presence of the bishop a declaration that he believes the Holy Scriptures to be the Word of God; . . . . that in the ministry of baptism he will unfailingly baptize with water in the name of the Father and the Son and Holy Ghost; and that in the celebration of the Holy Communion he will invariably use elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the sacrament, the Lord's Prayer and the Apostles' or the Nicene Creed as the symbol of the faith of the holy Catholic Church: that when thereto invited by the bishop of the church [Episcopal] having jurisdiction in the place where he lives, he will, unless unavoidably prevented, meet with such bishop for communion and for counsel and co-operation; and that he shall hold himself answerable to the bishop of this church [Episcopal] having jurisdiction in the place where he lives; or if there be no such bishop, to the presiding bishop of this church [Episcopal]."

The Congregationalists are not alone in making overtures for Episcopal re-ordination, and the bishops of the Church of England proffer it with no less enthusiasm than do their brethren of America and elsewhere. We quote the following London dispatch as published in the Philadelphia *Public Ledger* of March 27, 1919:

"Definite proposals for a union of the Wesleyan Methodist Church with the Church of England are made by the Right Rev. Dr. Arthur F. W. Ingram, Bishop of London. The bishop suggests that Anglicans and Wesleyans should unite, because, he says, 'No religious body was ever closer to the church than the Wesleyans.' Under this plan, bishops would be present at the ordinations of the Wesleyan Methodist Church, which would become an order within the Church of England, but would retain its own practices. Wesleyan pastors would, if they preferred, be ordained by their own bishops. When the principle of union is established, the Bishop of London would favor an exchange of pulpits."

EPISCOPAL ASKS CATHOLIC TO FILL PULPIT

Bishop David H. Greer, of the New York Diocese of the church unity has asked that a Roman Catholic priest be permitted to conduct one of the Holy Week services in the Cathedral of St. John the Divine. Thus the Episcopal church acts as "mediator" between the beast and the enlivened image, proffering to each a friendly hand.

We quote from the N. Y. *Tribune* of March 31:

"I would gladly welcome a Catholic to take one of these services in the Cathedral," said Bishop Greer. "I feel friendly toward all the orthodox denominations, and believe that broad and generous sympathy should prevail throughout the church. I don't believe in breaking down the barriers of the church, but neither do I believe that they should be so high that you can't get them down or climb over them."

When asked if the unity program would not tend to destroy the individuality of the various Protestant churches, and give a certain precedent to the Episcopal Church, Bishop Greer is reported to have replied: "Certainly not. None of the churches would lose its individuality. Precedents would be given to the episcopate—not to the Episcopal Church. It would mean the universal recognition of a historic order dating back to apostolic times."

All this is in fulfillment of the teachings of the Laodicean servant, Pastor Russell, who foretold from the Scriptures more than thirty-five years ago the course which all denominations, including the Episcopal and Catholic churches, would take in the end of this age. We quote further from his statement in THE WATCH TOWER of November 15th, 1913:

"According to the old, but erroneous thought handed down for centuries, the bishops of the Church of England and of the Church of Rome are 'Apostolic Bishops,' or successors to the Apostles, according to the old theory of Apostolic Succession. According to that same theory, no one on earth has one particle of right to teach and to preach except as those 'Apostolic Bishops' shall grant their permission by laying on their hands. According to this rule, then, Methodists, Baptists, Lutherans, Presbyterians, and all such, are preaching without authority. When they talk about ordination they merely mean that each sect ordains its own ministers. The Evangelical Alliance is attempting to get around this difficulty and to have the sects recognize each other's ordination. The federation is building upon this general recognition of 'orthodoxy,' and is about to be given life, virility, power, dignity, by something which the Church of England will do for them which will recognize their ordination as ministers.

"We may be sure that they will make the road to the preaching and teaching of the Gospel a very narrow one to all attempting to preach without their recognition and ordination. These will be trying times upon us, and upon all who will refuse to worship the beast and his image, or to receive the mark of the beast upon his forehead or upon the hand.—Revelation 13:15-17."

RELIGIONISTS' PROBLEMS INTENSIFYING

An outstanding problem of "Church Christians" has always been, how to raise more money. Their perplexities are not decreasing as the days go by. Following we quote a few extracts from a booklet "The Financial Resources of Methodism," published recently by the Joint Centenary Committee of the Methodist Episcopal Church and the Methodist Episcopal Church, South. This booklet is an appeal for money, an artful, an efficient, a business-like appeal, but the same in substance as the old-time passing of the hat.

"The most impressive thing about the Centenary is the size of it. Eighty millions for missions looks like a staggering task to a church that has never thought of missions except in nickels and dimes and pennies. This is a day of big things.

* * * * *

"A friend of mine found an Iowa farmer worth three quarters of a million dollars, in good and regular standing in the Methodist Episcopal Church, who was contenting himself with a gift of $25 a year for the current expenses of his local church and $10 a year for world benevolences. The Centenary, or some other good cause, will have to relieve such a brother of his money, or he is likely to lose his soul. It is the function of the Centenary to save men.

"Another friend found a church that was spending a quarter of a million dollars on a building enterprise for itself, but out of its membership of more than twelve hundred, more than nine hundred were not giving so much as a penny to save the world outside of their own community.

"In the light of such facts, what is the use of singing, 'My all is on the altar, I am waiting for the fire'? The truth is, that after nineteen hundred years the program of Jesus has not been taken seriously by His followers. It is simply mockery to talk of consecration to God in the face of such a record. The church must either give up its little 'Me and my son John' policy and settle to a task commensurate with its commission and its resources, or quit as a world force and shrivel to the level of a second-class enterprise.

* * * * *

"It is not a matter of wealth, but of willingness, upon which the success of the Centenary depends. We have the former; it is the latter that we lack and must create."

THE HARVEST ENDED—WHAT SHALL FOLLOW?

"Wait patiently, therefore, brethren, till the coming of the Lord. Behold, the husbandman expects the precious fruit of the earth, waiting patiently for it, till he receive the early and the latter harvest."—James 5:7, Diaglott.

Without doubt the most crucial testing time is now upon the church. The temptations are subtle. We believe the work of harvesting the members of the kingdom class is done, yet there is much to be accomplished before complete glorification of this class. The Scriptures clearly show that tests must follow. "Having done all, stand"; and while standing, remember that "judgment must begin at the house of God." It has begun. Judgment must shortly follow upon the great company, upon nominal Christendom, and upon the world.

The tests now upon the church may be divided primarily as follows: (1) Tests of loyalty to the Lord at the cost of reputation, liberty, and even life itself; (2) cheerful endurance of such trying experiences as our Father may permit to come; and (3) tests of love for God and the Lord Jesus, love for the brethren, and pity, compassionate love for all the poor groaning creation. And without doubt these tests are primarily for a threefold purpose, to wit: (a) of affording the privilege to the remaining members of the body to fill up that which is left behind of the sufferings of Christ (Philippians 1:29; Colossians 1:24): (b) to give a practical demonstration of the required cheerful endurance (Hebrews 10:36, 37); and (c) to perfect the royal priesthood that all the members thereof may in truth be sympathetic, and thus qualified to deal properly with the people during the incoming age.

GLORIFICATION OF THE CHURCH

While these are primarily trials upon the saints, the Scriptures clearly show that there is to come a fiery, destructive trial upon Christendom, particularly and peculiarly affecting the members thereof who have professed to love and serve the Lord, but who in truth and in fact have both by word and conduct, denied him. These fiery experiences will utterly destroy all ecclesiastical self-conceit, pride, ambition, arrogance, intolerance and persecution, and rid the earth of all the God-dishonoring systems which for past centuries have oppressed men under the guise and in the name of religion. The evidences are cumulative that the dread hour for Babylon is at hand, and it is with eagerness that the fully consecrated are standing, watching and waiting for the happening of these events, which are so closely connected with their own complete deliverance. St. James seems to have had this very time in mind, particularly when he wrote chapter five of his epistle to the church. Come now, let us consider together his words of inspired wisdom.

To profit by the examination of any Scripture it must be determined who is speaking (or writing) and to whom the message is addressed. The opening words of the epistle show that it is James the bond-servant of God and of the Lord Jesus Christ who is writing. It is not probable that he would have addressed his message to the world; for Jehovah deals with the world only through the Mediator of the New Covenant. We therefore conclude that he is addressing those who claim to be pupils and followers of the Lord Jesus. He says: "To the twelve tribes which are scattered over the world" (Weymouth), meaning, as we understand it, the church as a whole, including the faithful and the unfaithful. The first part of chapter five we believe to be addressed to the unfaithful stewards. "Church" is often used as a generic term applying to the nominal as well as to the true church. (Z '16-345) The great Master definitely pointed out (Matthew 13:24-30) that the church nominal throughout the age would contain both the true and the false—the wheat and the tares—and that in the time of the harvest at the end of the age he would send forth his messengers to gather the tares and bind them in bundles for destruction and to gather the wheat into his barn. Both classes seem to be addressed in this epistle of St. James.

THE "DOOR" NOW CLOSED

As heretofore definitely set forth in THE WATCH TOWER, the harvest of the wheat class covered a period of forty years; that it had its beginning in 1878 with the resurrection of the sleeping saints; that thereafter the messengers under the direction of the Chief Reaper went forth with the sickle of truth to gather the saints together who had made a covenant by sacrifice; that the forty-year period would end, and did end, in the Spring of 1918. We believe it is now a true saying that the harvest of the kingdom class is an accomplished fact, that all such are duly sealed and that the door is closed. (Z '19-108) In the Spring of 1918, in God's due time, the active work of the harvest was suddenly halted and the long-looked-for persecution began. The Catholic and Protestant systems claim to be the church, and in these organizations there are doubtless many consecrated ones who, fearing persecutions, do not obey the voice from heaven and "come out." (Revelation 18:4) The leaders and mighty men of the systems have coerced the fearful ones to remain within their goatfolds, and there they will remain until released in the great tribulation.

St. James opens the fifth chapter of his epistle with the phrase, "Go to now, ye rich men." To whom are these words addressed? Manifestly to those who are opposed to the kingdom of righteousness—the kingdom of the Lord Jesus. (C-20) Brother Russell, in Volume IV, page 392, considered the "rich men" as applying to the banking interests of the world (notably Jewish bankers) but on more than one occasion he remarked that something else seemed to be implied, but was unable to suggest anything farther. If his admittedly partial explanation seems more satisfying to the reader than what is hereafter presented, well and good. To us it seems that there may be another application, and that from the ecclesiastical viewpoint.

While there are some men of great material wealth identified with the religionist systems of Christendom, and while it is true that some of these men have been instrumental in the operation of schemes working to the material detriment of their fellowmen, it is still more true that there have been spiritual riches entrusted to the custody of a class of mighty ones in the spiritual field who have used such to the great detriment and oppression of the followers of Christ Jesus. It is not probable that the materially wealthy are the men exclusively referred to. As a class such have never been considered part of the church. Our thought is that the above quoted words of St. James apply specifically to the clergy, the leaders and mighty men of the church nominal, both Catholic and Protestant, and in support thereof we cite the following:

The Jewish system was an ecclesiastical system, dominated and controlled by priests, scribes, pharisees, leaders and mighty men. All Bible students are familiar with the Scriptural proofs that the Jewish system finds a parallel or counterpart in the ecclesiastical system, particularly at the close of the Gospel age. In the parable of Dives and Lazarus, the "rich man" has reference to the Jewish system, particularly the leaders or clergy of that system, because of their greater enlightenment and favors and corresponding responsibility. Applying the parallel, the "rich man" of the church nominal of the Gospel age must be the "clergy class," because of their greater favors and corresponding responsibility.

ECCLESIASTICISM'S "RICH MEN"

Again, the last epochal period of the church nominal is designated "the church in Laodicea," signifying that the angel or messenger to the church at that time would be one who would boldly stand for "justice for the people" and be against those who would "lord it over," dominate and control the church nominal at that time. That this has been literally fulfilled by Brother Russell, the readers of THE WATCH TOWER can well testify. And be it noted that this is the only epoch of the church nominal wherein its leaders, clergy and watchmen claim to be "rich and have need of nothing." They are "lukewarm," not taking a firm, uncompromising position for or against the Lord, pretending to teach the Word of God, yet denying the power thereof. While claiming to be Christians, they reject the great ransom sacrifice and the resulting blessings to mankind. They boast of their riches of knowledge, claiming to have all the spiritual light that exists in the world. They count their flocks by the millions, saying, "We are rich as never before." For centuries the "Mother Harlot" has boasted of riches, her mighty ones claiming the sole right to interpret the Word of God; but in the Laodicean epoch the clergy of the daughter systems have joined her in such boasting (Revelation 17:4-6) and in the systematic oppression of the laborers in the harvest field.

Further describing them St. James says: "Your [claimed] riches are corrupted and your garments are moth-eaten." How do these words fit the mighty men of Babylon? They fit exactly. That there are two kinds of treasure our Lord showed when he said to his hearers: "Lay not up for yourselves treasures upon earth [the things cherished by human society as now constituted—whether they be tangible things, such as material wealth, or whether they be intangible things, such as the emoluments, honors, and preferments of men, reputation, etc.] where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, [the things often disallowed of men but owned and cherished of God—character] where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matthew 6:19, 20.

Opportunity was given to lay up the incorruptible, heavenly treasure, but the ecclesiastical systems, particularly the clergy class, have preferred the earthly treasure. They have spurned the invitation to walk humbly and faithfully in the footsteps of Jesus and the apostles, but have doted on great buildings, costly furnishings, paid choirs, gorgeous robes, numerous followers, great drives for money and members, plaudits of men, political preferment, titles, sumptuous meals, ease and comfort. "They have grown fat, and they shine." To accomplish their purpose in laying up the earthly riches they "have preached falsely and have made themselves rulers by the same fraudulent means," and verily they have their reward.—Isaiah 56:10, 11; Jeremiah 5:24-31.

Jesus warned against the riches which "moth and rust doth corrupt." To the clergy class St. James says: "Your riches are corrupted and your garments are motheaten." Dr. Strong renders the word corrupted as "to putrefy, to perish"; and truly such riches are putrefied and are perishing. A motheaten garment is one full of holes, disclosing nakedness. The beautiful robe of Christ's righteousness is vitally essential to all who walk by faith with the Lord. Assuming to wear that beautiful robe, the nominal clergy class has neglected the precious garment, and now their covering is motheaten and their nakedness is exposed, nevertheless they boast of their riches. To such the Lord Jesus says: "Thou sayest: I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched, and miserable and poor [spiritually] and blind and naked."—Revelation 3:17.

Furthermore St. James adds: "Your gold and silver is cankered, and the rust of them shall be a witness against you." Canker is a corroding rust that is destructive. Now the rusting of literal gold and silver would be no cause of God's pronouncing a severe judgment against men. Our thought is that these words "gold and silver" apply spiritually to the divine truths committed into the custody of the church—truths which the clergy by neglect and wilful misrepresentation have permitted to become obscured as by corroding rust. Also many persons in the churches who once received the divine truths and entered the race for the divine or spirit nature have become cankered, rusted and corroded by reason of the wrongful teachings of the clergy and their improper example. Likewise the divine truths so brightly, beautifully and wonderfully set forth in the Word of God, the clergy have permitted to become covered with the canker and rust of higher criticism, evolution and humanitarianism, until by reason thereof these truths are hidden from many honest minds who would have heeded the truth had they been taught.

THE REAPERS AND THE HARVEST

St. James adds that in the day of restitution "the rust of them shall be a witness against you and shall eat your flesh as it were fire." Silent but potent is the witness of the rust at this very hour.

Then declares the Lord's servant (vs. 4): "Behold the hire of the laborers who have reaped down your fields, which is of you kept by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of armies." To apply these words exclusively to the owners of literal fields of grain seems hardly permissible. Many are the farmers who own their own fields, and nowadays they pay liberal wages to those who aid in the reaping time. The courts of the land are always open to compel any defrauder to pay, and in most jurisdictions, particularly in the United States, nothing is exempt from execution to pay wages duly earned. But when we consider the words of St. James from the ecclesiastical viewpoint, the entire question is clarified. The great Master said: "The field is the world; the good seed [wheat] are the children of the kingdom; the harvest is the end of the age; and the reapers are the messengers." Again, he said that at the end of the age he would send forth his messengers to gather his elect from one end of heaven (the ecclesiastical systems) to the other. (Matthew 13:37-43) The harvest time came; and true to his promise the Lord Jesus sent forth "that faithful and wise servant" who, together with other faithful ones during the forty years of the harvest, reaped the fields. Who, during that time, claimed to be owners of the field? The clergy, the "rich men" themselves, by their conduct answer: We are possessed of all spiritual wisdom, and to us has been committed the responsibility of looking out for the spiritual welfare of the world.* No one else is ordained to preach or teach. We are the watchmen of the flock, and we alone are entitled to the fleece.

But did they engage in the reaping? No; they even denied the presence of the Master Reaper and the time of the harvest. Have the fields been reaped down, and if so by whom? Yes; by the grace of the Lord and under his guiding hand, the reaping has been done. Those completely consecrated unto death, those who counted their lives not dear unto them, the humble, meek, patient, faithful ones were privileged to do the reaping. Many of them physically weak, yet strong in the Lord, went forth from house to house, day after day, thrusting in the precious sickle of truth; while other faithful ones freely used the sickle by handing the message promiscuously to all who would receive it and others by word of mouth joyfully proclaimed the harvest message to all who had hearing ears.

DEFRAUDED OF THEIR WAGES

Were these laborers in the harvest field entitled to any hire or wage from the rulers in the ecclesiastical systems? Yes; they were, for the reason that these mighty men openly pretended to be the representatives of the Lord Jesus and to be owners of the field. Do we not read: "Owe no man anything but to love one another; for he that loveth another hath fulfilled the law"? (Romans 13:8) Jesus specifically commanded his followers to love one another even as he loved us. That would mean that each one who claims to be a Christian owes it to his brother to love, encourage, comfort and help him. The faithful laborers in the harvest field expected to receive buffetings from the world; but they were justly entitled to receive from all who professed faith in Christ the wage of encouragement, comfort and love. Had the clergy paid their hire or wage, many of their congregations would have paid the reapers a like wage.

But says St. James to these "rich men": "You have by resort to fraudulent means kept back the just wage of the reaper." And how did they this? By fraudulently representing to the Christian and other peoples of the world that the Lord's "faithful and wise servant" and his co-laborers were not ordained to preach and teach; that they were ignorant, dishonest and vicious persons, yea, even enemies to the peoples, and should be shunned and persecuted. Notwithstanding, the loyal followers of the Master pushed on with their work of reaping the fields. Often tired, weary and footsore, despised of men and persecuted, they toiled on, almost fainting. Many times when a word of loving kindness and encouragement would have helped, it was not forthcoming. The bitter tears of sorrow often burned their cheeks; and they cried aloud, and "the cries of them are entered into the ears of the Lord of heavenly armies," who bides his own time for the day of reckoning.

* It is interesting in this connection to note that the "church" claims to be "the sole repository of Truth."

Turning again to the same class of "rich men" St. James says: "Ye have lived in earthly pleasures, and been wanton even to the day of slaughter." This means that they have practised self-indulgence to the reckless and utter disregard of other Christians, continuing it even to the day of God's vengeance. God's prophet in terse language likewise describes them in Isaiah 56:10, saying, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter."

HERALDS OF THE KINGDOM "KILLED"

This company which the Lord calls hypocrites the Apostle charges with a grave crime, saying, "Ye have condemned and killed the just and he doth not resist you." Prior to the writing of this epistle by St. James, the clergy of the Jewish order had caused the Lord Jesus to be crucified. Moved by the same wicked designs, the prototype of the impure modern ecclesiastical harlot imprisoned and killed John the Baptist, a righteous man. John typified a class of faithful Christians who at the close of the Gospel age, because of loyalty to the Lord, are restrained of liberty and rendered useless. "Ye have condemned and killed" says St. James. The "rich men" of Babylon have persistently and unrelentingly persecuted and condemned the John class throughout the harvest time, and now they have caused some of them to be killed. "Killed" means to render inactive, helpless, or useless. These opponents could not kill the new creature; but since the flesh is the organism of the new creation while on earth, to render such useless or helpless is equivalent to killing such persons. The readers of THE WATCH TOWER are familiar with the way in which this has been done during the past few months. "And he doth not resist you." These words apply to John the Baptist, type and antitype. The work of the John class is to herald the message of the kingdom. To the extent this is prevented by the antitype of Herodias and Herod, to that extent is the antitypical John rendered helpless—killed—and that under the pretext of necessity.

THE HOUR OF RETRIBUTION NEAR

It is surely a fact that these things could not have been so clearly understood until the close of the harvest. And what may we expect to follow shortly? St. James answers: "Come now, ye rich men, weep and howl for your miseries which will soon be upon you." (Weymouth) We paraphrase the language of St. James: 'Judgment began at the house of God, and now it shall shortly come to you. You have lived selfishly, in utter disregard of the rights and welfare of the church of Christ. You have heaped up earthly riches, but these are now worthless. Your titles are empty and meaningless. The divine truths you have permitted to be covered and hid by a corroding rust. Your nakedness is apparent before God and man; you have defrauded the humble and faithful workers in the Lord's harvest; you could not feed God's people, and you have conspired to prevent others from doing so. All these things are witness against you, condemning you, and they shall eat your flesh as it were fire.'

Another prophet of Jehovah corroborates this testimony in that set forth in Ezekiel 34:3-12. In the 17th and 18th chapters of Revelation the Lord of the harvest vividly describes the fall of these evil systems, and the howling and weeping of the "rich men" thereof. The people once enlightened as to the facts and motives of the evil systems will unite to complete her destruction and "shall eat her flesh and burn her with fire" (Revelation 17:16), and her "rich merchants [arrogant clergy] shall weep and mourn" (Revelation 18:11), because the hour of retribution is at hand. Jehovah declares his determination to rise up to the prey and pour upon them his indignation (Zephaniah 3:8), and the Lord Jesus declares that this expressed indignation of Jehovah will be such as man has never before known, but it will be the last.

GREAT TEST NOW BEFORE THE CHURCH

All these things, it is declared, must transpire before the deliverance of man from the thraldom of sin, wickedness, persecution and death. St. Paul, having that fact in mind, wrote: "The whole creation groaneth and travaileth together" waiting for that time and for the manifestation of the sons of God.

The period of time elapsing between the close of the harvest of the kingdom class and the completed glorification of all the members of that class, of necessity must be a time of long-suffering and crucial testing. Babylon's complete destruction seems to be scheduled for about the same time. Let us therefore, beloved, be fortified against that time. To be forewarned means to be forearmed. Some will wonder why such prolonged suffering is permitted, and some will grow weary waiting for deliverance. Let all mark the appropriateness of St. James' words (vs. 7), "Be patient therefore, brethren," which means, 'Endure cheerfully.'

As an illustration, he cites the farmer waiting for his crops to mature, and adds: "Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh." The word "stablish" means to "turn resolutely in a certain direction, and steadfastly hold that position against all opposition." This admonition for steadfastness coming from St. James in this connection is proof conclusive that the conditions prevailing during the period of waiting after the end of the harvest will be such as will require the maximum degree of patience and steadfastness. St. Paul corroborates this conclusion, saying, "Having done all, stand"; and in order to stand, the whole armor of God will be required. The Scriptures indicate that the great test must come to the church before Babylon's complete overthrow.

The first primary test mentioned is that of loyalty to the Lord at the cost of liberty or life. The Scriptures show that God approves only the loyal. Disloyalty to the Lord because of the fear of man or of organizations could not be pleasing to him. Everyone begotten of the holy Spirit is commissioned to preach the message of the kingdom. Ecclesiasticism does not want that message given to the people. Particularly the "rich men" (lordly clergy) oppose the setting up of the kingdom.

The temptation may come to the Lord's people to reason thus: 'If I persist in telling the truth concerning the kingdom, I may offend ecclesiasticism and her agents, and as a consequence be deprived of liberty or life.' But the temptation need not be embraced. Let each one ask himself this question: 'Is it more profitable for me to have the approval and favor of ecclesiasticism or to have the approval of the Lord? It is impossible to have both. No man can serve two masters.' Let the questioner have in mind these words of wisdom, "The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe." (Proverbs 29:25) Loyalty to the Lord will always be rewarded; therefore let this be the criterion for determining all such points: 'What would the Lord have me do?' And after determining God's will, do it, leaving the consequences in his hands. Clearly St. James had in mind this test when he wrote (5:10): "Take, my brethren, the prophets, who have spoken in the name of of the Lord, for an example of suffering affliction and of patience." That they might prove loyal and give a faithful witness, mark what they endured.

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David, also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."—Hebrews 11:32-40.

TESTS OF LOYALTY AND PATIENCE

Will God require a less degree of loyalty and faithfulness on the part of the kingdom class? If you believed it to be the Lord's will that you persist in telling the truth, would you heed his voice or heed the bluffing voice of ecclesiasticism? Let the one who would have the Lord's approval read and heed the words of "that wise and faithful servant," appearing in Volume III, page 231, paragraph 2: "And probably at this juncture the Elijah class, persisting in DECLARING the truth to the last, will suffer violence and pass into glory." Here is a test of loyalty to the Lord. It is not the province of THE WATCH TOWER to tell any one what he shall or shall not do with reference to proclaiming the message. We can merely suggest; and we withdraw any statement in this journal heretofore made that may have appeared to any reader to be in the nature of a command. Let each one be persuaded in his own mind what the Lord would have him do.

Patience is suggested as another primary test now on. St. Paul says: "For ye have need of patience that after ye have

done the will of God ye might receive the promise." (Hebrews 10:36) Have we done the will of God? If so, we have done all we can do with reference to making known his kingdom; and if we are prevented from doing anything further, the responsibility rests upon the ones preventing us, and to the Lord such must in due time render account. And having done our full duty it is for us to stand calmly and cheerfully, and endure whatsoever experiences the Lord permits to come to us. "He that endureth to the end of the same shall be saved," were the words of the Lord Jesus relating to this hour. St. James had the same thing in mind when he wrote (vs. 11): "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." Did Job gain the Lord's approval by pandering to the coercion of Satan and his agents? He did not; neither can any one gain the approval of the Lord by so doing. Beloved brethren, here is a test of faithfulness and cheerful endurance for the Truth's sake. Who will stand on the Lord's side? But while so enduring, do not swear by anything or anybody; but, says the Lord's servant (James 5:12), let your yea mean yes, and your nay mean no, without change or deviation and without complaint.

A THIRD TEST UPON THE CHURCH

Love for God and the Lord Jesus is another test now on. "If ye love me ye will keep my commandments" (John 14:15); and this means that if our love will stand the test we will ascertain the will of God, and then do it, because we love him; and do it regardless of consequences. "Our God whom we serve is able to deliver us."

Because God's people are made up of different characters, the final test will greatly involve love for the brethren. This test is now on. Some will murmur against another and judge his brother—a test of brotherly love. To those now sealed St. James says: "Murmur not against each other, brethren, that you be not judged; behold, the Judge is standing before the doors." (Verse 9, Diaglott) To illustrate, some brethren take a bold and firm stand for the message of the Lord and suffer ignominy for it, which ignominy attaches to all who are identified as companions with them. (Hebrews 10:33) Another murmurs against these brethren, saying, "Could not they have pursued a more moderate course, and thus shielded themselves and us from this ignominy?" St. James in substance replies: 'Don't murmur against your brethren, since you are not the judge. The Judge [the Lord] stands now in your presence, and he will judge. Let each one be persuaded in his own mind, do what he conceives to be the Lord's will and leave the judging to the Lord.' If our love for the brethren stands the test, we must put into practice our test of last year: "Above all things have overspreading love among yourselves, for love covers a multitude of defects." And again, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."—1 John 2:10.

We must have perfect love for even our enemies, having always the desire to do good unto them when the Lord is pleased to grant the opportunity. Poor, blind and deluded creatures! Many of them think they are doing God service by persecuting the reapers who have labored in the harvest, while some are the willing tools of the "seed of the serpent" which is maliciously bent on bruising the heel of the "seed of promise." But, beloved, remember that it was a part of our covenant at consecration that we would drink of the cup which the Father pours for us. Only a pure heart can fulfil the exact terms of that consecration, and its exact fulfilment is requisite to membership in the kingdom. A pure heart includes love for even those who persecute us; but it does not mean that for fear of offending or suffering we will yield to the whims and dictates of our enemies. Perfect love casteth out fear, and perfect love prompts its possessor to do the will of God (not the will of man) and do it with a cheerful, joyful heart. (1 John 5:3) The loyal, faithful, patient, and loving child of God will have his approval. The approval of God is the only thing now worth while.

THE SUMMING UP

Summing up the words of St. James, we see that foreknowing what would come to pass, God caused his bondservant to write to the church, to the intent that the members thereof might be encouraged as they approach the dark night. In other places in his Word God caused to be recorded the fact that there would arise wicked, persecuting ecclesiastical systems. He pictured them by the wicked women, Jezebel, Herodias and Salome, while Ahab and Herod were used to picture the evil instruments that would execute the malicious vengeance of the systems; and he used Elijah and John the Baptist to picture the class of loyal Christians who would be the victims of intolerance and persecution.

Apparently the Lord designed this denunciation of St. James to apply particularly to the popes, cardinals, archbishops, bishops, doctors of divinity, and the clergy as a class in general (there being exceptions of course), who as the merchants of these unfaithful systems have dealt in Babylon's merchandise and, in their own estimation at least, have grown rich thereby. He tells them in no uncertain terms of their unfaithfulness; and shows how that in disregard of the obligation to serve the Lord they have served themselves, fleecing the sheep, living at ease from the profits thereof, and have done so in wanton, reckless and utter disregard of the rights of the Lord's children; that their own garments are falling to pieces and their nakedness is exposed; that they would not enter into the kingdom and have kept others from entering; that they not only refused to aid in the harvest field, but by fraud, deceit and misrepresentation have kept back from the laborers what they would have received from other Christians; and furthermore, that they have caused many of the harvest laborers to be persecuted, molested, arrested, imprisoned and killed (rendered inactive in the Lord's work), because of faithfully telling the truth concerning the Lord's kingdom and the restitution blessings coming to the human race. Moreover, he tells these "rich men" that the divine truths which they assumed to handle they have suffered to become covered with canker and rust. All these things stand as strong witnesses against them. Wherefore, "Come now, ye rich men, weep and howl for the miseries shortly to come upon you."

WHY THE TESTING NOW?

The time has come when the Lord will reward them that fear his name and "destroy them that corrupt the earth" (Revelation 11:18); and just preceding the happening of the judgment upon the systems there will be a time of crucial testing to the church.

But why should such trying experiences come upon the church now after the harvest is closed? It is because the graduating hour has come; and the Lord, being an exact economist, is using the means at hand to determine who will pass the final examinations. He is permitting the unholy systems to go the full length of the tether, that their wickedness may come to the full, that by their own testimony they shall be condemned and at the same time their wicked, persecuting acts can be utilized to give the needed experience to his saints. God's plan must be fulfilled exactly and completely. Suffering is made a condition precedent to entering into the kingdom. "It is given to you [as a privilege] not only to believe on the Lord Jesus Christ, but to suffer for his sake." (Philippians 1:29) The Lord Jesus left behind him certain sufferings for the body members to fill up, as a privilege to the body. (Colossians 1:24) Hence the fulfilment of these requirements is one of the primary reasons for the tests now upon the church.

While it is true that the harvest work is closed, yet there is doubtless a gleaning work that will continue for a while. That is to say, some who were consecrated and in a waiting attitude may be selected to take the place of others who have fallen out of the race since the Spring of 1918. Such may yet be gathered in. But when Babylon's fall is complete, many thousands of consecrated Christians within her walls will flee out and seek the message of truth. The Scriptures clearly indicate that this satisfying portion will be given to them by some members of the kingdom class, and that great numbers of these "foolish virgins" will be gathered to the Lord.

OTHER WORK TO BE DONE

After the harvest is done the saints are particularly admonished to be patient until full deliverance is come. Patience means cheerful endurance of fiery trials, usually resulting from injustice on the part of some one. Patience is an element of character which must be possessed by the overcomer. How could we prove to the Lord or to ourselves that we can cheerfully endure hardships and fiery experiences resulting from injustice unless we be subjected to such fiery experiences? Therefore the fiery trials afford the opportunity for a practical demonstration of cheerful endurance. Hence the second reason for such experiences is apparent. But may not these experiences cause some to fall away? Undoubtedly. God knows who will be shaken and who will stand firmly. "Everything that can be shaken will be shaken." "The kingdom of heaven is at hand!"

We are now approaching the general assembly of the church of the firstborn. Full warning of the events immediately preceding that great hour is given by the Lord through St. Paul, who wrote: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom

which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Hebrews 12:26-28) To realize the hour in which we are living means to appreciate fully the present trials of the saints.

The priesthood in glory is the priesthood after the order of Melchizedek, a priest upon his throne—the royal priesthood. It is made up of Jesus the Head and 144,000 underpriests, all the members of which must be perfected before the priesthood is finally complete. It is written of the Lord Jesus, the Head, that he was made perfect through suffering. "Though he were a Son, yet learned he obedience by the things which he suffered." (Hebrews 2:10; 5:8) The under members of the royal priesthood can be perfected in no way aside from suffering as Christians. (1 Peter 4:12-14) Some suffer from vile slander, libel, and persecution; others suffer as convicts as it were in prison; while others suffer by reason of their companionship with and love for and support of such. —Hebrews 10:33.

"PERFECTED THROUGH SUFFERING"

Even Jesus, the perfect One, passed through fiery trials and persecutions that he might be able to sympathize with the poor race of mankind. Of him it is written: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Hebrews 2:17, 18) How could one be so well qualified to sympathize with the sorrows and weaknesses and needs of those who are restrained in prison as to be there with them as one of them for a time? How could one be qualified to mete out justice tempered with mercy to those of the world during the period of reconciliation without tasting of their bitter experiences?

Ah, beloved in the Lord, when the wicked systems have perished from the earth, when all the clouds of sorrow and weeping have flown away, when the Sun of Righteousness shines forth in resplendent glory upon mankind, then we shall have a keener appreciation of the wisdom and love of God in permitting us to suffer even as malefactors for a little while. And, thanks be to God, that glad day of rejoicing is about at hand. "For yet a little while, and he that shall come will come and will not tarry." But doubts will arise in the minds of some as to whether or not these things at present experienced are evidences of the nearness of the kingdom. Some will be inclined to murmur against, find fault with and judge their brothers. Some will be inclined, because of fear of Babylon, to take a more moderate and compromising course, and will become impatient. But to all such we say, Take heed to the words of the Master and his inspired servants: "In patience possess ye your souls"; "he that shall endure to the end, the same shall be saved" (Luke 21:19; Matthew 24:13); and "Remember we call those blessed who endure."—James 5:11, Weymouth.

After St. Paul had endured many hardships and a long term in prison, he wrote to the Philippians the sweetest of all his epistles. Shall we suppose he rejoiced and gave thanks to God for permitting him to be imprisoned for telling the truth? We surely think he did. It was in that prison at Rome he wrote: "Now I would have you know, brethren, that what I have gone through has turned out to the furtherance of the good news rather than otherwise. And thus it has become notorious among all the imperial guards, and everywhere, that it is for the sake of Christ that I am a prisoner; and the greater part of the brethren, made confident in the Lord through my imprisonment, now speak of God's message without fear, more boldly than ever" (Weymouth). He then also wrote: "Rejoice in the Lord always; and again I say, Rejoice." And so now we can say, Thanks be to God for all of our experiences, both the bitter and the sweet! The bitter experiences now will greatly increase our longing for home, while preparing us for that home; and sweeter beyond our fondest dreams will it be when we reach there.

"We shall see and be like Jesus
By and by, by and by;
To himself he will receive us,
By and by, by and by;
Then with joy we will fulfil
All God's blessed holy will,
And adore and praise him still,
By and by, by and by.

"Yes, our tears shall all cease flowing,
By and by, by and by;
And with power we shall be showing
By and by, by and by—
All the wealth of grace divine,
All the depths of wisdom's mine,
Making truth and virtue shine,
By and by, by and by."

REPENTANCE

[This article, with the exception of the following paragraph, was a reprint of article entitled, "God's Pity for the Heathen," published in issue of March 15, 1911, which please see.]

A great fish captured near Miami, Fla., a few years ago, had within its stomach another fish weighing 1500 pounds. This great sea monster is still on exhibition. It has been shown in various cities, and seen by thousands of people.

FAITH: WHAT IT IS AND WHAT IT DOES

[This article was a reprint of that entitled, "The Ancient Worthies," published in issue of February 15, 1913, which please see.]

There is a lamp whose steady light
Guides the poor traveler in the night.
'Tis God's own Word! Its beaming ray
Can turn a midnight into day.

There is a storehouse of rich fare,
Supplied with plenty and to spare.
'Tis God's own Word! It spreads a feast
For every hungering, thirsting guest.

There is a chart whose tracings show
The onward course when tempests blow.
'Tis God's own Word! There, there is found
Direction for the homeward bound.

There is a tree whose leaves impart
Health to the burdened, contrite heart.
'Tis God's own Word! It cures of sin,
And makes the guilty conscience clean.

Give me this lamp to light my road;
This storehouse for my daily food;
Give me this chart for life's rough sea;
These healing leaves, this heavenly tree.

OBEDIENCE A TEST OF DISCIPLESHIP

[This article was a reprint of that entitled, "Take Heed How Ye Hear," published in issue of March 15, 1906, which please see.]

CONCERNING THE BACK TOWERS IN BOOK FORM

Although there has been a very generous response to our notice in last issue concerning the reprinting of all the back issues of THE WATCH TOWER in book form, we have to report that to date only about 2500 sets have been ordered, whereas it will require an edition of at least 5,000 sets to make the matter worth while. We have no doubt but that most of the classes will want at least twice as many sets as they have thus far informed us of, but until they advise us accordingly we will be unable to proceed. Owing to the great bulk of matter, it will require considerable time to set it up in type and make electroplates. For this reason we suggest that every reader, immediately upon receipt of this notice, decide whether he expects to order a set of these back TOWERS. Then sit down and drop us a post card AT ONCE, if you want them. Do not send us any money as yet. Merely say, "I will take a set of back TOWERS in book form if they are published." As previously announced, the price of the whole set (seven volumes), which will contain a reprint of all TOWER articles for the past forty years, with complete index, will be $12, charges collect, provided we receive requests for at least 5,000 sets.