



ZION'S WATCH TOWER

And Herald of Christ's Presence

ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

"Watchman, What of the Night?"
"The Morning Cometh, and a Night also!" Isaiah 21:11

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"I will stand upon my watch, and will set my foot upon the tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." Ezek. 2:1

Upon the earth distress of nations with perplexity: the sea and the waves (the restless, discontented) roaring: men's hearts failing them for fear and for looking forward to the things coming upon the earth (society): for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21: 25-28, 31.

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A.D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which translated into English is, *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1: 19; 1 Tim. 2: 6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3: 11-15; 2 Pet. 1: 5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed."—Eph. 3: 5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

- That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.—1 Cor. 3: 16, 17; Eph. 2: 20-22; Gen. 28: 14; Gal. 3: 29.
- That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15: 5-8.
- That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2: 9; Jno. 1: 9; 1 Tim. 2: 5, 6.
- That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3: 2; John 17: 24; Rom. 8: 17; 2 Pet. 1: 4.
- That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Eph. 4: 12; Matt. 24: 41; Rev. 1: 6; 20: 6.
- That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—when all the wilfully wicked will be destroyed.—Acts 3: 19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U. S. A.

BUSINESS COMMUNICATIONS AND REMITTANCES

—ADDRESS TO—
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TERMS TO THE LORD'S POOR AS FOLLOWS:—
All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

PILGRIM MEETING EXPENSES

We have decided that it will be proper and advisable to credit each little congregation, on the *Tract Fund*, the amount expended on Pilgrim meetings. Please have your scribe report to us. As our financial year began December 1st, 1906, we will be glad to have reports that far back.

TABERNACLE ILLUSTRATIONS DELAYED

The pictures of the Tabernacle are all ready, but the illustrations of the Priests required some alterations, which have caused delay. We hope to begin sending these out before May 1. We find that we can make a still closer price, viz., 30c for one of each and \$1.00 for four of each. Hence those who have already sent \$1.00 for three will receive four, and those who have sent 35c for one set will receive in addition one copy of the *Tabernacle* pamphlet.

DAILY HEAVENLY MANNA

Our new edition of the "Manna" will contain the same texts and comments as the former one; but it will have twice

as many pages. Every alternate leaf will be blank ruled, for use as an Autograph and Birthday Record. It will be printed on fine bond paper and bound in handsome dark blue cloth. It will be well worth \$1 or more in any bookstore.

NEW PRICES, WHOLESALE AND RETAIL

The new "Manna" will be sold by *Manna Colporteurs* and others at 50 cents each (60c when gotten by mail or prepaid express). The wholesale rates, open to any TOWER reader, are as follows—cash with order:

1 copy, postpaid, each	35 cents
10 copies or more, by express, prepaid	30 "
10 " " " at your charges 20 "	20 "
30 " " " by freight	20 "

We of course prefer the DAWNS or STUDIES to be colportured; but a good follow-up work can be done with "Manna" by those who cannot do the regular work with DAWN-STUDIES.

"METHOD" OF SELLING DAILY HEAVENLY MANNA

"Good morning! If you are at all interested in religious matters, I would like to show you what some have styled "Heavenly Breakfast Food." It will cost you *nothing* to see it, and only take a few moments of your time, for I am in haste myself. (If now asked into the house, take from your pocket your sample MANNA and continue.) This volume contains a Scripture text on a practical topic for every day in the year, with a very brief remark on its salient features—entirely unsectarian. To start each day in the year under such helpful influences results in untellable blessings. It is good for ten years, and all that blessing you may enjoy for 50c, or only 5c per year. The Bible and Tract Society believes that in circulating this "Heavenly Manna" it is helping people to both physical and spiritual health: food digests better under good influences.

"Another feature is this (pointing to lined pages): An Autograph and Birthday Record of your friends, which by the end of ten years would make it priceless to you. May I take your order? I will deliver next—day: you pay then. Perhaps you would want more than one copy—for friends near or afar. You could scarcely present a more suitable gift, nor one which they would more appreciate."

ZION'S

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VIEWS FROM THE WATCH TOWER.

WILL BAPTISTS AND CHRISTIANS UNITE?

WITH a proposition before it looking towards the merger of two great religious denominations, the ninth annual congress of the Disciples of Christ, which will meet at the Central Christian Church in Cincinnati the first week of April, will be of national importance and of great significance in the religious world. At the 1906 congress, held in Indianapolis, a committee of ten was appointed to make overtures and formulate a plan for "closer relations between the Baptists and the Disciples of Christ." This committee will report at the conclusion of the three-days' session of the congress in Cincinnati. Its report will advocate the merger of the two churches, and it is probable that an agreement will follow, which, within the next few years, will bring about consolidation.—*Cincinnati Times-Star*.

* * *

These two great denominations claim to have "no creed but the Bible." They, however, advocate very different views of baptism, which is one of the cardinal doctrinal tests of both. Nevertheless, if the preachers can unite, undoubtedly their flocks will follow them, for they generally do not comprehend the doctrinal difference. The people of both would be quite ready for the clearer Bible teachings presented in ZION'S WATCH TOWER were it not for the power of their preachers, exercised to suppress thought and Bible study and liberty.

SOCIAL SYSTEM DOOMED UNLESS IT IS REFORMED

Dr. Jacob Gould Schurman, president of Cornell University, in an address delivered recently in Old Trinity Church, New York, attacked the present industrial system and declared that, unless something was done for the wage-earner by the big capitalists, the end would be social revolution. Dr. Schurman's remarks created a sensation. He said in part:

"Steam, electricity and consolidated capital are in our own days eliminating the small producer and the small trader. The chance of young men becoming independent producers and traders, when business is con-

ducted on the scale of millions, instead of thousands or hundreds of dollars, is vastly less than it was in the time of our fathers.

"The wage-earner, feeling himself and his children doomed to poverty, rises in rebellion against the economic system which makes such things possible. He protests that capital gets too large a share of the product which laboring men create. His remedy, when he has a remedy, is confiscation of private capital in the public interests and the establishment of a socialistic State, in which all such workers shall receive compensation in proportion to their deserts.

"Somehow—I know not how, but somehow—the organizers and financiers and managers of our modern establishments of production and transportation must devise a method whereby the men whose labor builds them up shall become shareholders in the enterprises. The present discontent and rankling sense of injustice must be got rid of, if our economic and industrial system is to survive."

* * *

Thus we note from time to time that some see what is coming, even though they follow not with us and are ignorant of the Bible's teaching on this subject. They "fear for looking after those things coming upon the earth." Our Lord says that his followers, better instructed, may lift up their heads and rejoice, knowing that their redemption draweth nigh.

INSANITY IN CHICAGO

A newspaper dispatch from Chicago says:—"The State Board of Charities, in an official report to the Governor, declares one in every ninety Chicagoans is insane and needs watching, and that 58,000 persons in the State are unfit to be at large."

* * *

Insanity is greatly on the increase, proving that this is not the "brain age," in a good sense of the term. New York State statistics show 25,000 insane, or one out of every 300 population. Worse still, if applied to adults, these figures show one out of every 150 of the population so badly gone as to be in an asylum. The "fall" has wounded some worst physically, others

worst morally and others worst mentally. Oh, how the poor world deserves the Apostle's term, "the groaning creation." Oh, how much it needs the great Restorer and his work during the "times of restitution."—Acts 3:19-21.

AVERAGE HUMAN BRAIN SHOWS NO IMPROVEMENT

The average human brain is not only no better than it was thousands of years ago, but it is really deteriorating, according to Professor William I. Thomas of the University of Chicago, in an article in the January number of the *Journal of Sociology*, issued by the University.

"Nature is not producing a better average brain than in the time of Aristotle and the Greeks," says the professor. "The brain is less likely to improve now than in earlier time, because the struggle for existence has been mitigated so that the unfit survive along with the fit. Indeed, the rapid increase in idiocy and insanity shown by statistics indicates that the brain is deteriorating slightly on the average as compared with earlier times."

A KANSAS BOAST

"The Kansas press is just now boasting of the superior moral conditions of their State, and they have good reason for the boast, for 85 out of its 105 counties have not a single officially reported pauper, and 25 of these counties have no almshouses and 35 are without a criminal case on the docket. Something more than twenty years have passed since Kansas adopted prohibition. The present condition of the State is a splendid object-lesson to the rest of the country; and yet we still hear the cry 'prohibition takes away the people's liberty' and 'you can't make people moral by law.'"—*Homiletic Review*.

AMERICAN FARMERS FORMING A UNION

DEAR BROTHER RUSSELL:—

I enclose a farm paper which I am sure will interest you. The farmers are joining forces with the labor unions. This paper is the official organ of the "American Society of Equity," published weekly.

I am a reader of MILLENNIAL DAWN; was formerly a member of "Dr. Dowie's Church"; excommunicated because of the enclosed letter.

May God our Father continue to bless your work.
Yours in the Christ, CHARLES C. STEWART.

Following is the letter above referred to:—

Overseer W. G. Voliva, Zion City, Ill:

Dear Brother,—I want to make a gentlemanly, Christian protest. I love the work of the Kingdom—I want to see its servants honored. I desire what Solomon did—wisdom—the kind that cometh down from above. I invoke the Father for his guidance in writing this letter.

In looking over the *Leaves* (Oct. 30, 1906) I find a reference to MILLENNIAL DAWN, in which you say that certain, or rather many, of its statements are "gross misinterpretations of the plain Word of God," that it is largely "Seventh Day Adventism spiritualized," etc.

I know not how far you have read into Mr. Russell's works (now in six volumes), but you could not have followed his plain directions: "to prove by Scripture each statement he makes." If you had you would never say that he "grossly misinterpreted" God's Word. There is not a man in the Christian Catholic Apostolic Church (that I have heard) who knows one-twentieth of God's plan as Mr. Russell. Our Church is almost as barren of true exposition as the apostatized denom-

inations. My soul longs for some true bread. Elder Cossum is the only man who really does expound—a grand, good, noble Christian gentleman.

I have studied the Scriptures with MILLENNIAL DAWN and the tracts since 1899—seven years. I read the WATCH TOWER—glad, happy, to see it come into the house. The WATCH TOWER reflects a kindly, Christlike power that edifies and draws one toward the great Father. I understand Greek and Latin and can translate. I have compared many of Mr. Russell's claims with the original. He is right. He has a sound mind, given by the Spirit of Jehovah. He is Scriptural, reasonable, consistent. He has no vituperative, striving spirit in any of his writings nor in his addresses.

Here are some of the points that I have studied and am convinced that the Scriptures endorse them as Mr. Russell expounds:—

The pre-existence, birth and resurrection of Jesus.

The impersonality of Jehovah's Spirit.

The difference between the Christ's trial, the Church's trial, the world's trial.

The doctrine of Sheol (and Hades), Gehenna and Tartarus, in that the dead are waiting for the call of Jesus, that they are not in heaven or hell (so-called place of torture).

The difference between mortality and immortality.

These are only a few of those I might mention.

As you will see by this enclosed postal I have interest in this work (the Lord's). I inquired for these tracts to give to Overseer Piper and Elder Hammond that they might get right on the subject of the "Holy Spirit."

I am not a Russellite, Dowieite, Volivaite. I am truly striving to grasp the knowledge of the Plan of God and run for the prize—patiently, intelligently, diligently.

This study has helped me greatly in my junior work. I have charts that I have used and will soon plan another to explain to the children what God expects to do with them. I study the Scriptures and then teach what I find.

The people don't need scolding—they need systematic teaching. They need to get the "mark in their foreheads."

I have a full new set of "Millennial Dawns" at home waiting for some consecrated follower of the Lord Jesus. I should be glad to send them (or lend them) free if you would like to read them. I am sure your opinion would change. May I send them?

Your brother in the Kingdom,

CHARLES C. STEWART.

* * *

We are glad to know of Brother Stewart's progress in the knowledge of the Truth and thank him for the paper referred to in his letter. On its margin he wrote, "James 5 in process of fulfilment." From the paper we clip the below items:—

"Better farming has had the attention of colleges, institutes and the press, increased production has been the slogan, and several increased crops, with diminished value, proved that doctrine's fallacy, when taught alone, until the bumper crops of some of our most important products compelled the Secretary of Agriculture to figure on them a money loss to the farmers of \$120,000,000.

"Up-to-Date Farming says again, as it has so many times said before, raise big crops, they are all right, we are glad to hear of them, but learn to so market the crops, big or little, that they will yield commensurate reward to those who produce them.

"ABANDON US NOT IN TEMPTATION"

The great Spurgeon once remarked, "In contending with certain sins there remains no mode of victory but by flight. The ancient naturalists wrote much of basilisks, whose eyes fascinated their victims and rendered them easy victims; so the moral gaze of wickedness puts us in solemn danger." In harmony with this thought the Apostle wrote to Timothy, "Flee youthful lusts." (2 Tim. 2:22.) Jesus' example in this matter is a wonderful lesson to us all respecting loyalty to the principles of righteousness even to the extent of hazarding the brightest hopes and prospects of an earthly kind. And if we may well copy this lesson of fleeing from temptation, we may also note with the Prophet another lesson in this connection, for when Joseph's master Potiphar was very angry with him, so far as the evidence shows, Joseph contented himself with merely denying the allegation without attempting to demean Potiphar's wife by relating the facts of the case. What a noble example is here given us of avoiding evil speaking, even when that would be the truth!

Joseph's noble heart probably reasoned that while it would have been no more than justice to have revealed the wickedness of the woman, such a course would not only have damaged the wife but have dealt an irreparable blow to Potiphar's affection for her, thus destroying his master's confidence and breaking up his home. Willingness to endure under such conditions is a marvelous illustration of high and noble integrity—character. Such a man was indeed fit for a throne—but not yet; God had other experiences for him before he would be ready for the exaltation intended. So with us: God has called us to the throne of the Millennial Kingdom to be associated with our Lord and Redeemer in his great work; but first we must be made meet for the inheritance of the saints in light, and trials and buffetings and testings of patient endurance are essential to the development of such character as the Lord seeks.

THE STRENGTHENING OF CHARACTER

A lump of rock candy is pure carbon and a diamond is pure carbon, yet there is a difference between them which consists mainly in the fact that the diamond has been crystallized to an extreme degree of hardness, firmness, solidity. So there is a difference between the states and conditions of the New Creatures in Christ. At one time we are mere "babes in Christ," but if faithful through patient endurance and the Lord's instructions and disciplines of providence we are to become strong in the Lord and in the power of his might—the "babe in Christ" corresponds then to the pure carbon in the form of rock candy, while the mature Christian, developed in the furnace of affliction, etc., corresponds to the diamond. We remember in this connection the Lord's assurance that at the close of our trial time in the end of the Gospel age, at his second coming, he will make up his "jewels."

At that time undoubtedly an official of Potiphar's rank would have been permitted to kill his slave under such a charge, and the fact that, instead, Joseph was

imprisoned, may therefore be taken as an intimation that Potiphar was not fully convinced of the treachery of the man who had served him faithfully for ten years. But a prison in olden times differed greatly from a modern prison in civilized lands. Joseph, in mentioning the prison, "dungeon" (v. 15) in the Hebrew calls it a "hole," and a minister familiar with oriental prisons of today says:—

"We have visited many a prison in the Levant; we have seen . . . intolerable filth and want of ventilation, the excess of vermin, the unmerciful stocks in which the feet are made fast. We may well pity virtuous Joseph, who was indeed, as claimed by tradition, put into the prison dungeon of the present city of Cairo, which is composed of dark, loathsome and pestilential passages where the prisoners are chained to the wall."

Joseph's experiences in prison are referred to by the Psalmist (Psa. 105:18), saying, "Whose feet they hurt with fetters; he was laid in irons."

What was the effect of this new experience upon Joseph? Was he discouraged, cast down, embittered in soul? Did he say to himself or to others, If this be the reward of virtue, give me vice? Did he repine against the Lord's providences in permitting this experience, or was he patiently submissive, trustful? Joseph was in all these experiences the most wonderful, model example of the proper course of a true Christian and saint. And again we suggest that if he could be faithful with as little light as he enjoyed respecting the Lord's permission of this evil, what might not the Lord reasonably expect of us who have been blest with so much greater light and instruction, and with the noble example of Joseph and scores of others in the Scriptures and in our own experiences—what manner of persons ought we to be in all holy living and godliness and faith in God?

For very shame's sake we should strive at least to come up to the standard of Joseph—we who have the exceeding great and precious promises—we who have the explanation of why our trials and difficulties are permitted and how they are to prepare us for the Kingdom and its glorious work. Can we not readily see how Joseph's trials and difficulties developed character in him? and how, as he overcame in one instance after another, he was becoming stronger—his character was crystallizing? Ah! no wonder he will be amongst the "ancient worthies" who, in the future, after the glorification of the Church, will be made princes in all the earth for the ruling and blessing and uplifting of the entire human family, under the guidance and direction of the Christ, Head and body. Most evidently the Lord knows how, not only to select the wonderful characters for his service, but also to develop these characters and prove and test them, and make them strong for his service and their blessing.

"THE LORD WAS WITH HIM"

Joseph's experience in the stocks was a limited one. Evidently the prison-keeper discerned that he had a prisoner of no ordinary character and ability,

whatever might be charged against him. His reverence for the Lord and his faithfulness to duty made him a marked man, and the keeper of the prison was glad to give over one responsibility after another into Joseph's hands. According to the story, Joseph's own experiences made him tender hearted toward the other prisoners, whose degradations and sorrows he was enabled to enter into by reason of his own experiences. He was learning noble lessons, which would fit and prepare him for higher usefulness as the governor of Egypt. The secret of the whole matter is told in the lesson in a few words, "The Lord was with him, and that which he did the Lord made to prosper."

Whoever has reverence for the Lord in any degree will be proportionately blessed; much faith, much reverence, much obedience will surely lead to much blessing in heart and life—to much supporting and steady-ing of character, whatever it may have been by nature—to much of the spirit of a sound mind, however erratic the person may have been naturally to begin with. In all these respects we who have the instructions of the Lord's Word or the encouragement of his promises and the guidance of the spirit of a sound mind are greatly blessed. In proportion as we make use of them and develop the proper character we shall have the ultimate reward and hear the Master's voice, saying, It is enough, come up higher. Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.

We should never forget, as "New Creatures in Christ Jesus," the exhortation of the Golden Text to faithfulness—to the Lord (which includes faithfulness to the brethren, to the truth, to righteousness in every sense of the word). This faithfulness must be tried, tested, proven, clear down to the end of life's journey—until we go into the prison-house of death. "Be thou faithful unto death and I will give thee a crown of life." The Lord whom we serve is able and willing to open the prison-doors and bring us forth in the First Resurrection to a share in the glory, honor and immortality of his own Kingdom. Hallelujah, what a Savior! what a salvation! and for what a peculiar people these are intended! Such thoughts incite us—as was the divine intention—to strive to make our calling and election sure.

PROSPERING IN PRISON

Well might the chief jailor be content to leave the care of the prison in Joseph's hands. We may well imagine the cleaning up of the dungeon effected under his direction, and that a measure of peace would reign within those dark walls quite in contrast with the bedlam that had previously prevailed. Wisdom, mercy, gentleness, patience, were all, we may be sure, needed and exercised; and the model prison not only effected a blessing upon those who were incarcerated, but brought a blessing also to Joseph in his own heart-development, and additionally in that our own joy and peace are always ministered to when we endeavor to solace the woes of others.

A picture of how Joseph dealt with the prisoners is given in the lesson: instead of treating them rudely and roughly, he looked after their interests to such an extent that he noticed one morning that two of the

prisoners were of peculiarly sad countenance, and he tenderly inquired, "Wherefore look ye so sadly today?" They had dreamed, and they were in trouble lest their dreams boded further adversity. Joseph said unto them, "Do not interpretations belong to God? Tell me them, I pray you." How evidently the secret of Joseph's faithfulness and strength of character lay in the fact that he had faith in God—that he believed in the great Oath-Bound Covenant that God had made with his great-grandfather Abraham, confirmed to his grandfather Isaac, and again to his father Jacob, and of which he was an heir. What a power faith has in life to hold it steady in every storm and cloudy trouble!

One of the dreams bore a most favorable interpretation, and Joseph requested the one who would so shortly be set at liberty and restored to the king's favor that he would remember him and his kind attentions to him while in the prison, and speak a good word to the king on his behalf, that he might be relieved from the dungeon. And in explaining the matter let us not overlook the fact that he neither incriminated his brethren nor Potiphar's wife, but merely said as an excuse for his being in prison, "For indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon." It was not necessary that he should speak evil of any in order to plead his cause, and he abstained. What an evidence we here have that our race 3,000 years ago were neither monkeys nor savages. On the contrary, this natural man, not begotten of the holy Spirit (which did not come upon any until the Gospel dispensation—Pentecost), had such a marvelous development of generosity, love, that he seems not even to have been severely tempted along the lines of evil speaking—and that without any instruction, either oral or written.

How this story should shame many who have named the name of Christ and have professed to turn their backs upon sin and every evil work and who well know that evil speaking is closely related to the works of the flesh and of the devil. Joseph had not the instructions of our Lord and the apostles to the effect that love is the principal thing, that love thinketh no evil, suffereth long and is kind, is not easily provoked, etc.; and that this love is not only appropriate amongst the Lord's people, who should love one another as he has loved us, but must be extended also to our neighbors, that we may love our neighbors as ourselves—yea, beyond this, to our enemies, who are to be fed and clothed by us if they need our assistance. Thank God for the lesson of Joseph—enduring affliction, yet full of faith, mercy, gentleness, patience, kindness. How evidently the mind had to do with all this character-development. Without the hopes set before him in the Abrahamic promise, Joseph might have been as dispirited and characterless as the majority of mankind. Remember, too, that it is the same promise that we are heirs to, as the Apostle declares—Christ is the heir, and if we be Christ's then are we Abraham's seed and heirs according to the promise.—Gal. 3:16, 29.

"Virtue may be assailed but never hurt;
Surprised by unjust force, but not enthralled;
Yea, even that, which mischief meant most harm,
Shall in the happy trial prove most glory."

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—

I received a letter a short time ago that was so very encouraging to me that I feel I must tell you about it in order that you may be encouraged also. While canvassing last summer I met a man who when I told him that I was introducing *STUDIES IN THE SCRIPTURES*, remarked that I had perhaps stopped at the wrong house, as he did not or could not believe the Bible. He said he was very sorry that the Bible taught eternal torment, that only for that he might be able to believe it. When I assured him that the Bible did not teach the doctrine of eternal torment he seemed very much surprised that I would make such a statement and said, "It surely does teach it." I told him that the Bible teaches that the wages of sin is death, that the soul that sinneth shall die, and that the wicked shall be destroyed, etc. I then briefly told him what a loving heavenly Father we have, and how far he would be from torturing any one, and that the books which I was selling clear up these false accusations which people have been making against our heavenly Father, and that they would also strengthen his faith in the Bible. When I had finished he asked me when I expected to deliver. When I told him he said he would like to have them sooner if possible, as he was getting old and might not have much longer to read. So I promised to deliver his books the next day and did so. I was in the town only about two weeks afterward, but called a number of times to see him and always found him with either *DAWN* or Bible in hand. I gave his name to the friends in the town so that they might keep in touch with him. The letter above referred to is from one of the brethren there, who says that this man, once an infidel, is now one of the happiest men in the world, that he is now fully in the Truth and has four of his friends interested also, two of whom have subscribed for the *TOWER*. They are all rejoicing together and we rejoice with them, not only because we are being so greatly blessed but because the time for the establishment of the Kingdom is so near, when all the families of the earth are to be blessed.

Sister D— joins me in much love to yourself and all of the Bible House friends.

Yours in the one good hope,

H. W. DICKERSON,—*Colporteur*.

DEAR BROTHER RUSSELL:—

It is with a rejoicing heart that I am writing to you to tell you of the deep things of God that I am enjoying. My dear husband and I have only been in the Truth three months. What great joy the reading of the *DAWNS* has given us! So many questions arise and all seem to be answered in the *DAWNS*. We did so wonder whether we be of the true wheat, since learning that the call ended in 1881; but we have just finished Vol. 3 of the *DAWNS* and found the answer. The dear Lord would not give us a taste of these things if he did not mean that we should fully attain them. How good and gracious he is to those that try to follow in his steps! But how many tumbles we do have! Then I get up and start afresh. I wish I could express in words what the *DAWNS* have done for us. We now feel more contented about the at present unsaved. It did seem such a terrible thing for those that did not believe to be eternally tortured. How such teaching has blasphemed God's character, the one who is all Love. How

beautifully his character is set forth in his marvelous plan! It seems so wonderful that everything in the plan had been arranged in the beginning and also how grandly all is being carried out! My mind seems too small to grasp such wonderful truths.

My husband and I came out from the Brethren and they think us among those false prophets who are to arise. Little do they realize of the deep, deep joy to be had in knowing our dear Lord and to be led by his loving hand. I have in this little time realized to some extent the steepness and narrowness of the way which leadeth unto life. But I do so much long for that Christ-like character and to shine for his sake, to shine for him who has done so much for all mankind.

We are having the *WATCH TOWERS* now. How helpful they are. I do thank our dear heavenly Father for raising you up to give us this meat in due season. The Lord has provided all that is needful for his Church. It seems to me to be like a great big feast and the more you eat the more you want. My husband joins in sending Christian love and may God bless you in your labors is the prayer of us both.

Yours in our dear Redeemer,

G. & M. HINE,—*Eng.*

DEAR BROTHER RUSSELL:—

May the Lord, guide, uphold and bless you through all the coming year, and, dear Brother, I ask your prayers that he may be with me and keep me safe from evil, toward which I am so prone. I am learning to distrust myself more each day and I want to learn to trust him more for the grace and strength to overcome my many weaknesses and failings.

Would say that I am learning to love the Colporteur work more each day and while at first it was somewhat unpleasant work, to which I had to force myself, owing partly, however, to much natural timidity and backwardness in approaching strangers, it is now a pleasure, especially as I often meet persons who appear to be hungering for something better than they have.

At present I devote the first four days of the week and Friday morning to the Colporteur work. I have other duties Friday afternoons and Saturdays. Am doing very nicely and am making expenses, and so feel satisfied to continue. Again thanking you for so kindly remembering me, I am, with much Christian love,

Yours in the harvest work,

ALBERTA CROSBY,—*Colporteur*.

DEAR BRETHREN:—

You will find enclosed my first report. It covers, as you see, somewhat more than half a month, but I hope you will accept it as it is and make allowances for mistakes or omissions, remembering that it is new to me. It shall be my effort to make each report more satisfactory than the last. Your words of instruction and encouragement have, I assure you, been greatly appreciated. It seemed to me that I esteemed the Colporteur work a great blessing and privilege, but since reading the report in the January 1 *TOWER* I feel much ashamed and pray the heavenly Father for a like earnest zeal as that shown by the Colporteurs in Jamaica and Costa Rica. May the heavenly Father's blessing attend all your labor of love in the new year.

Your Sister in the Anointed One,

ELLEN ZELLER,—*Colporteur*.

STUDIES IN THE SCRIPTURES PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF THE
WATCH TOWER BIBLE & TRACT SOCIETY

1907—GENERAL CONVENTIONS—1907

INDIANAPOLIS, IND., JUNE 14-17
NIAGARA FALLS, N.Y., AUG. 30-SEPT. 5
NORFOLK, VA., SEPT. 29-OCT. 6

Our Society will have the usual fare and one-third excursion rates to Indianapolis and Niagara Falls (to the latter place there are frequently special rates from special points that may enable some to travel more cheaply than the regular excursion rates). The Norfolk Convention will be in connection with the Jamestown Ter-Centennial Exposition which will be in session there. Full particulars later.

CONVENTIONS IN THE FAR WEST

In response to the appeals of the friends of the Truth in the far West, notably Denver, Los Angeles and San Francisco, the following itinerary and schedule of meetings has been arranged:

CHICAGO, ILL., JUNE 30	PORTLAND, ORE., JULY 9
DENVER, COLO., JULY 1, 2	SEATTLE, WASH., JULY 10
LOS ANGELES, CAL., JULY 4, 5	ST. PAUL, MINN., JULY 13
SAN FRANCISCO, CAL., JULY 6, 7	APPLETON, WIS., CHATAQUA, JULY 14

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

ALLENTOWN, PA., APRIL 14

All services will be held in Lyric Theatre, N. 6th St., half block from Hamilton St.

Morning session will commence at 10 o'clock with General Rally for Praise and Testimony, followed at 11 o'clock by discourse for the interested.

Afternoon session for the public will be at 3 o'clock Subject, "To Hell and Back." Visiting friends heartily welcomed.

MASSILLON, O., APRIL 21

Sessions will be held in Armory Theatre; morning session at 10 o'clock, General Rally for Praise and Testimony, followed at 11 o'clock by a discourse for the interested. Afternoon session for the public at 3 o'clock. Subject, "To Hell and Back." Visiting friends warmly welcomed.

BALTIMORE, MD., APRIL 28

Morning and evening sessions will be held in Lehman's Hall, 852 Howard St. At 10 a.m., General Rally, Praise and Testimony. At 7.30 p.m., discourse for the interested.

Afternoon session for the public, at 3 o'clock in Ford's Opera House, W. Fayette St. All car lines transfer to cars passing Opera House. Subject, "To Hell and Back." Visiting friends heartily welcomed.

ALLEGHENY, PA., MAY 5

Afternoon session at 3 o'clock in Carnegie Hall, cor. Federal and Ohio Sts. Evening session, Question Meeting, at Bible House Chapel, at 7.30.

LOUISVILLE, KY., MAY 12

BOSTON, MASS., MAY 19

PILGRIM VISITS OF BRO. M. L. McPHAIL

Erie, Pa.	Apr.	16	Danbury, O.	Apr.	25,26
Ashtabula, O.	"	17,18	Pt. Clinton, "	"	27
Painesville, "	"	19	Toledo, "	"	28,29
Cleveland, "	"	20,21	Auburn, Ind.,	Apr. 30,	May 1
Elyria, "	"	22	Ft. Wayne, Ind.	May	2,3
Tiffin, "	"	23,24	Chicago, Ill.	"	5

PILGRIM VISITS OF BRO. M. L. HERR

Louisville, Ky.	Apr.	15,16	Newark, O.	Apr.	26,27
Madison, Ind.	"	17,18	Zanesville, "	"	28,29
Cincinnati, O.	"	19-21	Cambridge, "	Apr. 30,	May 1
Dayton, "	"	22,23	Marietta, "	May	2,3
Columbus, "	"	24,25	Wheeling, W. Va.	"	4,5

PILGRIM VISITS OF BRO. E. W. BRENNISEN

Burlingame, Kan.	Apr.	16,17	Waynoka, Okla.	May	2,3
Peabody, "	"	18,19	Deighton, "	"	5,6
Wichita, "	"	20,21	Ringwood, "	"	8-10
Winfield, "	"	22,23	Enid, "	"	11,12
South Haven, "	"	24,25	Cordell, "	"	14,15
Hazleton, "	"	26	Hobart, "	"	16
Amorita, Okla.	"	27,28	Manitou, "	"	18,19
Alva, "	"	29,30	Olustee, "	"	20,21

PILGRIM VISITS OF BRO. P. S. L. JOHNSON

Heldsburg, Cal.	Apr.	17,18	Paso Robles, Cal.	May	4,5
San Rafael, "	"	19,20	Santa Barbara, "	"	7
Oakland, "	"	21,22	Pasadena, "	"	8,9
Saratoga, "	"	24,25	Santa Monica, "	"	10,11
San Jose, "	"	26-28	Los Angeles, "	"	12,19
Santa Cruz, "	"	29,30	Santa Ana, "	"	13-15
Holister, "	May	1,2	San Diego, "	"	16,17

PILGRIM VISITS OF BRO. F. DRAPER

Golden, Col.	Apr.	13	Leadville, Col.	Apr.	23,24
Denver, "	"	14,21	Grand Jct., "	"	26-28
Boulder, "	"	15,16	Canon City, "	"	30
Wallstreet, "	"	17,18	Pueblo, "	May	1,2
Loveland, "	"	19	Colorado Spgs, "	"	4,5
Ft. Collins, "	"	20	Ft. Worth, Tex.	"	8,9

PILGRIM VISITS OF BRO. B. H. BARTON

Suffolk, Va.	Apr.	16,17	Rondo, Va.	May	1,2
Norfolk, "	"	18,19	King, N.C.	"	4,5
Gary, "	"	21,22	Greensboro, "	"	6
Reedy, "	"	23,24	Henderson, "	"	7,8
Ringgold, "	"	26,27	Kittrell, "	"	9,10
Danville, "	"	28,29	Louisburg, "	"	11,12

PILGRIM VISITS OF BRO. W. M. HERSEE

Windsor, Ont.	Apr.	9	London, Ont.	Apr.	14,15
Chatham, "	"	10,11	St. Thomas, "	"	16,17
Northwood, "	"	12,13	Woodstock, "	"	21

PILGRIM VISITS OF BRO. H. L. MITCHELL

Pictou, N.S.	Apr.	16,17	Petticodiac, N.B.	Apr.	24,25
Charlottet'n, P.E.I.	"	18-21	Sussex, "	"	26
Amherst, N.S.	"	22,23	St. Johns, "	"	27-30

PILGRIM VISITS OF BRO. A. E. BURGESS

Buena Vista, Pa.	Apr.	21	Butler, Pa.	Apr.	28
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PILGRIM VISITS OF BRO. J. D. WRIGHT

Cleveland, O.	Apr.	14	Washington, Pa.	Apr.	21
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PILGRIM VISITS OF BRO. W. E. VAN AMBURGH

Mahaffy, Pa.	Apr.	21	Cumberland, Md.	Apr.	28
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PILGRIM VISITS OF BRO. J. A. BOHNET

New Brighton, Pa.	Apr.	14	Donora, Pa.	Apr.	21
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PILGRIM VISITS OF BRO. A. E. WILLIAMSON

Rochester, N.Y.	Apr.	7	Allegheny, Pa.	Apr.	14
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PILGRIM VISITS OF BRO. I. HOSKINS

Waynesburg, Pa.	Apr.	21	Akron, O.	Apr.	28
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PILGRIM VISITS OF BRO. F. W. WILLIAMSON

Wheeling, W. Va.	Apr.	14	Alliance, O.	Apr.	28
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PILGRIM VISITS OF BRO. J. HEMERY

Motherwell, Scot.	Apr.	11	Bradford, Eng.	Apr.	23
Glasgow, "	"	13,14	E. Kirkby, "	"	24
Manchester, Eng.	"	20,21	Nottingham, "	"	25