THE
Watchtower
1906
THOUGHTS FOR THE NEW YEAR

The dawn of another new year is properly a time for solemn reflections, both retrospective and prospective. In the retrospect how abundant is the cause for thanksgiving! We who have been blessed with the richest favors of divine grace in that knowledge of divine truth which reveals to us the high privilege of becoming sons and heirs of God and joint-heirs with Jesus Christ to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for the called and chosen and faithful according to his purpose, have a never-failing cause for deepest gratitude. Great indeed was the favor which revealed to us the hope of everlasting life as justified, human sons of God—of full restitution to the divine favor and likeness, as was at first posessed by our father Adam. And great was our joy when first, by faith, we appropriated this precious promise and realized that legally, through merit of the precious blood of Christ shed for our redemption, we had passed from death unto life, and that in God's appointed time the everlasting treasure with all its attendant glory and blessing would be ours. But beyond even this are the "exceeding great and precious promises" to those of this justified class who have been called, according to God's purpose, to become the bride and joint-heir of his dear Son.

Then, in addition to all these blessings of hope and promise, was the blessed realization during all the year, and with some of us for many years past, that though we walk through the valley of the shadow of death, as the Psalmist aptly represents the present life, our blessed Shepherd's rod and staff have been our comfort and our safeguard. How often has the friendly crook of the Shepherd's staff stayed us from wandering off into bypaths and kept us in the narrow way; how his chastening rod has from time to time aroused us from dreamy lethargy and urged us on our way. And at such times we have recalled the comforting words: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, wherein is the son distinguished from others?" (Heb. 12:5-8).

"THOU SPREADST MY TABLE IN THE MIDST OF ENEMIES"

Spiritually, we have feasted on the bounties of divine favor; while in things temporal, under whatsoever circumstances we have been placed, having the assurance that all things work together for good to them that love God, we have realized that godliness with contentment is great gain, having promise of the life that now is [so long as God wills to have us remain here], and also of that which is to come. Wherefore, we can and do most heartily "offer unto God thanksgiving." And we do not remember him not only in the sense of the praise of our lips, but also the increase of truly consecrated lives, throughout the year upon which we are just entering. Dearly beloved, consecrate yourselves anew to the Lord today—not in the sense of invalidating the consecration made once for all, possibly many years ago, but rather in the sense of re-affirming and emphasizing that covenant. Tell the dear Lord that you consider yourselves entirely his, and that it is still your purpose to keep your all upon the altar of sacrifice during this new year, and until it is wholly consumed in his service. Then let us proceed with studious care from day to day to pay these, our vows of full consecration, unto the Most High. As we look back and with sorrow view the imperfections of even our best efforts, and then forward and see the lion-like difficulties that seem to obstruct our onward course, we will need greatly to reinforce our waning courage with the special promises of divine grace to help in every time of need. We have the blessed assurance that "the Lord will give strength unto his people." "Call upon me in the day of trouble," he says, "and I will deliver thee, and thou shalt glorify me." As soldiers under our great Captain, we have enlisted in no uncertain struggle, except our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armor of God, and will be amply protected against all the fiery darts of the adversary if we accept it and carefully buckle it on; we are forewarned of all the snares and dangers that beset our onward way, so that we may avoid and overcome them; we are fully informed as to the policy and course of the Captain under whose banner we have enlisted, and of the part we are to take under his leading. We have his constant presence with us, even to the end of our course. His powerful voice may always be heard above the crash and din of battle—Fear not, it is your Father's good pleasure to give you the kingdom! Be of good cheer; I have overcome! Let not your heart be troubled, neither let it be afraid! Greater is he that is for you than all they that be against you. If we are weak and incline to faint-heartedness we have only to remember the blessed promise, "The Lord will give strength unto his people;" and by our faithfulness in the service we shall glorify God and he will deliver us gloriously from all our fear, both seen and unseen.

HOW SHALL WE PAY OUR VOWS?

This is an important question with all the truth consecrated, and one surely of paramount importance. Let us consider, then, that when we consecrated ourselves fully to the Lord, we thereby signified that we would hold nothing back for self. That consecration included all our possessions, our time, our physical energies and our mental attainments. And it implies the sacrifice of all our former earthly ambitions, hopes and aims, so that we should no longer pursue them to any extent. This, and nothing less, is what our vow of full consecration signifies. But it signifies, further, that these possessions or personal qualifications, which the Lord terms talents, are not only to be released from the service of the worldly ambitions, etc., but that they are to be so released, not for aimless inactivity, but for the purpose of being utilized in an opposite direction—in the service of God, of his plan and of his children.

In the parable of the talents (Matt. 25:14-30) the Lord illustrated very clearly how we are expected to pay our vows of consecration to the Most High. He says: "It is like a man who, intending to travel, called his own servants and delivered unto them his goods. And to one he gave five talents, to another..."
two, and to another one; to each according to his respective capacity; and on the right way took his journey.  

TO EACH ACCORDING TO ABILITY

This master had important and valuable interests to leave in charge of his servants; and as these servants had all engaged to serve him, he had a right to expect of them a sincere and faithful interest in the work. Yet he did not expect more of them than they were severally able to accomplish. He right at the outset gave one and another servant in proportion to their abilities. He gave the one servant as much as he was capable of handling, and the other servant more than he was able to manage and do justice to. —"Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." And had the servant with the one talent been similarly faithful he would have received the same commendation. Notice, however, that the parable does not represent the obligations of the world of mankind in the use of their talents, but merely of "his own servants"—the consecrated believers only. And notice also that no servant was left without some talent of usefulness and responsibility. Each servant had at least one talent; and for the right use of that one talent he was just as accountable to his master as were those who had more.

But the professed servant with the one talent was unfaithful to his master, and yet he evidently wanted to be considered a servant still, and probably thought he was worthy of commendation and reward for not perverting his Lord's money to other uses. He had taken good care of the talent; he had not turned it in opposition to the Lord, but he had simply buried it. Now it is not so much the act of burying the talent, as the interpretation placed upon that act by the professed servant, that is the point in question. It is not the act, but the mind behind the act that the Lord has in view in giving this parable. It will be observed that this servant was not what men would generally call wicked. He was simply an idler, willing, if he could, to draw a servant's approval and compensation, but who failed to show any personal interest in the work. Yet, as a faithless, slothful servant, he was really a breaker, and therefore a enemy to give and to use all for him!—all our money, all our time, all our influence, all our mental activity, all our physical ability! How faithful have we been during the last year! How do we stand at the bar of our own judgment? Have we given and used the things which were given to us as stewards of the Lord, for the Lord's interest? If the Lord has given us the right to use any thought, or feeling, or word, or action, of any character, that He has given us, and He shall have abundance; but from him that hath not [made use of his talent] shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, where there shall be weeping and gnashing of teeth." The outer darkness here referred to is in contrast with the inner light of the holy place of favor and communion and instruction from God, symbolized in the Tabernacle. The testing comes on the return of the Master. Then the faithful servants who have served in full time and zeal and activity in the Lord's work. Not many of them have five talents, but a good many have two or three, and some only one. Quietly and unobtrusively they go about from day to day preaching the wonderful words of life, and God is with them and is leading them on. Their hearts are full of joy and hope and they are kept securely amidst all the perils of this evil day. None are so clear in their apprehension and appreciation of truth as those who are fully enlisted in its service, and the unfaithful will go into the outer darkness of error and ignorance concerning God's plans and ways, which envelop the world in general, and their neglected opportunities for more abundant service as an argument for the Lord that. Very true: only a few will do it. But that precious few are the Lord's jewels. Are you one of them? Ah, that is the point to be considered. No matter how few they are, whether you ever saw or knew of any such, that does not alter the conditions of our calling. "This is the way: walk ye in it." One, at least, has trodden it before. Look for his footprints and follow him, and "He will give strength unto him, and his face will shine, and his ears shall hear many things." And his approval will be given to those only who are faithful to the extent of their opportunity.

MUCH GIVEN, MUCH REQUIRED

And those who have several talents, let them see to it that they too are faithful to the extent of their abilities, not being content to do merely what the one-talented man can do, but ought to do more. It was not so much the failure of the one-talent man upon whom the two, and to another one; to each according to his respective capacity; and on the right way took his journey.

THE LORD'S SERVICE CONSIST OF ALLO"GMENT ON THE NEEDS OF THE PERSONS SERVING THEM. Our talents for use in the Lord's service consist of all those things and opportunities which are over and above what we need for the necessary and reasonable maintenance of ourselves or our families, if we have families, and the reasonable provision against distress in case of a sudden calamity or approaching old age, etc. Aside from these, all we have should be in active service, be they many talents or few. If we have five talents and are using only one or two, how can we expect the Master's approval? If we have as many talents as are expected of us, and are using only one or two, how can the Master expect to have us give and use all for him!—all our money, all our time, all our influence, all our mental activity, all our physical ability! How faithful have we been during the last year! How do we stand at the bar of our own judgment? Have we given and used the things which were given to us as stewards of the Lord, for the Lord's interest? If the Lord has given us the right to use any thought, or feeling, or word, or action, of any character, that He has given us, and He shall have abundance; but from him that hath not [made use of his talent] shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, where there shall be weeping and gnashing of teeth." The outer darkness here referred to is in contrast with the inner light of the holy place of favor and communion and instruction from God, symbolized in the Tabernacle. The testing comes on the return of the Master. Then the faithful servants who have served in full time and zeal and activity in the Lord's work. Not many of them have five talents, but a good many have two or three, and some only one. Quietly and unobtrusively they go about from day to day preaching the wonderful words of life, and God is with them and is leading them on. Their hearts are full of joy and hope and they are kept securely amidst all the perils of this evil day. None are so clear in their apprehension and appreciation of truth as those who are fully enlisted in its service, and the unfaithful will go into the outer darkness of error and ignorance concerning God's plans and ways, which envelop the world in general, and their neglected opportunities for more abundant service as an argument for the Lord that. Very true: only a few will do it. But that precious few are the Lord's jewels. Are you one of them? Ah, that is the point to be considered. No matter how few they are, whether you ever saw or knew of any such, that does not alter the conditions of our calling. "This is the way: walk ye in it." One, at least, has trodden it before. Look for his footprints and follow him, and "He will give strength unto him, and his face will shine, and his ears shall hear many things." And his approval will be given to those only who are faithful to the extent of their opportunity.

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But think not that you are traveling alone in this narrow way. The Lord has now a consecrated people, a faithful band of servants who, with every talent consecrated, are steadily pursuing their course in the narrow way. We know some of them by name and by character, and with their steady and in- pressive activity in the blessed work. Not many of them have five talents, but a good many have two or three, and some only one. Quietly and unobtrusively they go about from day to day preaching the wonderful words of life, and God is with them and is leading them on. Their hearts are full of joy and hope and they are kept securely amidst all the perils of this evil day. None are so clear in their apprehension and appreciation of truth as those who are fully enlisted in its service, and the unfaithful will go into the outer darkness of error and ignorance concerning God's plans and ways, which envelop the world in general, and their neglected opportunities for more abundant service as an argument for the Lord that. Very true: only a few will do it. But that precious few are the Lord's jewels. Are you one of them? Ah, that is the point to be considered. No matter how few they are, whether you ever saw or knew of any such, that does not alter the conditions of our calling. "This is the way: walk ye in it." One, at least, has trodden it before. Look for his footprints and follow him, and "He will give strength unto his people," even though they walk alone, as he did, without the cheerfulness of following companions. "LO, I AM WITH YOU"
so as to serve them and sacrifice his conveniences for them, he is unworthy of them and must go out into the outer darkness of the world in general. With these as with the world the disappointment of theories and plans in the great time of trouble will ere long bring the weeping and gnashing of teeth foretold.

FAITHFULNESS IMPLIES ACTIVITY

It is indeed a notable fact that in this one single case we have seen one drift away from the truth into the snares of these perilous times who was very active and fully enlisted in the Lord’s work, whose one aim and endeavor was to herald the truth and to bless others with it. To such the Lord says, “My grace is sufficient for thee.” ’Ye shall not fear, for so an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord Jesus Christ.”

Let us, then, dearly beloved, have for our watchword during the year the word “Reformation,” and let each of us write upon our hearts, “It is time to be awake, Lord Jesus Christ, Lord of the world, and to reveal thy glory in the face of the Church.” Let us be faithfully “his people,” and let us earnestly desire and faithfully use the strength promised. Faithful is he that hath promised, who also will do it. So, then, if you lack the strength to use Christ’s talent, the fault is yours, not God’s. You either have not his service close enough at heart or else do not make use of the strength he provides. “The Lord will give strength unto his people,”—his trusting, faithful servants—those who are using to the full the power connected to their Master, however many or few such talents may be.

1895

“God Bless You”

1896

Our New Year’s greeting is, “God bless you.” It applies primarily to those nearest and dearest in the bonds of Christian fellowship.

ACTIVITY

We hope that the motto cards representing these sentiments so fully will be in all of our homes to assist us in the development of the grace of patience, without which other graces of the spirit cannot be matured. We cannot track and follow in the broader and wider opening of our eyes of understanding. The Apostle’s words are, “For this cause I bow my knees unto the Father that ye may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge.”—Eph. 3:14-19.

We suggest as our motto for 1906 the words upon the motto cards designed by Sister Seibert (advertised in our issue of Nov. 15 last), viz., “In Due Time.”

“In Due Time.”

1 TIM. 2:6

“Be patient, therefore, brethren.”

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could be arrived at by the combined efforts of the just and peace-loving men on both sides, it does not seem to me impossible that the cause of home union should receive a great impetus from this very educational conflict, which, for the moment, seems to put back by at least twenty-five years the hands of the clock which were slowly, very slowly, climbing toward union."  

Can it be that thus the two-horned beast [Great Britain] may give "life," energy, the effect of Apostolic succession, to the Protestant "image of the [Roman] beast"?  (Rev. 13:15.) A very few years will demonstrate; but this appears to us a very likely course of fulfillment.

RESULTS OF RUSSIA'S STRUGGLE

Matters are in a sad condition in Russia, but probably not one-fifth as bad as the majority of people suppose. In times past rioting has occurred in many cities of the United States only through the newspaper dispatches. Doubtless the same is true in Russia, except in the immediate vicinity of the trouble.

What is now occurring in Russia is awakening that stolid people marvelously. Even when order shall have again been fully restored the people will have gained such a knowledge of this power as will prepare them for the great climax which, according to prophecy, we believe will be reached by 1915.

"The Internationals," extremists of the Socialist class, are credited with the chief direction of the Russian revolution. They have shown great skill thus far and may be esteemed as getting a schooling with the most stupid of "Christendom," the details of which will prepare them for the great struggle to occur at the close of "the times of the Gentiles."

RUSSIA'S THREE-SIDED MELEE

The telegraphic reports from Russia are confusing to many. One time we read of the Socialists and students rioting and in conflict with the troops; again we read of massacres of Jews, to which the Government employees seem to give assent and secret aid. These seemingly conflicting reports can only be understood when we remember that there are three parties more or less in conflict:

1. The Socialists, mechanics, students, etc., who are moving for liberty—some for a constitution and a congress composed of the people's representatives, and some for out-and-out Socialism.
2. The old government party, sometimes styled the Bureaucracy. Amongst these are many of wealth and culture, who believe that any concessions to the growing discontent will merely lead up to further discontent and eventually disrupt Russia. This party is charged with being responsible for having brought on the Japanese war. They are influential and close to the Czar.
3. A third party is everywhere conservative. It desires reforms and progress under a middle government—neither autocratic nor liberal. Count Witte is at the head of this division.

The Czar is credited with sympathy for this third class of his subjects, but has been closely pressed by the influential of the second party, under fear of the first party, he formally put Witte in office and issued a decree, or ukase, granting a constitution and congress. Had he followed this course sooner matters would have gone more smoothly, for at one time party number three was of considerable size. Many have deserted it for party number one—some because they have imbibed the theories and spirit of Socialism and some because they doubt the Czar's honesty or ability in respect to his ukases.

Witte and his associates of the third party are obliged to operate largely through present office-holding governors and generals, whose sympathies lie with the second party—across Witte's path of governmental reform. It is these who have secretly sanctioned or aided the riots which have killed so many Jews—because the Jews are of the first party, namely, Socialist sympathizers and agitators.

LATEST REPORTS

As we write, the dispatches seem to imply that the Czar is in great perplexity, because the masses refuse to accept his ukase of freedom, and are, by strikes and increasingly revolutionary methods, more than ever menacing the social structure. He doubtless feels that he must do something and that quickly; and that his "olive-branch" ukase having been rejected he can do nothing now but fall back upon the second party and use force to crush the rebellious into submission or into death. Matters may not yet have reached this extreme, but if it has we doubt not there will be stremous times in Russia before Socialists are reduced to submission.

BEREAN BIBLE STUDY FOR JANUARY

FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905

PRAYER

1. What is prayer? "Prayer is the soul's sincere desire, uttered or unexpressed." Z. 98-27 (1st col. ¶ 2); F. 680, ¶ 2, (1st sentence).
2. What is the privilege and power of prayer? Z. 98-213 (1st col. ¶ 1); Z. 99-161 (1st col. ¶ 1).
3. What is the object of prayer? Z. 96-161 (1st col. ¶ 2); Z. 98-29 (1st col. ¶ 2); F. 679, ¶ 1.
5. What is the necessity for persistency in prayer? Z. 96-162 (2nd col. ¶ 3, 4); Z. 01-270 (2nd col. ¶ 2); Z. 95-342 (2nd col. ¶ 3) and 343 (1st col. ¶ 1).
6. To whom and through whom should we pray? Z. 98-28 (2nd col. ¶ 1); Z. 406, ¶ 2, (last sentence).

REPORTS FROM SOME OF BRITISH BRANCH REPORT

REPORTS FROM SOME OF OUR FOREIGN BRANCHES

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Dear Brother Russell:—

The season of the year when the annual report and review of the work is made has again come round, and I have pleasure in sending you the report of the British Branch for the year ending October 31, 1905. As on previous occasions, we have had the privilege of reporting an advance in every branch of the work; though the pleasure in this is modified a little by the fact that the onward march is not quite as rapid as last year. I speak now particularly of the sale of
HEMERY. encroachments of Catholicism on the one hand in marks, KAISER'S SPEECH TO RECRUITS coming the accounts show more particularly, a service this year has not been very extended. colporteur "e ~reat i' service has thus far proved itself impracticable getting and glorious memorirs from talk of the soldiers as belonging to him personally, ZION'S WATCH TOWER KaisE'r Bmount can of you nrow "Confederacy," and of the growing political and theE' field -belong to yourselves alone. Through Muld visits of Brothers McPhail and Edgar were very much to hear the signs qave er -into' worM's drar ehildrrn, thereby taken highway, men, whether in the standing army or more widely spread over the United to his soldiers respect· the vineyard." have the pleasure of sending you a statement of the longer have been we these erross we may even the the the interests of the kingdom is not divided with any personal we are assured that of all work done for him, "Your labor is not in vain in the Lord." As we are not without signs of the coming "Confederacy," and of the growing political and social power of Nonconformity, there is need that we busy merchant, etc., and the fight with carnal weapons of Protestants against the encroachment of the Catholic Church on the one hand, and the loss of faith in the virtue and supremacy of Protestantism over Catholicism on the other hand, as manifested in the Rome-ward leanings of the Kaiser himself—that all these things are creating and have created a general contempt for religion of every kind.

May the Lord grant us wisdom to let the light of the truth shine as the only guide to a place of refuge from the storm and tempest for all who are truly his, as the poet has said:—

When the storms of life are raging,
Tempests wild on sea and land,
I will seek a place of refuge
In the shadow of his hand."

With much love from us all, in loving sympathy for all the Lord's people in every land, in every clime, and commending ourselves to their and your prayers for our heavenly Father's and our dear Master's leading, I am, Faithfully yours in Christ and his blessed service,

P. S.—The mutiny of the Russian soldiers is evidently driving the Kaiser to desperation. He fears the bad example. The Socialists claim the sympathies of the great majority of the soldiers, officers and men, whether in the standing army or in the reserves. To the Socialists their regime or a republic seems within sight, and it must seem folly to them to hear the Kaiser talk of the soldiers as belonging to him personally, to whom they are compelled to give the oath of allegiance. As true soldiers of the cross we may even get some inspiration rather from the Kaiser's remarks respecting officer qualities. I translate as follows:—

THE KAISER'S SPEECH TO RECRUITS

"Recruits! Since you have now rendered me the oath of allegiance you no longer belong to yourselves alone. Through it you have been received into the great family, whose calling it is to protect the Fatherland when it is in danger. By this oath which you have rendered in view of these glorious field-embles you have become mine! You have thereby taken yourselves [under stress] a great responsibility toward the Father; the oath which you have rendered is a heavy load and lift up a standard for the people," and there is no better way of doing these desirable things than by putting the truth into the hands of the people.

May the blessing upon all his dear children, and for you that you may have grace and strength in abundant measure,

I am, dear brother, yours as ever, in Him,

J. HENRY.

GERMAN BRANCH REPORT

1905—

Copies of "Millennial Dawn" sold at or below cost . . . . 2,979
Copies of Booklets sold at or below cost . . . . . 3,770
Copies of Dawns in magazine form . . . . . 3,250
Letters received . . . . . 3,181
Letters sent out . . . . . 3,250

Free sample tracts and Towers, represented in tract pages . . . . . 21,074,400

FINANCIAL STATEMENT

Expended for Pilgrim service . . . . . 1,108.90
The total amount expended for printing, postage, freight and all other expenses of the work . . . . . 18,202.28

Tract fund donations . . . . . 5,125.57

Deficit for 1905 . . . . . *Marks 16,185.61

Elberfeld, Germany, Nov. 11, '05

Dear Brother Russell:—

I now have the pleasure of sending you a statement of the work of the German branch during the year just ended.

We might have reason to wish for a more rapid spread of the Truth on the continent of Europe, especially in the Protestant countries of Germany and Holland; but it is our sad duty to say that the work has not been extensively extended this year. The army has thus far proved itself impracticable getting and glorious memorirs from talk of the soldiers as belonging to him personally, ZION'S WATCH TOWER KaisE'r Bmount can of you nrow "Confederacy," and of the growing political and theE' field -belong to yourselves alone. Through Muld visits of Brothers McPhail and Edgar were very much to hear the signs qave er -into' worM's drar ehildrrn, thereby taken highway, men, whether in the standing army or more widely spread over the United to his soldiers respect· the vineyard." have the pleasure of sending you a statement of the longer have been we these erross we may even the the the interests of the kingdom is not divided with any personal we are assured that of all work done for him, "Your labor is not in vain in the Lord." As we are not without signs of the coming "Confederacy," and of the growing political and social power of Nonconformity, there is need that we busy merchant, etc., and the fight with carnal weapons of Protestants against the encroachment of the Catholic Church on the one hand, and the loss of faith in the virtue and supremacy of Protestantism over Catholicism on the other hand, as manifested in the Rome-ward leanings of the Kaiser himself—that all these things are creating and have created a general contempt for religion of every kind.

May the Lord grant us wisdom to let the light of the truth shine as the only guide to a place of refuge from the storm and tempest for all who are truly his, as the poet has said:—

When the storms of life are raging,
Tempests wild on sea and land,
I will seek a place of refuge
In the shadow of his hand."

With much love from us all, in loving sympathy for all the Lord's people in every land, in every clime, and commending ourselves to their and your prayers for our heavenly Father's and our dear Master's leading, I am, Faithfully yours in Christ and his blessed service,

P. S.—The mutiny of the Russian soldiers is evidently driving the Kaiser to desperation. He fears the bad example. The Socialists claim the sympathies of the great majority of the soldiers, officers and men, whether in the standing army or in the reserves. To the Socialists their regime or a republic seems within sight, and it must seem folly to them to hear the Kaiser talk of the soldiers as belonging to him personally, to whom they are compelled to give the oath of allegiance. As true soldiers of the cross we may even get some inspiration rather from the Kaiser's remarks respecting officer qualities. I translate as follows:—

THE KAISER'S SPEECH TO RECRUITS

"Recruits! Since you have now rendered me the oath of allegiance you no longer belong to yourselves alone. Through it you have been received into the great family, whose calling it is to protect the Fatherland when it is in danger. By this oath which you have rendered in view of these glorious field-embles you have become mine! You have thereby taken yourselves [under stress] a great responsibility toward the Father; the oath which you have rendered is a heavy load and lift up a standard for the people," and there is no better way of doing these desirable things than by putting the truth into the hands of the people.

May the blessing upon all his dear children, and for you that you may have grace and strength in abundant measure,

I am, dear brother, yours as ever, in Him,

J. HENRY.
who, in a far country, far from home, have now for twelve months been subject to all kinds of deprivations, doing their duty and fighting a hard battle for the Fatherland and for German culture. This is the special trait of the German soldier, that he willingly follows the call of his king, without murmuring, to do your duty in obedience and you will not fail to receive acknowledgment from your superiors. Prayse self-control and never grow weary of today's promise. May this day be to you all a constant source of soberness and a stimulation to zeal, for your entire life, especially since his Majesty the King of Spain has so highly honored and distinguished the Guard corps by his presence. To his Majesty the King of Spain, Hurrah! hurrah! hurrah!'"—

Our lonely hours
In meditation sweet,
Our nothingness to own
In his grace complete.
The narrow way
Our path, from day to day;
Gently he leads,
Tho rugged be the way.

THE GLORIOUS PROCLAMATION

The message of the angels to the shepherds on Bethlehem's plains sounds more and more precious to each child of God in proportion as he grows in grace and knowledge. As his eyes and ears of understanding open more widely to the lengths and breadths of God's great plan of the ages, that prophetic message is the more highly esteemed as an epitome of the entire Gospel. Nor can our attention be too frequently called to the great event which lies at the foundation of that message—our Savior's birth.

It matters not that December 25th is not the real anniversary of the Savior's birth, but probably the anniversary of the annunciation by the angel Gabriel, the anniversary of the Virgin Mary's conception, our Lord being born nine months later on the calendar. This year was great, whose birth, death and resurrection from the dead means so much to the human family, may be remembered and celebrated any day, every day, by all who appreciate what he has done for our race.

Since, then, the majority of Christian people have become accustomed to the celebration of December 25th as our Lord's birthday, we need make no protest, but join with all in celebrating that day with rejoicing of heart, giving gifts and remembrances one to another, thus copying divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

For four thousand years and more the promises of God, clothed in more or less of obscurity, had been given to man, intimating that ultimately the great curse of sin and death which had come upon the world through father Adam would be rolled away, and instead of that curse, a blessing of the Lord with the Messiah, which has rung down the ages and reached our earthly scene through that day with rejoicing of heart, giving gifts and remembrances one to another, thus copying divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

Bethlehem was distinctly one of the former—the City of David, Israel's beloved king. The Scriptures explain to us that Mary, our Lord's mother, and Joseph, her husband, were both of the lineage of David, and that in a seemingly accidental manner and for purposes of taxation, etc. Luke informs us that it was in response to this royal decree that Joseph and Mary went up to their native city to be enrolled, and that thus it was that Jesus was born in Bethlehem, and on account of the multitude of people at the same time and for the same purpose, accommodations being scarce, the stable of the inn, or khan, was used by some as a lodging. Joseph and Mary, being of the late comers, were forced to occupy these humble quarters, and thus it was that the King of glory, whose kingdom is by and by to rule the world, was in the time of his flesh born in a stable and cradled in a manger.

THE ANGELS AND THE SHEPHERDS

In olden times there were honorable cities and mean cities. Nazareth was generally recognized as one of the latter, while

ZION'S WATCH TOWER

BERLIN, Nov. 13.—According to the 'Local News,' the Kaiser yesterday, after receiving the oath of allegiance from new recruits in Potsdam, addressed them as follows: You see here an arm, it is a crest, the emblem of all Christians. As such you today gave the oath in support of the flag. I wish and hope that you will always remember this oath. Just now a memorable event comes to my mind. When Emperor Leo­pold of Austria delivered the supreme command of the army to Prince Eugene, handing him the marshal's staff, Prince Eu­gene made a crucifix and held it high with the words: 'This shall be our supreme general.' Such an attitude I expect of you. I want pious, brave soldiers in my army and no mockers. You have the privilege of service in the Guards of Potsdam, where you will be constantly reminded of the great soldier­king who not far from here has his last resting place, and of the most glorious history of Prussia. Show yourselves worthy of this special distinction by special cultivation of the soldierly virtues and set a good example to the others in godly fear, faithfulness and obedience.
them from the just sentence of death, the curse that came upon all as the result of Adam's imperfection and sentence. 

"Good tidings" is another translation of our word "gospel." How beautiful the thought that the Gospel is really and truly good tidings. Alas, for the misrepresentations of God's plan, under which so many of his professed people misrepresent his plan, and his character and work; and in his grace and power aims to supplant the curse with a blessing.

The Lord had mercy upon us because we did it ignor.

As every member of Adam's race shared in his fall and in the curse of death which came upon him as a result, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered and which was finished at Calvary. God's plan in Christ, as it is being worked out and shall ultimately be accomplished, will mean great joy for all people, and the tidings of this were given at the very moment of our Lord's birth, because he was the one through whom all the glorious things of the divine purpose and plan shall ultimately be accomplished.

THE CAUSE, THE LOGIC, OF THE MESSAGE

The message took cognizance of the fact that it was to reasonable people, who would want to know why their unchanged God, who has not changed, should have so amend and alter matters as to supplant the curse with a blessing. The messenger states the philosophy of the divine plan, "Unto you is born this day a Savior, which is Christ [Messiah] the Messiah. The explanation follows through the tidings of how of God could be just and yet be the justifier of sinners who accept Jesus. The word "Savior" here signifies life-giver, and how beautiful is the thought that as death is the wage of sin, the curse upon the race, this Messenger was the one who will rescue the race from the sentence by giving them life again. The explanation of how he would give life was not given, nor was it necessary at that time; but now, in the light of developments, and with the explanations figuring through the logical order of events, we see how that our Lord's voluntary sacrifice of his life, dying the just for the unjust, settled the claims of divine justice against Adam and thus incidentally against all who share in his sentence. Truly the more we see of the divine plan for our salvation, which began to take shape in the birth of Jesus, the more we feel like shouting with the angelic choir praises to the God of heaven, thankfulness for his mercy to the children of men. It mattered not that the babe born in Bethlehem was the Savior only in prospect, that he could not even be anointed to do his work until he reached manhood's estate thirty years later; it mattered not that even then it would be necessary for him to die for the world's sins through the cutting off of his earthly ministry to be finished at Calvary; it mattered not either that the resurrection was still three days after that, and his ascension forty days later, and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the divine plan of salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to his Son our Lord. It is not yet true, but will be fulfilled in every particular in God's due time, which we believe is now nigh, even at the door. Not yet does God receive glory in the heaven, thankfulness for his mercy to the children of men. It mattered not that even then it would be necessary for him to die for the world's sins through the cutting off of his earthly ministry to be finished at Calvary; it mattered not either that the resurrection was still three days after that, and his ascension forty days later, and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the divine plan of salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to his Son our Lord. It is not yet true, but will be fulfilled in every particular in God's due time, which we believe is now nigh, even at the door. Not yet does God receive glory in the

January 1, 1906

ZION'S WATCH TOWER

[3701]
still ignorantly misrepresent our God, and our energies should be continually bent to their assistance, that the eyes of their understanding might open more widely to perceive the lengths and breadths and heights and depths and know the love of God which passeth understanding.

Noting that peace on earth and good will to men have not followed the Savior's birth thus far, and discerning that this is a prophecy of what is to be accomplished during the Millennium, many have been inclined to change the translation of this verse so as to have it read, "On earth peace amongst men, in whom he is well pleased." However, by thus changing it the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which he has promised. Our Lord himself and the apostles testified to this, assuring us that whoever in this present time would live godly should suffer persecution, that a man's foes would be they of his own household, etc. (2 Tim. 3:12; Matt. 10:26.) Let us not confuse ourselves nor abridge the testaments of the Word, but with the eye of faith look forward to the day of Christ in which all these glorious things shall have their fulfilment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle.—Rom. 8:22.

Not even with the inauguration of the Millennium will this prophecy be fulfilled: not until its close, when the human family shall have been lifted by the kingdom regulations out of sin, sickness, pain, sorrow and death, up, up to all that was lost in Adam—not until then will there indeed be glory to God in the highest, not until then will there be peace amongst men. Nor are we to understand that the entire race will be appreciative of the divine favor, and it is with pleasure that we set forth in the Scriptures.

Our lesson is concerning the wise men of the East, who came seeking the new-born Jesus, the King of the Jews, with presents of myrrh, frankincense and gold, and doubtless we shall be able to gather from this incident some valuable suggestions respecting our obligations to the great Messiah, and the propriety of renewing these and increasing them now at the representative of Caesar's government, the ruler of the earthly things for which God's revealed law commands a higher respect. The time of our Lord's birth is quite clearly fixed. We have gone into the subject in detail in "Dawn" Vol. II., and will not here repeat. The notable census made by order of Caesar Augustus included the civilized world of that day, and according to Jewish custom each family and tribe were enrolled therein. Both Joseph and Mary, being of the Davidic line, went to the city of David—Bethlehem. The city is a small one on a hillside. Nearly all of it appears to good advantage in the cut below.

The inns or hotels of that land are very different from ours: they are neither hotels nor drinking saloons, but entered from a court-yard, as in the cut. Various large unfurnished rooms are at the service of the traveller, who carries with him his wraps, in which he sleeps, and his food and utensils for such light housekeeping as he may choose to do. Stalls for horses, camels, etc., are provided on the ground floor, and in the event of a crowd, as on such a census occasion, it is not uncommon thing for people, finding the upper large rooms all crowded full, to make themselves nearly as comfortable in the stabling department. Thus it came that the Lord was ushered into the world, which as the Logos he had made (John 1:2), in a most humble manner.

It was there that the shepherds found the babe, as predicted by the angels, and went forth proclaiming the fact; but Mary made no boasts but waited for God's due time.

GIFTS TO OUR KING

Matthew 2:1-12.—January 14.

Golden Text:—' My son, give me thine heart.'—Prov. 23:26.

Our lesson is concerning the wise men of the East, who came seeking the new-born Jesus, the King of the Jews, with presents of myrrh, frankincense and gold, and doubtless we shall be able to gather from this incident some valuable suggestions respecting our obligations to the great Messiah, and the propriety of renewing these and increasing them now at the beginning of another year.

The wise men—according to tradition, three in number—arrived in Jerusalem and began making inquiries respecting the newly-born Jewish King. The news soon spread, and the holy city was all commotion because, according to the prophets, Messiah, promised for centuries, was due to appear about that time; and we read again, "All men were in expectation of him."

This expectancy naturally would be heightened by the coming of the wise men or magi from a far country—supposedly Persia—to show homage to Messiah. The news spread, and finally reached the royal palace and King Herod himself. The latter, doubtless on his own account, felt a kind of jealousy toward any being who would be likely to share in any measure the royal honors and dignities and thus to detract from his own importance. But additionally, no doubt, he felt that as the representative of Caesar's government, the protege of the Roman Empire, it was his duty to see to it that no king should arise in the land under his jurisdiction, whose title or claims would in any measure conflict with those of the Caesars.

The Bright Morning Star

Herod, therefore, sent for the wise men. Feigning a deep interest in their quest, he made a critical inquiry of them how they knew about Messiah in their far-off country, how they knew where to look for the babe. They replied that they had seen his star in the east. The eastern magi were astrologers,
and affected to read in the stars the history of nations and individuals—they were astrologers rather than astronomers. To what extent the Lord may have written the history of nations and of men in the arrangement of the stars, we will not attempt to decide, but assuredly for the world in general the starry heavens have been the great book of God, as the Psalmist explains, "Night unto night showeth knowledge." With the written Word of God in our possession now we neither have need of traditions of men nor of old wives' fables nor of astrologers' guides, because "we have the more sure word of prophecy" in the written book, and to this we should give our reverence and praise, and make restitution for the great Messiah so long promised of God, preparing the way for the establishment of Messiah's kingdom on earth, as he predicted: "Repent ye, for the kingdom of heaven is at hand." "Therefore, when ye go with thine adversary to the judge, be sure to give to the court as little as possible of your cause, lest being cursed by the judge, you fall into the water with your adversary."—Matt. 5:24.

At this point the Lord Jesus introduces the subject of this discourse, in short, saying, "The time is fulfilled, and the kingdom of God is at hand." The first part of his discourse is a prediction concerning the destruction of Jerusalem by the Romans, which was fulfilled in the year A.D. 70; and the second part is a prediction of the kingdom of God, its conditions, and the place of the Christian's portion in it. We have already stated that this discourse was delivered on Mount Olives, and that his disciples were there with him. They were not only present at the time of the hour of sacrifice, but were also present when he ascended to heaven. And it was his purpose to impart to them a knowledge of the accomplishment of the prophecies, and the kingdom of God. He therefore delivered this discourse, that the disciples might know the time of Messiah's birth and to know to which country he belonged, so that they might procure the means of being admitted into the kingdom of God.

In this connection it should be remembered that Daniel, Shadrach, Meshach and Abednego were at this time princes of Persia and intimate with the wise men of that country, which was at that time the principal nation of the world. It is easy to see in the history of these three men that there was a channel, and especially may we suppose that Daniel's prophecy respecting the time of Messiah's birth would be well known to the disciples of Zoroaster, Persia's wise men. Furthermore, the Jews scattered abroad throughout the world who still more or less keep alive the practice of the ancient Zoroastrianism stood in their way to hinder their appreciation of any manifestation of divine favor to the children of God who were sought when they found the Savior they were nothing daunted by the fact that his home surroundings were of the humbler sort. They worshiped him in three senses of the word: (1) They fell down and worshiped him, prostrated themselves, and giving their reverence. (2) They worshiped him in their hearts and with the tongue gave expression to their rejoicing and confidence. (3) They opened their treasure-box and presented to him three gifts appropriate to royalty: the myrrh representing mourning, frankincense representing praise, gold representing obedience.

"PRESENT YOUR BODIES LIVING SACRIFICES, HOly, ACCEPTABLE UNTO GOD, YOUR REASONABLE SERVICE."

The reverent spirit of these noble heathen men who had so little light, so little knowledge respecting the great Messiah and his work, will bring to our cheeks the blush of shame as we reflect that, favored with still brighter light to guide us to the Lamb of God, having seen his star in a still better and truer sense, having been guided to him by the prophecies, having found him not only a babe, but that one in prospect would bear our sorrows and carry our griefs and make his soul an offering for sin, that we by his stripes might be healed, and have probation before the throne of God and of his Father, to whom our soul a complete devotion of all we have and are, a complete consecration for his service. And in this service we are to grow in love, in service, in worship and in the privilege of being used in joyful service for the glory of the King.

"MY SON, GIVE ME THINE HEART."

Our Golden Text is well worthy of our remembrance here. It is not applicable to sinners, who are not sons in any sense of the word. There is a message to sinners, namely, a call to repentance, to the forsaking of sin and to the acceptance of Christ as atoning Sacrifice, an agreement to die daily to self and to be alive daily more and more in the Lord's service, to glorify him in our bodies and spirits which are his. If this has not been our attitude in the past shall it not be our future course? Shall we not in the future live in such a manner as to grow in love, in service, in worship and in the privilege of laying our little all at the feet of him who is our gracious heavenly King, whose kingdom is so soon to be established on earth, who has invited us to sit with him in his throne, to share his glory, to be participants as spiritual Israel in the great work of pouring out blessings upon the world of mankind, every kindred, people, nation and tongue?

MY SON, GIVE ME THINE HEART.
To those who have never taken this step we urge a prompt acceptance, irrespective of the gracious hopes we have of a transcendent reward of glory, honor, immortality. As the Apostle declares, it is our reasonable service. Reasonable people ought to be glad of the knowledge that God is willing to accept our service, and of the opportunity to present themselves under the covering of the merit of the dear Redeemer's robe of righteousness.

To those who have already accepted the Lord's favor, who have already presented their bodies living sacrifices, who have already given the Lord their hearts, we urge a remembrance of the fact that the sacrifice once put upon the altar must remain there, and that the longer it remains the more joyful should be the service, the more appreciated every opportunity for sacrifice, the more thankful should be the heart and the more rich should be the experience in the peace of God which passeth all understanding, ruling in our hearts and preparing us more and more through the graces of the Spirit for the glorious things which God hath in reservation for them that so love him and so reverence his Son.

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ALLEGHENY, PA., JANUARY 15, 1906
No. 2

Three Churches Unite in Canada

Presbyterians, Congregationalists and Methodists

Toronto, Ont.—The central committee, composed of representatives from the Presbyterian, Methodist and Congregational churches throughout the Dominion, have agreed upon a code of doctrines that will unify the three denominations into one great church, which, it is proposed, should be known as the "United Church of Canada." The revised confession of faith of the American Presbyterian church will be used. The new Church is to be governed by the "General Conference," after the Methodist form, with a president as the chief officer. Below the president is to be "Assembly of Bishops," and the chairman at the head. The next body is to be a "Presbytery," governed by a moderator. The plan will be submitted to the several denominations throughout Canada for approval, which it is expected to receive.

For Great Church Union

Concord, N. H.—A number of the Episcopal clergyman of the eastern dioceses of the Church of England, have organized in New York, for the formation of an association which will have for its ultimate object the union of the Anglican Church with the Episcopal Church of Russia and other ancient churches of the East. The organization is the outgrowth of the thanking giving service at Christ Church, Portsmouth, which followed the signing of the treaty of peace between Russia and Japan, and at which priests of the Episcopal and Russian churches officiated. The new organization will follow the lines of the "Eastern Church Association" of the Church of England, and will have branches in all dioceses of the Episcopal Church in this country, if the plans of the promoters are successful. It is said that within a half a dozen years the relations between the Russian and Episcopal churches have been growing closer, but until the thanksgiving evening held at Portsmouth, there had been no general participation in such service by both Russian and Episcopal priests.

Items such as the above quoted in these columns are not thereby endorsed. We print them as news—as showing the fulfillment of prophecy. We could more nearly endorse the following article from the "New York Tribune":

The Inter-Church Conference

Cooperation on a far-reaching scale seems to have been the main object of the recent Inter-Church Conference on Federation of American Churches, held in New York, and the eminent men and delegates of the conference, with hardly a single exception, predicted, as the result of Christian unity and denominational fellowship the ushering in upon the world of a reign of universal peace and righteousness, in fact, the setting up of the kingdom of God. As was clearly indicated by several of the speakers, to a world in which "the spirit of contention" is to be brought about by potent forces and activities introduced in the realm of civil law, and using "the gateway of politics" as an instrument through which the "sword of the Lord" and his "righteousness" is to be spread, only the "operation of all the powers which belong exclusively to the spiritual." And so the question is raised whether the proposed federation of all the churches into a substantial organization that shall make itself felt in the religious, the social and the business worlds is not, after all, a church "trust." And if a church "trust" will not its methods be something after the order of the methods of the great trusts and combines of the financial world? Will it not find a way to do away with competitors or those who do not believe in its principles and refuse to cooperate in its purposes?

Surely it would be but a step to find the heretics, and likewise find a way to punish them. And whoever ponders the history of the fourth century and studies the acts and words of the great religious councils of those early days must see in the recent congress of theologians in New York an exact parallel; and the significance of a movement that will lead, as was clearly indicated by several of the speakers, to a world religion, must not be under-estimated.

Back there, there was a cooperation and a federation on a scale that far surpassed the reconciliation that marked the scenes of the scenes of the dark ages. It was a minority that lighted up the splendid gardens of Nero or the chariot races of the scenes of the scenes of the dark ages. It was a majority that underwent the tortures of the thunderbolts, the rack and the fagot, that endured the Spanish Inquisition and the exquisite punishments of a praying Torquemada rather than yield "the faith." It was the majority, the cooperative majority, that defined the civil and religious duties of man and provided punishments to fit the crime.

Shall history repeat itself? We hope not. But let this federation or combination of all churches pursue its course to the last analysis, and we tremble for the results. Let ministers of the "First Apostle," "Elijah," and the "Messenger of the Covenant," the "Prophet," and legislators attend strictly to the business of providing punishment for crime. And let a wide distinction ever be made between sin and crime. There will then be little likelihood of religious persecutions.

In the name of liberty to worship God "according to the dictates of one's own conscience," I want to enter a public protest against a federation or organization of churches that seeks to use the civil power to attain an end that allows only of spiritual methods, and to recommend to all the study of the life and trials of Roger Williams, the hanging of the Quakers, the whipping of the Anabaptists, the story of Daniel in the lion's den and the Hebrew worthies in the fiery furnace.

All this was accomplished by a religious federation, which is only another name for a church trust. Instead of a demand for a world religion that compels, let there be a plea for a genuine religion that implores. JOHN S. WIGHTMAN.

The World's Perplexity

On the opposite page we copy from "Doctor" Dowie's publication a cartoon which fairly well represents the present condition of God's World. It is entitled, "The World's Perplexity." A pair of scissors is shown cutting out the "wheat" from the "chaff". As the world is divided, "the sect everywhere spoken against," the "no-name sect." It would seem so!

Possibly some unfriendly critic may say, "Yes; and you are another who is adding to the Babel of confusion, forming a new division, 'the sect everywhere spoken against,' the "no-name sect.""

Not so, we reply. It is not we but the truth which causes the division, even as our Master foretold and exemplified: "I am not come to send peace, but a sword. As present truth did a separating work between the wheat and the chaff in the Jewish "harvest," so now present truth will be used by the Lord to separate the "wheat" from the "tares" in the present "harvest" of this age.

It is the most recent, effective presentation of God's Word and plan does cause commotion and a great din, as all sects and parties at once shout against the faithful presentations of God's Word of "good tidings of great joy unto all people," as presented in MILLENNIAL DAWN. But that is Babylon's noise, not ours: It is their effort to obscure the
light of the dawning new dispensation. It is their unavailing effort to drown the voice of the great Shepherd, who is now calling his true sheep out of every tribe, nation, and kindred to himself and the liberties and rest and food of the true fold.

We preach not ourselves but Christ. We substantiate nothing except by his Word. We make no laws, formulate no creed, deplore no man, nor of his life or death in Christ; but merely on every question quote the Word of the Lord, through the apostles and prophets. We boast nothing, claim nothing of ourselves. We are content to serve the Lord and his flock to the best of our ability—exacting no titles, no "honor of men," no convention or authority nor camp meeting: hoping merely for the love of the Lord and of those who are his children and have his Spirit.

So far from forming or desiring to form a new sect, we ignore all sectarian systems and their claimed authority; we recognize only the "one Lord, one Faith and one Baptism" of the Bible and fellowship as a "brother" every person of decent morals who confesses faith in the "redemption through the blood of Christ," and especially all of this class who profess a full consecration to the Lord's will and service,—whatever their cause outside their own lives, and their outward gains.

The word "Catholic" signifies general or universal. We know of Greek Catholics, Roman Catholics, Anglican Catholics, etc., but we know of no other company of Christians which recognizes every Christian in the world in the same complete sense that we do, as stated foregoing. Hence to us the term Catholic, or Universal, most fitly belongs.

Our Lord's petition for his "members," that they all may be one even as thou, Father, and I am one," was never intended to apply to the various and as being excepted by the Federation movement now in progress. The Father and the Son are one in a very different sense from that. On the contrary, we occupy a position to which every true child of which recognizes every Christian in the world in the same complete sense that we do, as stated foregoing. Hence to us the term Catholic, or Universal, most fitly belongs.

For the benefit of our readers in foreign lands we make early announcement of the date for the celebration of the death of our Passover Lamb. Again we have the choice of two dates.

In reply I beg to advise you that the data given above are correct, the time being given in eastern standard time. By reason of the great eccentricity of the moon's orbit it not infrequently occurs that the time between the two above-mentioned lunations exceeds 22 days.

We have already made inquiry of the Allegheny Observatory astronomers, and they in turn referred us to the United States Naval Observatory at Washington, D. C., from whom we also received confirmation of the almanac dates, but they could give no explanation of the peculiarity of the discrepancy between these dates. This occurs every year, and it requires sixteen days for the moon to reach its full, while ordinarily it requires fourteen days.

In review of the Memorial Supper is a privilege and of importance. We are not under the law, but under grace. Our observation of the Memorial Supper is a privilege and opportunity rather than an obligatory command. The principal thing would seem to be that we have a uniform time for its celebration and that we celebrate it with the right thought in mind, viz., as a memorial of the fulfillment of the type of the Passover Lamb with the death of Jesus, the Lamb of the ransom price for the world. Christ our Passover is slain for us, therefore let us keep the feast. Very respectfully,

WALTER S. HARSHMAN,
Professor of Mathematics, U.S.N., Director Naval Almanac.

Although we went to so much particularity to ascertain exactly the proper date for the celebration of the Memorial Supper, we do not wish to give the impression that the exact date is of importance. We are not under the law, but under grace. Our observation of the Memorial Supper is a privilege and opportunity rather than an obligatory command. The principal thing would seem to be that we have a uniform time for its celebration and that we celebrate it with the right thought in mind, viz., as a memorial of the fulfillment of the type of the Passover Lamb with the death of Jesus, the Lamb of the ransom price for the world. Christ our Passover is slain for us, therefore let us keep the feast. Very respectfully,

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Mr. C. T. RUSSELL,
Washington, D. C.

Sir,—I am in receipt of your communication of the 31st ult., in which you state that you find in some 1906 almanac the statement that on that evening there was a full moon in the sky, and that it fuls April 9, 112 a.m., and also that it occurs to you that there must be some discrepancy in this, as the time would amount to 15 days and six hours.

U. S. Naval Observatory,
April 9, 1906.

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From the divine standpoint the whole world is in a dying and dead condition, and those who were awakened from unconscious death to a small measure of life common to the world were not resurrected, were not raised out of death, but were still in death, still under the curse, still under the sentence, "Dying thou shalt die." They were merely temporarily resurrected, as were the fallen creatures of the pre-Flood earth. This is more than an awakening: it would have meant that after their awakening they should be raised completely out of death into the fulness of life—such, for instance, as Adam enjoyed before the fall. The Bible assures us that Christ was the first who should rise from the dead, and that his brethren, the church, will be next in order, and that none others can be fully resurrected, none others can have life in the absolute sense until the church shall have received its higher life through the first resurrection. This reconciliation is in two parts: first, he arranged that they do not recognize the divine plan with sufficient clearness to distinguish between the shades of meaning properly attached to these words. For instance, we have the words to the Father. Likewise the Lord purposed that a certain portion of his people should be selected from the world to be the bride of his church, and that his brethren, the church, will be next in order, and that none others can be fully resurrected, none others can have life in the absolute sense until the church shall have received its higher life through the first resurrection. This is that they do not recognize the divine plan with sufficient clearness to distinguish between the shades of meaning properly attached to these words. For instance, we have the words "Dying thou shalt die." They were merely temporarily resurrected, as were the fallen creatures of the pre-Flood earth. This is more than an awakening: it would have meant that after their awakening they should be raised completely out of death into the fulness of life—such, for instance, as Adam enjoyed before the fall. The Bible assures us that Christ was the first who should rise from the dead, and that his brethren, the church, will be next in order, and that none others can be fully resurrected, none others can have life in the absolute sense until the church shall have received its higher life through the first resurrection. This reconciliation is in two parts: first, he arranged that they do not recognize the divine plan with sufficient clearness to distinguish between the shades of meaning properly attached to these words. For instance, we have the words...
the Lord and because of their pleasure in the privileges of ambassadorship, shall be the divine representatives before the world in the coming age. The conditions will then be so changed that these ambassadors and their message will no longer be misunderstood. The special testings and trials of the ministry are now, but they will end, and the whole world will be uplifted to full perfection of life, to full restitution to all that was lost, with added blessings, while the willfully disobedient or goat class, followers of the example and spirit of Satan, will with him be destroyed in the second death.

SECOND AND WORLD DISTINCT

From the foregoing all should be able to see how distinctly separate in the divine plan are the church and the world—that atonement, reconciliation, has already been effected for the church, for believers, for the household of faith and for none others, but that the world is to have a rolling away of its curse in fullest measure as an outcome of the great redemption work of Christ—in God’s due time.

If, now, we have the matter clearly before our minds—if, looking into the divinely appointed types of the Old Testament and their corroboration in the New Testament, we find that God distinctly outlined these separate dealings with the church and with the world, our faith and obedience and joy in the Lord will be increased. We have already set this matter forth in detail in a pamphlet entitled Tabernacle Shadows of the Better Sacrifice, we doubt that any of the faithful may have it; and any too poor to purchase may have it free, on application.

In it we call attention to the fact that the great and important event in Israel’s history known as the Day of Atonement typified, illustrated, the whole work of this Gospel age.

In the type there were two, first the bullock, second the goat. The bullock represented our Lord Jesus, the goat represented those who walk in his steps, the little flock. The sacrifice of the bullock was for a specific purpose and effected that purpose; the sacrifice of the goat, the Levites, typified the household of faith, who were to walk in steps with Christ. The bullock with its fatness well represented the man Christ Jesus in his perfection sacrificed on our behalf; the lean, wayward goat with little fat well represented the natural, lost, unregenerate people of the church to be associated with her Lord and to present herself a living sacrifice with him upon the altar, to have fellowship in his sufferings, that in due time she might have fellowship also in the glories that are to follow in the kingdom.

THE PRIEST SACRIFICED THE BULLOCK

Be it noted that our Lord Jesus was typified both by the bullock and the priest; that the bullock represented him as the man Christ Jesus, who gave himself a ransom for all; that the priest represented the new mind, the holy Spirit, by which our Lord was begotten again at the moment of his consecration. During the three and a half years of our Lord’s ministry there was only the one priest, and the priest was typified by the Levites, who represent here the household of faith. (Leviticus 16:1-19.)

In the type the priest went immediately into the Holy of the Tabernacle, which represented his standing before God as now no longer a man but a new creature. The first work of his consecration was the consecration to death, and his rising on the other side of it to newness of life as a spirit being begotten of the holy Spirit.

As a “new creature” our Lord spent the three years and a half of his ministry in the holy, enlightened by the light and holy spirit, feeding on the word of God, the bread, the divine promises and blessing, while he himself ministered at the golden altar, offering up his two handsfull of incense upon the fire, the fragrance penetrating beyond the veil, the second veil, into the Most Holy, as a cloud resting above the cloud. The cloud was marked by the showbread, the presence of the cloud by the incense by the priest in the Holy represents to us the light in which our heavenly Father viewed his Son and his fellowship in his sufferings, that in due time she might have fellowship also in the glories that are to follow in the kingdom.

Three Views of the Sacrifice

At the same time that the incense was being offered in the holy the fat was being offered on the brazen altar in the Court, and those who saw the fat consumed upon the altar and how rapidly it was consumed because of the fatness could appropriately see a great deal of the sacrifice offered to the Lord. Those in the Court who thus beheld our Lord’s sacrifice from the human standpoint were believers, those in sympathy with him, the apostles and others. But there was still another class who beheld to Jesus his daily sacrifice and who viewed his course in a different light—those who beheld the sacrificial ceremonies, hypocrites, who were in opposition to him. To these his sacrifices spoke foolishness, they were a stench in their nostrils, and their standpoint of view is also represented in the type by the burning incense but burned up in the fire, the smoke, the en-trails, hide, etc., of the bullock. Here we have the three-fold view of our Lord’s sacrifice: that of his opposers, that of his followers and that of the Father. When our Lord died all three of these fires, so to speak, were finished, his incense was all burned up, the fat was all consumed, the world’s typical goat of faith, the veil of his consecration, the hatred with which they of the darkness hated him who was of the light was at an end—he troubled them no more.

Beyond the Second Veil

The next step of the priest was to pass under the second veil. This represented the three and a half years of our Lord’s consecration. He was under that veil parts of three days and rose on the other side of the veil, a perfect spirit being, born of the Spirit. And it was only a few days thereafter that he ascended on high and approached the Mercy Seat, there to appear in the presence of God for us believers. That was the time when he declared that he did not appear for the world but for us, for believers. He is not the world’s advocate before the Father. We have an advocate with the Father, he is our representative and mediator to the Father. This is clearly shown in the type, that the priest sprinkled the blood upon the Mercy Seat and before the Mercy Seat in the shape of a cross, the head of the cross being on the Mercy Seat, the lower end of it pointing and extending toward the veil.

The Apostle tells us that Christ offered up his own blood, but by this we do not understand him to mean that any of the literal blood of Jesus was taken into heaven, but rather that the blood, the sacrificed life of the Lord, so in the antitype our Lord presented before the Father the evidences of his death, applying a measure of that benefit, a measure of the merit of his sacrifice on behalf of the church, his body, and all the household of faith, but none of it on behalf of the world, on behalf of the world’s messiah, his own spiritual self. This is clearly shown in the type, for the priest, we are told, made an offering for himself and his house. His house, the Levites, typified the household of faith, himself represented his sons the underpriests, and in the antitype represented the members of Christ’s body. He was to present himself to the Head, as it is written, “God gave Jesus to be the Head over the church, which is his body.”

The statement of the type is most explicit that the atonement was for his sacrifices, by the sprinkling of the blood of the bullock, was an atonement not for all the people but merely for a limited, special class of them, all belonging to one tribe, the Levites, who represent here the household of faith. (Leviticus 16:6, 17.) It will be noticed that this is in full, in absolute accord with what we have already seen, to the effect that the reconciliation has not yet reached the world but merely believers, and that the world still, as the Apostle says, lieth in the wicked one. (1 John 2:19.) The whole life lies under condemnation, but the second life is only for those who are born again and the world has not yet been rolled away. Only we, only believers, have escaped the condemnation; only we have passed from death unto life; only believers have gotten free from the curse, the sentence, and are no longer aliens, strangers, foreigners from God’s covenant.

Sacrificing the Lord’s Goat

Now note the second sacrifice. After finishing the one part of atonement, as already noted, the priest continued the work of the day’s atonement and made another offering, namely, the goat. It is not true that Christ after having gone into heaven, into the Most Holy, came out again, sacrificing himself for the world. As a matter of fact, he made another sacrifice for sins in his own person. Indeed he had only the one human nature, and when it was sacrificed the work of Calvary was finished. Hence this second sin offering is not another offering of the man Christ Jesus, but it is an offering of his body. Never-
though, in harmony with the divine plan, Christ accepts and the Father accepts all those who come unto the Father by him through faith in his blood, and who in harmony with the call present their bodies living sacrifices. These all are counted as members of the body of Christ; so the work of this Gospel age has been the sacrificing of the members of the body of Christ. This was true of the antitypical sacrificial work represented in the type, as represented also in the figure of baptism.

We give ourselves to the Lord, receive his mind, and in proportion as his spirit dwells in us richly, in that proportion we sacrifice ourselves for his service. If we sacrifice ourselves; if we give ourselves we will in us "to will and to do the Father's good pleasure." And the Father's good pleasure respecting us is the same as respecting the Only Begotten, namely, that we should show our devotion to his will, to his plan, to his righteousness, which he has brought us in the present time, to tribulation and cost us self-sacrifice, even as a similar course cost our Lord his life.

Not that all the members of the body of Christ will necessarily suffer the same, that they will all necessarily suffer some public, shameful death. On the contrary, in the figure of the Scriptures all the members of the body of Christ are beheaded, not literally, for not even the apostles so suffered death, but figuratively beheaded—each must lose his own will, his own headship, and must become the Head of Christ, knowing no head, no will but the will of his Lord. All who thus sacrifice their wills are accepted of the Lord as members of his body, and these are represented in the sacrifice of the goat, which he has been offering as a part of himself, as a part of his own sacrifice throughout this Gospel age.

"OUR SUFFICIENCY IS OF CHRIST." The making of these two sin offerings does not imply that the first offering was insufficient. On the contrary, the Scriptures show that the whole merit of redemption resides in the Lamb of God, which has taken away sin from the world. But as our Lord's testing was necessary as a demonstration of his loyalty to the Father even unto death—was a consideration in respect to his high exaltation to the glory, honor, and immortality—the goat was appointed to reach that same plane and be his joint-heirs in the kingdom except as they shall demonstrate that they are possessed and controlled by the same spirit as that of their Redeemer. Hence the arrangement has been made that while Christ's death was a full and complete sacrifice for sins, the nature of the goat's sacrifice was that it should take away the sins of the people. The priest shall do with the little fat of the goat as a part of his own sacrifice throughout this Gospel age.

"IF WE SUFFER WITH HIM." In this view all the Scriptures agree, that the sufferings of Christ are being filled up by the church, which is his body. This, the Apostle tells us, was what was prophesied in old times, that "as he suffered, so shall they suffer." In harmony with this statement, "If we be dead with him we shall also live with him." The Apostle makes the statement, "the glory that would follow." The glory has not yet come, though we believe it is near. The reason for the long delay of the glory has been that the sufferings of Christ might be completed. Had it been the Father's plan that only Jesus was to suffer and that he should be glorified, then indeed the glory might have come more than eighteen centuries ago. The delay of the glory is in our interest, that, as the Apostle declared, "We might fill up that which is behind of the afflictions of Christ." Col. 1:24.

In harmony with this statement are all the promises and encouragements of the New Testament; for instance the Apostle's statement, "If we suffer with him we shall also reign with him." "If we be dead with him we shall also live with him." The Apostle mentions in minute particular that we are heirs of God, joint-heirs with Jesus Christ our Lord, the Apostle adds the conditions, namely, "If so be that we suffer with him." In expressing his own hope of a share in the kingdom with our Lord the Apostle declares that he counts himself as one of those who would suffer in the kingdom. "...to the world with the privileges of knowing him and the fellowship of his sufferings, being made conformable to his death, that he might also know, experience, the blessed honors and favors of our Lord's resurrection from the dead, to first resurrection to glory, honor, immortality, the divine nature.

Coming back to the type, we see that the sacrifice of the goat was identical with that of the bullock in every particular: The priest shall do with the bullock as he did with the bullock. The little fat of the goat was placed upon the altar, its small hoofs, horns and skin were burned without the camp, and repre­ sented the opposition of the world to those who are the Lord's true followers; and the High Priest again, as representing this class, the members of his body, offered incense upon the golden altar, and at the conclusion he again went into the Most Holy with the blood of the bullock, which he sprinkled as he had previously done with the blood of the bullock, but not for the same purpose. The Lord's members have no share whatever in any atonement for themselves, no power to do ought to cleanse themselves from any sin or stain or to lift up the consecrated object of holiness. This was the work which they had before they had any privilege of sacrificing. This second sacrifice of the Day of Atonement, we are specifically told, was to "make atonement for the sins of the people"—Israel in general outside the pristly tribe representing the world outside the present human church, as above 10:1-15.

Throughout the Day of Atonement all the Israelites, repre­ senting all the families of the earth, were excluded from divine favor. They were under sin, under the curse, and conducted themselves in a manner to correspond with this thought. They fasted, wore sackcloth and ashes and humbled themselves in the dust, waiting for the completion of the Atonement Day sacrifices, which would reconcile them to God and bring his blessing. They continued so until the second sacrifice of the Atonement Day was completed, and until the high priest—a goat had been offered for the sins of the people. Then the High Priest came out of the Tabernacle. He had finished the work which he went in to do. He changed his garments. Laying aside the white linen garments of the Day of Atonement he wore the white robes of glory and beauty, his usual garments, and went forth to the people at the altar, and raising his hands gave them the blessing of the Lord Jehovah, which represented the forgiveness of the sins of the world, the roll­ ing back of the curse or the sentence of death, the bringing of the whole world back into relationship to God. Then the people arose from the dust and gave a shout of thanksgiving. These pantomime doings were all typical.—Heb. 9:24, 28.

Throughout this Gospel age, the antitypical Day of Atonement Members of Christ's Body who are in harmony with the Lord's plan during the Millennial age. It represents the forgiveness of the sins of the world in power and great glory, to give them knowledge of the Lord. The Mediator between God and the world is no longer the Mediator between God and the world in the age to follow, the few who have heard of the grace of God and accepted the same, and who thus have become reckonedly of the favored, antitypical tribe of Levi, the household of faith. As for the remainder of the world, the Apostle explains their condition of sackcloth and ashes, saying, "The whole creation groaneth and traveth in pain until now—waiting for the manifestation of the sons of God."—Rom. 8:22.

In the type Natural Israel waited for the great High Priest, in the antitypical world waits for the great High Priest Jesus, the Head of the church, and under condemnation except the few who have heard of the grace of God and accepted the same, and who thus have become reckonedly of the favored, antitypical tribe of Levi, the household of faith. As for the remainder of the world, the Apostle explains their condition of sackcloth and ashes, saying, "The whole creation groaneth and traveth in pain until now—waiting for the manifestation of the sons of God."—Rom. 8:22.

We are not to lose sight of the fact that all the responsibility is with the Head, and that the Lord requires of every member of his body, who wish to be members of the body of Christ that he shall lose his own headship, his own individuality, and shall accept instead the will and mind of Christ. As the Apostle says, "We have the mind of Christ," who is our head. —1 Cor. 2:16.

This standpoint Jesus is always the Mediator—just as a man weighing a hundred pounds might fill an office, and if afterward he took on flesh and weighed two hundred pounds or more, he would still be the same man; what he added to his bulk would in no wise interfere with his individuality. His own individuality is maintained, however many members may be added. It is still Jesus, still the Christ, who would be thought and addressed, and the whole work accomplished is still the work of Christ. This is merely the divine method by which a man is accepted from among the multitude, and he is associated with Jesus, in suffering with him now, in being glorified with him by and by. This is marvelous in our eyes, and none but our God would or could have conceived so broad and deep and high and glorious an arrangement.
Several texts come to mind, as, for instance, “By a man came death, by a man also comes the resurrection from the dead,” “Jesus Christ by the grace of God tasted death for every man,” “He gave himself a ransom for all, to be testified in due time.” It is Jesus, the man—first Jesus, the servant of God, then Jesus, the Son of God—constantly before our eyes. How do these texts fit in to what we have found to be the established testimony of God’s Word respecting the relationship of the church to her Lord in the sufferings as well as in the glory to follow?

They all fit perfectly when rightly viewed. They declare that the whole merit of the world’s salvation was through Jesus—that is, centered in his death. Every Scripture so teaches; not a single Scripture implies that there is merit or efficacy in the sacrifice of the body members of Christ aside from the merit which he had with the Father and received in his sacrifice. It is the merit of Christ, therefore, that reaches the world, that blesses the world, that is the ransom price for the world, although it is made to come through a circuitous route instead of going directly to the world. A portion of the world receives the blessing first, the believers; but the blessing does not stop with them, but does flow through to them all the families of the earth. These texts are all in full accord in ascribing the whole merit of salvation and the complete satisfaction of justice to the merit of our Lord’s sacrifice finished personally at Calvary, but by divine consent and established testimony of God’s Word respecting the relation of our Lord to the church as members of the body as well as the church to her Lord in the sufferings as well as in the glory.

TIME IN THE SATISFACTION OF JUSTICE

Let us inquire respecting the time of the satisfaction of justice. Was justice satisfied when the Lord left the glory which he had with the Father and was born a babe? No! Was justice satisfied when the Lord presented himself, the man Christ Jesus, at the time of his baptism, consecrating his life? No! for although the Father there accepted the sacrifice, and evidenced the acceptance by the giving of the holy Spirit, the sacrifice itself was not yet complete. Was justice satisfied at the close of the three and a half years’ ministry, when on the cross he cried, “It is finished!” No! Satisfaction was not yet accomplished, though the means of satisfaction was now in our Lord’s hands. Was satisfaction of justice accomplished with our Lord as he ascended up on high and appeared in the presence of God for us? Yes, we answer. Justice was satisfied so far as the “us” class was concerned, but not beyond the “us,” the believers, the “household of faith.” As already shown the curse still rests upon the world, which is still declared of the Lord to be under ‘condemnation.’

Does the sacrifice of the Lord’s people throughout this age down to the present time satisfy justice? No! All the members of the body of Christ are counted in as one, and the sacrificing of the body members is not yet completed. Will justice be satisfied when the last member of the church shall have suffered as a member of the body of Christ? No! it will be satisfied when the Father shall have supervised the sacrifice, to present the “members”—to present before the Father the evidence that these adopted members followed in his steps, completed their consecration even unto death faithfully. Thus he will present us before the Father “blameless before him in love.” (Phi. 2:15.) Then the merit of this adopted portion of our Lord’s sacrifice will be presented on behalf of the world, and, as shown us in the type, the Father is sure to accept it and to grant the full blessing, which will mean the rolling away, in every sense, of the curse now resting upon the earth. (Col. 1:19-27).

EVEN SO, FATHER, FOR SO IT SEEMED GOOD IN THE SIGHT

Was it necessary for God to arrange the matter thus that the church might have fellowship in the sufferings as well as in the glory of Christ, might be a part of the sin offering of the Day of Atonement as members of the body as well as members in the throne? We answer that nothing was necessary except as God had previously determined to make it so; but, as the Apostle declares, this is a part of the mystery hid from previous ages and generations, that we should have fellowship in participation, with the Messiah in the sufferings as well as in the glory.

As we have seen, the fact that any atonement sacrifice was necessary was merely of the divine arrangement. God could have put a penalty upon Adam and his race that would not have been carried down to his posterity, but God, in his wisdom and justice, love and power, and he added this feature of allowing the members of the body of Christ to be participants with him as a further illustration of the same divine wisdom, justice, love and power. From God’s standpoint the whole transaction of redemption is one, divided into two parts.

If the Day of Atonement were represented by the heralds of the day just as it was of old, the type would have been, the sacrifice finished personally at Calvary, but by divine consent and established testimony of God’s Word respecting the relation of our Lord to the church as members of the body as well as the church to her Lord in the sufferings as well as in the glory.

OLOGY OF JESUS

Our lesson (v. 40) declares that prior to his twelfth year he was being “led as a lamb to the slaughter.” It was not to be a lamb, nor was it to be a lamb that he was “holy, harmless, undefiled, separate from sinners.” This was in accord with the predictions of the prophets respecting Messiah, also with the narrative of his birth, how his mother was meek and mild, and not one to excite him to glory. Angels and men declare to us that he was separate from sinners, that his life came not from the impaired and condemned Adamic stock, but was a transference from a spirit existence previously enjoyed. His perfection, his keeping of the divine law, his acceptance with the Father, were fully demonstrated and assured to us in that “God raised him from the dead.”—1 Cor. 15:4.

THE BOYHOOD OF JESUS

One peculiarity of the Bible, which differentiates it from all other religious books, is its candor, its faithfulness to facts. While specially preaching against sin against it in the weaknesses, the blemishes, the failures of the various heroes which it draws to our attention: Mother Eve’s deception, father Adam’s disobedience without exception, Abraham’s iniquity in not properly acknowledging his wife, Moses’ mistake in re- and was gradually being filled with wisdom. We are not to
The Word (grace) signifies that which gives pleasure, as loveliness of form or character, or the most admirable virtues. Hence we see that, in our Lord, those virtues the child was such a one as the Father had pleasure in, and, reversely, such a one as reflected in his form and character the grace, perfection, the beauty which is of God. John, speaking of our Savior, says, 'We beheld his glory,—the beauty of the Father's house.'

Joseph, in his providence, had the child educated, for his parents had now found something in the law to have justified his entrance of age was founded upon anything in the law or was merely a human tradition. Apparently not Mary only kept the things which she had heard and seen in her heart, pondering how they would develop and be fulfilled. Similarly all who hear the good tidings now would best appreciate the fruit of the Spirit—meekness, gentleness, patience, long-suffering, goodness, faithfulness, kindness, gentleness, and sober-mindedness, should be inculcated from the day of birth persistently. The wisdom in which our Lord had been growing up to that time, like all other things pertaining to the Jewish system, was intimately interwoven with the law and the prophets. He recognized himself as being not the son of Joseph but the son of God, and knew that he had come into the world on a special mission, and it was a preliminary step on his part to gain wisdom respecting the work he was to do as he had been educated and trained through the testimonies of the prophets. Wise far beyond his years because of his perfection, his mind doubtless seized upon the custom of the twelfth year: doubtless he wondered if this custom of becoming a son of the law did not in some sense of the word imply that he at that age should become in some measure identified with the law as a student, or in some other capacity. Of winsome manner, in favor with man as well as with God, and wise hearted, Joseph and Mary found little necessity for keeping close watch over his doings. He was apparently, for a child of his age, especially well able to take care of himself. Hence it was that on returning from the feast they went a full day's journey before noticing that he was not with any of their company, and had evidently been left behind at Jerusalem. It required a day and a half to return to Jerusalem and on the third day seeking him they found him in the Temple. They were amazed to see a child of twelve years seated amongst those who would naturally be best informed on these subjects.

Jesus, having already pondered these matters in his own mind, Jesus not only could see in the law the solution of his queries, and determine how the words of the angel Gabriel would be fulfilled, but those who would naturally be best informed on these subjects. Doubtless a part of his inquiry was at what age Messiah could in any measure begin his work, and whether or not the custom of considering a boy the son of the law at twelve years of age was founded upon anything in the law or was merely a human tradition. Apparently he would have been glad to have found something in the law to have justified his entrance up to the proper time, when he entered publicly at the age of twelve years to make a consecration of himself to the law. ['They that seek me early shall find me;' 'Train up a child in the way he should go, and when he is old he will not depart from it.' (Prov. 8:7; 22:6)]

The promises to those who early give their hearts to the Lord are known to us all, and many have proven their wisdom—'They that seek me early shall find me;' 'Train up a child in the way he should go, and when he is old he will not depart from it.' (Prov. 8:7; 22:6) Train up a child to sow wild oats, to go thoughtlessly, irreverently, selfishly through the world, and when he is old it will be very difficult indeed to turn him out of the ruts of selfishness into the highway of decency and usefulness.

We will admit that ours is a very difficult day in which to properly rear children. Nevertheless, instead of making the parent lax and indifferent in respect to his obligations, it should lead him to the greater diligence and to the more earnest seeking of wisdom from on high, that he may so discharge his duty toward the child as to bless it for life with a proper foundation of character laid in the proper cement of appreciation of justice, righteousness, mercy and truth.

ADVANCED IN WISDOM

The statement that Jesus progressed in wisdom and stature, and in favor with God and man (v. 52), relates to the period of his life from twelve years of age upward to the time of his presentation to Israel in his thirtieth year as the Lamb of God. Apparently not Mary only kept the things which she had heard and seen in her heart, pondering how they would develop and be fulfilled. All impressed upon those three days, but we may be sure that they all pertained to the law and the covenants and the prophets respecting Messiah and his work.

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[3711]
PREPARATION FOR THE KINGDOM

Mark 1:10-11—January 28.

**Golden Text:** "Prepare your hearts unto the Lord, and serve him only."—1 Sam. 7:3.

John the Baptist was our Lord’s forerunner, foretold in the Old Testament Scriptures, as indicated by the opening statement of this lesson. He was called the "Light of the World" (John 1:9). He announced Messiah and to do a work amongst the Jewish people, which is prophetically described as making straight or ready the path before him. We are not to confound this reference to a messenger of Jehovah preparing the way before Jesus, with the title given to our Lord himself, the "Forerunner." It was not John himself to establish the New Covenant, sealed through the precious blood, and to become operative to the world in general during the Millennium age.

HERALDING THE MESSIAH

As the Scriptures point out, John was just six months older than Jesus, and as both began their ministries at the age of thirty, it seems John as a Messenger of the New Covenant, mediated for the New recipients of the same holy Spirit, whilst John, saw and bare testimony that he was holy, harmless, undefiled and totally separate from sinners, distinct from John's baptism; that it symbolized or represented his work of grace was continued with the Jewish nation, and for over thirty years the apostles and other believers sifted through the Gentile world in general during the Millennium age.

The answer is given us in verses seven and eight, a baptism unto death—a burial of the will into the will of the Father as members of the body of Christ. Moreover, a work of grace was continued with the Gentile nation, and for over thirty years the apostles and other believers sifted through the Gentile world in general during the Millennium age.

An account of this same baptism of our Lord in another Gospel represents John as saying, "I, John, saw and bare testimony that he was holy, harmless, undefiled and totally separate from sinners, distinct from John's baptism; that it symbolized or represented his work of grace was continued with the Jewish nation, and for over thirty years the apostles and other believers sifted through the Gentile world in general during the Millennium age.

"MY BELOVED SON"

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In John's prophetic message was most distinctly fulfilled. The Israelites indeed who received Jesus as the Messiah were also to become the new creature, symbolized by the rising from the water. When Jesus came to John and requested baptism another account tells us that John demurred, declaring that our Lord why he was baptized nor what his baptism signified. John did not urge any to be baptized, except such as realized their need of the forgiveness of sins. The inference is that John did not urge any to be baptized, except such as realized their need of the forgiveness of sins. The message of the Lord was his devotion to his Father's work, the ministry of the truth, even at the cost of the sacrifice of his life. And so with the church also; it has a ministry of the truth even unto death—laying down our lives for the brethren. The world recognizes a difference between this spirit and the worldly and benevolent spirit of the Lord's faithful as they thought of Jesus and the apostles—men, who were unwise, foolish, in spending time, influence, talent, means, in what the world regards as the "foolishness of preaching." We have seen in previous lessons that while John was a partial antitype of Elijah on a limited scale, he by no means fulfilled the entire type. He was, we might say, an antitype of Elijah on a limited scale to the little nation of Israel. The kingdom was indeed offered to the Jews. Israel was only a remnant of that people that had heartily repented of sin and were truly ready to welcome Messiah, and the rest were blinded, while the few were received of the Lord at Pentecost and became the nucleus or foundation of the kingdom which, during this Gospel age, has progressed in development in embryo—unborn, unseen of the world, unknown. Soon the completed embryo will be born in the resurrection, and thus the kingdom will be fully established in power and greatness—"the light of the Gentiles." Not only are we called of God to be heirs of God and joint-heirs with Jesus Christ in the kingdom which is soon to be established..."
established under the whole heavens; but, additionally, we are privileged of the Lord now to do that which Elias did. This antitypical John the Baptist. Throughout the entire Gospel age the church in the flesh has been doing toward the world a work similar to that done by John to the Jewish nation—announcing Messiah, not in the flesh, but the glorified Christ, Head and body, and the kingdom which he will set up. This greater John the Baptist or greater antitype of Elijah, the church in the flesh, has exorted the world, or as many of them as have had ears to hear the message, to repent of sin, to reform their lives, and the need of his message has been with him. Thus the church in the flesh may be prepared for the great changes that are imminent when Messiah shall now shortly take unto himself his great power and reign.

Those who accept the message are urged to make a consecration of the heart to the Lord and thus to prepare their hearts for his kingdom. Our announcement also is that the great Christ of glory will shortly appear on the scene and that all in harmony with him will then receive a blessing of the holy Spirit, not the first fruits, but the completed blessing, the resurrection to glory, honor and immortality, while to the remainder of mankind will come the great time of trouble spoken of by the mouth of the holy prophets from the beginning, a time of discipline and purification, that the whole world may learn the lessons necessary to their harmony with the Lord, that they may be ready to receive the blessing which his kingdom will put within their reach.

Let us, dear brethren and sisters, who are privileged to be heralds of the coming kingdom, be earnest, zealous as was John the Baptist, giving comparatively little heed to the customs and formalities of the world, and giving very diligent heed to our appointed work, to show forth the praises of our heaviness, thus our message, a message that is for the city, for the home, for the government, for the king and the laws, in the terms and conditions of his favor and to bear witness to his presence now in the harvest time of this age, that his fan is in his hand, that he will thoroughly purge the threshing-floor of all chaff, that he will gather the wheat into his garner and he will burn up the chaff, he will make known who are the defenders of Orthodoxy, who, most decidedly, are unbelievers in the glorified Christ, and the kingdom of Christendom will soon enter the great time of trouble. If faithful in this ministry as the antitypical Elijah on this side the vail, we may feel sure of our acceptance as members of the body of the Anointed One on the other side the vail, and thus have participation in the sufferings of the present time and in the glories and dignities of the future.

Vol. XXVII

ALLEGHENY, PA., FEBRUARY 1, 1906

No. 3

VIEWS FROM THE WATCH TOWER

EVOLUTIONISTS IN TROUBLE

Evolutionists certainly deserve some commiseration: they so frequently forget themselves and tell things against their own theory.

For instance, whilst telling us that Africa was the cradle of mankind from which by evolution various races advancing have spread over the earth and have for a claimed "missing link" between the "least developed" of mankind and the monkey, they unthinkingly blur out a completely different story.

In a recent article, Prof. A. W. Hadley now gives it as his opinion that Africa once had a wonderful civiliza-

tion, whose "stupendous" plans and perfect "technical de-
etails" were so grand that "later efforts are paled into insignificance." If thousands of years have brought degrada-
tion to the inhabitants of Africa, does not this lend the Evolution theory and exalt the Bible teaching of the

Man of the ancient world,?...For hundreds of miles over the barren wastes on either side of the Nile, where history tells us there once flourished Assouan and Khartoum are not, as had been supposed for ages, thus labeled "inhabitants of Africa"?...What is the reason of the ancient use of head or heart engaged in irri-

igation by scientific explorers reveal substantial evidence of feet of silently shifting sand the graveyard of an empire, obedience to the Redeemer when his kingdom comes. We quote:—

Hon. Oliver Lodge, D. Sc., F. R. S., LL. D., whose array of titles implies worldly wisdom. He declares that he can refute Haacke! "Orthodoxy" grasps the sug-

gestion that men know not what they are discussing. They will not look at the truth, but will, without reading, denounce it on the strength of some one's opposition. They are blind and dote on things they do not comprehend.

The illustrious Prof. Haeckel, a German scholar, has been whacking away at all revealed religion in a publication, "The Riddle of the Universe." Because he attacked openly "Orthodoxy" he could understand him and concluded it should be fright-

ened because he is so intimated. At once a champion is found of the Riddle of the Universe. Because he attacked openly "Orthodoxy" he could understand him and concluded it should be fright-

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ened because he is so intimated. At once a champion is found of the Riddle of the Universe.

In view of the world-wide circulation of Prof. Haeckel's presentations we quote below some extracts which, going out from his statement following. He is wholly

in the darkness, a time of discipline and purification, that the whole world may learn the lessons necessary to their harmony with the Lord, that they may be ready to receive the blessing which his kingdom will put within their reach.

As additional writings are discovered and exploration progresses the evidence continues to grow until we are now practically convinced that immense areas in the great Soudan, with its miles of trackless, sun-scorched waste, were once under the most intensive cultivation, and the support of a vast popula-

tion. Among other things Sir Oliver Lodge said, as quoted in The Christian Commonwealth:—

"We have the power to help and the power to refuse help or even to hinder."

Sir Oliver Lodge's vague ideas respecting a Nature God may be guessed from his statement following. He is wholly adverse to the Bible teaching of man's creation in God's image, his fall through sin, his redemption by the sacrifice of Christ and his hope of resurrection to more than was lost by obedience to the Redeemer when his kingdom comes. We quote:—

[3713]
"I will just tell you the speculations that I have had reason to make on this subject, and I would recommend you to read
Myers' two volumes on Human Personality. It is all wrapped up in that 'subliminal self' notion—that we are greater than we know," as one of the poets puts it; that not the whole of us is incarnated at one time, but that a large lump as the body grew and could hold more, more and more as it was leaked into—it sometimes more, sometimes less. When more of it leaks into the body and displays itself here, we say, "There is a great man!" when only a little, a very little, we say, "He is not all there." We are none of us quite 'all there,' and when this body is worn out we rejoin the big lump, so to speak, and then another bit will be incarnated at another time, and so on. You may call that a suggestion of reincarnation, though it is not exactly that. The same individual John Smith will not appear again as William Jones, but it may be that different bits of that large lump will associate themselves with matter for a time for the training which it appears can only be got—a kind of peculiar training that we should think it is very likely that another portion of us is in the making somewhere, perhaps a portion wholly different. Perhaps when a child dies in infancy and goes back it will have another chance. But I am not now talking science, I am talking speculation, but it is based on the facts which you find elaborated in Myers' books, the facts of abnormal memory, multiple personality, trance states, unusual phenomena altogether, not by any means thoroughly understood, and yet which must be studied if we are to throw light upon this great problem."

JOHNSTOWN AND BINGHAMTON CONVENTIONS

The one-day convention at Johnstown, Pa., on January 14, was an enjoyable event. Friends from the surrounding towns met us there with hearty greetings which we as fully reciprocated. About seventy-five were present at the morning rally, only a portion of whom could be present also at the evening session, bringing their places to the total of about 100 of the interested.

The afternoon session was for the public—a cure for infidelity—"To Hell and Back." The dear friends had spared no effort to have the meeting well advertised by newspapers, window-cards, etc., and their labors were blessed and rewarded by the large crowd present at the Opera House—about 1400, some standing. We understand that special invitations were sent to all the ministers of the city, and were told that five of them, if not more, were present. One of them shook hands after the service, and most cordially accorded what he had heard; another partially approved, but was argumentative. We hope for some results, though we may not know what may be done, it is impossible that so many people should give thoughtful attention for nearly two hours without being helped in some degree.

Binghamton, N. Y., had its one-day convention on January 28. We missed the pleasure of the morning rally, but know from reports, as well as from the seal of those in attendance, that it was uplifting, helpful. It does the friends good to mingle their hearts and voices, and we consider these rallies amongst the special blessings of such occasions—nearly all participate and nearly all get a special refreshing.

The afternoon session was in the Opera House, which holds about 1500. It was jammed, and it is said that nearly 500 went away for lack of room. Earliest faces indicated deep attention and thoughtful interest. The Lord only knows which hearts were ready for the truth and the blessing which it surely carries with it in the great doings of the harvest time.

The friends must have done excellent work in thoroughly advertising the meeting. It seems, too, that circumstances favored them: the newspapers made game of the topic, saying that it would be a "personally conducted tour by Pastor Rus­sell to hell and back." This later they corrected at the instance of the friends, who explained that the topic would be treated in a most reverent manner. Then the Street Railway Company declined to allow the posters on their cars, and the newsboys took up the matter up, claiming that they should have fulfilled their agreement.

The evening meeting was a heart-to-heart talk to the friends of the truth, partially reported in the newspapers and thus accessible to those of you who desire it. The topic was, "Selling the Birthright."
wind, or other wonders of the works of God; neither do we know how hearts here and there may be in process of preparation for the reception of the truth. We cannot tell where the good-ground heart may be found. But as surely as clouds full of rain empty themselves upon the earth, and as surely as the fallen tree remains in the place where it fell, so surely shall the broad-corn (truth) cast upon the waters (peoples) be found after many days. Therefore, 'in the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good.'—Eccl. 11:6-8.

The financial report tells its own story. Without the generous cooperation of the Head Office, in this and other ways, the Australasian Branch could not go on as it does.

Seeking a continued interest in your prayers and those of all the dear brethren scattered abroad, I remain, your servant and His,

E. C. HENNINGES.

AUSTRAILASIAN BRANCH SUMMARY

PUBLICATIONS CIRCULATED

Copies of Dawn and Tower Dawn................................. 17,703
Copies of Booklets ............................................. 1,996

Total........................................................................ 19,699

BEREAN BIBLE STUDY FOR FEBRUARY

FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.

STUDIES IN PRAYER

11. How should we distinguish between worshipping God "in spirit and in truth," and mere lip-service? Matt 15:7-9; Jno. 4:24; Z. '96-284 (2nd col. ¶ 1, 2), 285 (2nd col. ¶ 1); 287 (1st col. ¶ 2, and 2nd col.);
E. 478, (top of page).

12. Why should our petitions be for help "in time of need?" Heb. 4:16; Z. '98-23 (2nd col. ¶ 1).

13. Can we come too often to God in prayer, or is any affair of our lives too trivial to bring to his attention? Z. '95-214 (1st and 2nd cols); 215 (1st col. ¶ 1 to 4).

14. Why will not our Heavenly Father give us the things needful without prayer? Z. '93-8 (2nd col. ¶ 1); Z. '01-270 (2nd col. ¶ 1).

15. How may we learn not to "ask amiss," and thus have all our petitions answered? 1 Jno. 5:14, 15; Z. '96-163 (1st col. ¶ 1 to 3); Z. '03-204 (1st col. ¶ 1, and 2nd col.); Z. '04-90 (1st col. ¶ 1); Z. '04-122 (1st col. ¶ 1); Z. '01-270 (2nd col. ¶ 3).

16. Why does God delay answering our prayers? Lu. 11:5-8; Z. '04-121 (2nd col. ¶ 2, 3); Z. '01-270 (2nd col. ¶ 2); Z. '05-943 (1st col. ¶ 2 to 2nd col. ¶ 2); Z. '05-349 (1st col. ¶ 1).

17. Should we strive to co-operate with the Lord in answering our own prayers? Z. '05-331 (1st col. ¶ 3, 4, and 2nd col. ¶ 1); E. 244, ¶ 1, to 245, ¶ 1.

18. For what should we pray? For the Holy Spirit, Z. '05-346 (2nd col. ¶ 2); Lu. 11:13; E. 245 to 246.

19. For wisdom, Jas. 1:5, 6; F. 666, ¶ 2.

20. For the Holy Spirit, Thoms. 5:25; Jno. 17:20; Eph. 1:16; Col. 2:3.

21. For "the harvests," Matt. 9:38; Z. '00-156 (1st col. ¶ 1).

22. For our enemies, Matt. 5:44; Acts 7:60; "Manna," March 21.

23. For "all men, for kings, and those in authority," 1 Tim. 2:1, 2; Z. '05-222 (2nd col.) Special occasions for prayer.—see Z. '96-163 (1st col. ¶ 5) to 164 (1st col. ¶ 1); "Manna," June 25.

24. For our lives, Z. '96-164 (1st col. ¶ 2); Z. '05-346 (2nd col. ¶ 1).

25. Is it proper to pray for the conversion of sinners? Z. '95-29 (1st col. [last sentence of first half], and ¶ 1); Z. '04-122 (1st col. ¶ 2).

THE BATTLE OF TEMPTATION


Golden Text:—"In all points tempted like as we are, yet without sin."—Heb. 4:15.

With sin came selfishness—indeed "original sin" sprang from selfishness, which has marked its development at every step for thousands of years. Selfishness is the mainspring of a battle not only against benevolence and righteousness but against everything that stands in its ambitious way. It has led to all the conflicts of the world, both personal and national. While it is evil and only evil in itself, it may, under God's providences, serve a useful purpose in the development of character. As God stands for every principle of goodness, righteousness, mercy and truth, Satan stands for or represents all that is contrary. sooner or later each individual esteemed worthy of divine favor and life must be tested along this line of principle—faithfulness to God and the principles of righteousness against lack of principle, selfishness.

The apostles record the temptation of Jesus along the line of selfishness, after his anointing with the holy Spirit. Doubtless as a child and as a young man he had temptations along this line such as are common to others, and doubtless his perfection of being made this as nothing, the thought must have been in the very constitution of a perfect being such as he was. It may surprise some that his temptation could be as great, yea, much greater, after the anointing of the Spirit. This, however, was the case. Moreover, it is well to remember that our Golden Text, "Tempted in all points like as we are, yet without sin," does not refer to the ordinary temptations experienced by our Lord in common with others before his anointing. It was our Lord's trials, temptations and victories as a new creature that constituted him the Captain of our Salvation and our pattern—"Tempted in all points like we [new creatures] are.''

LED BY THE SPIRIT INTO TEMPTATION

We should never voluntarily go into temptation. Reverence, humility and caution should deter us. We should have such a realization of our own imperfection that we would seek to avoid temptation and pass by on the other side. Nevertheless, when temptations do come to us we should be of good courage, remembering that greater is he who is for us than all they that be against us, that he has promised never to leave or forsake us, and that his strength shall be perfected in our weakness if we will by faith accept of his aid.

We must not expect to escape temptations, trials, difficulties, perplexities, because only through these can we be developed, perfected in character. Only the tried ones could ever be declared overcomers. Sin, error, is all about us, and presented to us not only by the world and Satan but also by the attitudes of our own flesh. If we be without trials, without temptations, without difficulties, we may be sure that we will
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never be overcomers and never receive the crown of glory and joint-heirship with our Lord, the Head, the Captain, the Leader of the army of God. Learning that he had been led to model prayer, "Lead us not into temptation, but deliver us from the evil one." But for the foregoing reasons we incline to prefer the rendering of this verse as given in the Emphatic Diaglott, "Lead us not into temptation, but deliver us from the evil one." As our Lord declared. "It must needs be that offences [trials] come.

Our Lord was led by his own spirit, his own mind, to go into the wilderness and thus indirectly into trials and difficulties there experienced. So it is with the Lord's followers. It is through their holy minds or dispositions, the result of their full consecration to the Lord and their reception of the begetting of his Spirit, that they, too, are led into temptations, trials, difficulties similar to those which our Lord experienced.

TEMPTED FORTY DAYS

The account in our lesson speaks of our Lord's temptation as occurring at the close of his forty days in the wilderness, but Mark and Luke in referring to the same forty days imply that our Lord was tempted for the entire period. Both thoughts are evidently correct: he was tempted during the forty days, tried, tested as respects his own mind, his own disposition to do the Father's will, while the temptation narrated in our lesson, which occurred at the close of the forty days, was a special conflict with Satan—Diabolus.

And we here remark that this name Diabolus is always in the Greek used in the singular number, whereas the English translators for some reason used the plural number, evidently referring to demons. The matter is confused before the mind of the English reader by the fact that our common version Bible uses the word devils, in the plural, whereas the Greek in such places is singular number, evidently referring to Satan, the prince of the demons. Errors entertained by many have caused them from properly appreciating the matter of our Lord's temptation. Some, with the theory that he was a spirit being who merely assumed a human body and pretended for a time to be a man, can have no proper appreciation of this account but were brought to a misconception and accept the Scriptural declaration that "he who was rich, for our sakes became poor"—that "he was made flesh"—that he was actually the "man Christ Jesus" and no longer the spirit being; but humbly, voluntarily, stripped of his spirit body in its every detail, that he might be made flesh in its every detail, that in due time he might know the Father's will in the Father's way. He had neither Bible nor concordances nor other assistance in the study of the divine predictions, but he had instead the perfect memory and the eighteen years of hearing the reading of the law in the synagogue. We may safely assume that he knew the entire story of God by heart. He had known it for some time, and not only had he learned it in the literal sense, but also in its spiritual sense, in the light of these eighteen years of study, and of the most learned of his Master's day. He had come to the conclusion that it was not due time for him to have a clear and full understanding of the prophecies until he had received the holy Spirit—but that the holy Spirit had indeed come upon him, and that his prayer respecting the coming of the holy Spirit had been answered.

May we in our mind's eye see him unravelling the symbol of the typical Jubilee year and noting the blessings of the Millennial year which was to come to all who should become the Lord's people through him.

May we see him studying the type of the Israelites, bitten by the serpent in the wilderness of Sin, and how their looking with faith upon the brazen serpent was the cure.

We may see him wrestling with the prophecies of Isaiah which one who would be led as a lamb to the slaughter; how he should be a man of sorrows and acquainted with grief, and that the people of Israel would be ashamed of him and hide as it were their faces from him, giving him no support, no assistance or cooperation in the work he had come to do; how the Lord would lay on him the iniquity of all us, that by his stripes we might be healed.

We may see him wrestling with the statements made by the prophet Daniel, some of which were in process of fulfilment while he was among the Gentiles and others which were not possible to be understood by any—waiting times and seasons which the Father had put in his own power, of which neither the Son nor the angels of heaven, any more than others, were informed.

We may see him studying the symbolic representations of the establishment of the kingdom of heaven at the close of a certain period of the world's history, and how it would be with power and great glory; how previously Messiah would be cut off, not for his own sins but for the sins of the people, and how he would seal up the testimony, anoint the most holy, etc., etc.

OUR LORD'S HUMANITY

These studies—interpersed, we may be sure, with prayer—seemingly occupied our Lord during the forty days so fully, so thoroughly for those forty days that he had no thought for anything else. We may infer that he neither ate nor slept, for the record is that at the close of the forty days he after-dined and hungered. So intense was his perfect mind upon the great subject with which he wrestled that it absorbed all of his vitality, energy, in this effort to know the Father's will in order that he might do it. We can very readily suppose, too, that he experienced various temptations during these forty days which he may have seen himself as theantitype who should be made sin, treated as the sinner in the interest of the sin-smiten ones.

We may see him wrestling with the prophecies of Isaiah, respecting the one who would be led as a lamb to the slaughter, how he should be a man of sorrows and acquainted with grief, and that the people of Israel would be ashamed of him and hide as it were their faces from him, giving him no support, no assistance or cooperation in the work he had come to do; how the Lord would lay on him the iniquity of all us, that by his stripes we might be healed.

We may see him studying the type of the Israelites, bitten by the serpent in the wilderness of Sin, and how their looking with faith upon the brazen serpent was the cure.

We may see him with grief, and that the people of Israel would be ashamed of him and hide as it were their faces from him, giving him no support, no assistance or cooperation in the work he had come to do; how the Lord would lay on him the iniquity of all us, that by his stripes we might be healed.

We may see him studying with the statements made by the prophet Daniel, some of which were in process of fulfilment while he was among the Gentiles and others which were not possible to be understood by any—waiting times and seasons which the Father had put in his own power, of which neither the Son nor the angels of heaven, any more than others, were informed.

We may see him studying the symbolic representations of the establishment of the kingdom of heaven at the close of a certain period of the world's history, and how it would be with power and great glory; how previously Messiah would be cut off, not for his own sins but for the sins of the people, and how he would seal up the testimony, anoint the most holy, etc., etc.

[3716]
There is a great lesson in all of this for all of the Lord's followers. If it was the wise and proper course for the Master to go aside for the study of the divine plan before beginning his public ministry, how much more should his followers feel it incumbent upon them as fallen beings with limited and humanly judgeable minds to go aside to the Father, who is a higher wisdom, guidance and instruction than that which does of an angel of light, and be able to make up to me whatever disadvantage may accrue their privilege to rush in and work for the Lord without first studying carefully the divine will or program respecting that work—lest they should be hinderers of the Lord's plan which they desire to serve.

Let us then all make more earnest study and the Word, that study to show oneself approved unto God, a workman that needeth not to be ashamed rightly divid­ing the Word of Truth." Until we do study we will have every reason to doubt our preparation or usefulness in the Lord's service. First comes consecration, wholly, unreservedly; and secondly, as the first step in the fulfilling of that vow, comes the study of the divine will, the divine Word, the divine plan; and following that comes labor in the Lord's vineyard.

The Tempter Came to Him

At the close of the forty days of personal, earnest study, and when our Lord had reached a conclusion respecting the divine program as outlined through the law and the prophets, and in when doing so he was exhausted in mind and in body, then the tempter came, the representative of all subtlety, a liar from the beginning. As the Lord's followers we want our experience say that this is the adversary's general course—to intrude himself and his temptations at the opportune moment of our greatest weakness. While busily engaged in searching for the Father's will our Lord was not molested by the tempter, but permitting the whole course of his life to pass him, he might have been able to stand when the assault surely come later on. Apparently the Lord's providences safeguard us at the very beginning of our experiences until we have sufficient opportunity for reaching a firm and definite conclusion in our own minds respecting his will, as presented to us in his Word. Whoever fails to use this period faithfully, earnestly, will find himself so much the weaker, so much the more liable to defeat, when the temptings from the adversary come a little later. It is also true that the stronger the temptations, the more we need to come to the Lord's followers do not reach us until after the tempter. Neither do we have the privilege of coming to a clearer appreciation of the teaching of the Word until after such a consecration.

A Study to Show Thyself Approved

The account does not say and we therefore cannot know whether Satan appeared to our Lord personally or not. The fact that he was tempted in all points like as we are [his brethren] are seems to imply that Satan did not appear to him personally, because he does not so appear to us in connection with our temptations. We may be sure, however, if there were any proper means for my refreshment of body. The Father will expect the adversary's temptations along the line of an angel in its true light, those who are in the right attitude of heart to appreciate the matter, will not do this but will say, Natural food alone will not sustain us. We cannot live except as we have the smile, the favor, the approval of the Lord our God. To live without that would not be living for us.

Temptation First—the Flesh

Self-gratification is to some extent proper, but there are limitations. Those who are consecrated to the Lord do not seek to gratify themselves, their appetites, in any manner contrary to the divine arrangement—as to do so would be sin. This rule applied to our Lord as well as to all his followers. After his forty days' fast he was very hungry, and the tempter's suggestion to him was that of a friend. Jesus was reminded that he was the Son of God, that he had every right to all the favors of God, that his hunger was a legitimate craving of nature, that there was nothing sinful in being hungry, and that he had therefore the right, the privilege, to reason, This holy Spirit, this power I have received from the Father, is able to give me sustenance more than food, this suggestion was, You have the power—you have just received the anointing of the holy Spirit—you may therefore at your pleasure command these stones and they would turn to bread; perhaps to you this is a matter of indifference, you have no need for the supply of your needs. Why should you hunger? Take counsel of a friend, appreciate my interest in you; if I were an enemy I would prefer to see you starve to death or at least prefer to see you suffer.

Invisible with no human temptations! It had in it many elements of truth, and apparently was kindly and well meant. There was just the one flaw which our Lord's keen mind at once discerned, and his loyal heart at once repudiated the advi­ce. He reasoned, This holy Spirit, this power I have received from the Father, is able to give me sustenance more than food. This rule applied to our Lord as well as to all his followers. After his forty days' fast he was very hungry, and the tempter's suggestion to him was that of a friend. Jesus was reminded that he was the Son of God, that he had every right to all the favors of God, that his hunger was a legitimate craving of nature, that there was nothing sinful in being hungry, and that he had therefore the right, the privilege, to reason, This holy Spirit, this power I have received from the Father, is able to give me sustenance more than food, this suggestion was, You have the power—you have just received the anointing of the holy Spirit—you may therefore at your pleasure command these stones and they would turn to bread; perhaps to you this is a matter of indifference, you have no need for the supply of your needs. Why should you hunger? Take counsel of a friend, appreciate my interest in you; if I were an enemy I would prefer to see you starve to death or at least prefer to see you suffer.

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Spiritual Privileges Not for Selfish Uses

How are the Lord's followers tempted as he was in this respect? We have no power to turn stones into bread. No! But being receivers of the heavenly bread, we have our opportunities to use the same contrary to our consecration, to use it for our physical benefit—for instance, to make merchandise of the Gospel, to preach that which would be pleasing only to ourselves, as being profitable for our own advancement, for profit, and more selfishly for prestige, for advancement in wealth and social caste, etc. This would be selling our birthright for the mess of pottage. Those who see the matter in its true light, those who are in the right attitude of heart to appreciate the matter, will not do this but will say, Natural food alone will not sustain us. We cannot live except as we have the smile, the favor, the approval of the Lord our God. To live without that would not be living for us.
every ailments and pain and thus use their privileges as anointed membe of the body of Christ for the healing of their mortal bodies, which they have already in consecration surrendered to death. Would this be right? Would it not be along the same lines as our Lord's temptation to use the privileges and opportunities and force, strengthen and build his mortal body? We believe that the cases are analogous, and that it is highly improper for any of the Lord's people who have received of his Spirit, who have made a consecration of their lives, to ask for special intercession from the Lord, to attempt in any manner to use their privileges as members of the royal priesthood to minister to their flesh.

On the contrary, so far as their fallen flesh is concerned, they have the rights and privileges of the whole world to food and raiment and all the things of the world. Our Lord's temptation may come to their attention as being healthful, strengthening, call this food or call it medicine as we please. It is our Holy Spirit privileges as royal priests that cannot be invoked for earthly affairs. The brethren's relationship to sorcery was not granted us for such a purpose, but rather that under this holy spirit relationship we might the more efficiently lay down our lives for the brethren. It is in vain that some reason that they merely desire physical health that they may better perform religious service, if in so doing they would be cooperating with the Lord. The Scriptures declare that obedience is better than sacrifice.

Let us accept such temporal, physical blessings and mercies as divine providence grants us with gratitude, with thankfulness, and let our hearts, spirits, our holy minds, intentions, so use our mortal bodies as to perform these special talents, opportunities, and conditions for the service of the Lord, not asking for resurrection or special strength as our Lord did not, but accepting such favors as the Father might grant us. Thus the possibilities of what things we have need of before we ask him.11 "After all these things [food, raiment, health, etc.] do the Gentiles seek."—Matt. 6:8, 32.

**TEMPTATION THE SECOND—THE WORLD**

Satan did not stop to argue the question; he saw that it would be useless as soon as he perceived that the Lord's stand had been firmly taken. And so we also have the promise, "Resist the tempter and he will flee from you."—Rev. 3:11. But although Satan fled, destined from the first temptation, he speedily brought another, still in a friendly manner. Paraphrased, his proposition was this: "If you carry your mind to the roof of the southern wing of the Temple, which overlooks the valley of Hinnom [Gehenna]. A leap from that altitude would attract the attention of all the people, especially the religious leaders, if in the last hour of the day when large crowds gather in the Temple. It would be a wonderful way of announcing your mission and showing at the same time the divine power which is in you. And there is a Scripture which implies that this was to be the way you would make an announcement of your mission. His. And we will give our angels charge concerning thee, and in their hands they shall bear thee up lest thou dash thy foot against a stone.12 (Psa. 91:11, 12.) This Scripture would undoubtedly be fulfilled by the way you are suggesting, and the people, realizing its fulfillment, would apply the Scripture directly to you and would all as a whole believe that obedience is better than sacrifice. They would all as a whole become your followers, and your mission would be thoroughly launched in one day. Longfellow practically pictures the scene:

"Unto the holy Temple on Moriah,
With its repulnent domes and manifolds of huge pinnacles of gold and white and black robes, miters, not now enjoined. Archangels, and about thee as a vesture of the Lord's people, when the fruits of the Spirit should and must be accomplished through him later, during the Millennial age. The adversary had no more to say, it would have been useless as soon as he perceived that he could not take such a course, that it would not be consistent with the divine plan which he saw outlined in the law and the prophets, and that anyway such a procedure would not be according to probable lines, reasonable conduct; that in taking such a step from the position of Messiah he would be tempting God by going contrary to the established law of gravitation. He could readily see that if in the performance of some obligation, some duty, he should miss his footing and fall from the Temple, that the first thing to protect him, that he would receive no injury; but it would be quite another matter for him to adopt a plan for serving God that was contrary to what he recognized to be a law of nature. Not by merely curious wonder-working was he to be known to the world, but by the holy oracular spirit, by giving illustrations, in the healing of the sick and the blind and the lame, of the great work of God in restoration which would be accomplished through him later, during the Millennial age. The adversary had no more to say, it would have been useless; he left him so far as that temptation was concerned.

Have the followers of Jesus temptations along this line? Yes, we answer. The world continually looks to those who continue to rely on the world's material resources to have received the spirit of adoption, and urges them to show or attempt to show some marvel in his favor, if they would prove that they are specially the Lord's children.

"THIS GENERATION SEEKETH A SIGN," said our Lord, and thus it is with every generation, every people—the whole world. The world wants miracles or outward evidences of reality and profession. If the Lord's people condone such spirit of the world have adopted peculiar dress. Monks, nuns, quakers, and others make profession of wonderful powers received through laying on of hands, and would thus impress the world among worldly lines. Others claim the power to have received the spirit of adoption, and urges them to show or attempt to show some marvel in his favor, if they would prove that they are specially the Lord's children.

The world seeks after signs of healing, wonder-working magic, etc., and the nearer the Lord's people approach to these things the more they may expect to influence the world. Romans and leaders along these lines, and have relics of saints, garments, bones, etc., to which reverence is attached in the minds of all classes except in the most civilized lands. Many of these things are attempted also by the Mormons, Spiritualists, Christian Scientists, and magnetic healers, and there is a tendency amongst all denominations to attempt something of the spectacular whereby to arrest and fix the attention of the public.

As our Lord avoided anything and everything spectacular so should also his followers of the work of performing miracles of healing, but we should remember that the numbers healed as compared with the whole number of the people was comparatively small. We should remember also that these were the foretold witnesses by which he should be recognized, that they were foreordained to his glorious work of restitution to all the families of the earth, which shall be accomplished in due time during the Millennial age. True, also, there were miraculous gifts and tongues in the early church, which we see through the Apostle's statement were charisms, gifts bestowed upon the establishment of the church until the work of grace should more thoroughly be developed in the hearts of the Lord's people, when the fruits of the Spirit should and must be accomplished through him later, during the Millennial age. The adversary had no more to say, it would have been useless as soon as he perceived that he could not take such a course, that it would not be consistent with the divine plan which he saw outlined in the law and the prophets, and that anyway such a procedure would not be according to probable lines, reasonable conduct; that in taking such a step from the position of Messiah he would be tempting God by going contrary to the established law of gravitation. He could readily see that if in the performance of some obligation, some duty, he should miss his footing and fall from the Temple, that the first thing to protect him, that he would receive no injury; but it would be quite another matter for him to adopt a plan for serving God that was contrary to what he recognized to be a law of nature. Not by merely curious wonder-working was he to be known to the world, but by the holy oracular spirit, by giving illustrations, in the healing of the sick and the blind and the lame, of the great work of God in restoration which would be accomplished through him later, during the Millennial age. The adversary had no more to say, it would have been useless; he left him so far as that temptation was concerned.

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is that we not only need to have the Bible in our possession, but also to read it, but we also need the guidance of the Holy Spirit, the spirit of a sound mind, in our application of the Word to the affairs of life. Our Lord did not dispute that the Father could give the angels a charge over what my influence is amongst men. Not only will you yourself have most rugged experiences, but all who will attempt to follow the course marked out for us in the Lord's providences, our reasonable service, even to the extent of the using up of our mortal bodies in reasonable methods, in the promulgation of the truth.

In this temptation Satan seems to have entered sympa· "HIM ONLY SHALT THOU SERVE"
The Lord's answer came promptly: we might paraphrase this line that the main kingdoms of the world can come only through the sacrifice of our Lord. Thou shalt reverence the Lord thy God, and from this standpoint you are not only the Father, my God, and the Father of the world, to try them that dwell upon the earth. -Rev. 3:10.

All of these temptations were of the devil, but from dif- ferent standpoints. The third one was Satan's own tempta- tion in a special sense or degree, in that it was along the subtle lines which he himself seemed to follow in all his work as an adversary of God and of righteousness. In this temptation the Lord is taken, not physically but in the spirit of his mind, up into a high mountain—a very exalted kingdom. Physically he was all this time in the desert near Jerusalem, and as man in which there is neither in the desert nor anywhere in the world a mountain from which all the kingdoms of the world could be viewed except with the mind's eye. The very high mountain or high kingdom superior to all earthly kingdoms was Satan's own dominion of the world. For a long time by usurpation he has been the prince of this world, who now worketh in the hearts of the children of disobedience, and who blinds the minds of those who be· not the Gospel. (2 Cor. 4:4.) Not that Satan is known to all as a creator, by his own self as we see is true in the case of our Lord, not the Father who has given him this dominion, but by deceiving mankind he has usurped the control of their minds. He is the great deceiver of whom we read that in the Millennium age our Lord Jesus shall blind them that he shall deceive the peoples no more.—Rev. 20:3.

In this temptation Satan seems to have entered sympa· dhetically with our Lord in his work, as though he had said to him, 'I see that you are bent upon doing a thorough work, and that to some extent you realize the difficulties which are before you— the impossibility of bringing order out of present confusion. You see the world of mankind steeped in sin and ignorance and superstition, taking pleasure in war, licentious- ness, pride, and immorality. You long to recover them, to establish a kingdom of righteousness, and to bless all people of the earth. I have always been blessed and brought to see the advantage of obedience to God, of lives of peace, sobriety and happiness. I am with you in this matter. I also deplore the wretched condition of the world, and always have, since my dominion of the whole world, to which I have been a witness to its dangers and difficulties. I have always been willing to work over the entire matter to you, to exert all the influence and power which I possess amongst men and to thus give you the control of the whole world to lift them up, to bless them, to do them every good, if you will but recognize me in connect

Temptation Third—The Devil

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the glorious royal priesthood of the future, through which all the families of the earth are to be blessed. All who would constitute themselves members of this royal priesthood must learn at the very beginning of their experience to say, Not my will nor my way, but thy will and thy way, O Lord, be done.

Let each of us as followers of the Master be prompt in giving our response to the adversary's proposition of compromise. He who dallies with temptation increases its power every moment; hence the propriety, yea, the necessity, of an absolute consecration of the heart, that will, based on that foundation the daily conflicts with the world, the flesh and the adversary become much more simple and lose much of their power. Meantime let us pray as our Lord directed, "Abandon us not in temptation, but deliver us from evil." Realization of the adversary, that our help is in the Lord, and that greater is he who is on our part than all that be against us.

CALLED TO A HIGHER SERVICE


Our lesson relates to the calling of Peter, Andrew, James and John to be our Lord's constant companions, and the training for their work as apostles after his glorification. A period of about a year elapsed between the temptation in the wilderness and the scene of this lesson on the Lake of Galilee. In the meantime some of John's disciples had already accepted Jesus as their teacher in heavenly things and were more or less in his company. Peter, Andrew, James and John were among these. It was about this time that John was imprisoned, and Jesus' ministry seems to have become more vigorous and powerful.

As the narrative shows, Jesus was on the shore of the Lake of Galilee, and the public attracted to him—hungry for the word of life—pressed so closely as to inconvenience him, and he desired to get away from the multitude. He therefore sent for Peter, James and John from the shore. It was Peter's boat, and our Lord requested him to push the boat a little from the shore, from which position he could the more easily address the large crowds on the shelving beach. Peter and his brother Andrew were managing one of the boats, and James and John another of the same partnership, while hired helpers were also assisting (Mark 1:19). They were cleaning and mending their nets, for they had been out all night; they were preparing for the night's fishing, for at the time it appeared that most of the net fishing is done. These fishermen and perhaps others in the same vicinity proceeded with their work while the Lord was preaching, no doubt giving earnest attention to his words at the same time.

"LAUNCH OUT NOW!"

When our Lord had finished his discourse he suggested to Peter that he take the boat to deep water and let down his nets for a catch of fish. The response was that no fish were to be expected—that they had toiled all night without results; but through respect to the Master, if he desired it they would let down their nets again. There was no fish, again, without having any expectations as fishermen that they would meet with any success.

The result was a net full of fish, the weight of which began to break the meshes of the net. Their partners were signalled to come to assist, with the final result that both boats were weighed down with fish, so as almost to endanger their safety. When Peter noted the miracle performed he fell at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." He realized that he was in the presence of one possessed of more than human wisdom and power, and correspondingly he felt afraid. Although he and his partners had known Jesus for now over a year, he had never before so thoroughly realized the wonderful power hidden in Christ.

A miracle was performed, however we may view it: we might suppose the creation of the fish on the spot, or the power of the Lord to at will bring a great school of fish to that vicinity, or the knowledge of the Lord that such a school of fish was in the vicinity. No matter which view we take, it would still leave the miracle intact; nor should we wish it otherwise. Miracles never, in Christ's words, "Confess them through thy truth, thy Word is truth!" Error can never sanctify, and in proportion as it is mixed in our minds with the truth, to that extent is the latter diluted and lacking in power.

The Sea of Galilee was always famed for the number and variety of its fish. There are more than fifty kinds. The thickness of the shallows of fish in the Lake of Gennesaret is almost incredible to any one who has not witnessed them. They often cover an area of more than an acre; and when the fish move slowly forward in a mass, and are rising out of the water, they make altogether the most impressive sight as though a heavy rain were beating down upon the surface of the water."

THE OBJECT OF THE MIRACLE

It is evident that this miracle was performed for the purpose of fully and finally convincing Peter, Andrew, James and John respecting the Lord's relationship to the Father, and his power of control in respect to things temporal as well as things spiritual. The lesson evidently had its designed effect, and our Lord clinched the matter by then and there inviting the four to become his permanent disciples—to become fishers of men. This was the opposite course from what we are prone to suggest—that the Lord depart from them if he was perfect and holy and had direct intercourse evidently with the heavenly powers, while they were poor and weak and sinful, imperfect through the fall. Separation did indeed take place, but it was between the disciples and their earthly business, not between them and their Lord. "They forsook all and followed him." Similarly tests have come to all whom the Lord has called throughout this age.

MANY CALLED, FEW CHOSEN

There was a great multitude on the shore who heard the Lord's teachings, but not to all of them did his message come with the same force and to the same end. Only a few were specially chosen and called. Doubtless there were elementary pre-discipleship, just as these same four who now forsook all to go fishing, giving earnest heed to all the Lord had said; they were heavily laden with fish, so as almost to endanger their safety. Jesus was on the shore who were not yet ripe for the special invitation of discipleship, just as these same four who now forsook all to follow the Lord had been with him more or less for about a year, yet had not until now reached the place where they were ready to undertake all. All down through the Gospel age the Lord's invitations have been extended chiefly to those in the humbler walks of life—not many great, not many rich, not many wise, not many learned, not many noble, hath God chosen, but the mean of this world rich in faith. (1 Cor. 1:26-28; Jas. 2:5.) The Lord's dealing is practically the same with all. He does not invite them at first to a full consecration, but rather gives them leading and instruction along lines of justification and after they have grown in knowledge to some degree they have the privilege of forsaking all to be his special disciples, to be fishers of men.

One difficulty with Christians in general of all denominations is that the second step of full consecration is rarely brought to their attention. Under the false teaching that it is a question respecting heaven or hell that they must decide, the majority seem to feel satisfied that if they are reasonably devout, reasonably honest, they will escape eternal torment, and are not ambitious beyond this. They thus claim themselves to be, and are reckoned by others as disciples of Christ, whereas in reality they still belong to the multitude who hear with more or less of joy and bear witness to the wonderful works proceeding from the Lord's mouth, but who fail to attain the position of special disciples, not appreciating and not taught that to be the Lord's disciples we must "take up our cross and follow him." O, how necessary to the saints is the teaching of the Lord's words, "Sanctify them through thy truth, thy Word is truth!" Error can never sanctify, and in proportion as it is mixed in our minds with the truth, to that extent is the latter diluted and lacking in power.

FORSKING ALL TO FOLLOW CHRIST

The narrative of our lesson would seem to imply that these four disciples had acted in a formal manner, leaving their boats and nets instantly without disposing of them or making provision for their care; but Mark's account informs us that the boats were left in the care of Zebedee, the father of James and John, and we suppose that the Lord and these four who became so prominent as his apostles started away from that vicinity that same hour or even that same day. It may have required time to make proper arrangements for the fish, for the business interests of the partnership, etc. The same is true of us:
we have duties in life which it would be wrong to abruptly cast aside and ignore, responsibilities to others and a stewardship. The "spirit of a sound mind" is to govern the Lord's people in all of their affairs, both temporal and spiritual.

The important thing decided at the moment and decided positively and permanently was that they accepted the Lord's invitation to enter the Father's service; and we, him-fishing on a higher and grander scale, for men—gathering them into the Gospel net, with a view to their ultimate glorification as new creatures in Christ and participants with him in the glory, honor, and immortality of his kingdom to come under the Mediator.

Let us each remember the importance of a positive decision respecting our consecration to the Lord, our acceptance of service under him as our Master and Captain. Let us then as wisely as possible arrange life's affairs so as to be without care, anxiety, and worry, as the great and mighty things may more readily and more completely give all of our time and energy to the most important of all works, the service of God, tidings of great joy for all people.

OUR GOLDEN TEXT

However much we have heard of Jesus, however much we have heard of the salvation which he died to secure for us, however much we have trusted in the merit of his sacrifice, we did not become his disciples until we had formally reached the point of giving our hearts, our lives, our wills to him—responding to his invitation, becoming followers of God as dear children under the guidance and instruction of our elder brother, Jesus. The opportunity does not come to all of us in just the same form that it presented itself to the four fishermen of our lesson, and yet there is a similarity. With any of us, as the Apostle explains, it is the Lord's will that we respond to his invitation, becoming followers of God.

With these, however, it is necessary that there be a forsaking of boats and fishing tackle, etc., in the heart from the moment that a full consecration is made to the Lord. We cannot serve God and Mammon. We cannot have two objects in life, both equally prominent to our attention. The Lord will not have it so with those who are to be his joint-heirs in the kingdom. This class must appreciate the privilege of fellowship in his labor, sufferings and hopes of glory to such an extent that their hearts will no longer be in the ordinary affairs of life, their ambitions will no longer be for wealth or name or fame from the world's standpoint. All such ambitions and hopes we must "forsake" if we would be his disciples. He must be our joint-heirship with him must be our ambition; otherwise our hearts would not be in a condition that would be pleasing to the Lord or that would not be single for his service; we would be of the kind described as "double-minded, unstable in all our works and ways. (Jas. 1:8.)

Undoubtedly this is a difficulty with a large number of those who have named the name of Christ and consecrated to him and his service.

"AS DEAR CHILDREN"

It is high time that we learn that we cannot serve God and Mammon, and that we choose as between these. If we do not decide to be single for his service; we would be of the kind described as "double-minded, unstable in all our works and ways. (Jas. 1:8.)"

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--June 15, 1919, issue for critical examination of Covenants.
accepted of him in the Beloved, for love worketh no ill to his neighbor.

The fourth commandment is no different from the others of the ten. It is on a lower plane than would be proper for the House of Sons, and consequently was never given to them. It merely commands rest from labor, but under the comprehensive law of love to God and man, and through the possession of the Father's Spirit, the new creatures in Christ Jesus have a higher rest than had the natural Israelites. Ours is a rest of faith and trust in God, and in Christ our Lord through whom he is working all things according to the counsel of his own will. Ever since Pentecost this rest of the people of God, as it pertains even to the present life, is perpetual, and not merely one day out of seven.

**Views from the Watch Tower**

**SOCIALISTS ALARM BRITISH**

London, January 17.—The first almost boundless enthusiasm, with which official Liberalism greeted the results of the elections, is giving place to uneasiness, in which the whole of the middle classes are beginning to share, at the phenomenal and quite unexpected successes of the socialist labor party. The purely labor members already number thirty, and there will probably be, for the first time in English history, a solid party of sixty labor members, whose admitted demands include the payment of members, abolition of the House of Lords, Irish Home Rule, and nationalization of land, telephones, railways, factories, mines, shipping and all other instruments of production. This is the proclaimed policy of the national administrative council of the Independent Labor Party, whose direct nominees these labor candidates are. In many of these proposals, the labor party has the support of both the Irish Nationalists, numbering eighty, and probably one-fourth of the new Liberal members, many of whom were elected on distinct labor pledges, making altogether a party formidable enough to dictate the ministry and educate the House of Commons.

The Times, which has been a thorough supporter of Mr. Chamberlain's fiscal policy, says that "while the Unionists and Liberals have been disputing about their own issues, fiscal reformers have been emphasizing the difference between the law of God and the law of the government in the future must be more and more in the direction of the independent council of the Independent Labor Party, whose direct nominees these labor candidates are. In many of these proposals, the labor party has the support of both the Irish Nationalists, numbering eighty, and probably one-fourth of the new Liberal members, many of whom were elected on distinct labor pledges, making altogether a party formidable enough to dictate the ministry and educate the House of Commons.

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**ZION'S WATCH TOWER**

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owners to constitute a House of Justice, whose duties will be administrative and legislative.

THE AMALGAMATION IDEA

For religious interest in 1906 a close second to the evangelistic campaigns is the federation idea. Presbyterian North and Cumberland Presbyterians have just agreed in committee to unite, and no doubt the respective general assemblies, meeting in May next, will approve the action of these committees. There is a stubborn Cumberland minority, made up for the most part of the conservatives, with some of the vested or salaried interests, but nobody professes to fear anything from the outside. As it is, the union of these two bodies will make a denomination of nearly 1,500,000 members. Presbyterians South show little inclination to come into the union, but there is a chance that some of the smaller Presbyterian bodies may give up autonomy and join the union.

The first meeting of the national council of the Combined Congregational, Methodist Protestant and United Brethren churches is to take place at Dayton, Ohio, on February 7. This union differs little from the more inclusive plan, as yet called federation, proposed by the thirty bodies which met in conference in November, and proposed the formation of a federal council similar to, but larger than, the council about to meet in Dayton. If the Dayton council works out harmoniously, the plan before it will be presented the first concrete example of a union of divided Protestantism.

Baptists have come together in a general convention, and their federation includes the Baptists of Canada. Big plans such as the present convention of the Baptists of the United States is looking to still closer union and to aggressive and common work, especially missionary in the West. Baptists are reaching out towards the Free Baptists and the Disciples of Christ. They have changed their point of view markedly during the past ten years, and they are convinced now that religion is a public problem and looking to still closer union and to aggressive and common work, especially missionary in the West. Baptists are reaching out towards the Free Baptists and the Disciples of Christ. They have changed their point of view markedly during the past ten years, and they are convinced now that religion is a public problem.

The fulfilment of this is in a log school house in the midst of a pine forest, now stands hid that shall not be revealed. The fulfilment of this is in a log school house in the midst of a pine forest, now stands.

AMALGAMATION OF THREE STRONG DENOMINATIONS

Toronto.—The central committee composed of representatives of the three strong denominations—the United Brethren, the Disciples, and the Methodists—that late to Anglican communion, have been so revised and amended as to contain all the essential true beliefs of the creeds of the three churches and to meet the objections of Disciples and Baptists looking to closer relations, and with the possible outcome of actual union in course of time.—Globe Democrat.

The doctrine of election was the point about which the Presbyterians were the most stickling point. These differences were so moulded that seventeen times as large as Rhode Island, more than eight times as large as Delaware, nearly twice as large as Maryland, more than twice as large as Massachusetts, more than half as large as Maine, half as large as Indiana, nearly as large as Tennessee, and more than half as large as South Carolina.

The population of these twenty counties in 1850 was 287,631, and is much larger now. The gain in population in these counties during the last twenty years was more than forty per cent.—some of the counties doubling their population and some more than doubling. Within the past few years these counties have developed wonderfully in rice farming, in the saw-mill business, in the production of oil, in fruit-growing and truck farming, in the construction of a number of lines of important railroads. The town of Sour Lake, a few years ago, was an insignificant village away from any railroad. Now it has railroad connection, and will perhaps soon have a railroad of its own, and is the center of over three thousand inhabitants. A Presbyterian church has been organized there. Batson’s Prairie, until recently, was only a country neighborhood, unknown to the world.

Now it is estimated to have a population of about two thousand and is a great saw-mill and truck-farming center. Saratoga, another oil-producing centre, is not far from Sour Lake and Batson’s Prairie. In Houston county where in 1871 I preached in a log school house in the midst of a pine forest, now stands the young city of Kennard and one of the largest saw-mills in the world.

ZION’S WATCH TOWER

Turning on the Light

Pointing to our day the Master declared, there is nothing hid that shall not be revealed. The fulfilment of this is attested on every hand: in the insurance scandals of our land; in the Belgian cruelties in Africa—the maiming and killing of the natives to increase the wealth of the rubber monopoly and others, in the practical slavery of the diamond-mine laborers of Rhodesia, etc. Now we have a horrible report of the doings of the “religious,” “orthodox,” “benevolent” Dutch Government in its colony in India. It is one of the Dutch (Dutchmen) who is there used to turn on the light.—We quote the Denver Post:—Van Deventer, the new Liberal deputy, continues his disclosures of Dutch atrocities in Dutch India. He says the queen authorized the formation of a special corps of uniformed mutes, known as the “Mutes, with the order that the first part of the body of at least one murdered enemy; some of these troopers own hundreds of such trophies. The troops, consisting of 300 men only, have the following record of murders committed on various expeditions: First expedition, 318 slain “enemies;” second, 612; third, 921; fourth, 1,815; fifth, 2,985; sixth, 2,553; seventh, 4,126.

The increase in the killings is due to the fact that murderous blacks gradually learned the trick of turning their Mausers into dum-dum bullets by filing off the points of the cartridges.

And what causes these expeditions, commanded and sanctioned by her majesty’s government? The St. Louis Presbytery answered in the negative an overture from the Milwaukee (Wis.) presbytery suggesting the omission of the words “be cast into eternal torments” from the creed. The overture stated that the phrase was not Scriptural and urged that the words, “everlasting destruction” were sufficient in the creed.

Eternal Torments will remain

The Eternal Torments will remain.

The last United States Census shows that the twenty counties comprised in the Presbytery of Eastern Texas have an aggregate area more than one and a half times as large as Rhode Island, more than eight times as large as Delaware, nearly twice as large as Maryland, more than twice as large as Massachusetts, more than half as large as Maine, half as large as Indiana, nearly as large as Tennessee, and more than half as large as South Carolina.

The population of these twenty counties in 1900 was 287,631, and is much larger now. The gain in population in these counties during the last twenty years was more than forty per cent. —some of the counties doubling their population and some more than doubling. Within the past few years these counties have developed wonderfully in rice farming, in the saw-mill business, in the production of oil, in fruit-growing and truck farming, in the construction of a number of lines of important railroads. The town of Sour Lake, a few years ago, was an insignificant village away from any railroad. Now it has railroad connection, and will perhaps soon have a railroad of its own, and is the center of over three thousand inhabitants. A Presbyterian church has been organized there. Batson’s Prairie, until recently, was only a country neighborhood, unknown to the world.

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ABOUT FOUNDATIONS

BY REV. J. R. JACOBS, IN "CHRISTIAN OBSERVER."

One of the handsomely constructed buildings in San Marcos, Texas, is a church recently erected. But already its walls are badly seamed and fissured, and a collapse seems not remote. The recognized cause of this lies in inadequate foundations. Is not disaster threatening our church's work?

The contrast in this matter between conditions thirty years ago and now, is startling. Take the years 1876 and now nearly 1906. In this thirty years our membership has grown approximately 120 per cent., our churches 72 per cent., our ministers 38 per cent., and licentiates only 38 per cent. Then we had one minister to every one and four-fifths churches, now we have but one to every 2, even counting as active all aged, sick and infirm. Then we had preparing one candidate or licentiate to every six and four-fifths churches; now we have one only to every eight and one-half churches. The figures tell the tale.

HOW MUCH OF IT IS TRUE?

BY REV. H. B. FRATT, IN "CHRISTIAN OBSERVER."

One of our religious weeklies has recently published a communication from beyond the Sea, entitled "Egyptian Civilization before 4,000 years B. C.," on which, with humble confession of my own ignorance of such matters, I beg leave to ask the ministers of the Order of the Church and members of that of some one of its many well qualified readers. We are used to reading in the secular press statements of the kind there made in reference to the antiquity of the ancient civilization, which violently impugn the truth of Bible History; but where is the man who is in the habit of doing a religious work which of a race which since has maintained its character during 6,000 years. The question was, Where was all this civilization of 5,000 years B. C. developed?

With equal confidence Prof. Hilprecht is reported to speak of buildings and other remains of the ancient civilization of Assyria and Babylon which go back 6,000, or 7,000, and if my memory does not mislead me, 8,000 years before Christ. Now does even a remote degree of certainty attach to these announcements? Can the difference of ages, which must be a dozen years from the time the Pyramid was begun to the time the Bible was written, be very easily apprehended? If modern discoveries in Egypt compel us to recast our chronology in such a way as will locate Abraham "in modern rather than in ancient times;" or words to that effect. Now how much of this is "gold," and how much is simply esteemed as far behind the times; and therefore I ask of those who have a better right to know, how much of all these supposed discoveries and these dates are reliable and true?

For my own part, I have more confidence in Moses and the prophets than in all the monuments of Egypt, read and unread. It is easier for me to believe that these men are mistaken, that "much learning has made them mad," turned their heads, or that prejudice against inspired Scripture has warped their judgment, than to believe that the Bible record is true, that "much learning has made them mad," turned their heads, or that prejudice against inspired Scripture has warped their judgment, than to believe that the Bible record is true. In such a way as will put the trains in exact alignment, they be of God," and this test I have carried out with much love in the Lord,

REPLY TO A CHRISTADELPHIAN

Melbourne, December 21, 1905.

Dear Brother Russell:

Having had occasion several times of late to write to Christadelphian enquirers, I am sending herewith an extra copy of your valuable and excellent book, the purpose of which something on this subject could appear in Zion's Watch Tower might prove interesting, and would at least save writing it in a letter.

With much love in the Lord,
Yours faithfully, in Him, E. C. HENNINGES.

[3724]
The Bible is the source of all wisdom, and is the basis of all that is true, so I hope that you will carefully examine the above, and will be pleased to receive a reply, if you deem this worthy of one.

Yours sincerely, Tasmania.

REPLY

Dear Sir:—We are very sorry that the explanations of the Word given in the columns of Zion's Watch Tower have not appealed to you more strongly than they seem to me, and without the enlightenment that I have been denied it without having looked at it at least a little. Possibly you would have found more to commend, had you looked further.

Experience shows that in teaching the raising of all (both just and unjust), we are not giving out something that is pleasing to the “flesh.” The “flesh” prefers to be waked up out of their “perpetual” sleep of the Babylonian desolators of nations, but who can say that they will not see a very great light when the upright shall have dominion over them in the morning? You will see that this is harmonious with all the rest of the Psalm, and with other Scriptures already mentioned; and should it not be the aim of every Bible student so to interpret the Word that all the parts harmonize, and no plain statement need be ignored?

Proverbs 21:16 seems to express exactly the sentiment elaborated in Hebrews. Observe that this is telling about the man who wanders out of the way of understanding. It refers, therefore, to one who has been enlightened whatever it may say about him, it teaches nothing concerning those who have never been in the way of understanding, which has been the condition of most of the race.

In Jeremiah 51:39, 57, the word “‘perpetual” is translated from the Hebrew word “olam.” You seem to be saying that the Hebrew word does not mean “endless,” and quite likely you have cited references supporting this assertion. Yet you insist on applying an extreme definition of the word “olam.” You have not explained to those who persist that you have often explained to those not so far enlightened that you have often explained to those not so far enlightened that this Hebrew word does not in itself mean “endless,” and quite likely you have cited references supporting this assertion.

The word “‘olam’” seems rather to signify “lasting” or “enduring,” and the length of the duration must be determined by the context, or by other Scriptures. That it comes short of meaning “endless,” is easily seen by the use of other Scriptural terms in parallel columns some texts which describe certain things as “‘olam,” with other texts which tell of the doing away of the same.

When quoting 1 Cor. 15:22, consider that altho we understand the Scriptures to teach that all will be raised, and that we understand your idea correctly, it would represent the raising of all the just and unjust, we are not giving out something that is pleasing to the “flesh.” The “flesh” prefers to be waked up out of their “perpetual” sleep of the Babylonian desolators of nations. We are not speaking of the resurrection of the body, but of the resurrection of the soul, when by the investment of his entire capital (himself—1 Tim. 2:6), he will have paid the whole debt of sin. We are not speaking of the resurrection of the body, but of the resurrection of the soul, when by the investment of his entire capital (himself—1 Tim. 2:6), he will have paid the whole debt of sin. We are not speaking of the resurrection of the body, but of the resurrection of the soul, when by the investment of his entire capital (himself—1 Tim. 2:6), he will have paid the whole debt of sin.

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The “flesh” prefers to be waked up out of their “perpetual” sleep of the Babylonian desolators of nations. We are not speaking of the resurrection of the body, but of the resurrection of the soul, when by the investment of his entire capital (himself—1 Tim. 2:6), he will have paid the whole debt of sin.
THE WHEELING ONE-DAY CONVENTION

The gathering at Wheeling, W. Va., on Sunday, February 11, was a most interesting one, and will long be remembered by many of the dear friends. About 200 attended the convention from outside points, apparently much to the joy of the little class at Wheeling. Their loving interest was heartily reciprocated by the Wheeling friends, who entertained the entire company at dinner. The morning session opened at 10 o'clock, and for an hour we heard splendid testimonies from various quarters, giving thanks to God for the light now shining upon the pathway of his people and expressing determination to press onward in the good way, and hope and faith and joy in respect to the precious promise of the crown of glory at the end of life's journey.

Promptly at 11 o'clock Brother Russell addressed the meeting, taking as the text for his discourse the Word of the Lord to the Prophet Isaiah: 29:13. Their fear toward me is unchanged by the precepts of men. Many of you derived the report of the discourse through the daily press. For the benefit of others we will remark that he showed the proper fear in contrast with that which is improper—the fear of the Lord, the believing of was in contrast with the fears inspired by superstition, which are the beginning of folly and trouble. Proceeding, he showed how perfect love casts out fear from the hearts of the Lord's people, and that the receiving of the love and the dispelling of the fear are proportionate and gradual, so that those who have most fully received of the grace of God have most fully forsaken the superstitions fears which cause so much torment in the world, but that proportionately they still have the reverence of the Lord and more than ever realize the meaning of the Apostle's words, "Let us fear lest a promise be left unfulfilled because of fear on our part, or because of your unbelief. (Heb. 10:22, 31.)"

CAPERNAUM EXALTED TO HEAVEN

Our Lord declared of Capernaum that having been exalted to heaven it should be brought down to hell (Matt. 11:23.) Our lesson tells us how it was exalted to heaven—that great mercies and privileges were accorded to its people early in our Lord's ministry of healing. Nevertheless few there accepted him as Messiah, and, as he predicted, the city was brought down to hell—not to a place of burning or torture, but to hades, a grave condition, a death condition. The city was blotted out and feared that its location is not definitely known now. A certain pile of stones is credited with being its former site.

Capernaum was on the Lake of Galilee, near the scene of many of the Lord's earthly works. Some dragnet of fishes noted in our present lesson. On the next Sabbath day, Jesus, accompanied by the four fishermen who had left all to become his disciples, entered into the synagogue at Capernaum. Jewish synagogues were very liberally governed, and afforded an opportunity for nearly anyone of reverent manner to present his views respecting the law and the prophets. Our Lord availed himself of the opportunity and taught the people, who were astonished at his doctrine, his teachings. They were accustomed to hearing the scribes and Pharisees haggle over the Scriptures, guessing and confusing their meanings, and generally mystifying them, but Jesus taught as a master who thoroughly understood his subject—"as one having authority.

The Lord had come down from heaven and had knowledge of things of which others were ignorant; but it was not respecting these that he taught, we may be sure from his remark to Nicodemus, "If I have told you earthly things and ye believe not, how could you believe if I told you of heavenly things?" On the contrary, our Lord's discourses were along the lines of divine revelation—the law and the prophets, and the fulfilment of these. This is clearly indicated by his declaration, "I speak not for myself; but the Father which sent me hath more than I. It is not I who speak, but he that sent me. (John 7:28.)" "To him that hath shall be given, and from him that hath not shall be taken away even when inconvenient to yourself. (2 Tim. 4:2.)" "The Word of God is powerful and sharper than a two-edged sword. (Heb. 4:12.)"

We pause here to remark that the teachings of all the Lord's representatives should be along this same line—not human speculations and philosophies, but the Word of God—"He that hath a dream let him tell a dream, but he that hath my Word let him speak my Word." (Jer. 23:28.) "To the law and to the testimony: if they speak not according to this Word it is because there is no light in them." (Isa. 8:20.) "Teach the Word, be instant in season, and even when inconvenient to yourself. (2 Tim. 4:2.)" "The Word of God is powerful and sharper than a two-edged sword. (Heb. 4:12.)"

"Sacrifice the truth, thy Word is truth." (John 17:17.)" They took knowledge of them that they had been with Jesus, and learned of him. (Acts 5:13.) Thus it is that those who are faithful and loyal to the Lord and the word of his testimony speak not vaguely and indefinitely to the world, but declare the message of God, good tidings of great joy which shall be unto all people," (Luke 1:14.)" In due time,"

"I KNOW THEE WHO THOU ART!"

Whilst Jesus was speaking, or probably at the conclusion of his discourse, a certain Pharisee in the synagogue was startled by the words, "I know thee who thou art, the Holy One of God." The speaker was a demoniac; today he would be called a crazy man, and would be confined in an asylum. A Rush for the windows, posters for the street cars and small cards for distribution amongst the friends, combined with liberal newspaper advertising, made the meeting very widely known. As a result the Opera House, seating 1,500, was crowded, and about 400 stood throughout the service and probably five or six hundred were unable to gain admittance, the doors of the theatre being locked by the management for fear of accident. The topic was our cure for infidelity—"To Hell and Back." The large audience gave excellent attention and we have every reason to hope that at least some of the number had heard and learned something of the Bible and its divine character, and that the fallacies of superstition came from the "dark ages" and not from God's Book.
We would not say that all insanity is demonism—that all insane persons are possessed of evil spirits, as in the case under review. Quite evidently there are cases in which the brain is diseased, but we believe that fully one-half or more of all those who are dealt with as insane are cases of demonicical possession—obscure and undiscovered. In other writings, the evil spirits or demons who thus obsess humanity were once angels—"those angels which kept not their first estate" (Jude 1:6), but who in the days of Noah fell from divine favor through sin, and under the judgment of the great day, the Millennial day, when the Christ—Jesus and the church in glory—shall not only grant a trial or judgment to man but also to those fallen angels. (1 Tim. 6:20.) Meantime their endeavors to communicate with humanity, and to obtain control over them through the submission of their wills, seems to be incessant. Through-out the Scriptures, both in the Old and New Testaments, all who reverence God are warned against having anything whatever to do with mediums, seances and every form of spiritistic practices. The case was so with the majority of the people in Australia. Spiritism is much more advanced and more powerful than in either Europe or America, but it is making rapid strides everywhere.

The demon of our lesson seems to have had the thought that the demon, the Messiah all evil was to be abolished and destroyed. One account says, "Art thou come to destroy us before the time?" as though the demons had some information or premonition that the time for the manifestation of power through Messiah was still future. Another account represents the demons as crying out, "Art thou come to torment us?" The word for torment in that case signifies hasten, punish. We may be sure the inspired writers up to that time had not indicated the nature of the punishment that would be inflicted upon the fallen angels, and the latter merely surmised that it would be their destruction.

The Apostle Peter seems to imply that when the fallen spirits witnessed our Lord's death as the sin offering, and his resurrection with divine power, they realized a love of power, and that the end of this is the destruction of the demons. They entreated Jesus on her behalf (Luke 4:38), but it is our duty to reiterate this, because these influences are more active today than ever before, and because the Scriptures show that they will be increasingly active and powerful in the near future as a part of the great trial coming upon all Christendom in this our day. We learn that in Australia Spiritism is much more advanced and more powerful than in either Europe or America, but it is making rapid strides everywhere.

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The next morning the multitudes, enthused with the thought that they had a great teacher and healer in their midst, sought Jesus again, but he had departed early into a wilderness place, saying that he must preach the Gospel in other cities also—he must be about his Father's business, he must attend to the necessities and interests of the entire flock. Evidently his last word was not to heal the sick but to preach the gospel. He was not to heal the sick only to give such evidences of divine favor as would convince all who were Israelites indeed respecting his true character and work as the Father's representative, as the Messiah. Hence he would leave after giving these miraculous tokens—blessings and healings, physical advantages, which the heart might forget, might lose their interest, might cool their ardor, while only the Israelites indeed, waiting for the consolation of God promised through the law and the prophets, would continue to watch and hope and wait and pray for the kingdom.

So it is in every case: the Lord is seeking only the elect class, those who worship him in spirit and in truth; he seeks not the multitude, their time is not yet. In due time all the blind eyes shall be opened, all the deaf ears shall be unstopped, and the knowledge of the Lord shall be granted to every member of the race, but now it is only for the special class whom the Lord is seeking to be members of the bride, the Lamb's wife.

HE HEALED MANY

While our Lord undoubtedly healed many diseased ones during the two years and a quarter following this lesson, we have no thought that he healed all the sick of his day. His mission was not to heal the sick but to preach the gospel. The healing of the sick was merely incidental, to attract the attention, to assist the faith, to point him out as the kingdom of God had advanced. Thus, instead of the cure of the impotent man at the pool of Bethesda, where there were many sick folk, and he alone of them all was healed. (John 5:1-9.) The account would seem to imply that many if not all the sick at Capernaum were healed, but it was a little city, and, besides, it was the center of many precious blessings and privileges and opportunities and favors above other cities—it was exalted up to heaven in point of privileges, blessings and opportunities, and this largely through so general a healing of its sick and devil possessed ones.

"THESE SIGNS SHALL FOLLOW"

Many in studying this lesson will doubtless call to mind the arguments of some who claim that all of the Lord's people who truly trust him should heal each other through prayer and should never be sick. Many who thus argue quote these words, "These signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

These dear friends should note two things: (1) That these words, and indeed all of the sixteenth chapter of Mark from verses 15 to 20, and high and dry in this old manuscript of the Bible, and are recognized as being additions to what Mark wrote, and hence wholly without inspired authority. All scholars know this, and many who quote these words we would suppose are intelligent enough to have this knowledge. Why then do they quote them as Scripture when they know they are not Scripture? (2) These words are not true of the Lord's followers, and those who quote them as applicable show that they do not believe them. They will not take up serpents, they fear to drink deadly things, they cannot cast out devils, nor can they all heal the sick by laying on their hands.

Our Lord's miracles not only served as an instruction to the people but also typified or illustrated the power which the Father was about to bestow on the judgment and worship of his followers. They were not intended to be earthly blessings of all the families of the earth. He did not use his power, so far as the record shows, upon any of his followers, his disciples. Their call implied that they would follow in his steps, and instead of seeking restitution and recovery of physical health, they were to be seeking the salvation of their brethren in the service of the Truth. Whoever has got the idea that the Lord's followers are called to get physical health and freedom from trials and sickness, instead of seeking for them to lay their hands on the sick and they shall recover, has got the wrong thought. True, there is a fortunate principle in the Lord's followers. They are very conducive to physical health, but it is also true that to be instant in season and out of season in the service of the King will mean a considerable amount of wear and tear, physical suffering, discomfort at times, and this injury in one way or another should be considered as a part of our sacrifice, a part of the "all things" of our experience which God is able to overrule to our profit.

Very many indeed of the Lord's people have received most wonderful blessings at his hands under the chastening rod of affliction, sickness. Thus an evil thing, an element of the curse, has in many instances been overruled by the Bible, and are recognized as being of seeking restitution and recovery of physical health. Many in our last awakened to the fact that Jesus was a great prophet, endued with physical and spiritual power to heal physical and spiritual ills, has gotten the wrong thought. He who has got the idea that he is to be healed of every physical ills and that physical suffering is a part of the service of the Truth, has got the wrong thought. True, there is and there will be no sickness after the Millennial age shall have fully rolled away the curse and brought in the bliss of the Lord's followers, all the rest have received the Father his reward after the earthly services of their lives for their brethren in the service of the Truth. Whoever has got the idea that the Lord's followers are called to get physical health and freedom from trials and sickness, instead of seeking for them to lay their hands on the sick and they shall recover, has got the wrong thought. True, there is a fortunate principle in the Lord's followers. They are very conducive to physical health, but it is also true that to be instant in season and out of season in the service of the King will mean a considerable amount of wear and tear, physical suffering, discomfort at times, and this injury in one way or another should be considered as a part of our sacrifice, a part of the "all things" of our experience which God is able to overrule to our profit.

THE FORGIVENESS OF SINS

Mark 2:1-12.—February 25.

Golden Text—"'The Son of man has power on earth to forgive sins.'"—Matthew 9:6.

It was but a short time after the incidents of our last lesson and our Lord's subsequent preaching to other cities of Galilee that he returned to Capernaum, which was now his home city, for Matthew informs us that leaving Nazareth he proclaimed to be nigh, even at the door, the kingdom he had announced. Not the multitude, their time is not yet. In due time all the blind eyes shall be opened, all the deaf ears shall be unstopped, and the knowledge of the Lord shall be granted to every member of the race, but now it is only for the special class whom the Lord is seeking to be members of the bride, the Lamb's wife.

To the crowd of his fellow-citizens—who had but recently awakened to the fact that Jesus was a great prophet, endued with miraculous powers—the Lord was discoursing, doubtless respecting the kingdom which God promised, and which he is about to bring in, a temporal kind as may seem to him best. Our special advantages are of a spiritual kind, which did not begin at Capernaum or at all during our Lord's ministry, but on the contrary began at Pentecost after he had ascended into heaven and the Holy Spirit was given to his followers. He is about to endue his followers with the spirit of his wisdom, according to his knowledge of the necessity of the work he would have us do, but it is not for us to attempt to withdraw our sacrifice by asking for earthly favors and immunities. Rather we are to ask for the spiritual blessings, realizing that the Father is more willing to give the holy Spirit to his children than are earthly per­ents to give earthly good things to theirs.

The giving to us of the holy Spirit will generally imply lessons in patience, meekness and in love development through sufferings and trials, moral or physical. The obedient child of God, developed through the knowledge of the Word and the possession of its spirit, will delight to acknowledge the Lord's wisdom and to trust him for such things as he determines to be for the temporal kind as may seem to him best. Our special advantages are of a spiritual kind, which did not begin at Capernaum or at all during our Lord's ministry, but on the contrary began at Pentecost after he had ascended into heaven and the Holy Spirit was given to his followers. He is about to endue his followers with the spirit of his wisdom, according to his knowledge of the necessity of the work he would have us do, but it is not for us to attempt to withdraw our sacrifice by asking for earthly favors and immunities. Rather we are to ask for the spiritual blessings, realizing that the Father is more willing to give the holy Spirit to his children than are earthly per­ents to give earthly good things to theirs.

Let us not seek for the loaves and fishes and physical healing, for after all these things do the Gentiles seek; but let us seek the spiritual health, strength and vigor, and all temporal things shall be added unto us according to divine wisdom and love.
that some way of presenting his case before Jesus would be found. Finally he was carried to the roof of the house the earthy covering was dug away from a portion, the slab lifted, and by improvised ropes he was let down into the very presence of Jesus. He must have had a strong faith not only in the Lord’s power to heal but also in his gentleness and goodness. The intruder entirely graced his uninvited guest most graciously, saying, “Son, thy sins are forgiven thee.” Perhaps the young man was thinking less of his sins and their forgiveness than of his hope for recovery, but in any event our Lord put the most important thing foremost. He was primarily in the Lord’s power to heal but also in his gentleness and sympathy with him. The sinner and teacher, his work of healing being a secondary one at the time, a mere exercise, so as to emphasize the lessons given.

WISE AND UNWISE ALERTNESS

The people present were alert to notice everything that Jesus did and said, and amongst them were some of the learned, the scribes, who were well informed respecting the law and looked up to as authorities by the masses. These with the others had been almost mesmerized by the teachings of Jesus and they were watching his words and deeds. Here they thought they had found a flaw—that Jesus was arrogating to himself a power and authority which could belong to God alone. Indeed we may suppose that it was partly to see the purpose they had in mind, that Jesus addressed himself as he did. Then, reading their hearts, he answered their queries, saying, “Which is the easier for you to believe, that I can forgive sins or that I can heal this man of the paralytic’s sin?” But to prove his power to forgive sin I will perform the cure, and its performance will testify that I have not blasphemed; that I have not arrogated to myself authority which is not properly in my control; that I am not misrepresenting the Father when I declare that I am his equal in not merely in name, but also in power. The paralytic was taken up in the arms of his friends and carried to the paralyzied, “Arise, take up thy couch and go to thy home!”

When the man did arise and carried forth his stretcher on which he explained the people were amazed and glorified God, saying, “We never saw anything of the like before.” Luke adds that they said, “We have seen strange things today.” They had heard the Messiah explain about his kingdom and declare his power to forgive sins and demonstrate that power by a miracle. How could they help but wish that the kingdom of God might immediately be established, that divine favor might reach the whole world and increase in restitution blessings until there should be no more sickness, no more pain, no more dying, no more sin, no more fear, no more care, no more worry. had been accomplished before the kingdom could be set up and begin its restitution work: first the elect of God, a little flock, the bride of Christ, must be selected. Palestine and the favored nation of Israel were the most efficient number to fulfill the divine arrangement, and hence after the selection of all the Israelites indeed the favor of God turned from natural Israel to the Gentiles, and immortality and joint-heirship with him in the kingdom, accomplished; that soon the second coming of Christ will be utterly rooted out, and that all intelligently and wilfully be utterly rooted out, and that all intelligently and wilfully.

The remarkable increase with our education in the school of Christ—increases in proportion as we cease to do evil and learn to do well. Accordingly, the most advanced saint has a clearer discernment and a greater repugnance for sin than has the most degraded sinner. Thus it is, too, with God, who hates sin and cannot look upon it with allowance, He has placed his bann, his sentence, his edict against it, and declares that it shall be utterly rooted out, and that all intelligently and wilfully.

The more we see of sin, the more we realize its contaminating character and destructive tendencies, the more we appreciate divine justice and the righteousness of the sentences of death against our race, the more also we come to appreciate the love and mercy of God toward us, and to rejoice that he was not willing that any should perish, and hence made provision wide enough, for the full number of his elect. It is by a deepened, true, sympathy with sin that我们必须 make our claim to the grace and forgiveness and their obedience to him and his principles of right

"NONE OTHER NAME GIVEN"

It is to this end that the heavenly Father arranged his plan for the recovery of our race as he reveals it in his Word—a plan by which he extends mercy to all, yet requires all to accept that mercy through Jesus, “through faith in his blood,” or not at all. (Rom. 3:25.) This insures that every one coming to the Father must admit that he is a sinner, must admit that he cannot meet the penalty of his own sin and live, must admit that his salvation is purely of divine mercy through Christ; and it insures that the terms and conditions of this plan for the recovery of our race as he reveals it in his Word are thoroughly understood and accepted and complied with. He proposes to help back to perfection and to full fellowship with the Father all those who sincerely repent of sin and will use their best endeavors under his guidance, instruction and assistance, to return to God in such, and to such alone will perfection be granted. Such alone will attain the everlasting life through the assistance as well as through the redemption of him who bought us with his precious blood.

SINS BLOTTED OUT

It is well that we mark a wide distinction between blotting out of sin, which the Scriptures assure us will be accomplished and is at work today at the general seed of Abraham, yes, unto all the families of the earth.

Sin and its forgiveness may be considered the essence of this lesson: to this subject, therefore, we turn our attention. Not only is sin generally common to the world of mankind, as the Scriptures abundantly declare and explain, but a consciousness of sin is general. The world in general recognizes what the Bible emphasizes, namely, that all unrighteousness is sin, all imperfection is sin. The Jews under the law, recognizing and confessing their imperfection, knew that the penalty of their imperfection was death, that the promise of the resurrection change all the blemishes of sin will be gone. As described by the Apostle, that which was sown in weakness will be raised in power, that sown in dishonor will be raised in glory, in which was sown in weakness will be raised in glory. (Rom. 8:11.)

The blotting out of the world’s sins will not be thus instantaneous, in a moment, in the twinking of an eye, but will
progress throughout the Millennial age gradually. As each individual recognizes sin and falls in line with the rules of the kingdom he will find himself growing stronger as a reward for his endeavors in the ways of righteousness, the highway of holiness. Day by day, year by year, he will increase in mental, moral, and physical development, or failing to do so, after the abundant opportunities of the Millennial age will cut off in the second death as unworthy of any further opportunities for gaining life eternal through the Redeemer's kingdom.

Those who will may avail themselves of the privileges of that time and have their sins entirely blotted out—remain accepted in the beloved Son, and be the citizens of the second death as unworthy of any further opportunity to share in the first resurrection and thus obtain the off—will find himself growing stronger as a result of the grace of our Lord the holy Spirit, the first-fruits of the glorification of the world. Therefore all will be in a proper attitude to enable them to pass the examination satisfactorily, and any failure so to do will demonstrate that the heart had not come under the favorable conditions, into that harmony with God which would be indispensable to eternal life. Such the Scriptures show us will be destroyed with Satan as those who have some elements at least of his disposition.

FORGIVENESS OF SINS

In our lesson the Scribes are represented as reasoning that the only one who could forgive a sin is the one against whom it was committed. A common agreement in the matter of forgiveness against B. It is not in the power of C to forgive it. B alone has the right to feel offended and he alone can forgive. The Scribes were reasoning along correct lines: while we may forgive one another in mental, moral, and physical development, or failing so to do, will demonstrate that the heart had not come under the favorable conditions, into that harmony with God which would be indispensable to eternal life. Such the Scriptures show us will be destroyed with Satan as those who have some elements at least of his disposition.

COULD JESUS FORGIVE SINS?

We answer that our Creator had so fixed the matter of sin and its penalty that Jesus was the only one who could forgive sins—or the heavenly Father through him. The divine arrangement was so fixed that the Father had even put out of his own hands the power to forgive sins, because he had fixed a positive, absolute, unchangeable penalty against sin in the case of Adam and his posterity. He could have done differently: he could have dealt with mankind as he dealt with other nations and individuals, and imposed a kind of restraints without imposing directly the death sentence. But once the death penalty had been imposed, nothing could alter or annul it. God himself could not change his unchangeable laws.

But that unchangeable sentence against mankind was made by the Creator with full knowledge of how he could, and in due time, would negative or nullify the sentence, not by withdrawing it but by meeting its requirements through a Redeemer. This was in his divine plan our Lord Jesus was the Lamb slain before the foundation of the world. In other words God had in mind the plan of redemption before he imposed the death sentence which made necessary that redemption.

DIVINE FAVOR EARLY MANIFESTED

It may be urged that God manifested his favor to Abraham and others before our Lord Jesus came into the world and we shall have to answer that their share in the forgiveness of sins was not in the same degree as the privilege granted our Lord Jesus was the Lamb slain before the foundation of the world. In other words God had in mind the plan of redemption before he imposed the death sentence which made necessary that redemption.
To find a celebrated and influential Jew advising his race to "follow the letter of the Law in the spirit of the Gospel" is a decidedly interesting feature of the religious situation. Mr. Claude G. Montefiore, president of the Anglo-Jewish Association, founder of The Jewish Quarterly Review and a man of the highest attainments, has given his followers counsel in the current number of The Hibbert Journal (London). Before giving this advice, he takes occasion to remark to the Christian readers of his article that some of the doctrines which they imagine to be distinctively Christian were, and are, Jewish. He has in mind, as he explains, the tendentiousness of his own loving-kindness, for example, has been paralleled as Christian, 'whereas to the rabbinic, medieval, and modern Jew it was, and is, the A B C of his religion.' Similarly, the doctrines that reconciliation with one's neighbor must proffer oneness with God, or that the best aims are those given in secret, or that impure thoughts are evil as well impure deeds, or that there is peculiar joy in heaven over the repentant—these doctrines and several others are not only rabbinic commonplaces, but familiar Jewish maxims.

The common Jewish objections to Christianity are that some of its teaching is "unpractical and overstrained," that the ideal is so high as to be "inexpressible of realization," that "if these precepts were literally obeyed, there would be a subversion of law and order," that "the tendency of the teaching is to make a man take a selfish interest in the saving of his own soul," and that "its points toward an ascetic morality." The prevailing doctrine between the rabbinic religion and that of the synoptic Gospels, however, Mr. Montefiore seems to incline toward the latter. He says:

"The rabbinic religion followed the prevailing doctrine of the Old Testament in holding that, on the whole, the right principle of human conduct, and the great principle of divine conduct, was that of proportionate retribution, or tit for tat. I do not mean to say that other principles, such as that of the divine forgiveness, did not frequently cross the principle of tit for tat, but still it seems true to say that tit for tat occupied in that period a more central and less subordinate place than the facts of life or our highest ethical and religious conceptions can fully justify and approve. Now the teaching of the synoptic Gospels seems to traverse that doctrine in many different ways. As between man and man we have, for instance, the teaching, 'If ye love them which love you, what thank have ye?' and the reception of the prodigal son, and as between God and man the teaching seems more emphatic still. Not only that the sun rises on the evil as well as on the good, and that the vineyard, 'I will give unto this last even as unto thee.'"

"Perhaps one reason, the not the deepest, why the doctrine of tit for tat is less thought of in the Gospel is, their religious pronounced antagonism to earthly good fortune, their strong sympathy with the downtrodden, their self-sacrifice for, the relief of misery, and the poor. The only treasures of any value are the treasures to be attained in heaven. The treasures of earth are transitory, the value of heavenly things is based on their relationship to God. The soul is all. Adversity is the blessing of the New Testament. With incomparable eloquence and power the Gospels disclose to us one aspect of the ultimate truth, and the reality, to which we are to be united with God. This is the common life of the cross, (that) Its goods which we covet corrupt us; (that) its ills, which wreck our bodies, set our souls free; (that) the conviction that our whole attitude in asking or expecting that goodness and mercy which is wrong; (that) only if we could see that things as we are we could see that outward is not, and the inward is all."

And of the Christian doctrine of self-renunciation to save others he writes:

The renunciation, the self-denial, and that daily carrying of the cross, whereby Luke, as Wellhausen notes, changes mere martyrdom into a general way of life, are not in the Gospels urged and intended solely to save one's own soul, but also to save others. The endurance, the self-sacrifice, are not to be merely passive, but active. They are to be helpful and redemptive; through loving service and sympathy to awaken in fifty years the dormant capacity of faith in the old and love

"Lowly, active service for the benefit of the humblest is an essential feature of the synoptic religion. 'He who would be great among you, let him be your servant.' It is not the will of my Father that one of these little ones should perish. Fifty years, shaking the foundations of faith in the Bible for Christian, to be ministered unto, but to minister;' (I came not to call the righteous, but sinners; 'The Son of man came to seek and to save that which was lost.'"

"And here, once more, we see that being cognizant of fresh and original teaching, which has produced fruit to be ever reckoned among the distinctive glories of Christianity. It has two aspects: first, the yearning and eager activity to save others; secondly, the special attitude of the Master toward sinners and toward sin. The rabbis and the synoptic religion are keen on repentance, which in their eyes is second only to the law; but we do not, I think, find the same passionate eagerness to cause repentance, to save the lost, to seek and save. All that the Son of man came to seek and to save that which was lost."

For centuries scientific minds—skeptical respecting the teachings of the Rabbi, the Pharisee, the Sadducee, the Gentiles—are keen on repentance, which in their eyes is second only to the law; but we do not, I think, find the same passionate eagerness to cause repentance, to save the lost, to seek and save. All that the Son of man came to seek and to save that which was lost."

To the environments and conditions. The same professors have announced their success in so doing. What are the laws, the cause of all things—have been examining nature to see how life has come, and the mind to that which Professor Bradley. the air and the water, microbes far too small to be seen, and the solids, the substances with which we are familiar.

The conception of the fatherhood of God and of round those three great sayings: 'The Son of man came not to be ministered unto, but to minister;' 'I came not to call the righteous, but sinners;' 'The Son of man came to seek and to save that which was lost.'"

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SECOND COMING OF CHRIST

Therefore, be deducted that the church is making the world worse.

But what is the great inspiration of foreign missions? Surely, without a doubt, it is the second coming of Christ in pre-Millennial glory. And why? Because, as soon as the church arouses herself and, empowered by the Spirit, gathers out of the Gentiles the certain number of God’s elect, then he will come and establish himself on David’s throne, after which the church may seek the Lord. The thought in the missionary’s heart, then, should not be “India for Christ,” or “Africa for Christ,” or “The world for Christ,” but the bringing to God from the east and from the west, from the north and from the south, a people for his name may seek the Lord. The great inspiration of a Christian worker is, “After this, I will return.”

Does not the truly saved yearn for the appearing of the Lord? Is not the very height of his glory to see him coming in his majesty, then, what was the better way? To stop trying to win men to him, and sit down and merely pray, insuﬃcient as the coming of the Lord will bring salvation to all men?

By no means. To be sure, we must pray for the coming of the Lord, but we must also work for the taking of Christ! Is this the missionary’s motive, he must despair. Nineteen centuries of this era of grace have already passed, and yet there are more heathen today than there were in the days of Paul. The earth is ﬁlled with foreign missions, and still pursuing the wrong trail, our wise men of today conclude that although they cannot gain say that our entire race sprang from one pair, and although the highest type of monkey still leaves an impossible chasm between it and mankind, even in his condition, they may yet ﬁnd the “missing link” by which the ﬁrst human pair, such a very inferior and degraded, could have been produced. Alas! so many more will have to labor to an error than to corroborate a truth.

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BereaN BIBLE STUDY FOR MARCH
FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLE AND TOWER, MARCH 1, 1905.

STUDIES IN PRAYER
21. What is the cost of selfish prayers? Z. '03·250 (1st col. ¶ 1 to 3).
22. What does mean by "vain repetitions" in prayer? Z. '98·28 (2nd col. ¶ 2).
23. How may we be "instant in prayer"? Z. '07·285 (2nd col. ¶ 2 to 4); Z. '93·215 (2nd col. ¶ 2).
24. What does it mean to "pray without ceasing"? Z. '03·25 (1st col. ¶ 2, 3); Z. '04·118 (1st col. ¶ 1).
25. How should we understand, "Ye shall ask what ye will, and it shall be done unto you"? Jno. 15:7; Z. '98·149, 150; Z. '04·234 (1st col. ¶ 3, and 2nd col. ¶ 1); Z. '05·124 (2nd col. ¶ 1, 2); F. 679, ¶ 1, to 880, ¶ 2; Z. '05·343 (1st col. ¶ 3).

28. How should we look out for the interests of each other through prayer? Z. '03·218 (1st col. ¶ 1); Z. '05·170 (2nd col. ¶ 2).
29. What is the relation between faith and prayer? Jas. 1:6; Mark 11:24; Z. '96·162 (1st col. ¶ 3, to 2nd col. ¶ 3); F. 681, ¶ 2; Z. '05·345 (1st col. ¶ 2) (and 2nd col.).
30. What is the relation between prayer and thanksgiving? Z. '03·8 (1st col. ¶ 2, 3); Z. '04·24 (1st col. ¶ 1); Z. '01·271 (1st col. ¶ 2).

BLESSEDNESS SUPERIOR TO HAPINESS
Matthew 5:1-16.—March 4.

Golden Text—"Blessed are the pure in heart: for they shall see God."

Happiness describes the joyful moods which come to mankind from time to time, but blessedness relates to that permanent joy and comfort which are the result of the attunement of character to harmony with the divine. The people of the world may at times be happy, and at other times downcast, mountful and sitting with their timbrel among the branches, and crowds of people were interestedly watching for any items in the address that would specially enlighten them.

The teaching was addressed primarily to those nearest to the Lord, namely, his special disciples, the multitude of the mountain side, and crowds of people were coming to hear the message of the great Teacher respecting the kingdom so long anticipated and which he declared was nigh. His miracles had attested his divine authority as a Teacher, and this drew the people to him "who spake as never man spake." (John 7:46.) Seeing the gathering multitudes Jesus went up on the mountains into a large and elevated place where he could be better be seen and heard by all. After the manner of olden times he sat down while making his address, the people also sitting down. The customs of the times favored this—loose, flowing robes, sandals easily removed, and the people accustomed to sitting with their limbs folded will make less progress in the world! Ah, yes! But, says the Master, their blessedness consists in the fact that they and the people accustomed to sitting with their limbs folded will make less progress in the world! Ah, yes! But, says the Master, their blessedness consists in the fact that they are of the kingdom—of those from whom the kingdom of heaven class will be selected.

The teaching was addressed primarily to those nearest to the Lord, namely, his special disciples, the multitude interestedly watching for any items in the address that would specially enlighten them. The lesson we are now considering describes to the world, and to all who come into its services, the condition of heart necessary to the possession of blessedness which will come into our possession in spirit, humble-minded, deficient in self-esteem, have much advantage every way over others as respects this particular element of character. And those who are not naturally humble should take heed to the Master's instruction, and humble themselves under the mighty hand of God, that they may be exalted in due time. (1 Pet. 5:6.) The Lord's inspiration of this work is the glory of hastening the coming of our Lord, and that the coming of the Lord will bring to the church her reward.

How the activities of the church ought to be quickened. How her gifts should be increased. How her hand should be reached out in every direction until God from above shall say, The work of the church is done, the witness to the utmost part of the earth has been borne, the elect from the foundation of the world have been brought in, and the day of her reward is at hand!—Christian Index.
followers, then, should continually practice humility and be especially on guard against pride, self-conceit, etc.; they should know of the great Teacher's authority through the Apostle that God resisteth the proud and shows his favor to the humble, the poor in spirit, to such an extent that only the humble will share with the Lord in the inheritance of the kingdom.— 1 Pet. 5:5; Jas. 4:6.

Mourners Blessed and Comforted

Again it seems strange, contrary to the usual thought, to say "Blessed are they that mourn." The general thought is that these shall be the last to be spatially comforted. What principle lies behind the Master's assurance that there is a blessedness connected with mourning? We reply that we cannot suppose that there is mourning in heaven—we must suppose that there is happiness, blessedness there. How is it possible for the meek and lowly in spirit to realize their blessedness? Surely by recognizing the present imperfect, sinful conditions and surroundings. Sin is in the world, and death, the wages of sin, is being paid out to the entire human family, carrying into every home more or less disappointment, sorrow, through the suffering and sin of those around them. Why, then, is this way related to our present imperfect, sinful conditions and surroundings? The world is sick and dying; with its twenty thousand million dead and sixteen hundred million dying in sorrow and pain and disappointment, he who is "merry" must surely be correspondingly irrational. Who but those who mourn will share the sorrow of a channel-house? Those who are merry under such conditions give evidence of so wrong a condition of heart and mind that we may know that they will require rigid disciplinary instructions (such as will be accorded to the majority of those who accept the Millenium) in order to bring them to their proper senses.

On the contrary, those who do mourn because of a realization of their own imperfections, their own fallen condition, and to who any extent mourn in sympathy with the plunged into the knowledge of the greatest spiritual sorrows because of this saner condition of mind; they will be the more ready for the heavenly message, telling of the glorious blessing that is to come through redemption in Jesus and through his kingdom, which, as the rising of the sun from his rising, is "the morning of the world." So to these he will be pleased to make known something of the riches of his grace and loving-kindness through Jesus. They will have therefore the best opportunity for attaining the peace of God which passeth all understanding through the improvement of the grace of God in this present time, and also in the dispensation to come.

Sorrow may be associated with sin and imperfection. It is proper that we should realize our fallen condition and be sorry for it, but this sorrow may be healed at once through the knowledge of the great redemption sacrifice, and through our acceptance of a share in the merit of the same. But there is another sorrow or mourning which is not because of sin but because of sympathy. Our Lord, who was separate from sinners, had this spirit of mourning. In our imperfect faith, even after our hearts are deeply imbedded with his Spirit, it will not be possible for us to enter so fully into sympathy with others as did our dear Master; but we are to cultivate this spirit of sympathy, which is a part of the spirit of love, and the more we grow in grace and in character-likeness to the great Teacher the more we will have the spirit of sympathy, the more sorrow and mourning will appeal to us. On the other hand, however, the more we receive of this same holy Spirit proportionately we will have the greater peace, the greater joy in the Lord and the greater rejoicing, because what we will be increasingly permitted to discern in the unfolding of the great plan of salvation under which all who mourn in Zion shall be comforted. So, then, the most advanced Christians, who have the deepest and most holy joy, should be the ones who at the same time would have the deepest sympathy with mourning and sorrow. Who has not already noticed this, that as our Lord and Teacher is the exemplar of perfection, so those who most nearly imitate him are usually such as have had deep experiences in the school of sorrow and mourning, and in whose hearts and characters deep spiritual lessons and characteristics have been engraved?

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We cannot say that those who are meek, humble, and loving kindness through Jesus, rude, the unjust, the self-assertive, are grasping the bounds of their own weaknesses and frailties to cause mourning to themselves and to others. Blessed are those who, being comforted themselves, shall be used of the Lord in the comforting of the other members of his body.

"Blessed are the Meek"

The poor in spirit or humble minded, who do not think highly of themselves, are unquestionably the same as the meek, the gentle. The Century Dictionary defines the word meek as "self-controlled and gentle; not easily provoked or irritated; forbearing under injury or annoyance." Webster defines meekness as "submission to the divine will, patience with obligations, kindness to others." As we look about us in the world and note the meek of the earth, we do not see them more prosperous than others, and our Lord's words that such shall inherit the earth would astonish the meek. The meek are the most meek, the ones who referred to blessings beyond the present life. Surely the millionaires of the earth, that own the larger portion of it and its riches, valleys and slopes, are very rarely to be counted as the meek. And so we see that the Master did not say, "Blessed are the meek, for they shall inherit the earth," but "they shall inherit the earth."

When, Lord?

Answer: When God's kingdom shall come and his will shall be done on earth as it is done in heaven—then the meek shall inherit the earth. Then there will be no meekness, no sympathy, no patience; the rude, the unjust, the self-assertive, are grasping the bounties of earth in the present time, and if we find ourselves rather crowded out because of meekness, let us remember our Lord's Word that we are especially blessed, that we are given the advantage every way, and let us not think to exchange it for a spirit of arrogance and self-assertion and vindictiveness, to grasp earthly fame and name and riches. Let us rather be content to cultivate this quality of meekness more and more, and let us seek the advantage everywhere, and eventually all who are not meek will be utterly destroyed from amongst the people in the second death.

The meek have their teacher in the Lord's followers even now in a measure. Receive the fulfillment of this promise, as the Apostle declared, "All things are yours, for ye are Christ's and Christ is God's." (1 Cor. 3:22, 23.) These have more enjoyment of the earth now than have others; while others are busy in the world, they are occupied in the service of the Lord. "All that the Father hath given me I have given unto thee. (1 John 5:20.)"—"God hath given us all things richly to enjoy." (1 Tim. 6:17.) Freed from the grasping spirit, we can pass through the streets and observe the rich displays of the shop windows without covetousness, without wishing that we had them ourselves; we are satisfied with what we have and control. We can feast our eyes upon them and be without the care of them at a time when all of our talents are consecrated to the Lord and his service, and when we have more important things to do than caring for earthly trinkets called works of art.
BLESSED THE HUNGRY AND THIRSTY

Our Lord refers to two of the most potent influences known amongst men. To what activity will not the hungry and the thirsty turn? To what activity will they not come? As individuals, some a hungering and thirsting for righteousness. The majority of people evidently do not have much of this hunger of the soul: natural eating and natural drinking are their special attractions. But all are not so, and those who hunger and thirst have the soul-hunger to which our Lord refers. "They shall be filled!"—they shall be satisfied.

Nothing in this promise implies a miscellaneous filling or satisfying: the thought connected with the illustration rather is the hungering and thirsting, they will make use of their time, knowledge and opportunities for seeking the bread of eternal life, which satisfies, and the water of life, which truly refreshes; and that in proportion as these are sought with a proper hungering and thirsting. We have the Lord's guarantee of the blessing for all who are in the attitude of mind to seek and to use the spiritual refreshments he provides.

Righteousness here applies to right in every matter—Truth. God is the greatest standard of righteousness, and he communicates it through his Word, his exceeding great and precious promises delivered to us through Jesus and his apostles. The majority of the world, careful for the meat that perisheth, think little of the truth and goodness of it when the same is filled, refreshed, sanctified by it, and in word and in deed and in thought being fitted and prepared for still further blessings in God's due time—participation with the Redeemer in the kingdom and to share with him in the work of blessing and uplifting mankind.

"BLESSED ARE THE MERCIFUL"

Mercy is akin to love, and in proportion as the fall has effaced love from any heart in that proportion mercy will be lacking. Of course we cannot always judge by the outward appearance, as there are outward forms and expressions of love. But what of the heart? So sometimes love is not inwardly without the real spirit of mercy prompting it. Sometimes it is to be seen through the recognition of a principle without a sympathy with that principle. The true Christian learns in the school of Christ not only of his imperfections and his need of divine mercy, but as answering the heavenly calling entered the school of Christ it becomes one of the most important lessons he can learn to extend similar mercy toward others. The Apostle declares that "Mercy rejoices against Judgment"—against the execution of justice. (Zac. 7:10.) Strange as it may appear, those who are most ready to accord mercy to the failures of others. Not only so, but this lesson which our Lord so frequently emphasized he intensified when he said, You do not from the heart forgive those who trespass against you, neither will your heavenly Father forgive your trespasses. He thus teaches us that our mercy must be more than formal, more than an outward forgiveness and reconciliation—it must be inwardly felt. In the illustration, we are taught that we each realize our need of divine mercy through Jesus, in that same proportion let us be very merciful to others—especially toward the brethren and all who in any sense or degree demonstrate their desire for righteousness. "BLESSED ARE THE PURE IN HEART"

The word pure is very comprehensive—without adulteration, sin, selfishness. No member of the human family is by nature in this condition. On the contrary, the Scriptures assure us that the heart of the natural man is exceedingly deceitful and desperately wicked. (Jer. 17:9.) The heart in this text and in general conversation is used not as indicating the outer man, nor as indicating the outward expression, but as indicating the inner mind, will, intention of the person. As originally created man was the image of God, and hence was then pure in heart, sincere, honest, truthful, perfect-intentioned; but, by reason of disobedience, sin and selfishness have been developed in the human heart and will, and the God-like qualities originally there have been to a considerable degree obliterated. Hence it is that those who become "saints of God's" have to be continuously watchful, and all the more so, since they must have the soul-hunger to which our Lord refers. "They shall be filled!"
brotherly kindness, love. These things dwelling in us and abounding we shall be more and more pleasing to the Lord and able to assist others in the same direction—to be peace-makers. For who can properly be a peacemaker who is not himself at heart a peace lover!

There seems to be in the majority of humanity a contentious spirit, which leads the possessor to be quarrelsome and contentious, irritable and irritating to others; but additionally this trait seems in many to be inclined to stir up disturbances in others, when the first principle of decency—mind one’s own business—would be favorable to peace. And we must remember that love and humility and patience, long suffering, love, they should not only strive to develop in their own hearts and lives but to be peace-makers amongst men.

“Blessed are the peacemakers, for they shall be called the children of God.” Yes, truly, the peace lovers, peace promoters, manifest that in this particular at least they are the possessors of the holy Spirit—the Spirit of God. Let us not only merit this title, sons of God, now amongst men who, seeing our good works and peaceable dispositions, will glorify our Father in heaven on this behalf, but let us by the continued cultivation of this same quality of love, under the guidance of the great Redeemer, merit the distinction of being sons of God on a higher plane in the kingdom.

BLESSED THE PERSECUTED
Not all the persecuted, but merely the persecuted for righteousness’ sake. Many bring upon themselves persecutions for foolishness’ sake and for being busybodies in other men’s affairs. They are the ones who will avoid persecutions or sufferings for evil doing of any kind; but, as again it is declared, if any man suffer as a Christian let him glorify God on this behalf. (1 Pet. 4:16.) It is well, too, that we preserve in this matter as in all others the wonderful balance of the prince and the pauper, of rule and example, so that we should be so prepared to meet the attacks of the world and the devil that we should not only be ready to resist evil doers, but we should be filled with a spirit of forbearance and grace, a spirit that evidences a mental preparedness to meet any eventuality. It is well that we should be ready in all respects to meet the world’s attacks upon us, so that we should be able to meet the same without any sacrifice of the spirit of love, and to mention any good qualities which even our enemies have possessed. Blessed are they, for theirs is the kingdom of heaven.

As perfect love casts out fear, so also it casts out these false impressions of evil doing or intention toward us. The benevolent heart, full of love for others, will rather prefer to suppose that slights are unintentional oversights, or to put some other slight construction on the manner in which their conduct of their friends, only yielding to an appreciation of persecution when its intention is unmistakable. Even then it should think generously of the persecutor, realize his share in the fall and be disposed to pray for him. Let not the word “revile not” deter us. Blessed are such ones who thus hold to righteousness and the spirit of love toward their enemies and persecutors, and who may be sure, therefore, that they are being persecuted for their fidelity to truth and righteousness, and not for personal idiosyncrasies, peculiarities. Blessed are they, for theirs is the kingdom of heaven. The Lord is looking for those who are so faithful to the principles of righteousness that they will exercise toward their enemies even when being the object of these persecutions. The world is for such a little flock and it is assuredly but a little flock. Let us strive the more diligently to be of that little flock—to make our calling and election sure.

REVIRED FOR CHRIST’S SAKE
The Lord’s people are not to revile to either or any others under any circumstances, but are to remember that they are pupils, followers of him who when reviled reviled not again. Whatever evil others may say or insinuate about us we must be faithful to our Teacher and not return evil for evil, to thee that smiteth thee on the one cheek give also the other, and to him that taketh away thy coat add thy cloak also, and if anyone take from thee thy purse give also thy coat which is next to thy life. Let not bitterness or contrariwise must speak evil of no man and be pleased to notice and to mention any good qualities which even our enemies may possess.

Let us—Lord’s people, however, warrant us in expecting that those who will be faithful to him will share his experiences of being evil spoken of. With his words before our minds we should not be surprised at false charges and false insinuations made against his true followers, and that in proportion to their prominence as his servants and followers.

The expression, “all manner of evil,” is very comprehensive, which is for his sake—of no profit. It does not imply that those who strike with the fist or with a stone and who shout out arrows, even bitter words, will say, We do this to you for Christ’s sake and because you are one of us. We have never heard of any one persecuted in that sense in following those lines, and this cannot therefore be what the Lord meant.

What he did mean evidently is that his followers, like himself, honorable, moderate, possessing the spirit of a sound mind, truthful, honest, virtuous, would naturally be highly esteemed by the world and Pharisees, the morally good; they would have a high place, were it not for it their fidelity to the Lord and to his Word. Because of loyalty to truths contradictory of popular errors, because of their faithfulness to the Word and their unpopularity, and, like the Master, are hated by those prominent in Churichianity. These conditions bring a double test:

(1) They test the adherents of Churichianity along the lines of the Golden Rule, and when they speak evil through malice or through hatred, through strife, through opposition, they are judging themselves, condemning themselves under the Golden Rule, for well they know that they would not wish others thus to speak evil of them;—either through malice or a concocted lie or through hearsay.

(2) Our Lord says, “blessed are the persecuted for righteousness’ sake—Are they willing to endure these persecutions and oppositions cheerfully as a part of the cost of being the Lord’s disciples? If under the pressure they yield and revile in return, and abuse, let the backbite, and revile in return, and abuse, let the backbite and be caught up into the spirit of the world?

Our Lord’s assurance is that those who are thus tested and who stand such a test will have the greater reward in heaven, and reminds them that similar persecutions from the Lord’s professed people came to all the holy prophets of the past.

THE SALT OF THE EARTH
The declarations, “Ye are the salt of the earth,” and “the light of the world,” may be very properly applied to such of the Lord’s followers as give heed to his teachings and live by the light of the world. All such blessed ones in proportion as they have attained such conditions are indeed the salt of the earth and the light of the world. As salt is useful in arresting decomposition, so the influence of those, though so few in the world, is preservative. Looking back along the line of the ages, we can see that a good influence extended from the Law Covenant God made with Israel.

As the Jews scattered more or less amongst other nations, they carried with them the light of the Lord’s word and the peculiarities of the divine standards as represented in the law, and these wherever they went had a preservative and corrective influence amongst men. But it was Jesus and his higher law of love exemplified in his own life and in the lives of his apostles and all his followers, who became the real salt of the earth, in a period when without it we know not what might have been the result. As it is not only the spot upon which the candle or lamp rests that is enlightened by it, but as the rays extend out in every direction, so is the influence extending from every true Christian. It touches not merely his own person or home but to some extent radiates throughout his vicinity. Similarly it is not merely the spot touched by the lump of salt that is preserved, but the whole space round about it, and all with preservative influence.

At the time of our Lord’s first advent the world was in a condition in which it would probably have hastened to degeneracy and corruption, but the introduction of the body of Christ and the Lord’s followers, who were the natural member of that body were potent for the arrest of the demoralizing tendency of the times. The light which shone out from Jesus, the Light of the world, and from his followers, as the rays extend out in every direction, so is the influence throughout Christendom. Without this, doubtless, corruption and a complete collapse would have come long ago. In spite of it we see very corrupting and corrupt influences at work in every direction and the wider our horizon,
the more general our information, the more this fact will be appreciated.

Before very long we expect that all of the overcoming members of the body of Christ will be changed, glorified, and the body completed on the other side the veil will be without members on this side. The lights will have gone out and the darkness will hold longer than ever; the salt will be gone and the corruption will take hold swiftly, and the result will be the great time of trouble such as was not since there was a nation. Meantime we are to let our lights shine and thus to glorify the Father, whether men heed or forbear to heed; we are to exercise our salt or preservative influence, our influence for righteousness and truth, whether men hear or forbear, though we clearly see that it is not God’s purpose to enlighten the world through the church in its present humble position. The matter will tell us and prove whether or not we are worthy members of the glorified body of Christ, which shortly shall shine forth as the Sun in the glory of the Father, and enlighten the whole world in a manner with which our little lamps of the present time will in no sense compare.

HO, PRODIGAL RETURN!

“Return, return! Thy Father’s voice is pleasing, Thou far astray, I bid thee turn again! Thy robe is rent, thy tender feet are bleeding, Thy heart is faint and sick with famine pain: Return, my child: a welcome here awaits thee: No longer in the distant country rove, Resist the cruel tempter that belabes thee, And keeps thee from my dwelling and my love.

“Return, return! Thy Father’s loving-kindness Thou long hast scorned, and done his grace despite; Yet in his touch is healing for thy blindness, And he can turn thy darkness into light. Return in thy weakness, he will aid thee as thou art, Return with all thy want and sore distress; Thy Father’s voice bespeaks his reconcilement: Flee to thy Savior, and thy guilt confess.

“Return, return! The angel-hosts bend o’er thee— They wait to bear the tidings’ joyful sound. They have beheld the Savior dying for thee, And will rejoice to sing, The lost is found! Return for he will heal all thy backsliding— Will love thee freely, and will thus forgive; Come, weary soul, rest in his love abiding. Thou hast been dead—arise today and live!”

LESSONS ON SELF-CONTROL

Matthew 5:33-48.—March 11.

Golden Text—“Keep the door of my lips”—Psa. 141:3

Again we gather at the feet of the great Teacher of the school of Christ to hearken for his further instructions. In connection with his discourse on the beatitudes, which constituted our last lesson, the Master proceeded in the words of Oaths and solemn asseverations in the ordinary conversation of life imply that the truth of the speaker is questionable evidently had a great control over the people of that time. No fault is to be found with having respect for the opinions and teachings of those who have gone before us in life’s pathway, but one of the important lessons for the Christian learner is that the fact that a matter is ancient, that it has been long as evidences of his truthfulness. As the word of such people is commanded by the law of the State, are necessary, because all of our evil tendencies come from the evil one. Indirectly all of our evil commands had a broader and deeper meaning than the tradition implied—that it meant that God’s name should never be used in an irreverent manner, and not merely forbidding its use in connection with the violation of an oath in the Lord’s name. Our Lord extended the thought, teaching his followers that they should not continue the custom of their day, of proving their assertions by appeals to God, to heaven, etc. The same lesson is for the followers of Jesus today: others may feel it necessary to emphasize their statements by oaths or expletives, but the followers of Jesus are to so live, so act, so speak, that their words pass for par anywhere and with anybody. To this end they must be absolutely truthful, so that whoever may hear them may know that their yea is yea and their nay is nay.

“SWEAR NOT AT ALL”

Oaths and solemn asseverations in the ordinary conversation of life imply that the truth of the speaker is questionable. Nothing in this injunction can properly be understood to apply to the taking of an oath in a court of law. Such oaths, commanded by the law of the State, are necessary, because all courts of law in many States it is permitted that an affirmation may be made instead of an oath if any so prefer. To one of the Lord’s people an affirmation must mean exactly the same as an oath. He would not affirm what he would not be willing to swear to. He recognizes that, as a follower of the Lord and one of his representatives, his yea or his nay must be as truthfully kept as his oath would be.

Whatever is more than yea or nay cometh from evil—the revised version says “of the evil one.” Indirectly all of our evil tendencies come from the evil one. For was it not by his lie in Eden that the fall from perfection and the divine image brought us all into our present evil, imperfect condition, exposing us to error through our own weaknesses and imperfections and the weakness of our neighbors? While our Lord’s injunction is good for all who have ears to hear it, it is especially appropriate to the little flock who have applied themselves to hearken to all of his commands, and to be taught of him, and, to whatever extent is necessary, to suffer with him in following the course of righteousness. Truly all such should [3737]
We know, too, that the Lord would be quite able to compensate for the wrongs we might suffer in way of loss in obedience to his directions, and that it would be to our advantage. We should never forget the two occasions on which the Lord told the disciples to cast in their nets after they had toiled all night and had caught nothing, and when we see the result in both cases, we are impressed with giving caught. He who is for us is more powerful than all they that be against us, and undoubtedly loyalty to him and obedience to his Word Will prove eventually the better part. Let us remember also the proverb which says, "There is that scattereth, and yet lacketh not; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24). It is not always those who fight most strenuously for their rights that fare the best even amongst the children of the world.

"GO WITH HIM TWAIN"

The next injunction is not generally understood: it does not mean that we should be turned aside from the duties and affairs of life at anybody's bidding. In olden times certain magistrates, governors, etc., had the authority of law to press the service of the people for governmental work. For instance, note how Simon the Cyrenian was compelled to bear the cross for Jesus a certain distance. The word compel in our lesson is from the same Greek word, and refers to a similar legal compulsion; "commanded" would be the modern way of referring to such a matter. Our Lord's injunction is that his followers should not be turned aside from the path of doing good, such breadth of sentiment they would be known as Jesus' disciples, who had learned of him. Indeed we may say that the whole trend of the teachings of the Lord and the Apostle's is in line with this, and opposed to singleness and narrowness and selfishness. In the Christian view it is not necessary to have the advantage in that they could spare the money, and have the advantage of the threats of the Jews against his life, did not make death had not yet come. So, too, we may use any moral influence we may possess to escape from the power of our enemies, and be assured that we will have the divine care and protection until our lessons and experiences are imprinted on the soul and will and heart. Similarly the Apostle, learning of the threats of the Jews against his life, did not make threats against them nor pray evil upon their heads; but he did use such steps as were at his command to thwart their evil designs. The question is, when a person genuinely exercises the power of the civil authority; and on another occasion he defended himself by appealing to the people.—John 18:22, 23; Acts 23:1-5, 17.

The lesson for us is that we may use all lawful and legal means in our self-defense, and may even wisely run away from dangers and persecutors, as the Lord directed and the apostles exemplified. (2 Cor. 11:33; Matt. 10:23.) But we are not authorized to retaliate. Difficult as this proper course may appear to us, it undoubtedly will be found to be the best one. Remember our Lord's words, "They that take to the sword shall perish with the sword," and again the Apostle's words to the church is, "If ye bite and devour one another, take heed that ye be not consumed one of another." (Matt. 26:52; Gal. 5:15.)

The lesson embraces the principle of peace: "FOLLOW PEACE WITH ALL MEN." "If any man sue thee at the law and take away thy coat, let him have thy cloak also." The revisers translated this to mean that if any one is disposed to go to law with you and take away your coat you should settle with him, even though it deprive you of both coat and cloak. This lesson of the Master means give and lend to those requesting. We cannot suppose that this would not only obey the legal command, but be ready to go farther—to do more than had been required.

In thus doing heartily, joyfully and agreeably all and more than would be commanded they would be exemplifying the generous and liberal spirit of the spirit, which is so circumstanced as to be able to comply with such requests and would be glad to do so, using the proper discretion and judgment, as to time, place and persons. In other words, the spirit of Christ is a bountiful spirit and not a mean or stingy one, and all the Lord's people, more or less selfish, need to learn this. There are few perhaps who would be in any danger of injuring themselves or others immediately dependent upon them by any acts of beneficence.

"LOVE THY NEIGHBOR"

"Love for the neighbor was a feature of the Law, and in enjoyable this the race of mankind is founded; right; but they added to it that an enemy should be hated, whereas the law said nothing of the kind, but on the contrary enjoined that if an enemy's ox or ass or property of any kind were seen going astray or about to be injured they should be pro-

The spirit is to be manifest in the bountiful heart, and in giving and lending to those requesting. The revisers translate it to mean that if anyone is disposed to go to law and take away your coat you should settle with him, even though it deprive you of both coat and cloak. This lesson of the Master means give and lend to those requesting. We cannot suppose that this would not only obey the legal command, but be ready to go farther—to do more than had been required.

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generous. How can we cultivate this necessary quality, especially if our natural dispositions are mean and selfish, very much fallen from the divine likeness in this respect? We reply that the entire course of instruction in the school of Christ is in this direction. To make us compassionate and sympathetic with others, we are shown our littleness and weakness in the Lord’s sight; to teach us how to create a large heartedness and generosity towards others, we have the illustration of God’s mercy and grace and forgiveness toward us; to impress the matter upon us we are assured that our forgiveness and standing with the Lord’s sight; to teach us how to be generous and forgiving, to those who are in accord with us. The lesson here again is large heartedness and generosity.

“LOVE THEM THAT LOVE YOU!”

Our Lord points out that in merely reciprocating the love of others we would come far short of the standard he sets us, and of the lesson we must learn if we would be his joint-heirs and companions in the glory, honor and immortality of the kingdom. Publicans and sinners even love those who love them—be must be a very mean man who will return evil for good and hate those who love him. Even though such a standard were recognized in the world, of loving those who love us, it would not be appropriate to the Lord’s-followers; they must rise to a higher plane if they would be his disciples.

Similarly our greeting, our salutations, the civilities of life are to be extended not merely to our brethren either after the flesh or after the Spirit. We are to have kind intentions toward all, and to enjoy the privilege of extending these, expressing them, and thus comforting and refreshing all with whom we come in contact. Generosity again is the thought—breadth of character and nobility of conduct.

PERFECT AS FATHER IN HEAVEN

The last verse of our lesson caps the climax of all instruction, telling us that the copy which we are to consider and follow is that of our heavenly Father—we are to be perfect as he is perfect. Ah, yes! It would have been impossible for the great Teacher to have set us any other pattern or example to pattern after the heavenly Father’s character. Let us no longer doubt the correspondence between our earthly lives and the present conditions of sin and death working in our mortal bodies to come up to this standard—to follow this copy. What then did he mean? We answer that he there set before us the perfect copy, with instruction that, in proportion as we love him and desire to have his approval, we should endeavor to pattern after the heavenly Father’s character.

The fact that this endeavor would not bring perfect results could only redound to our advantage, bringing us to a realization of our own imperfections and of our need of the covering of our dear Redeemer’s robe of righteousness, until the time shall come when in the first resurrection change we shall be made like him, see him as he is, in his glory, and be able to perfectly reflect, as he does, the heavenly Father’s perfection. Meantime all of our shortcomings that are unintentional are graciously covered from the Father’s sight with the merit of our Redeemer, who stands as our pledge or guaranty that our endeavors to follow the copy are sincere, of the heart. The Lord will judge us worthy or unworthy of the resurrection—not according to the flesh, but—according to the endeavors of our hearts as New Creatures.

THE OLD COPY-BOOK

Years ago it was the custom in the public schools to furnish the children with ruled copy-books, with copper-plate engravings at the top of each page. The lesson to the pupil was the copying of those perfect characters. Every modest child must certainly have felt abashed, timid, when receiving one of those lessons, from the realization that it could not produce characters that could at all compare with the copy. It was the duty of the teacher, however, to explain that the pupil could duplicate the perfect copy, but that following the lines of the copy it would become more and more expert. How well this illustrates the Master’s words, “Be ye perfect, even as your Father in heaven is perfect.”

As the earthly teacher reproved and corrected the pupil, so with much long-suffering and patience the Lord reproves and instructs the pupils in the school of Christ. Will not this explain many chastisements which are necessary for every son whom the Father would ultimately receive to home and glory, every one of whom must be conformed to the image of his Son, who is the express image of the Father’s person? Let us, then, begin anew, on a new page as it were, to copy the character-likeness of our perfect Father in heaven. Let us no longer look at ourselves and our past attainments, but, as the Apostle says, “Forgetting the things that are behind and pressing on toward the things that are before,” let us labor with patience and perseverance until all imperfect lessons connected with our discipleship and the gracious hopes set before us in the promises of our Father’s Word.

“KEEP THE DOOR OF MY LIPS”

Our Golden text presents an important thought. The Lord’s people find the tongue the most difficult member to bring into subjection, and therefore may well pray, “Keep thou the door of my lips.” And if the prayer be sincere, from the heart, it will imply that the petitioner is doing all in his power in this direction himself while seeking the divine aid. And the divine aid comes in line with this lesson, and assures us that the lips are not at fault, but that it is that part of the regenerate which needs the aid of the regenerate work of the holy Spirit, for “Out of the abundance of the heart the mouth speaketh.” The lesson here is that whatever difficulty we have through our lips needs correction at the heart. We need to get our hearts more in accord with the heart of the Almighty—more in tune with the gracious elements of the divine character, represented not only in justice toward others, but additionally in mercy, love, kindness and benevolence toward all.

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VIEWS FROM THE WATCH TOWER

IS THE MORAL SUPREMACY OF CHRISTENDOM IN DANGER?

FROM THE ‘‘HIBBERT JOURNAL’’

It has become the plain duty of Christendom to realize that her hold on the moral supremacy of the world is not so secure as many of us imagine. There is room, nay, opportunity, for a rival candidate. That the Christian ideal of moral excellence is splendid, even unsurpassed, no one doubteth; but no doubteth also that the fallacy of the West to justify that ideal, both in national and private life. The sense of dissatisfaction which this failure has produced has entered deep into the moral consciousness of Christians all the world over; and if the impression has been deep in the case of those who profess and call themselves Christians, it has been yet deeper with the multitudes who have turned their backs on the Church. I rate this feeling among the greatest of the forces now moving the minds of men. Other things may create a louder noise, but this word is that is the faintest whisper, is the least of those forces which are appearing on the scene. If outside the pale of Christendom there should arise the example of a saner, nobler, more rational, more joyous, more humane, more self-controlled way of life than the West has so far achieved, the minds of men...
are prepared to greet its appearance as no act of presumption, but as a divine fulfillment of the urgent needs of mankind.

If any reader of this paper should conclude from what has been said that I regard the rise of Japan as the most important event in religious history since the call of the Gentiles, he will so far correct me as to understand my drift.

The contention is that a serious challenge to the moral hegemony of Christendom is not, a priori, impossible; that such a challenge has actually been offered; that Buddhism, representing the latest development of a trend that has been in progress for centuries, is in some respect more dangerous than the reformation that emerged in its field as a claimant for that position which the vast majority of Christians regard as the indisputable birthright of their own religion. What verdict history will finally pass upon the whole matter may alone show to tell. Enough for the present that the claim has arisen; that it lacks no element of seriousness; that it has been forced on the attention of the world in a fact-language which cannot be mistook.

The potentialities of Europe will hereafter have reason to think twice before shaking their mailed fists in the face of the Far East. But not for her guns alone, nor the way she handles them, is Japan to be feared. The "Yellow Peril" is still more significant than the gun. The efficiency of Japan in arms is the advent into the world's history of a people possessed of a disciplined will in combination with the highest order of intelligence. An observer has declared that the greatest brains in all the world are overcome by the most monstrous brain. But the brain is no guaranty of efficiency; isolated from other gifts, it may even become the ruin of its possessor. This, however, is not the case with Japan; her purpose and her intelligence and action as a whole is all in concert with her strength of character rather than in the strength of arms that now challenges the world.

Praise of Japanese virtue is at this late hour admittedly superfluous. But none the less a prudent man will not cease to observe the facts, nor grow weary in his study of their multiplicity. He will be quick to notice that Japan has impressed Europe by qualities higher than those which pertain to martial valor. To very many persons—I think to the masses of the people—it appears that Japan in her hour of trial has shown a degree of calmness, moderation, self-restraint, and dignity which are strange to the working moral standards of Europe, and beyond what we have been accustomed to expect. Her armies and navies have taught the world many lessons in the making of war, and she has won new respect for the message taught by the peoples at home should behave themselves while the war is being made. By what she has refrained from doing, no less than by what she has done, she deserves our respect. In no act of that appalling drama has she allowed herself to play to the world's spectacle. Although her citizens have not been without the risk of death, however perilous, they have not left the country to make calculations of gain or loss; they have in conceiving her end but in pursuing it. She has poured her energies into her ideals. Thus she rises up in possession of all that we mean by character; and it is in the strength of character rather than in the strength of arms that she now challenges the world.

It will scarcely be doubted that the impression has gone very deep, and that great changes are bound to follow in many of our accepted ways of thought. The working classes of our own country in particular, never prone to rate too highly either the bona-fides of their religious instructors or the practical wisdom of the instruction given, have undoubtedly found here a new reason for distrusting the moral efficacy of the Christian religion. And not among the working classes only, but everywhere one may observe a growing readiness to compare the respective moral harvests of the Christian and Japanese ideals. When we see with cleared vision the scantleness of the domestic crop and the general nakedness of the land. A new point has been given to the arrows of the sceptic: he has not indeed been provided with a new poison for his harps! The astounding divorce between the ethical ideals of Christendom and its normal practice, the liberty of interpretation with which the first principles of Christian morality are misapplied to our social life; the freedom, amounting to effrontery, with which one thing is professed and the opposite practiced; the disgraceful sophisms by which the Christian conscience is taught to be blind to its own faithlessness—these and many other truths of a like nature, once apprehended only by the small and neglected community during the last three years been revealed in their true colors to tens of thousands of persons who never thought of them before. Who can doubt that the crisis which has so long been in preparation for Christianity has been brought apparent; nearer to the hearer's home—so near, perhaps, as to be even now at the doors?

COMMUNISM AND THE BIBLE

"The relation of Christianity to Communism has become a question for thoughtful people to consider seriously, if they wish to preserve their intellectual candor and self-respect. The problem of the relation of the religion of Jesus to the doctrine of the Bible, as a question of administration of the Kingdom, is made by Prof. Henry Van Dyke in his new volume of 'Essays in Application.' The new type of communist, he says, is more insidious than the old, because, having 'pied' aside the red cap and put on the white cravat, 'sleekly and dissemblingly' contends against the Christian:" The law of private ownership the communist denounces as 'essentially immoral and irrereligious, because it protects and rewards a form of selfishness. He further claims that the "teachings of the Bible are against it, and that the Spirit of Jesus, who was really a great Socialist, is altogether in favor of common ownership." Entertaining the contention for the sake of its implied conclusion, the writer states that:

"If property is a gift, according to the teachings of Jesus, then the church itself, like the Temple of old, has become a den of thieves. If the animus of the New Testament is distinctly communist, then every honest Christian is bound to take up the fight for its doctrine, not only to the letter, but in the spirit, and to work with those who are seeking to establish a new order of society in which private possessions shall be unknown."

The writer admits two cases possible of citation to prove that the Bible has at least a partial claim to the communist theory. They are the Hebrew Year of Jubilee, "which is used as an argument for the nationalization of the land," and the example of the members of the early church at Jerusalem who possessed all things in common; and sold their possessions and goods, and parted them all, as every man had need." Considering these two cases, however, Dr. Van Dyke asserts of the first that, "looking at Jubilee, it is impossible; that 'The relation of Christianity to Communism has been revealed in their true colors to tens of thousands of persons who never thought of them before. Who can doubt that the crisis which has so long been in preparation for Christianity has been brought apparent; nearer to the hearer's home—so near, perhaps, as to be even now at the doors?"

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settlers were accepted. Now, according to the cablegram below from the public press, this is changing, and Jews may establish themselves in Palestine or elsewhere throughout the Sultan's dominions. No doubt this will mean a great rush of Hebrews from Russian persecution to the Holy Land, and just at the opportune time—"in due time," as we methodists termed it in Washington—will be a matter of great national influence.

SULTAN OPENS PALESTINE TO JEWISH COLONISTS

Constantinople, March 3.—The Sultan has opened the gates of Palestine to the wandering children of Israel, by signing an edict permitting them to establish themselves in any part of the Ottoman empire. As a sign of protest against the cruel treatment of Russia toward the Jews, the Sultan ordered the officers at the different boundaries of the empire to allow the Jews entrance with or without passports.

The Russian Zionists sent a delegation to Turkey and Egypt to prepare everything for a systematic emigration from the Czar's empire in the new land of promise.

SIGNS OF DEPRAVITY IN COMING GENERATION

"Paris, France.—Sociologists and criminologists are greatly worried at the many signs of depravity in the growing-up generation. Crimes among children are increasing at an alarming rate, and that not only among the children of the slums of the great cities, brought up among demoralizing surroundings, but even among the children of smaller towns and villages. Since January last, 15 murders have been committed by children less than 16 years of age, one more shocking than the other."

It would be as unfair to blame all the increased and increasing depravity of children upon the modern Sunday School, as to blame all the increase of crime and immorality amongst the young people of our day to the Epworth League, the Baptist Young People's Union and the Young People's Socialist League.

ON WHAT, THEN, SHOULD WE LAY THE BLAME?

It would seem hard, too, to charge these things to the fact that our Methodist friends are boasting that they are building more than a church every day. It would be equally unfair to charge the great increase of crime throughout Christendom to the efforts of any other denomination or to any people who outwardly teach and favor good morals.

Education surely opens the mind to greater opportunities for evil doing if the heart be unregenerate and wicked. But this can we blame all on that which, rightly used, proves such a blessing to others.

If we should conclude that none of these influences should be faulted, we at least must agree that the dear people of God connected with all these who have hoped that they would prove powerful agencies have every reason to feel disappointed and to look more closely to the Lord's Word to see how he proposes to bring in the Millennium. When human hopes, ingenuity and efforts frustrated, defeated, result in chaos and anarchy, then man's extremity is to be God's opportunity, the Scriptures assure us. While therefore doing what we severally can to offset evil with good, let us trust in the Lord and wait patiently for his time and way.

RIFLE RANGE UNDER A CHURCH

The Rifle Club gospel is not confined to the elementary school and to secular education. When speaking lately at the men's meeting at Bloomsbury, Mr. Silva Hocking produced a photograph of a rifle range presented by the Mayor of Westminster, and arranged in the vaults under St. Martin's Church. "We are getting on," said Mr. Hocking. "We go to the Gospel of Peace upstairs and the Gospel of War downstairs—the Crucifix in the chancel and the guns in the vaults below. The church," he continued, "had surrendered to the spirit of the world." Christianity said: "Blessed are the peacemakers, for they shall be called the children of God." The man of spirit said: "The war-makers, for they shall be called patriots and Big Englanders." John Bright said force was no remedy, but pompous little people who posed as politicians today seemed to think it was the only remedy. Conscription was universal serfdom in the interests of the autocrats.—Herald of Peace.

A PLEASING CORRECTION

In our issue of Feb. 15th, page 52, notice an article headed, "Very Sad If True," relating to President Faunce of Brown University. One of the brethren acquainted with the gentleman called his attention to it, and reports to us that the truth of the report is emphatically denied. We are glad of this, and will be very pleased if the brother will obtain from President Faunce a brief statement of his views of the Atonement over his own signature; we will be pleased to give it publicity in these columns. Our report, it will be noticed, was taken from the columns of "Watchword and Truth," a Baptist journal of good reputation, and seemingly in close touch with Dr. Faunce's opinions.

COLPORTEUR WORK IS GREAT

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SASHE METHOD AS IN EVOLUTION THEORY

Notice the method by which the Evolution theory led to Higher Criticism infidelity, which now rules in one-half the pulpits of Christendom and is rapidly grasping the remainder and the rank and file of all the cultured, educated, and so-called progressive. While in Great Britain a prominent Episcopalian minister is relating to the public his experiences in spirit communication, even to the extent of having parcel case transferred from Great Britain to the United States, the Rev. R. Heber Newton, D. D., declares that he has had sufficient proof to convince him that spirit-communication with the dead is possible and probable, and that he favors scientific research on the subject. And the Rev. Dr. Funk in spirit said: "Blessed are the peacemakers, for they shall be called the children of God." The man of spirit said: "The war-makers, for they shall be called patriots and Big Englanders." John Bright said force was no remedy, but pompous little people who posed as politicians today seemed to think it was the only remedy. Conscription was universal serfdom in the interests of the autocrats.—Herald of Peace.
Psychical Society. I have had a most remarkable inter-

view with him, and talked with him in his spirit form last

night. He had been dead for over seven months. I stood

face to face with his spirit, and he told me all was

well with him. No one can any longer reasonably doubt

that the spirits of the dead communicate with the living.

The so-called supernatural things which she performed

were the simplest kind of artifícies. Yet he firmly believed

that spiritual communication with the dead was possible. He

devoted his life to the proof of the theory that inter-

course between the living and dead was possible. Many

times prior to his death Dr. Hodgson openly declared that

he would certainly put the question to the spirit world by

personally communicating with some of the members of the

Psychical Society from the world beyond.

"On Dec. 20, when Dr. Hodgson fell dead, he was at

the Union Boat Club, apparently in the best of health.

He was not seen there the next day, and no word had

been heard from him. When four weeks had passed and no

word came from the mysterious bourne beyond the vail, some of the weaker

members of the Psychical Society began to doubt that the

communication had been satisfactory to him. The stronger

members of the cult declared that Dr. Hodgson had not

yet got into complete accord with the spiritual world because he had not been dead long enough to have found the proper

communicator.

Dr. Hodgson in life usually communicated with the
dead through Mrs. Leonora Piper, the noted Boston medium,

who proved unsatisfactory to him occasionally, however,
because few of the spirits would send messages through her.

There was a spirit that had been intimate with the Boston

psychist in life that his first manifestation, if ever made, would come through James H. Hyslop, former professor of logic, ethics and psychology at Stanford University, and one of Dr. Hodgson's friends and intimate co-workers in the field of psychic

research. Both served on the committee appointed to
determine whether Mrs. Piper, America's most famous me-

dium, really communicated with the dead or was just a

fraud. The report of Dr. Hodgson and Prof. Hyslop attended seventeen sittings at which Mrs.

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The consensus is that the study of occult subjects and the search and craving for phenomena is daily growing in thousands of families the 'spirit circle' is an honored institution, and the reception of messages from 'departed friends' is now an accepted occurrence.

How very deeply these practices and the results flowing from them are affecting the mental and moral life of the community is only known to those who are intimately connected with the movement and who have opportunities of looking behind the scenes. And it must be admitted that, strange as such a phenomenon may appear at first sight, it is one at which we cannot be very much surprised.

When one bears in mind the natural tendencies and cravings of human nature, he will not be surprised to have some definite answer to the whence and whither of human life, the doubts on the other hand which recent research has aroused, and the general tendency of modern rationalistic thought to destroy belief in the supernatural, one can scarcely wonder at a universal and general interest in phenomena increasingly believed to be a means by which the age-long question of man will be answered, and by which the fact of a future life will be established on a sound, scientific foundation.

Now, what, briefly, are the facts of the case at this present time?

SCIENTIFIC OPINION

English science, it is well known, has, broadly speaking, given its verdict. We have it on the authority of men whose veracity cannot be doubted, and whose scientific authority no one can reasonably call in question—who, moreover, have risked their reputation in giving their testimony.

1. That the much-disputed phenomena occur, and that many of them are of an objective and tangible character.

2. That they are often governed by intelligence—that intelligence in many instances extraneous in its nature and operations.

3. This testimony is being added to day by day by the published writings of eminent foreign scientists, and it is being confirmed by thousands of intelligent spiritists and of private investigators all over the world. The alleged facts, writes Professor A. R. Wallace, 'which the scientific world scouted and scoffed at as absurd and impossible now, one after another, prove to be real facts, and, strange to say, with little or no exaggeration, since almost every one of them, through implying abnormal power in human beings, or the agency of a spirit-world around us, has been strictly paralleled in the present day and has been subjected to the close scrutiny of the scientific and skeptical with little or no admission of the essential character. It was, of course, to be expected that testimony of such a character, and coming from such unlikely quarters, would powerfully affect the public mind, and that it would, in the course of time, give rise to questions of the gravest possible import.

ARE THE DEAD COMMUNICATING?

The greatest of these questions—and, indeed, the one which may be termed the burning question of the hour—is the one which has reference to the nature and aim of the intelligence which is displaying itself. Is it human in character—in other words, are the dead communicating, and are we by these means receiving demonstrative evidence that there is life in a world beyond the grave? Are we familiar with the subject and with the results of the most recent investigations to doubt that science itself is tending in the direction of an affirmative answer to this question. If a certain lesse of the evidences of the two official statements, it is difficult not to read between the lines and to see what the ultimate verdict is likely to be.

The pronouncements of individual scientists, speaking in their private and personal capacity, can leave no room for the denial of the great fact. And they have, in fact, found an echo in thousands of human minds, and has given an impulse to the spiritualistic movement, the effects of which are but too plainly and painfully visible in every sphere of our social life. Indeed, so strong are the currents of humanity created that the utmost impiety is being exhibited toward those who would raise a note of warning and who cannot join in the exultant cry of the multitude.

Ignorance, prejudice, religious bigotry, and narrow-mindedness are the epithets applied to persons who, while admitting the actuality and intelligence of the phenomena, nevertheless deny that it has been shown to be of the dead.

A DISSENTIENT VOICE

And yet it is manifested from the evidence at our disposal that there are incontrovertible facts pointing in this direction, and that this is an aspect of the subject which has broken through all barriers and all preconceived conceptions. I can but briefly indicate what an experience of nearly twenty years has taught me, and why I cannot share the popular view as to the nature of the mysterious phenomena under consideration.

Because the identity of the communicating intelligence has not been established. Although it is admitted that in practically every instance the entities claim to be the spirits of departed men and women, it is certain that that claim is invariably false. The materialist and the rationalist, the most recent psychical research in this direction has yielded wholly negative results. Those whose names were best known in spiritualistic and psychical research circles and who have practically spent the last ten years in the search for such evidence, have died, death, been unable to furnish it themselves. They have not found it possible to supply what may be termed the missing link of the spiritualistic hypothesis.

2. It is a known and admitted characteristic of the intelligences that they are often, even inanimate deceased individuals. Indeed, so constantly does this characteristic display itself that it constitutes the chief difficulty in the way of satisfactory investigations. We meet with fraud and trickery on every side and with the most heartless deception that the present writers could conceive. We have the trusted 'spirit friends or relations,' sometimes after years of intercourse, and often on their own admission, turn out to be masquerading entities who have called the information needed for their subjects and who have themselves and memories of the experimenters, and who by some slip or some unusually bold manoeuvre in the end turn the tables against themselves.

THE SPIRIT INTELLIGENCE

3. The moral character of the manifesting intelligence is invariably of a low order. This fact is and must be admitted by all unprejudiced inquirers who have an accurate knowledge of the one who has reference to the nature and aim of the phenomena under consideration.

4. As to the moral effects of these practices a big volume might be written, and even then the half would have been told. I have in my possession communications from former spiritists which throw a lurid light upon the subject, and which suggest the gravest possible considerations. As far back as 1877 Dr. L. S. Forbes Winslow wrote on 'spiritualistic madness.' Ten thousand unfortunates are at this very time confined in lunatic asylums on account of having tampered with the supernatural. I could quote many instances where men of the highest ability have, to speak, neglected all and followed the doctrines of spiritualism only to end their days in a lunatic asylum. And grave and weighty are the warnings more recently given by Professor Barrett, a former president of the Society for Psychical Research, and by Dr. Van Eeden, a Dutch physician, who has devoted many years to the investigation of spiritualism and its influence.

The latter tells us that in this unexplored region lie risks of error more serious than in any other department of science, and not merely of error, scientific and intellectual, but also of moral error. And it is this which seems to hint a certain riskiness in condemning the evocation of spirits as immoral, as infringing upon secrets hidden from man by the Eternal.
one point only and that is as regards the fundamental doctrines of Christian faith. It is as a medium, or seer, or human being of exceptional power and degree of development, that they seek to present Christ, and it is the subversion of faith in him as a divine person that the spirit messages ultimately aim at. The truth of this statement is fully established by the writings of the best of our modern spiritists. From personal letters which have reached me it is evident that the writer had in each single instance lost his faith in Christianity, and was suffering the keenest grief and disappointment in consequence.

"It is for the reasons thus briefly stated that I cannot share the popular view respecting the interpretation of the phenomena of spiritism. On the contrary, I am thoroughly convinced that a terrible deception lurks behind these phenomena and that a grave and daily growing peril is menacing society. A dangerous and subtle enemy is silently creeping into our homes and families, and the astonishing thing is that our pastors and teachers are so strangely silent on the subject and are doing little or nothing to warn the people. I am personally strongly convinced that the policy of silence on the subject, so frequently adopted with a view to the avoidance of greater peril, is no longer a safe and a wise one.

"In my opinion our safeguard lies in taking every opportunity of conveying accurate information, and above all things stating all the facts in the case. It is the one-sided presentation of the subject and the scientific support which is being given to it that are doing all the mischief and that are hourly increasing the spread of evil."

"Let it once be clear and fully known that these 'dear friends' on the other side of life ruin and desolate homes, that they drive men and women to destruction and to the madhouse, that they undermine religious faith and confidence, and that in various ways they bring about an utter weariness and a destitution of the duties of the present life, and thinking men will abandon their intercourse with such beings and will seek for the interpretation of the problems elsewhere than in scientific records."

ONE-DAY CONVENTION REPORTS

CANTON, O. PITTSBURG, PA.

The convention at Canton, O., was a decided success as far as human judgment could determine. Nearby towns were well represented—as many as twenty-three came from Cleveland. The morning text was, Mark 9:47, 48. Many of you received the daily press report of that discourse. The afternoon session for the public was well attended. The Opera House was crowded—about 1,500 persons gave close attention for two hours to our discourse on "To Hell and Back." The friends at Canton must have advertised extensively, for the day was not favorable for a large attendance.

THE CHESTNUT BURR

"IN DUE TIME"·

Behold, these burrs are a tale; One closed, the other opened wide; And should we heed the story well, Great things to us it may betide.

We note with thorns that each is armed; The one its secret will not broach. The wise by this are fully warned, Forgetting thus a close approach.

The other opened wide to view, Disclosing rich, sweet fruit within; Yet once 'twas like the first one too, And held its secret safe from men.

What wrought this change? Pray bring to light Why one should yield its fruit so fair, And one remain unopened quite, Absorbing God's pure light and air.

Ah! There's the key, my brother true; For when the Sun completes its task, Its kernel then will come to view, In God's own time. Who more can ask.

PUNISHING FELLOW-MEMBERS

Some of the dear brethren earnestly striving to conform their lives to the divine Word are now suffering the reading of Millennial Dawn, Vol. VI., more clearly than ever before which is being done up. They are being punished for making known the sphere of duty they see. Some inquire respecting the kind of punishment to be meted out to those who are contumacious, who will neither heed the private cry of the brother against impositions nor heed the counsel of two or three brothers nor heed the voice of the church—what punishment should be awarded to these, we are asked. Our reply is that we are not at liberty to punish our brother at all. The Lord proposes to do that; and tells us that at the present time we are not competent to judge the degree of each other's weakness according to the flesh, and consequently the degree of each other's responsibility as the Lord would justly measure it. It is ours to forgive, but not ours to punish; it is the privilege of the church to seek to stop the injury which is being done, but we may not execute any penalty on account of things of the past.

The whole lesson of the Lord's direction in Matthew 18:15 is to the effect that we are to strive to regain our brother's love, and to stop him from further injuring us. If we succeed in doing in the same measure we regard him as our brother, we recover him. It is not the thought then that the brother should be brought before the church to be punished, but the principle that the case should be brought before him for reproof, for correction, that he may see the error of his course and acknowledge it and cease to do wrong. The effort at every step should be to turn the brother to a right course, not to expose him, not to injure him, not to punish him, for the word has said, "Vengeance is mine; I will repay, saith the Lord."

The very most that the church could do according to this Scripture would be that, after having vainly endeavored to get the brother to repent and reform, it should withdraw special brotherly fellowship from him until such time as he would
express a willingness thereafter to do right. Then he should be received again.

Even treating the brother for a time as a "heathen man and a publican" would not mean to do him injury, to castigate him, to pillory him, to expose him to shame or contempt before the world. We are not permitted to do any of these things.

INFALLIBILITY AND CHURCH ELDERSHIP

Question. Brother Russell: I received not long since a letter which seems to cast some doubt upon the authority of your church, and to question its infallibility, because the writer alleges that you have changed your views respecting the propriety of the various gatherings of the Lord's people choosing from amongst their number Elders for the oversight of the Lord's work. The writer of the letter I mention before measured time, I believe, your church, but being no longer elected by the congregation he disfellowships them as "Babylonians." In the letter I mention he purports to give an extract from an old Watch Tower, which makes it appear that at that time you considered the election of elders unnecessary. He then quotes from recent Watch Towers and from Millennial Dawn, Vol. VI., your words recommending the choosing of Elders and offering suggestions respecting the Scriptural qualifications of such.

My question is, Is this true? Have you changed your view on this point? I hope not. And if you have, I hope you will now say, as we have seen and as we are known, that you have never laid claim to infallibility. I do not expect to be infallible until by the Lord's grace I share a part in the Father's kingdom, so that which is perfect having come, that which is in part shall be done away; we shall see as we are seen and know as we are known.

We accept the writings of the twelve apostles as being so supervised of the Lord as to be free from any error. He himself, as the writer of the apostles, whatsover ye shall bind in earth will be that which is recognized as bound or enforced in heaven, and whatsoever ye shall loose or release from on earth shall be loosed or released from in heaven. Hence we may regard the presentations of those twelve men, intended or given to the Church of God, as the inspired Word of God, as being above or beyond testing and proving by the Scriptures. This has invariably been our presentation. It has been our endeavor to present the Word of God faithfully as he has given it to us to understand it—to our own Master we stand or fall. Nevertheless we trust that our course has the approval also of such of the Lord's dear people as, led by his Spirit, are now walking in the light of present truth.

OUR VIEW IS DIFFERENT

We do not deny growing in knowledge, and that we now see in a slightly different light the will of the Lord respecting elders or leaders in the various little groups of his people. Our errors were in failing to realize that the arrangements made by brethren who, coming early into the truth, became the natural leaders of these little companies. The ideal view of them which we fondly entertained was, that the knowledge of the truth would have upon them a very humbling effect, causing them to appreciate their own insignificance, and that whatever they knew and were able to present to others was as mouthpieces of God and because used of him. Our ideal hope was that these would in every sense of the word be examples to the flock, and that the Lord would use the little company one or more equally competent, or more competent, to present the truth, that the spirit of love would lead them in honor to prefer one another, and thus to help and urge one another to participation in the service of the church, the body of Christ.

With this thought in mind we concluded that the larger measures of grace and truth now due and appreciated by the Lord's consecrated people would make it unnecessary for them to follow the course outlined by the apostles in the early church. Our mistake was in forgetting that the arrangements outlined by the apostles under divine supervision are superior to anything that others could formulate, and that the church as a whole will have to need the regulations instituted by the apostles. But with this change in the resurrection, we shall all be made complete and perfect and be directly in association with the Master.

Our mistake gradually dawned upon us as we beheld amongst dear brethren to some extent the spirit of rivalry, and on the part of many a desire to hold the leadership of meetings as an office instead of as a service, and to exclude and hinder from taking part in the service those who are equal in the knowledge of matters spiritual and equal in the knowledge of the truth and competency to wield the sword of the Spirit. From various little groups of the Lord's people I received kindly worded inquiries as to what should be done in the case of a brother who wished to lord it over the church, and to run the church as though he were infallible and as though the brethren generally were of inferior cast. We uniformly advised moderation, especially that the offending brother should be judged leniently, reminding the friends of the Apostle's intimation that prominence in teaching capacity is especially dangerous, and that they should in correcting such a brother remember their own weaknesses and dangers in the same direction. But with no uncertain sound we assured them that in the divine order as well as in the rational order the entire congregation of the consecrated in the Lord has a right to express its views respecting the propriety of the various gatherings of the Lord's work and to decide for it that he was the one and only choice of the Lord for the service.

I was advised on the contrary that the very evidence of a self-seeking spirit and desire to be greatest was an indication of unfitness for the position, and that to continue a "heady" one in leadership would not only be injurious to the congregation but injurious also to the leader, because we have the Scripture assurance that, the more we seek entrance we shall be excluded, and that my advice was to seek and show his favors to the humble. And the Apostle's exhortation is, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time"—when the perfection of the new body in harmony with the new spirit was to be fully taken the place of present imperfections of the flesh.

You have mentioned the St. Louis church, and I recall that the little company there had difficulty on the score of leadership and assumed the position that the very evidence of a self-seeking spirit and desire to be greatest was an indication of unfitness for the position, and that to continue a "heady" one in leadership would not only be injurious to the congregation but injurious also to the leader, because we have the Scripture assurance that, the more we seek entrance we shall be excluded, and that my advice was to seek and show his favors to the humble. And the Apostle's exhortation is, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time"—when the perfection of the new body in harmony with the new spirit was to be fully taken the place of present imperfections of the flesh.

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I demurred, and, in as gentle a manner as I could, pointed out to him that the voice of the Lord as respects our individual conduct is to be sought in our own minds through the Holy Spirit and through his voice in the church, and his voice in respect to the church is to be sought through an expression of the sentiment of the public and the consecrated members, each seeking to express to the best of his or her ability the mind of the Spirit as secured from the Word.

I urged that he should not be elected, should not be voted for, but should be accepted by the congregation as of divine appointment. He wished me to urge this upon the congregation.

Nevertheless we trust that our course has the approval also of such of the Lord's dear people as, led by his Spirit, are now walking in the light of present truth.

I demurred, and, in as gentle a manner as I could, pointed out to him that the voice of the Lord as respects our individual conduct is to be sought in our own minds through the Holy Spirit and through his voice in the church, and his voice in respect to the church is to be sought through an expression of the sentiment of the public and the consecrated members, each seeking to express to the best of his or her ability the mind of the Spirit as secured from the Word.

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Nevertheless we trust that our course has the approval also of such of the Lord's dear people as, led by his Spirit, are now walking in the light of present truth.
Lord at the beginning of this dispensation, I venture to call attention to the fact that even amongst the chiefest of those time was required to realize the mind of the Spirit on various subjects: for instance, the Apostle Peter needed a vision and subsequent experiences before he could learn the lessons that the middle wall of partition between Jews and Gentiles had been broken down, so that now under the terms of this Gospel dispensation there is neither Jew nor Gentile, bond nor free, who have any special prominence or preference in respect to the Lord's favors. Peter had a vision of one kind to show him the truth; however, also, he had another—"that lesson of experience coming to me from the various little congregations of the Lord's people, which drove me to the apostolic method and convinced me that it is still necessary for the proper development and upbuilding and progress of the church which is the body of Christ."

**PRACTICALLY NO CHANGE**

As I understand you, the brother's letter implies that the fact that the little churches choose their own leaders instead of the leaders choosing themselves proves that we have become sectarian, Babylonish. Well, it is difficult to tell how things will appear to those who begin to lose the spirit of the truth and who begin to go into darkness. As a matter of fact, we never did advocate that the church should recognize a leader merely because he said he thought himself divinely appointed. Our thought was that the Lord's spirit prevailing amongst those possessing the truth would so actuate them all that with one heart and one mind each would be glad to yield opportunities and render service to the others to the best of his ability, and that thus the Lord's will would be accomplished. The whole mistake was in expecting too much of fellow servants, neglecting to follow the apostolic method of selecting the latter by the "stretching forth of the hand," or using other means of ascertaining the opinion of the consecrated respecting the Lord's mind on the subject.

**NO ORGANIZATION NOW**

Those who declare that we have formed a sect or a denomination misrepresent the facts. A sect is a split off, and we split off from nothing. Our endeavor is to bring all of the people of God into heart-relationship and fellowship with the Lord and with each other. We accept all as brothers who trust in the precious blood as their redemption price and who profess and evidence a full consecration to the Lord's service. We bar no one from Christian fellowship along these lines, whatever may be his theories on outside and less essential subjects.

We are not a denomination either, for we accept no name but that of our Lord Jesus Christ. We are Christians, no more and no less. We accept all names given to the church in the Scriptures, not even taking one of them as a distinctive title as do our friends of the Christian denomination. Each individual has his relationship to the Lord, and because related to the Lord is related to all others similarly related, because the Lord is one. This, our union with the Lord, is the union of the Scriptures, and the only one: and so far as we know no other company of the Lord's people take this position in its entirety nor stand upon it fully. By the Lord's grace we hope to thus stand until he shall say "Well done!" and shall receive us into his glorious kingdom.

**THE TERM "BABYLONISH"**

The word Babylonish, as we have frequently pointed out, signifies confusion. Not confusion as respects organization, for the various departments of Babylon, its various denominations, have very strict organizations that permit of no confusion; the confusion is in its doctrines, which are unscriptural, confusing, contradictory, many of them erroneous. We fear that the brother whose letter you quote from is the one who is in danger of getting into a Babylonian condition—his ideas are certainly quite confused in respect to the question of elders. It is one of those, this union with the Lord, is the one who is in danger of getting into a Babylonian condition. The question of elders is one thing, the union of the Scriptures, and the only one: and so far as we know no other company of the Lord's people take this position in its entirety nor stand upon it fully. By the Lord's grace we hope to thus stand until he shall say "Well done!" and shall receive us into his glorious kingdom.

**INTERNATIONAL S. S. LESSON REVIEW**

**MARCH 18.**

Golden Text—"And Jesus went about all Galilee, teaching in healing all manner of their synagogues, and preaching the gospel of the kingdom, and healing all manner of their sickness."—Matt. 4:23

**A LESSON ON TEMPERANCE**

Proverbs 23:29-35—MARCH 25

Golden Text—"As last it biteth like a serpent and stingeth like an adder."—v. 32.

The Bible contains numerous cautions against intemperance, and declares that no drunkard shall inherit the kingdom of heaven. It follows that this must be a proper portion of the meat in due season. However, since probably only a very small minority of the "saints" are thus endangered, we need not give the subject great prominence in this journal. We do desire, however, to let all know that we are sympathetic with temperance in respect to intemperants and "in all things." We are in sympathy with the spirit of "total abstinence," too, though we cannot subscribe to all that is said and done and hoped for by its advocates. All true "saints" would surely be glad to forego their own liberty if thereby they might promote the general welfare and fulfill the advice of the Apostle, that—"We that are strong ought to bear the infirmities of the weak, and not to please ourselves." Seeing the terrible injury being done by strong drink throughout the civilized world, surely every reader of this journal is now and always will be a temperance advocate—especially by example—while telling the "good tidings of great joy."

Among the many things for which the people of this land may well thank God is the temperance sentiment. We declare here as nowhere else in "Christendom." (Strange to say, "Christendom" is far behind Heathendom here.) Throughout all Europe the blight of intemperance is awfully prevalent. The statistics of Great Britain, France, Russia and Germany show conditions very much worse than prevail here. Germany has long boasted that her people, even the children, drink wine and beer freely without injury; but changed conditions show changed results now. Mark the following report:

**CHILDREN HABITUAL DRUNKARDS**

Temperance Workers in Germany Find Startling Conditions Prevail Berlin, January 6.—Friends of temperance reform in Germany have been collecting some startling statistics regarding the habitual use of alcohol by school children in the Thuringian States, where their investigations were mainly pursued. They found in one class of forty-nine children of the average age of seven that thirty-eight of these regularly drank wine, forty regularly absorbed schnaps, and all of them drank beer. In the higher class of girls, twenty-seven out of twenty-eight regularly drank wine, fourteen schnaps, and all beer. Of these twenty-one admitted that they had been more or less intoxicated on the occasion of weddings, birthdays, etc. In the town of Ortsburg, in East Prussia, the condition of affairs is very much the same. In one school fourteen children were found with brandy bottles in their pockets, which they had received from their parents. Boys nine years of age had to be sent home because they were drunk.

"**TAKE HEED HOW YE HEAR**"

**Matthew 17:15-20—APRIL 1.**

"Be ye doers of the Word and not hearers only."—James 1:22

Our lesson follows the Sermon on the Mount, and was evidently intended as a parable, to impress upon the minds of the Lord's people the importance of what they had heard—the importance of obeying as well as hearing the good tidings. It sets forth the good results of careful obedience, in contrast with the unsatisfactory results to those who would fail to obey. It is evidently not evil surmising if we are on the lookout for false teachers, who our Lord declared would come amongst his sheep to mislead them. Neither can it be evil speaking to call the attention of the sheep to such false teach-
To a considerable degree it is for us to determine what nourishment we will have. The Lord supplies the good soil of Truth, the refreshing showers of grace, and the nourishment of precious promises, but it is for each of his people to use these and thereby to grow in grace, knowledge and love. As the husbandman if we come short, and be unfruitful from lack of care, he not only may suffer a loss, but may lose his fruit.

The sound tree cannot bear poor fruit, nor the corrupted or decayed tree bring forth good fruit. While each one of the Lord's people is to examine himself before the mirror of God's Word, to ascertain his own character, disposition, likeness or unlikeness to divine standards, nevertheless, in this matter of deciding about fruit, whether it be good or bad, each of the Lord's flock is needed to judge for himself. He should not merely let the fruitage pass as good or bad. He should compare the results, token of my brother, my neighbor. Our Lord's instruction is, "If any of you put away his wife, and she put away him, and they marry again, is it not of the Devil?"—Matt. 19:9. None of his good promises can fail; whatever failing there may be must be in ourselves. Likewise with the pruning—the Lord will send the chastisements, trials, difficulties; but with our independent will it is for each one of us to use them, fail to correct the weaknesses, shortcomings and wrong developments of our nature. It is possible with us, notwithstanding all the development or pruning we may receive, to set our affections on houses, lands, or earthly aims, often acting with the best of intentions but ignoring the essential principle that this condition would draw away our vitality and hinder our bearing of acceptable fruit.

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vised Version gives, "by thy name," intimating that the name of Christ is used rather as a charm, to conjure by.

How true is this picture to the conditions of our day! How many take the Lord's name in vain, associating it with their enterprises, which are often in direct conflict with the Master's Word and Spirit. Why do they use his name? Simply as a device, to conjure by, to induce others to satisfy their own minds, to make themselves believe that in doing their own wills they are working the will of God. How true this is in respect to nearly all religious institutions of one sort or another. Their leaders, or less clearly the divine opposition to their sectarian spirit and creeds and methods and organizations—they, nevertheless, are not satisfied unless they somehow connect the name of Christ with their institutions and arrangements.

The Lord will inquire respecting the fruit of these systems; he will not be deceived: yea, he will expose the bad fruit, that all may see that his judgment is just. It will be manifest that neglect of his Word has led to degeneracy, decay—that the suckers of worldly ambition, gold, wealth, etc., have been cultivated, the withstanding all of the trying experiences which might have served to prune these. It will be shown that many of the prophets of Babylon are false prophets, whose teachings have miserably failed, instead of having gone im jury. Instead of enlightening have blinded. It will be manifested that many of them are raving wolves in sheep's clothing, hungry with ambition for fame and prominence and honor of men, and wishing to barter the interests of the flock for their own advantage. Much of this conjuring in the name of Jesus has been mere cloak under which, deceiving and being deceived, sectarian fruitage, and not the love, joy, peace and holy Spirit, have been cultivated. The day will declare it, will show it, will manifest, that those who have been building the temple, the temple of their own devices, the temple of their own imaginations, and have used the name of Christ as a talisman to conjure by, to increase their influence, to are built upon the rock, the disobedient upon the sand. The Lord never knew the sand—he never recognized them, he never authorized them; they are of men, and for men, not of the Lord nor for the Lord's glory. Claiming that all there is of Christianity is due to themselves, they are proud and boastful and realize not that the Lord's true cause would have flourished far better without them in the simplicity of the early church, one in redemption through the precious blood and in consecration to the Redeemer. The gathering out of the Bride class and the leaving of the remainder will be saying in effect, "I never knew you, never recognized you, never authorized you," and that the sand buildings, instead of having grown in the great time of trouble. We are glad, however, that the millions and millions that have been deceived by these false systems will have a glorious opportunity during the Millennial age of that kingdom to have a proper understanding of the character of God as revealed in the fulfilment of his gracious plan. Thus many who miss the great prize may still have a glorious opportunity for the lesser prize or favor of God in restoration, etc.

"DEPART FROM ME, YE THAT WORK INiquity."

We believe that there are active workers in the sectarian systems of the world, who, in the name of Jesus, have been cultivated, the what we must be on the rock foundation to have either part or lot in the matter—to be able to stand any test; second, that of those upon the rock, trusting in Christ, loyal to him and his apostle, we have the class who, who have been of the foundation upon the Lord's name, and that they, the names of the Lord are abroad in the not darkness," are real believers, who have a knowledge of the truth and delivered. Our Lord intimates this, saying, "'Come out of her, my people.' Some of his people evidently are in Babylon, and it is our present mission in the name of the Lord to call these out—through the presentation of the truth, and to call those who are not truly the Lord's where they stand, and their duty. Others of the active workers in the iniquitous systems, which are counterfeits of the true, mirepresenters of God's message and binders and enslavers of the Lord's people, because not at heart, are deceitful. They, no matter what the outcome, will share in the condemnation coming upon her. They will go into the great time of trouble, and for a season at least be cut off from all fellowship with the Lord. These workmen, who are the full of the world, and that the exaltation of the inhabitants of the world will learn righteousness.'—Isa. 26:9.

ON THE ROCK OR ON THE SAND

This picture or parable of one house built upon the rock and the other house built upon the sand refers not to the church and the world, but to two parties in the church. None are in the parable except "those who hear these sayings of mine." The world hears not our Lord's message at all. As the Apostle declares, the world is both deaf and blind to spiritual things. Those who hearken to and appreciate the Lord's sayings represent at least a nominal church, and amongst those of the nominal church are some who are obedient to the Lord's Word while others are disobedient. The obedient and the disobedient are established quite clear.

Those who build upon the rock our Lord explains to be such as not only hear his message but are obedient thereto to the extent of their ability. Let us remember the words to that effect, they are the words or message of the Sermon on the Mount, which show the things which are blessed of God in contradistinction to the things which would not have his approval. Those who do, who strive for, who to the best of their ability obey these divine teachings, the message from the Master, that is the class we are speaking of. These are the ones who will come up through great tribulation and wash their robes and make them white in the blood of the Lamb."

1 Cor. 3:12, 15; Rev. 7:14.

"THE FIRE OF THAT DAY"

In this lesson our Lord describes not only the trials and tests which come upon all Christians throughout this Gospel age, but especially the great test in the close of this age—in the "harvest" time. Here his figure is that of rain, floods, storms, etc., overthrowing the faith of those not properly constituted under the shock. Their foundations on human tradition, creeds, theories, ignorance, superstition of the dark ages," are real believers, who will yet be reached by the fires of that day of trial is pictured under another figure. Thus many who miss the great prize ••• when the overflowing scourge shall pass through, then come up through great tribulation and wash that their robes shall be washed, that your faith shall be tried, that in the midst of all trials and tribulations which will come upon all Christians throughout this Gospel age to come to a knowledge of the truth and a right understanding of the characters which are abroad in the not darkness," are real believers, who will yet be reached by the fires of that day of trial is pictured under another figure. Thus many who miss the great prize ••• when the overflowing scourge shall pass through, then come up through great tribulation and wash their robes and make them white in the blood of the Lamb."

ZION'S WATCH TOWER

ALLEGHENY, PA.

[3748]
DOERS OF THE WORD

Our golden text is well chosen—‘Be ye doers of the Word, and not hearers only.’ To be honored with a knowledge of the divine will and plan is a great boon, a great blessing; but to bring this about requires a great responsibility: ‘to whom much is given, him shall much be required.’ We who have heard the voice of him that speaketh from heaven, speaking peace through Jesus Christ; we who, on the strength of this message of forgiveness of sins, have been accepted in consecration as members of the body of Christ, we have greater responsibility than have others. To attain the glorious things to which we have been invited we must not merely have this honor but must make use of the privilege and show our appreciation by obedience to the terms of the Covenant—presenting our bodies as living sacrifices to the divine service in faithful obedience to righteousness, and in endeavoring to assist others in the same course.

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Three hundred and thirty-three of the choicest hymns selected from every quarter, with some of the grandest tunes, cloth bound, 35c. by mail, by freight or express collect, 25c.—now ready. The same cost price in any quantity.

Vol. XXVII ALLEGHENY, PA., APRIL 1, 1906 No. 7

"THE PASSOVER MUST BE KILLED"
LUKE 22:7

The term Passover amongst the Jews was frequently applied as the name of a festival week, otherwise called the Feast of Passover, beginning on the fifteenth day of Nisan. But we must not confound this with the frequent references to the Passover lamb, when the word feast is not used, which generally referred to the lamb that was killed, the Passover. For instance, we read, ‘Then came the day of unleavened bread, when the Passover must be killed.’ Again, our Lord sent disciples to inquire of a friend, ‘Where is the guest-chamber, where I may eat the Passover with my disciples?’ Again we read, ‘And they made ready the Passover.’ When our Lord sat down with the disciples to eat of the lamb he said, ‘With desire I desired to eat this Passover with you before I suffer. For I say unto you I will no more eat thereof until it be fulfilled in the kingdom of God.’—Luke 22:7, 11, 13, 15, 16.

While the Jews still apparently think more of the Passover week than of the Passover lamb, we, on the contrary, and in harmony with the example of our Lord and the type being set aside by special respect for the lamb, which typified the ‘Lamb of God which taketh away the sin of the world,’ and under whose first-fruits of the Spirit, do groan within ourselves, waiting for the church's deliverance. Both of these have an experience of groaning, both classes have an experience of waiting, but they wait for different things. The latter, the church of the first-born, waits for her deliverance as the body of Christ through a share in the First Resurrection. According to the divine promise, the former, the world, was until the class shall have been perfected, glorified, empowered, and shine forth as the sun in the kingdom of their Father for the blessing of all the families of the earth, for the uplifting of all who desire divine favor on divine terms.

Look now at the type: notice that it is not all Israel that is in danger from the destroying angel, but only the first-born. Only the first-born of the Egyptians were slain. Hence it was only the first-born of the Israelites that were spared or passed over. These first-born ones, protected by the blood of the lamb, the Lord declared to be specially his; and, with a view to marking them out and keeping them as a special, peculiar people, an exchange was made whereby the first-born of corruption into the anti type being Satan. Deliverance is desired for all, and the Lord's arrangement is ultimately to deliver all. The Apostle explains when he writes, ‘The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.’

But the Apostle divides the groaning ones into two classes, saying, ‘The whole creation groaneth and travaileth in pain together until now.’ Waiting for manifestation of the sons of God’ (Rom. 8:19, 21, 22.) His reference here is of the world of mankind whose deliverance from the bondage of Satan and the power of sin and death will only come through the manifestation of the glorified church, the Christ in glory and power, as God's kingdom ruling the world. The Apostles represented the church of the first-born in the present condition, saying, ‘But ourselves also, who have the first-fruits of the Spirit, do groan within ourselves, waiting for the adoption, to wit, the deliverance of our body. Both of these have an experience of groaning, both classes have an experience of waiting, but they wait for different things. The latter, the church of the first-born, waits for her deliverance as the body of Christ through a share in the First Resurrection. According to the divine promise, the former, the world, was until the class shall have been perfected, glorified, empowered, and shine forth as the sun in the kingdom of their Father for the blessing of all the families of the earth, for the uplifting of all who desire divine favor on divine terms.

CHRIST OUR PASSOVER
There is a force and meaning in the Apostle's expression, 'Christ our Passover is sacrificed for us,' which is not generally appreciated. (1 Cor. 5:7.) Our Lord is not the world's Passover, but the Church's Passover. All Israel prefigured or represented the world of mankind, and the bondage of the whole people represented all mankind—under the bondage of sin. The Greek word translated 'Antitype' means that being 'pass over,' the Lord's arrangement is ultimately to deliver all. The Apostle explains when he writes, 'The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.'

"LET US KEEP THE FEAST"

Seeing in this type the slain lamb, its blood sprinkled upon the posts and lintels of the home and its flesh eaten with bitter herbs, we apply this in the anti type and see Christ the antitype Lamb, see that his blood sprinkled upon our hearts cleanses them from a consciousness of evil and gives us an assurance of our being passed over, of our being spared, of our being granted life through his blood. This sprinkling represents our justification by faith; and the subsequent eating of the lamb with bitter herbs is represented in the antitype by our consecration, our partaking of Christ, our participation with him in his sufferings and self-denials—also repre-
sented by the bitter herbs, which give zest to our appetite and encourage us to partake more and more abundantly of the Lamb. All who believe the testimony, all who trust in the precious blood, are passed over, and, more than this, are expecting a general deliverance of the whole people, of all who love God, to his kingdom and service. So many as thus believe themselves pilgrims and strangers under present conditions, looking for a better country, even the heavenly Canaan. All this was represented in typical Israel, for while eating the lamb on that night of Passover, the Lord's people, having been prepared, as otherwise the Lord's faithful today should realize themselves pilgrims and strangers, having no continuing city, but setting their affections on things above.

THE LORD'S SUPPER

All Christian people to some extent discern what we have above stated to be the basis or foundation for the commemoration of our Lord's death, usually designated the Lord's Supper, the Communion, the Eucharist, and by Watch Tower readers usually known as the Memorial. The difficulty seems to be that the majority of Christian people are not sufficiently critical and persistent in their study of the Word, and that for this reason their faith and hope—not only upon this subject but upon all religious subjects—are more or less confused, indefinite. To us the ministry appear to be considering it to be in their power to hold an indefinite service, the Lord's Supper being considered a substitute for it, by which his disciples might commemorate him as the antitype, all indicate particularity of time—that it must be celebrated, in the evening, not in the morning, not at noon nor in the afternoon, the common expression of various dates and times. Our Lord and his disciples did not sit down to the Passover until even—the beginning of the fourteenth day of Nisan. And so all who recognize themselves as members of the household of faith, as Christians, are expected to be careful in following the Master's guidance in this matter as well as in others. There is a blessing and meaning in it. It was the same night in which he celebrated, the one in which he was betrayed, that he took bread and brake and gave unto his disciples, saying, "Take, eat; this is my body." And in the same way the bread and the drinking of that cup are still in progress amongst the Lord's disciples.

Our Lord, of course, was equally particular respecting the fourteenth day of the month as the proper time for the celebration of the Passover. All Israel was then commanded to keep the Passover on the same day. But as for the proper beginning of the dating there was evidently less particularity. The Jewish method of reckoning, based upon the phases of the moon, was necessarily different from ours, and it was therefore very much easier to determine an exact beginning for their month. Especially was this the case when the spring equinox had a bearing upon the matter, and when, as was the case with the Jews, another type demands that the Passion week be celebrated. All who have knowledge on the subject will admit that it would be practically impossible to fix dates for the beginning of the Jewish year by lunar time, in harmony with the harvest season, without there being room for dispute and difference of opinion. From our Lord's standpoint it was necessary that he should himself have determined the particular day and to be there that night. The date thus fixed was the fourteenth of Nisan, as he himself taught them and as they observed. The object was not merely to have a general commemoration upon the same day after sundown, any stress or hair-splitting is necessary in the ascertainment of the subject we are now discussing as well as of others. The important features to be remembered are:

(1) that it be observed in the evening, to correspond with the time of our Lord's Passover Lamb slain for us; (2) that the date be uniformly observed; (3) that the date be the one on which the Passover lamb was slain. The sacrifice of Christ, and as a priest to offer a fresh atonement for the particular individual sins represented in the mass, sinners for whom the mass is performed. Thus the hearts of mankind have been turned away from the one atonement sacrifice for sins, by which all believers were passed over once and for all, and to their gaze attentively. In the sacrifices it is the priest officiating, by the pronouncing of three sacred Latin words, works a miracle upon the bread and wine, by which they are transformed and become actual the flesh and blood of Jesus. Thus the officiating priest claims to make a fresh sacrifice of Christ, and as a priest to offer a fresh atonement for the particular individual sins represented in the mass, sinners for whom the mass is performed. Thus the hearts of mankind have been turned away from the one atonement sacrifice for sins, by which all believers were passed over once and for all, and to their gaze attentively. In the sacrifices it is the priest officiating, by the pronouncing of three sacred Latin words, works a miracle upon the bread and wine, by which they are transformed and become actual the flesh and blood of Jesus. Thus the officiating priest claims to make a fresh sacrifice of Christ, and as a priest to offer a fresh atonement for the particular individual sins represented in the mass, sinners for whom the mass is performed. Thus the hearts of mankind have been turned away from the one atonement sacrifice for sins, by which all believers were passed over once and for all, and to their gaze attentively. In the sacrifices it is the priest officiating, by the pronouncing of three sacred Latin words, works a miracle upon the bread and wine, by which they are transformed and become actual the flesh and blood of Jesus. Thus the officiating priest claims to make a
In harmony with the foregoing congregation at Al­legeney, Pa., hopes to meet at the time indicated (see last page) to commemorate the death of Christ, our Passover slain for us. We hope to hear later on that little companies and a over the world are making such arrangements at the same time. We meet not as Jews to remember the deliverance from Pharaoh and Egyptian bondage, but as antitypical Israelites seeking to escape the power of Satan and the dominion of sin. We meet not to eat literal lamb and bitter herbs and to commemorate the passing over in Egypt, but to recognize and man­imize and commemorate the death of the Lamb of God as our Passover—to feast upon him, upon the truths which he gave us—to appropriate to ourselves the life rights which he gave us with his death.

More than this, as explained by our Lord, we not only will use the unleavened bread to represent the purity of his flesh broken for us, and the fruit of the vine to represent his blood shed for us, but also in the light of the Apostle’s explana­tion we perceive that it is a part of our privilege to be broken with Christ as a part of the same larger loaf, and to have fellowship in his cup of suffering and death as a part of the larger cup. From this double standpoint we view our relation­ship to the Lord, first as those whom he passes over, and secondly as those who join with him in the sacrifice, that we may have share also with him by and by in the great work of leading forth from bondage to sin and Satan all who will accept of the divine favor and liberty as the sons of God! How wonderful is the privilege thus accorded us! No wonder the Apostle said, “Blessed is the man that findeth me,” etc.

"LET US KEEP THE FEAST!"

Our feasting upon this bread which came down from heaven and which was broken for us is not merely for the special occasion of our assembling annually. Rather that annual assembling which our Lord enjoins represents to our ex­perience the accomplishment of his promise for all time that he shall establish his kingdom in the morning. It is for us to keep the feast, not merely in this special and commemora­tive manner once a year, but day by day, hour by hour, to feed upon the Lamb of God, to by faith realize and appre­ciate the truths thus appropriated by us, and to live in grace and knowledge and love and all the fruits and graces of the Spirit. Indeed, we remember the Master’s words to be in the nature of a command, “As often as ye do this, do it in remembrance of me.” There is no doubt in our minds now as to what we do in this annual celebration of our Lord’s death—we are keeping the feast because we have come to realize that Christ was slain for us as our Passover Lamb.

"TAKE HEEF LEST!"

"Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For the whole law is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.”—Gal. 5:13-15.

Evidently no other time would be so appropriate as the anni­versary. Whether that be reckoned by sun time or moon time, according to the days of the week or according to the days of the month, it is unquestionably an annual celebration; and as oft as we do it, every year for the ages to come, and for the whole world of God’s people, the same words, “As often as ye do this, do it in remembrance of me,” will be appropriate.

We trust that the coming celebration will be one very full of interest and profit to all. We urge that none overlook the privilege, and all who participate with honest inten­tions of heart, recognizing the Lord and the cleansing power of his sacrifice and the consecration which we have made to him, that a special blessing will surely result from the keeping of this feast, from the memorializing of the great central fact upon which the entire plan of God for this age and for the next is built.

We urge that the dear friends remember that this Memori­al may best be celebrated in little groups, and not by hav­ing various companies of the Lord’s people assemble together in large conventions. The Lord and his twelve apostles met alone, and this was after the pattern of the Jewish custom, each family alone. So each little group of the Lord’s people is a family, a brotherhood. If unleavened bread cannot be procured, soda biscuits are easily obtainable, and they are un­leavened bread—this is bread made without yeast. If grape juice be not obtainable raisins may be stewed and thus fruit of the vine may be obtained; or, if any consider it preferable, wine may be used. Just what our Lord used is not possible for us to determine, but whatever is meet for our own use we may prefer the unfermented fruit of the vine.

For the convenience of those desiring to symbolize their consecration to the Lord by baptism, such a service will be held in Bible House Chapel, Allegheny, on Sunday, April 8th, at 10 o’clock a.m. No doubt arrangements for baptism will be made to symbolize the Lord’s baptism of those who wish to be baptized. It will be a real service of the Lord, and not in the nature of a command, but in each little group who desire the Lord’s baptism, such a service will be conducted. However, it will enable us all the more acceptably and the more completely to partake of his cup of suffering, of sacrifice, of death, and to be broken with him as members of the one life, the one con­gregation which is in him, the one body of believers. For the convenience of those desiring to receive the Lord by baptism in little companies, and not by having the Lord’s people everywhere, and those desiring the service as preceding their joining in the Memorial service of the evening here should communicate their desires, if possible, in advance.

Where the Spirit of the Lord is there is liberty. This is illustrated in the world’s history most remarkably. It was because the Jews had the instruction of the Law or less of its spirit that for centuries they were known as an un­conquerable people. That is to say, they were con­quered time and again, but were so dominated by the spirit of liberty that they made trouble for their conquerors and larger neighbors continually.

Similarly, though to a larger extent, the same has been true of Christianity: wherever the Word of God has gone the effect has been stimulation of the love of liberty in the same proportion. When during the dark ages the Word of God was left without instruction, when the leaven­men took its place, the spirit of liberty slumbered and the world had a measure of peace and a general servitude of the people. With the Reformation movement came the love of liberty abroad. The latest illustration along these lines is to be seen in Russia.

We do not mean to say that Christ and his apostles taught war, and discontent and strife,—never did Moses and the law. Quite to the contrary; love, peace, brotherly kindness, gentleness, patience, meekness,—these were the teachings of our Lord and his apostles. The influence which proceeded from the Word were of two kinds. Some, with the enlighten­ment and liberty, received also the divine instruction and sought to cultivate the fruits of the Spirit; others receiving the spirit of liberty through the knowledge received not the spirit of the truth, but engravened the knowledge upon the selfish stalk of the fallen nature and were more discontented because of their increased intelligence.

EFFECT OF TRUTH ON THE CHURCH

There is a church nominal which is really part and parcel with the world, glozed with a little knowledge of the divine Word and plan and with some small endeavor to heed divine instruction; but the real church includes only those who have turned from sin and accepted Christ with a full consecration of thought, word and deed. What effect has the truth upon the world? We answer that even these “new creatures” find that the knowledge they receive and the spirit of liberty which comes to them through that knowledge have one effect upon their flesh and another effect upon their wills, hearts. With their hearts they desire to serve the law of God, to live peaceably with all, to cultivate all the fruits and graces of the Spirit of Christ and to deal gently, lovingly, not only with the fellow-members of the body of Christ, the church, but also to deal gently with the world. But they, have some more of their own flesh and the heart of the old estate, to which they were born again and which is warping and twisting by selfishness, and it must “fight a good fight” against the flesh, and must conquer at least to the extent of loving,
striving for the right, the gentle, the good, however imperfectly it may attain to it. The truth seems to take hold on the stronger characters rather than on the weaker ones. These have in their flesh more of the firmness, grittiness and the combativeness than have many others who are too pliable and wishy-washy to be acceptable as members of the "little flock" of overcomers. Thus we see that the very quality which makes us acceptable to the Lord and which is one qualification of the overcoming position is a serious disadvantage in some respects, when a number of those of like strong character come together as a church. Even a diamond ground upon no other mud would cut nothing, would scratch nothing; but place a dozen diamonds together, and the more you get rid of the mud element the more gritting, scouring and cutting there is likely to be, the more fellowships that come together the more they get washed up, the more opportunities there will be for friction, and the greater necessity there will be that all will be thoroughly imbedded and covered with the holy Spirit, which, like oil, is smooth and unctuous and tends to prevent friction.

TRIALS TEND TO INCREASE
On the one hand we may see that as the Lord's people grow in grace and in knowledge and in the fruits and graces of the Spirit, there should be less danger of friction in the church; but on the other hand let us remember that polished diamonds do more scratching than rough ones. Let us remember, too, that in our earliest experiences in the truth we were willing to be put to the test. As each grows, therefore, in knowledge and appreciation of the truth he must likewise grow in the spirit of the truth, or else growth in knowledge will mean that he will be that much more of a trial to his dear brethren than when he was a babe in knowledge.

From this standpoint it should not surprise us if in the light of our day on every subject, especially on the Word, there would be more room for friction year by year, and the greater need for our remembrance of our 1906 text, "Be patient, brethren."

In our text the Apostle seems to imply that such a condition might arise even amongst the Lord's people that some would not only be wounded to the extent of being "bitten" by the harshness and slander of others, but that the tendency to retaliate more or less in kind would arise, and that it would make the church a "nearly resembling a fight among dogs.

"Take heed that ye be not consumed one of another," urges the Apostle. What if in our appreciation of the liberty that is ours, and of which we know through the Gospel, we would reach the point where there would be so contentious for our liberties, great and small, that we would consume some brother for whom Christ died! What if in injuring another the spirit of strife should so react upon us as to poison our own spiritual lives and we also should be consumed—lost as respects the gracious things to which the Lord has invited us and for which we have been running in the race! Let the Apostle's words ring in our hearts, "Lest ye be consumed one of another."

The lesson here is in full accord with the text we are discussing. We need patience; we need to remember that it is not in order for us to nurse grudges or hard feelings of any kind, especially against those who like ourselves are striving to walk in the narrow way and to attain joint-heirship with our Lord in the kingdom. Rather we should be willing to sit quietly and hear the truth misrepresented when we have the right and the opportunity to defend it. We should be willing earnestly for the truth against the error, but we should not contend against the brethren. If there be any who deny the foundations of our Christian faith, the ransom, the Lord through the apostles has left us no room to doubt how firmly and during the Millennial age, its conditions and arrangements will the great God of all nations shall rise and be glorified, be established. For there are a thousand and one occasions of friction amongst the brethren where no principle of truth is at stake; and these we are to be willing and glad to waive in the interest of harmony and peace and fellowship. It is right and proper that we should remember that we should not present our understanding of the truth on proper occasions, but we need not insist upon them nor force them upon others if they cannot see them as we do.

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WHOM THE SON MAKES FREE

Some are inclined to feel alarmed at the very thought of being free from a law covenant based upon obedience to a law. Such should be comforted with the thought that Abraham, Isaac and Jacob were approved to the Lord without the law. Their faith in God constituted an obligating form of the divine will. But the real spirit and true spirit of the law is the fulfilling of the law. That is the true spirit of the law. If we receive the spirit of adoption into God's family it implies that we possess the spirit of love, because God is love; and this love for God as it develops signifies love for all that ends—"We which believe do enter into rest."—Heb. 4:3.

From this standpoint we see that God is no longer dealing with us if we have adopted the other nations of the world. Rather he is forming a new nation, gathering its citizens out of every nation, kindred, people and tongue. This new nation is the church, of whom the Apostle says, "Ye are a Royal Priesthood, a holy nation, a peculiar people." (1 Pet. 2:9.) From its origin God has provided us with the promise of glory, honor and immortality, to rule and bless and uplift all the families of the earth. God's dealings, instructions, tests, etc., are upon this new nation—yes, as we have seen, he has placed no law upon us except the law of love, to be used toward our neighbor. Before our adoption into this holy nation we accepted its law of love, and recognized selfishness as part of the works of darkness; and in the school of Christ we well, and indeed to better make wiser and better use of the time thus taken from worldly affairs.

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THE REST OF THE LAW

Have we then no relationship to the law given to natural Israel, as expressed in the ten commandments, etc.? No, we are still under the law—thank God! Nevertheless we derive a great blessing through an examination of that law from which we are free, because we recognize that it was just and good—and that it was not set aside because the law was imperfect, but because man was imperfect and unable to keep it. The new law which we have been given is in harmony with that perfect law, we should seek to get not merely its outward form and letter, but especially its inner meaning, its spirit, to determine just what it did signify. Then, having ascertained its significance, we, as new creatures—while not depending upon it for our life, but recognizing that the precious blood of the Lamb of God has compensated for all of our unwilling weaknesses and deficiencies and imperfections—we should strive, nevertheless, to conform our lives to all the blessed thoughts we can gather respecting the spirit of the law.

We should do this, not thereby to merit salvation, but that having obtained the salvation, the forgiveness of sins, and having a new life, a new nature, we no longer seek to justify ourselves by the law, because justified by the blood of Christ. We now seek as New Creatures to please our heavenly Father, and rejoice to find anything in the law given to natural Israel that would further our benevolent companionship of that divine will, that for love to God we might do with our might everything in our power.

Accordingly, as we look at the Decalogue we say, "Yes, thou shalt not kill;" and when we examine them the more do we grasp the depth of their signification. As, for instance, in the first and second of these commandments we see prohibited not merely the making of images and the worshipping of the same, but equally prohibited the hating of God's name, which is the very essence of idolatry, and the same is true of us, for the Scriptures assure us that, as children of God and adopted into his family, made partakers of his Spirit, our rule of action must henceforth be love, and that the fulfillment of the law is the fulfilling of the law. That is the true spirit of the law. If we receive the spirit of adoption into God's family it implies that we possess the spirit of love, because God is love; and this love for God as it develops signifies love for all that ends—"We which believe do enter into rest."—Heb. 4:3.
nor regarded as evil by our forefathers, there is no reason why in this and in similar matters we may not enjoy reasonably and with profit the conveniences of transportation on the Sabbath.

THE PHARISAICAL SABBATH

Our lesson applies to a time when the Jewish law was still in force, and in some important respects to the right, the true, the proper interpretation of the fourth commandment was much more in accord with our observation of it than with the extreme observances accorded today by the Jewish teachers. The difference between the Pharisees and others conformed to the rule that the Jews under the law were forbidden to do work of an earthly kind on the Sabbath, while we are not forbidden, except as earthly laws may limit without a commandment, and that we may delight to abstain from temporal labors that we may the more fully enjoy our spiritual privileges. Our lesson pictures to us Jesus and his disciples in a public pathway across a wheat-field (in old English called a corn-field). The wheat was ripe or nearly so, and the disciples, feeling hungry, had plucked a few of the heads and rubbed them in their hands to remove the chaff for the eating of the wheat. The Pharisees, appreciating the shell rather than the meat of the divine law, were very particular for outward observances of it, while entirely overlooking and neglecting its real sentiment or spirit. Here they thought they saw an opportunity for showing off their religious devotion by calling attention to the disciples of Jesus as being law-breakers, and to Jesus himself as being little better, in that he took pleasure in an act which was illegitimate.

SABBATH

If something done in his service and with his approval in their course and with his position, we may the more fully enjoy our spiritual privileges. Our Lord's illustration of what constituted necessity and mercy was drawn from the Bible narrative of David's eating the shew-bread, lawful only for the priests to eat, because of the necessities of his position, his duties, and the labor performed outside the Sabbath in an earthly kind on the Sabbath, while we are not forbidden, but that he as their teacher had not reproved them. We see frequently this same spirit in our day: Some today would be scrupulously careful not to ride in a street-car on the Sabbath who would think nothing of allowing their minds to rove not only after the worldly things but worse, to dwell upon evil subjects, or perhaps meditate how they could take advantage of their neighbor the day following. This is hypocrisy, one of the worst sins from the divine standpoint. It is really amusing how the Jews, while neglecting the real essence and spirit of God's commandment, as a man of more value than a sheep: Wherefore is it lawful to do good on the Sabbath day? This question, as to the superior value of a man over a beast, is one that the world seems to find difficult to answer, but one which our Lord made clear. The Lord set the value of a man when by the grace of God he gave himself a ransom for man. Those who receive of his Spirit should more and more count it a privilege to do anything they can for the relief of their fellow man and ultimately bring the revived one up, up, to the full per-

All references to the divine plan it was he who was to redeem the world by the sacrifice of himself and consequently to restore it. This in- must see that death and ultimately bring the revived one up, up, to the full per-

spake as never man spake, but that his appearance must be superior to that of members of the fallen race. Mark his statement again (v. 8)—"The Son of man is Lord even of the Sabbath day." As the Lord of the Sabbath, as the great Teacher, he had not indeed the right to abolish his features of the law except by fulfilling it, "nailing it to the cross"; but as the Lord of the Sabbath he declares that if they had given heed to this direction their thoughts would have been more merciful, more in line with the divine sentiment, and this would have hindered them from condemning the disciples, who the Lord declared were entirely guiltless of any violation of the Sabbath.

Similarly we may say today that the great lack of many critics and fault-finders is their lack of mercy, lack of love. Love is the fulfilling of the law, and whoever has most of it will come nearest to the standard. The possession of love is always indicated by mercy—toward our friends, toward our brethren, toward the world, toward our enemies. Proceeding to the Synagogue the same question was raised—the predominance of love above any law was manifested. A man there had a withered hand, and the Pharisees, seeking to prove Jesus and to catch him, inquired whether or not it would be right to heal on the Sabbath day. They fin would condemn him on some score; his defense of his disciples was complete—"would not he now commit himself to a matter of healing on the Sabbath?"

Our Lord's answer was along the lines of the prophecy he had just quoted, namely, that mercy was higher in God's estimation than sacrifices, and he proceeded to show mercy to be greater than sacrifice. But after convincing them from the Scriptures that their conduct so overmatched them as to hinder their influence from spreading more and more over all the people of Israel. A similar spirit prevails today, we aver, among those who are outwardly very zealous for religion. They are so deficient in mercy, love, so bound by the sectarian systems with which they are identified, that they would be willing to sacrifice the life of any one, or to destroy any one of the members of the Master's body whose presentations of the truth today would seem to diminish their honor and standing before the world. Let us, dear friends, remember the Master's word, and understanding and appreciating our relationship to the Lord, let us be obedient to the very spirit of it.

RESURRECTION POWER IN JESUS


"Jesus said unto her, I am the resurrection and the life."—John 11: 25.

The resurrection power resided in our Lord Jesus because he was the master builder of the divine plan it was he who was to redeem the world by the sacrifice of himself and consequently to restore it. This included not merely an awaking from death, but also such vitalization as would overcome the dying process of disease and personification of being originally enjoyed by our first parents in Eden but forfeited because of disobedience under the sentence, "The soul that sinneth it shall die." (Ezek. 18: 4.) This is the most important feature of all the plan of God's resurrection.
Hence it is that our Savior's work is to follow. First, it is to be a redemptive work: the redemption was accomplished at his first advent — though he has used this Gospel age as the period in which to accept also some of the redeemed ones as his members, his bride, his church, under him as their Head, to be his especial care and concern. The great work of restitution which belongs to the next age.

Second, restitution is to be our Lord's work at his second advent, when his church, his members, will have been selected, polished, prepared, glorified and associated with him in his own position and glory. The Millennial work of restoration and development of all things will be carried out by the great Life-Giver and Lord of all. The full work of the redemption will be granted to the world of mankind — not by raising them from the dead to absolute perfection in an instant, but by first awakening them from the sleep of unbelief and then, under the guidance of the Holy Spirit, lifting them gradually in harmony with the will of God and Christ, step by step, out of sin and death conditions into life eternal, as they may respond to these mercies and opportunities. The disobedient, being bereft of the life of God, will be cut off in the second death.

**Jesus, the Life-Giver**

The words of our Golden Text, although specially applicable to our Lord in the future, at the beginning of his Millennial reign, when he will abolish death by lifting mankind out of its power, out of the great prison-house and out of the weaknesses that are associated with the fallen condition, nevertheless were applicable also in some degree at the first advent as to his selection, preparation and glorification for the work of his Millennial reign, for the possession of the divine conditions which belong to the next age.

Our present lesson follows the Sermon on the Mount, and has to do with the wonderful teachings on the mount, as shown in the wonderful powers displayed by him in all that He did. Our Lord was to be the Life-Giver, not merely as having the right he would raise up not only from the tomb, but completely out of death conditions up to the level of the Millennial age, lifting them gradually in harmony with the will of God and Christ, step by step, out of sin and death conditions into life eternal, as they may respond to these mercies and opportunities. The disobedient, being bereft of the life of God, will be cut off in the second death.

**Our Lord's Miracles Were Illustrative**

Our Lord's miracles were performed with a view to proving him to be the Life-Giver, not merely as having the right or privilege of giving life but as having in power in so doing. From this standpoint our Lord's miracles were small illustrations on a limited scale of that much grander work which he, with and through the glorification of his right hand, will and展开 to mankind during his Millennial reign, when all the blind eyes shall be opened and all the deaf ears shall be unstoppered, and all the mentally, morally and physically lame shall be healed. The life of each man will be restored and, through obedience, gradually obtained full restitution of all things lost, as promised through the mouth of all the holy prophets since the world began. — Acts 3:19-23.

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**Marvellous Faith of an Alien**

Jesus took him at his word and went not further, but he expressed him as needing no more than to say, "I have faith" — saying to the multitude with him, "I have not found so great faith, no not in Israel." Only in one other place do we read that Jesus "marvelled," and that was at the instance of the unbelief of the people. It was to be true also that long-favored, so greatly blessed, so richly fed with divine promises and instructed by divine providences, lacked the faith that might have been expected of them, while the Gentiles, unfavored, were possessed of faith in many respects greater than their neighbors. 

Now glad we are that the Scriptures assure us that it is the divine plan to give all the heathen peoples—yea, and all the Jews—the favorable, gracious opportunities of the Millennial age, during which they will be lifted to the highest condition, given the full bliss of life eternal. The mercies, blessings and examples of the past are to be used to show us how the race will be saved through Christ, and to prepare us for the experience of the future. We, too, should concede that we have nothing of right or of merit to demand, that we should approach the Lord from the standpoint of unworthy suppliants, seekers of grace and mercy, not justice, at his hands.

Then the centurion beheld him of the fact that, being a Gentile, according to Jewish custom it would be an impropriety for a Jew to enter his house, that a certain measure of deferment would be implied. Doubtless, too, he thought that, as a Centurion, he had undertaken would secure to him the privilege of being the Life-Giver to the world, and that in the exercise of that right he would raise up not only from the tomb, but completely out of death conditions up to the level of the Millennial age, lifting them gradually in harmony with the will of God and Christ, step by step, out of sin and death conditions into life eternal, as they may respond to these mercies and opportunities. The disobedient, being bereft of the life of God, will be cut off in the second death.

**The Noble Centurion**

The centurion of our lesson was both wise and humble. He realized that as a Gentile he could have no special claim to the favor of our Lord. He was not one of the "children" of Israel, and could not doubt that his fame had reached all classes. A request for the healing of his servant was a request for the healing of his own family, the gentiles. Doubtless it would have been necessary for our Lord to have made no other request than this, in order to show that all this was conceded in the request our Lord promptly acceded thereto. A lesson for each of us in this connection would be humility of mind in approaching the Lord on any subject of interest to us. We, too, should concede that we have nothing of right or of merit to demand, that we should approach the Lord from the standpoint of unworthy suppliants, seekers of grace and mercy, not justice, at his hands.

The centurion reasoned that if the Lord could exercise the power when present he could also exercise the power of healing though absent, and possibly he had heard of the healing of the son of the nobleman of his own city, Capernaum. For this reason the centurion at once sent a messenger to Jesus, explaining his own disinclination to incommode the Master, his unworthiness to have him under his roof, and his complete faith that a word from him would be sufficient. He realized, too, that although he himself had been given a certain amount of authority by which he could tell his servants to go and to come, and that, recognizing Jesus as the Lord's anointed, he was sure that he had control over the influences of nature as his Master, that he could bid the disease go from the servant and he should be well.
in his goodness, in his power, in his wisdom, in his love, than have some who are of the world? What surprises there may be in this respect by and by when the knowledge of the Lord shall fill the whole earth and the eyes of understanding of all mankind shall be opened to appreciate the knowledge of the glory of God. How many of his people shall then become his people; and how many who now have much advantage everywhere, and who have forms of godliness without the power, may then be seen to be inferior to some who now appear to be their inferiors.

Soon afterward (B. V.), our Lord, the disciples and quite a multitude of followers were approaching the little city of Nain, when forth from the gateway of the city came a funeral procession, a widowed mother and mourning friends, pall-bearers, and a bier or litter on which lay a dead young man, the only child of his mother. “What a woe,” said the Lord, with passion as he saw the widow’s tears, and he said to her, “Weep not,” and, approaching, the pall-bearers stood still and Jesus touched the bier and said, “Young man, I say unto thee, arise.” And immediately the dead man stood up and began to speak.

In a manufactured story it would be considered the proper thing to suppose that the widow fell at the Lord’s feet, praised him in a loud voice, and that the whole multitude would join in acclaiming him; but in the simple narrative of our lesson, “there came a fear upon all”—a realization that God was very near to them as represented in the power of Jesus.

The very thought of the immincence of God is very sure to have the power to excite the holy enthusiasm of the absolute perfection of the Almighty and their own blemishes and imperfections in contrast. The multitude glorified God, not with loud hosannas, but with a reverential appreciation of the fact that a great Prophet, a great Teacher, was in their midst, saying thus: “This is the man that God hath visited his people.” The Jews at that time looked back to God’s special dealings with their fathers, in which miracles attested the Lord’s favor. They remembered also the promise that a Prophet like unto Moses would be raised up to them, with still greater power than Moses. They expected to some extent what Peter refers to in Acts 3:19:21, that “times of refreshing would come from the presence of the Lord”—that the Lord Jehovah would manifest his favor toward his people in the days of the Messiah.

PROPHET, PRIEST AND KING

Their anticipations were quite correct: Jesus was the great Prophet, the representative of the Father and of his favor. And yet how long the test of faith! How long the period necessary for the raising up of the members of the body of Christ and until the heavenly Father’s plan would thus be fully developed and the times of restitution fully ushered in at the second advent of the Lord. Our Redeemer’s work of healing and of awakening from the sleep of death were merely premonitions or foreshadowings or illustrations of the great events and blessings of his kingdom. His power and grace were the meritor of his obedience even unto death as our sin offering.

No wonder the message of Jesus and his work spread over all parts of the country, as well as being accomplished by our Lord’s miracles than was apparent at the time. We are inclined to be surprised that about “five hundred brethren” were gathered during the Lord’s ministry—that only that number were counted worthy of the name brethren and of the kingdom of God. For instance, we think it very probable that this widow of Nain and her son would ultimately become followers of Jesus, and that others in that multitude who witnessed the miracle and who were in proper condition of heart would therein find a sufficiency for a foundation of faith in the Lord. Our Lord was his opened heart, even that after “the middle wall of partition” had been broken down, and Cornelius the first Gentile convert had been brought into faith-fellowship, this centurion, whose servant was healed and who manifested everywhere so noble a character, would be one who would be specially susceptible to the message of grace and truth. One lesson we may learn from this is that we should not at first look for the full fruitage to our efforts in the Lord’s service. We must be content to labor and to wait, and must realize that the Lord himself is behind his Word, his message, making the selections of those whom he esteems worthy of joint-heirship in his kingdom. Another thought would be that there may be worldly persons who may come to some knowledge of the truth and yet not be blessed fully by it—who will by and by, under the trials and difficulties of the time of trouble, or later on during the Millennial age, be profited through our ministries of the truth and by one means or another be brought to glory the Lord in our bodies and spirits which are his.

Let us then scatter the good seed everywhere as we have opportunity, for we know not which shall prosper, this or that: but the field is the world, and as the good seed is cast, so the tares, which are all the evil ones of the world, are cast. The wind will scatter the good seed to some and the tares to others. There is no way to tell which may come to the full fruitage to our sowing, and to reclaim the tares in this way; but we must realize that the Lord has appointed the land for the tares as well as the grain; and that we may be content with our efforts, and not to look for the full fruitage to our sowing, and to reclaim the tares in this way; but we must realize that the Lord has appointed the land for the tares as well as the grain; and that we may be content with our efforts, and that God will be free to dispose of his own harvest as he will.

In a manufactured story it would be regarded as the proper thing to suppose that the widow fell at the Lord’s feet, praised him in a loud voice, and that the whole multitude would join in acclaiming him; but in the simple narrative of our lesson, “there came a fear upon all”—a realization that God was very near to them as represented in the power of Jesus.
tured the permission of evil, the end of the first dispensation and the end of the permission of evil being alike in that they end in catastrophe.

(2) The race which was destroyed at the flood represented Adam's whole progeny; while the replenishing under Noah represents the new race which shall find life under the Life-giver, the Everlasting Father, our Lord and his bride.

(3) Noah and his family, therefore, do not represent those of the human family which will be carried over from this present evil world to the kingdom of heaven soon to be established on the earth. Rather he and his family with the ark represent the church. Lifted up above the whole earth, saved by the flood, they will be preserved from the terror of the trouble, and "when the trouble is overpast" will come down from heaven to bless and replenish the earth.

But it is in reference to the time features that I now write. From the day when Bible chronology was seen so explicitly, accounts of time in the Scriptures have always demanded their full measure of regard; and the account of the days of the year of the flood, given so particularly, have always been regarded as of importance. But as the forty days of rain and of the breaking up of the fountains of the great deep seem so clearly to correspond with the forty years of the present harvest, one has, perhaps naturally, looked for the other periods of the flood year to follow, in type, on into the establishment of the kingdom. But without result, for there seems to be a complete lack of Scripture corroboration of this thought. Now, I think that way is not the correct one, and that probably we should view the matter from this standpoint—

(That the first dispensation covers the entire period of evil under present ruling powers, which last until October, 1914, A.D. and that)

(5) The year of trouble so remarkably detailed is a figure of the year of trouble, 1915, A.D., and that probably the details fit exactly to the events of this year.

If the kings and chief of this world are undermined, as many Scriptures and paragraphs indicate will be the case, when the restraining power of God is removed little will be needed to bring about their destruction. Probably the forty days will be ample for the overthrow and utter ruin. The remaining part of the 150 will serve to let anarchy have its raging and tossing whirlpool, and, to an extent, to exhaust itself. From that time the trouble will begin to abate, partly for lack of power, and partly because the horror and desolation is being felt. The raven of evil, that crow of the flood, is rampant. It found no need to return to the ark, while the gentle dove soon came back. But a little later the dove brings the olive leaf: there is capitulation, the trouble is fast dying down and peace is wanted. Soon the waters are dried up, and on the "first day of the first month" of a new and blessed year and dispensation the earth is ready to be blessed by those whom God has prepared.

No doubt most of these things are old to you; but I was led to believe it because you have connected your date of the flood with the year of trouble, and if you have whether you think this is the type. A little time ago one was almost precluded from seeing the above by reason of the thought that all the trouble would be over in October, A.D., 1914. Much love to you, as ever.

Your brother in the Lord,

J. HEMERY.

Vol. XXVII.

ALLEGHENY, PA., APRIL 15, 1906.

No. 8.

VIEWS FROM THE WATCH TOWER

THE "HELL CYCLE" STARTED

In "The Westminster," a Presbyterian journal, Philadelphia, Reverend H. A. Barstow predicts a return to "The Hell Cycle." He says:

"We ministers have easily caught the cue from the popular demand, and have fed the people the love of God and the beauty of holiness and the doctrines of sweetness and comfort, as well as the truth. Instead of the people watching the popular sentiment that they may preach what will please the majority of the people! Does he mean that it was because of the popular demand which he mentions, that of holiness, etc.? Evidently he has been preaching more of it than he believed, as is indicated by his nausea in connection with these teachings. His nausea is somewhat relieved now, and he feels a little more room for the beauty of holiness and the love of God because he realizes that the "popular demand" is turning his way again and bids fair for another hell-fire cycle.

This is what we have feared for some time—that a great many preachers are merely endeavoring to find the popular demand, and are proportionately careless respecting the will and Word of the living God. They have been telling the people of their dreams respecting politics, woman's rights, social fads, etc., and sending the people to the ballot box for the selection of representatives to the Word of God. The people are waking up to a realization of the fact that they have been fed ad nauseam something unsatisfying, and an increasingly large proportion of the intelligent, or any who are not deceived, are turning away from preaching. Reverend Barstow believes he has the secret, and that 'popular demand' is moving toward a love for hell-fire for other people, and that if he gets in on the tidal wave soon enough it will swallow up the beauty of holiness, etc.

Perhaps the gentleman is mistaken. We believe he is, and that he will find it out before very long. In our opinion, many people are getting awake, so that they begin to know the difference between dreams and realities, and are wanting something more substantial. Nor longer attend mere preaching. Reverend Barstow believes he has the secret, and that 'popular demand' is moving toward a love for hell-fire for other people, and that if he gets in on the tidal wave soon enough it will swallow up the beauty of holiness, etc.

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It strikes us as quite parochial on the part of the majority of mankind to make a great ado over the shortcomings of the rich, when in their own hearts the majority well know that the only reason they did not do likewise was that they did not have the opportunity. God forbid that we should say that there are no honest people in the world, but our experience with humanity leads us to the conclusion that the majority have their price—some higher and some lower. Experience, too, shows that those who decry cupidity in others are themselves frequently found wanting when they are placed in similar situations. The recognition of these insurance presidents went into office as a thorough reformatory; he heartily reproved the shortcomings of his predecessors. Do we not usually find it the same with politicians? The reformer of one election needs to be reformed himself. Now or never, or the whole human family is weak and imperfect through the fall, and while they would do good evil is present with them, and the temptations which assail are more than their characters will stand. As for the stronger characters in the world, those moulded and fashioned by the power of divine truth, they are rarely put in such positions of honor and trust, being too much out of harmony with the world and its spirit to be chosen. Even the preachers are accused of wire-pulling in connection with their securing desirable charges and principal offices in their denominations.

Our Lord did not tolerate unrighteousness or injustice in any sense of the word, and his most scathing criticisms were hurled against the Pharisees because of their hypocrisy. Their hypocritical poetry, because they pretended to be better than they really were. This gives us the thought that in the Lord's estimation honesty is one of the noblest traits of character, and that it would be more pleasing in his sight for his followers to live in the whole world through the fall, and that all need the divine mercy, and to point each other forward to the glorious kingdom of righteousness which the Lord alone can establish, than that they should righteously point at the few evil-doers who had good opportunity to be the leaders of the majority of the race as they thought were perfect, sinless.

Let us watch and pray against the temptations which lie in our path; let us sympathize with the exposure of everything false and shallow in thought and action; let us sympathize with the righteousness of the majority, who have not been found unfaithful because they have not been tempted in any considerable measure. Let us sympathize with the stopping of wrong doings while sympathizing also with the wrong doer and with the whole world in its depravity. Let us remember that the world has not the advantage of the higher ambitions and the new nature which are possessed by the Lord's consecrated followers and let us have sympathy with them, while we can sympathize also with some of their doings, saying, 'Thy kingdom come, thy will be done on earth as it is done in heaven.'

**EVOLUTION IN THE BRITISH MUSEUM**

The world, perhaps, holds no other such single collection of scientific curiosities as can be found in the British Museum. The Gallery of vertebrate remains occupies a position in the world, where millions of living beings are now in all their books, but they make no impression on my belief in God's creation.

Now we want to hear the verdict of bar-room scientists, saloon geologists and horse-shed philosophers, who are more anxious to establish a connection with the monkeys and baboons than with Adam, who was the son of God.

**From "The Armory."**

**WHEELED AND LOUISVILLE CONVENTIONS**

The interest in Wheeling seemed to warrant us in giving it a second one-day convention sooner than usual—on March 15. The topic for the public service was "Resource and Development." The forenoon discourse was given in Odd Fellows' Hall and was well attended, and the interested, though not publicly announced. That discourse was published in the secular journals which many of you receive. The afternoon discourse was for the public. The services were held in Odd Fellows' Hall, Wheeling, which is the principal hall in the city; the attendance was large, and the attention and interest manifested were very gratifying indeed. The number present was estimated at 1,400. At this meeting announcement was made for two chart talks on the following Sunday in a smaller auditorium. Brother A. E. Wilson filled the appointments and had excellent hearings at both sessions. Our thought is that it requires several discourses to mature the interest first aroused, and that of the thousands who hear with some degree of interest would stop their attention if one or two short addresses were given, the interest which could only be looked for in the fully consecrated of the Lord's people. The dear friends at Wheeling did nobly and feel very much encouraged.

**From "The Armory."**
At the morning session, which was not advertised, quite a goodly audience appeared. Some excellent testimonies were given for about an hour preceding a morning discourse by Brother Russell, which has already been reported in the secular journals, seen by many of you. The afternoon meeting in McCaulley’s Theater was jammed to its fullest capacity, about a hundred being seated on the rear of the stage and considerable numbers standing. The police ordered the doors locked that no more should be admitted, claiming that no more could be admitted with safety. Those in a position to estimate reckoned that there were 2,000 present, and that an equally large number were unable to gain admittance; to the latter, however, were distributed more than 1,100 copies of the Watch Tower treating on the subject of hell from the Bible standpoint. The audience gave closest attention for nearly two hours, and our hope is that some of them were there started on a more rational view of the divine Word, and inspired to more loving and more reverent conceptions of the divine character.

We are not to expect that a large proportion in such audiences would be saints, permitted of the Lord to see and understand the riches of his grace, but we do have reason for believing that there were some of this class, and that they received help and impetus in a good way, and that others were helped nearer to the Lord and further from sin. We were introduced to one brother, now deeply consecrated, a very fine man, a doctor, and were informed that only a short time ago he was practically an infidel as well as a drunkard, and that he was reclaimed through the reading of Millennial Dawn, and has been helpful in the bringing of others to that vicinity to the knowledge of God and his Word. Items of this kind are very encouraging, but at all events we know that the Lord’s blessing is always with his Own Word, and that it will accomplish the purpose for which he sent it, and will not return unto him void. We know that this Gospel age will gather out the full number of the elect, and prepare them for the glory, honor, immortality and the great work of the Millennial age. Praise and honor and glory to him that sitteth upon the throne and to the Lamb!

THE BRIDEGROOM’S DOVE

GANG. 2:14.

“And the Bridegroom speaks to whom?
Whom think’st thou that’s able to save him out of the hands of the devil?
Say, O my soul! Canst thou presume
Thou art the Bridgegroom’s voice of love,
Calling thee, O my soul! His dove!

The Dove is gentle, mild and meek:
Deserve I, then, the name?
I look within in vain to seek
Aught which can give a claim:
Yet, made so by redeeming love,
My soul, thou art the Bridegroom’s Dove!

Methektus, my soul, that thou mayst see
In this enduring word,
Reasons which show the Bridegroom’s love
To his poor helpless, timid Dove!

The Dove hath neither claw nor sting,
Nor weapon for the fight;
She owes her safety to her wing,
Her victory to flight.
A shelter hath the Bridegroom’s love Provided for His helpless Dove!

As the poor Dove, before the Hawk,
Quickly to her refuge flies,
So need I, in my daily walk,
The wings which faith supplies
To bear me where the Bridegroom’s love
Places beyond all harm His Dove!

My soul, now hid within a rock,
’Tis as the rocky cleft
The secret of the stars!
Since placed there by the Bridegroom’s love,
What evil can befall His Dove?

O happy Dove! thus weak, thus safe;
Do I resemble her?
Then to my soul, O Lord! vouchsafe
A dove-like character.
Pure, harmless, the Bridegroom’s Dove full of love,
Make me in spirit, Lord, a Dove!

Author Unknown.

“I HAVE PRAYED FOR THEE”

“Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not.”

As the Passover season approached our Lord not only said, “My soul is exceedingly sorrowful even unto death,” and found himself pleading “with strong crying and tears unto him that was able to save him out of death;” but additionally he had great solicitude for his dear followers, and sought to arouse them to an appreciation of the hour of temptation into which they were entering, saying, “Watch and pray, lest ye enter into temptation.” Not only was that the most trying time of our Lord’s earthly experience, but it was also the most trying time for his apostles, and particularly for Judas and Peter. Both of these men were prominent amongst the apostles, the one as the treasurer and purchasing agent of the little group, the other as a specially bold champion of the Lord’s cause, who had, as the mouthpiece of the twelve, announced their faith in Jesus as the Messiah, and who had publicly declared that although all men should forsake the Lord he would not do so. From the human standpoint it would have been surmised that any temptation that might come upon those thirteen would have been upon the weaker and less prominent ones and not upon the three most prominent.

THREE TEMPTED—VARIANT RESULTS

We may draw some valuable lessons from noting the course of the three specially tempted. Our Lord’s course was the proper one, humility, fear, an appreciation of the trials leading to watchfulness and prayer. He escaped and came out of the trial stronger every way, and on the day of his public arraignment before the priests and Pilate, and when he was crucified before the multitude, he was the calmest of the calm, for the Lord had strengthened him. He is our pattern; our course should similarly be one that would not deny dangers, would not boast of our courage, strength, but would lean upon the arm of the Lord and through his grace come out of temptation, lest we succumb to temptation. How much we each need to remember the edge of God and the time for prayer: If the adversary could so juggle, deceive and mislead the true-hearted Peter because he was off his guard in watching and praying, what might we not expect he might be able to accomplish with Judas, whose heart was not right, who was selfish, self-seeking, ambitious? We cannot wonder that Satan’s victory over Judas was soon accomplished—that he fell quickly into the snare of the adversary, and lent his heart and energy to the betrayal of the Master for thirty pieces of silver. His case was very different from that of Peter, the loyal, the true, for the moment bewildered and
off his guard and fearful. The cases of the two men are very different because, although the danger was the same, their hearts were different.

"TAKE HEED TO YOURSELF"

Is it not so with all the Lord's followers? Is not this the secret of the differing results of temptation as they surely come to each one of us? The Judas class of today and all are the same as in ancient times. In our hearts there is the same old enemy, however we may escape it, enter it, into the spirit of the ambition or otherwise wrong allurement, and are swallowed up by it. The Peter class is also with us ever since; and today the true-hearted, but not sufficiently watching and praying and on guard, their enemies, are found among them. They are unaware, and for a moment not only dishonor the Lord but dishonor their own hearts and consciences also. The difference between these two classes is the heart condition; the unconditional which they decide to do, or leave undone those things which they really desire to do, and their difficulty lies evidently in the weakness of their flesh, in the power of the Adversary, and in their failure to lay hold upon the help which the Lord has promised, the succor in their time of need.

The Judas class are those whose hearts are not loyal but selfish, and who therefore enter into the adversary's scheme heartily, and are not, in their wrong course, going contrary to their own will, for without which difference in God's sight is seen in that, although both Peter and Judas repented, the one was accepted back to divine favor, the other was not—the one who was merely entraped, but who at heart was not disloyal, was restored and blessed; the other, as he left the Lord, in much later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable, and the absence of which, considering Judas' intimate acquaintance with the Lord, is inconceivable.

Our Lord's words in our text give us the assurance that, because of this difference in the hearts of the two men, he could properly be the advocate of the one before the Father but not the advocate of the other. He could stand for and represent that one who at heart was loyal to him, however weak his flesh, however careless he might be of the divine provision for his protection. He was still one of the Lord's sheep, therefore subject to the Shepherd's care. He was still one of the Lord's members, therefore subject to the oversight and interest of the Head in his welfare. He was still one of the members of the Lord's espoused virgin church, whom he loved and for whom he gave his life, and for whom, therefore, he might properly and did make supplication as the betrothed Bridegroom.

But in the case of Judas, his heart alienated through selfishness, any appreciation for the Lord and love for him which he possessed at the beginning of the ministry had evaporated. He was still one of the Lord's sheep, therefore subject to the shepherd's care. He was still one of the Lord's members, therefore subject to the oversight and interest of the Head in his welfare. He was still one of the members of the Lord's espoused virgin church, whom he loved and for whom he gave his life, and for whom, therefore, he might properly and did make supplication as the betrothed Bridegroom.

SIMILAR CONDITIONS TODAY

In our experience the Passover season has always been one of special danger, special besetment to the Lord's consecrated people. For some reason unknown to us the Adversary seems to be permitted to have special power at this time. We do not like to think of these times as normal and natural that, as we approach the Passover season, Satan's activity has been manifested by some kind of an attack upon the truth and by some kind of a special trial or test upon the friends in consecration. All are those who, when temptation comes, heartily, a. nd arc not, in their wrong course, going contrary to their own will, for without which difference in God's sight is seen in that, although both Peter and Judas repented, the one was accepted back to divine favor, the other was not—the one who was merely entraped, but who at heart was not disloyal, was restored and blessed; the other, as he left the Lord, in much later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable, and the absence of which, considering Judas' intimate acquaintance with the Lord, is inconceivable.

Whatever perfect love has not been attained the "fire" will be a time of fiery trial upon those who are of the true church, saying, "Every man's work shall be tried so as by fire;" and his assurance is that only the gold, silver and precious stones of faith, hope and love will abide the fiery trial.-1 Cor. 3:13.

"THE FIRE OF THAT DAY"

Whatever perfect love has not been attained the "fire" of this day, the sittings of this day, will manifest it—the Lord will separate the deficient ones. This may cause us sorrow, as earthly ties are severed and fond hopes blighted; nevertheless that the Lord's members are so fortunate that he, the subject of the special trials, will "deceive if it were possible the very elect." (Rev. 3:10.) We remember the Apostle's statement that it will be a time of fiery trial upon those who are of the true church, saying, "Every man's work shall be tried so as by fire;" and his assurance is that only the gold, silver and precious stones of faith, hope and love will abide the fiery trial.—1 Cor. 3:13.
FORGIVEN MUCH, SHE LOVED MUCH

Luke 7:36-50.—APRIL 22.

Golden Text—"Thy faith hath saved thee; go in peace."

The miracles at Capernaum and at Nazareth spread the fame of Jesus far and wide, in Asia and Palestine, and led a prominent Pharisee named Simon to press upon the Master an invitation for dinner. Not that Simon was a disciple and believer, but rather that as a prominent man he posed as a liberal one also, affecting that although fully content with himself and the expression of his own purity, he had not been forgiven for his impurity on the part of our Lord, or blessing, while they lack these things hecause not sufficiently sometimes coming in to converse with the guests would be purged from sin. From God's standpoint undoubt-

Master's upon did as to forgive the lesser ones, provided the required can-

them above reproach or insinuation.

Why' hpr of answer it as a towel to dry the feet, and then,

meet words, "Watch and

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shame, contrition and reformation. The incident "Well, my neighbors should go and repent of their

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for God, It was just as easy for him to forgive

feet the sweet, odorous ointment as originally in- sin was great. To the repentant one only

SURMISER

forgiven, while the Pharisee, with really fewer sins, was un·

seems to imply that Simon

Jesus.

sin

of the rouch. From this standpoint it was as necessary for the Pharisee to

right hand, the feet extending back from the table portion the gift of God, eternal life through Jesus Christ our Lord.

APRIL IS, 1906

In the illustrat;olJ

ior, friends, visitors, feel at liberty to come and go much as give

of the Jews had been accustomed to sit upon the 1100r cross- transgression of the divine law, and that no sinner can have

bars, friends, visitors, feel at liberty to come and go much as given, as neither could enter into life exeept as they first

them above reproach or insinuation.

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Fifth, having been

while dinner is

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pressive of her love and sympathy and adoration, while wiping of the Lord to cancel the debt for both.

Simon, however, was measuring the Lord by his own standard, day! Some of the finest, some of the noblest characters

of evil on his part. So should it be with all of the Lord

as was the Pharisee, that they are ten-fold better than some of their neighbors who go to the Lord. They seem inclined to say within themselves, 

Pharisee’s

They are his betrothed

members.

face and
decent, etc., were such as to preclude all thought of evil on his part. So should it be with all of the Lord's followers—their words, their manner, their looks, should all witness to that high and lofty standard of character which would place them above reproach or insinuation. It may not be possible for us to manifest so high and lofty a standard as did our Lord, because he was perfect while we are not; but we should aim for his standards as nearly as possible.

One thing is noteworthy: this Pharisee seems to have entertain-

thought and impurity on the part of our Lord, or that there was any acquaintance between him and the sinful

woman who did him honor. Evidently the Lord's face and
general demeanor, etc., were such as to preclude all thought of evil on his part. So should it be with all of the Lord's followers—their words, their manner, their looks, should all witness to that high and lofty standard of character which would place them above reproach or insinuation. It may not be possible for us to manifest so high and lofty a standard as did our Lord, because he was perfect while we are not; but we should aim for his standards as nearly as possible.

Jesus answered Simon's unexpressed thought with a little parable concerning two debtors, the one owing his Master

five hundred pence, the other owing fifty pence. When both parties were forgiven, which debtor would appreciate the more the creditor's generosity? which would have the more love for him? The question was addressed to Pharisee Simon, who answered, "He that owes the greater debt."

One-off hand answer seems to imply that Simon did not up to this moment realize the bearing of the parable upon

one cause and that of the woman—that he represented the debtor owing fifty pence, the woman, the greater sinner, owing five hundred.

A sin is a sin, a violation of the divine law, whether it be in a great matter or in a lesser matter. We are not to and that, although he recognized the woman as a sinner, he had compassion upon her—especially in view of the evidence she gave of shame, contrition and reformation. The incident furnishes us with a blessed illustration of our Lord's sym-

perfect; but we should aim for his standards as nearly as possible.

these our glorious Head stands sponsor. They are his fol-

lowers, they are his betrothed, they are his members; he is their Head, their Shepherd, their Redeemer. We are ye exclusively, we are ye exclusively, ye exclusively, ye exclusively, he has forgiven us, he has forgiven us, he has forgiven us, we are not threatening such with eternal torment or any

or merit, but not many learned, not many noble or rich according to the coarse of the world, nor are we a part of the Lord's chosen ones and heirs of the kingdom.

Why? Because these more favored ones, according to natural conditions, appreciate less the necessity of divine sympathy and aid, and see no great need for it. Hence we see still that the Gospel of mercy and forgiveness appeals most directly
to the sinner class, and this class it is continually lifting up one after another to a higher plane of Christian living by urging them to the renewing of their minds, changing them from glory to glory until some of them by the grace of God shall be heirs of God, joint-heirs with Jesus Christ their Lord in the kingdom and its glory, honor and immortality. It is not that our Lord Jesus loves those who are the most forgivable, more nearly by nature up to the standard of perfection. Nay! other things being equal, he certainly would love those the more.

For instance, note the Master’s love for the young man who was very rich and who inquired what he should do to inherit the kingdom of heaven. When the Lord pointed to this, on the one hand, the young man was able to say, “All these have I kept from my youth up,” Jesus beholding loved him—loved him; we may be sure, far more than he would have loved him had he been a reprobate character, a prodigal. But when it comes to the fact that the moralist or man of noble character has the esteem of the Lord, he will not give a preferential treatment to one. But if he was to give it, he would have said, “่ว: ‘This is the way I have been brought up,’ but he would not have said, ‘I have no sin on the score of it.’ 

Let us see the advantage of the woman who was of the household of faith, but not in the sight of the Law and the young man was able to say, “All these have I kept from my youth up.” Jesus beholding loved him—loved him; we may be sure, far more than he would have loved him had he been a reprobate character, a prodigal. But when it comes to the fact that the moralist or man of noble character has the esteem of the Lord, he will not give a preferential treatment to one. But if he was to give it, he would have said, “่ว: ‘This is the way I have been brought up,’ but he would not have said, ‘I have no sin on the score of it.’ 

“Thy sins are forgiven thee”—otherwise we could have no peace, no joy, no hope of a glorious future. In other words, every other hope, every other blessing, is based upon this one —the forgiveness of our sins.

Let us make sure not only that we have thus come to the Lord recognizing our sins, manifesting our repentance for them, but we also have come to the Lord recognizing that we have accepted the divine grace in and through the blood of Christ, and that we are trusting not in any righteousness of our own, but that we wholly lean upon the favors secured to us through him who loved us and bought us with his precious blood. Upon the strength of this faith we may bring our tears and our alabaster boxes of perfume of daily endeavor to serve and to please him who has done so much for us, but without our recognition of our sins and of his forgiveness we could bring nothing acceptable to him. 

The Master’s words to the woman in conclusion, “Go in peace.”

“THY FAITH HATH MADE THEE WHOLE”

Ah, none but the forgiven ones know the peace of God that passeth all understanding which comes into the hearts of those who bear the Master’s assurance that their sins are forgiven, covered by the robe of his righteousness. They and they alone can go in peace, and their peace will be in proportion to their faith, and their faith will be in proportion to their knowledge. It is to this end that the Lord gives us a beautiful and clear and explicit explanation of what is the remedy for it, how that remedy has been provided, and how it is applied to us in proportion to our exercise of faith, and that our faith is manifested by our devotion.

Let us bear in mind that it was not the woman’s works that brought her into the presence of the Master, for she herself pronounced, because the followers of Jesus had an honor to bring him into his presence. And so it is with all who approach the Master, to be forgiven, had kissed them, standing there, had he really recognized Jesus, a Teacher, as his equal or his superior.

His Lord in no unkind terms called Simon’s attention to the fact that he had neither given him an anointing, nor kissed him, nor provided the washing for his feet, but that the woman had washed his feet with her tears, had kissed them, and had anointed them with a very precious ointment. The Master associated these facts of the moment with his parable, and declared that this was an indication of greater love which the woman bore and of her greater appreciation of his message of salvation. Her course intimated that she had accepted the Lord’s declaration, and so now he probably formally declared to her that her sins were forgiven. To the Pharisee he explained that he, having less to be forgiven, had been less appreciative of the privilege of forgiveness, so the penitent sinner got the blessing and the more much more readily righteous Pharisee (holiness professor) failed to receive it.

“THY SINS BE FORGIVEN THEE”

What words could have been more sweet or more precious to the poor woman’s ears! Surely she appreciated that declaration more than anything else our Lord could have said unto her. And so it is with all who approach the Lord as their Savior from the right standpoint. We do indeed rejoice subsequently to hear our Lord’s message respecting the glory, honor and immortality which we may attain through his assistance, but the first message to every one of us must be,
Our Lord had returned to the Sea of Galilee, where some of his earliest teachings had been given. Great multitudes were attracted to him by his miracles, and he went forth to preach and teach. Entering a boat he sat in the prow of it and taught the people on the shelving beach by various parables, similes, illustrations, the thing said never being the thing meant. One of these parables, constituting the basis of our lesson, is known as the "parable of the sower." Actually, there are several parables which might be described as the parable of the four kinds of soil, representing the four kinds of human hearts. The parable is introduced by the word, "Barker"-Take Seed.

This is an implication that an important lesson is contained in the parable. Nevertheless the world gives little attention to this parable. That some of his professed followers rarely give the Master's words that deeper, attentive thought necessary to their appreciation, and only he who seeketh findeth the true meaning, the true lessons.

The earth is divided into four classes familiar to his hearers: A farmer sowed good seed, a portion of which fell on the pathway leading through the farm, where it was readily seen and quickly devoured by the birds. Some fell on stony ground, the soil of which was good enough but shallow, with the result that it sprang up quickly, made a good show at first, but soon withered under the heat of the sun. Other seed fell upon ground infested with the seed of thorns, and the two growing together the thorns choked the good seed that it became useless. The fourth portion was sown where the seedling had good soil, and in the light of the sun and rain, some thirty, sixty, and a hundred-fold, because the soil was more favorable: it had been prepared by the plowing processes to receive the seed, it was deep enough to properly care for and nourish it. This picture, familiar to all farmers, was especially clear and forcible to the minds of those who heard Jesus, for several reasons: (1) The fields of that land are not fenced and the paths of travel frequently cross them. (2) The birds of Syria, including Palestine, need to be fed somewhere, that is, on the fertile land. (3) Thorns abound there. A writer says, "There are no less than fifty genera and species of thorns, and a few species of Palisetum, infested with thorns and prickles. There is probably no country on earth of the same extent which has so many. . . . Thistles grow to a height of ten to fifteen feet." As for the stony ground: Palestine abounds with limestone, which renders the soil very rich, but when shallow very hard and root the seed, and it was not thorn-infested. This picture, familiar to all farmers, was especially clear and forcible to the minds of those who heard Jesus, for several reasons: (1) The fields of that land are not fenced and the paths of travel frequently cross them. (2) The birds of Syria, including Palestine, need to be fed somewhere, that is, on the fertile land. (3) Thorns abound there. A writer says, "There are no less than fifty genera and species of thorns, and a few species of Palisetum, infested with thorns and prickles. There is probably no country on earth of the same extent which has so many. . . . Thistles grow to a height of ten to fifteen feet." As for the stony ground: Palestine abounds with limestone, which renders the soil very rich, but when shallow very hard and root the seed, and it was not thorn-infested.

As for the hundred-fold crop we are assured that this is not an exaggerated statement. One writer remarks that at Geneva in 1855 he got from the field a single ear of barley containing two hundred and seventy-six grains.

Why Teach in Parables?

Our Lord considered it a parable with the words, "He that hath ears to hear, let him hear." The majority of the multitude heard, wondered at his gracious words, thought of him as a wonderful teacher sent of God, but took no deeper interest. They had not the ears to hear, they were not hungry for the truth, their hearts were not prepared to receive the seed, to "seek the Lord of the hidden mysteries." Nearly all of our Lord's parables related to the elect of the church, some to the present, and others to the future. Some who would be profited by the knowledge—because the knowledge imparted would be essential to their development, to their strengthening, to their guidance, to their preparation for the kingdom. (2) Had the multitudes been able to "ask the interpretation of the parable." They would have been given a deeper understanding of the parable, its meaning, its significance. Their earnestness in desiring will be part of the evidence that they belong to this class, that it is proper for them to know. It is to their advantage that it should be hidden, so that they may seek and find, and that in seeking and finding they may have a greater blessing than if the entire matter were strewn upon the surface.

Our faith in the Lord and in his wonderful plan is strengthened when we know how simple his plan is, how grand, how beautiful, how easily comprehended and yet of such deep meaning, of such importance, of such practical value. The principal plan of God, the plan of the ages, was known to the men of the Bible, to the scribes and Pharisees, to the Master of their Master, to Pilate, to the Roman and the Gentile, to the king and the multitude, and to the multitude a second feature of the divine plan, and yet how hidden from the world—from all except those who have the guidance of the holy Spirit and to whom it is given to know the "mystery." Some of these mysteries pertain to the present and some to the future, and the more clearly we seek the more we may find, and the more clearly we understand them the more we will appreciate and the better will be our prospects therefore of making our calling and election sure by obedience.

lest They Should be Converted

But, says one, how would it have been if the disciples—or at least the twelve apostles—had understood the meaning of all the parables? Would they have had a proper appreciation of the meaning of the parables? No, for the parables were specially designed to keep the masses in the dark. In its true light it has two divisions: (1) Those who are not properly instructed in the wisdom, knowledge, and power of God, that is, the unconverted. There would have been a greater blessing for the masses if the entire matter were strewn upon the surface.

Our Lord had returned to the Sea of Galilee where some men in its true light it has two divisions: (1) Those who are not properly instructed in the wisdom, knowledge, and power of God, that is, the unconverted. There would have been a greater blessing for the masses if the entire matter were strewn upon the surface. But if that were true how could our Savior have used the words just quoted? His words are intelligible only from the standpoint of the plan of the ages, which alone makes clear the Divine Word as a whole or in part. When we see our Lord's mission among the masses. Nothing is more evident than that only a very few have ears to hear and hearts to appreciate the invitation of the present time—to suffer with Christ in the manner of life in hope of the glory, honor and immortality of the future.

How Understand All Parables?

Our Lord's words, "Know ye not this parable? How, then, will ye know all parables?" may be understood to signify: (1) That if you will not understand this parable it will prove a key valuable in the interpretation of all parables.
Our Lord then proceeded to give a very particular interpretation of the parable.

(1) The "seed is the Word of God." (Luke 8:11.) The different kinds of soil represent different kinds of hearts coming in contact with that Word. By the Word of God we are to understand the entire revelation which God has made to us—the Bible. This includes all the teachings of the prophets, "the word spoken by angels"—God's direct messages in the past to Abraham, Isaac, Jacob, Moses, etc., including the giving of the law. These angels represented God as his mouthpieces. These messages also included the teachings of the prophets, "when holy men of old spoke and wrote as they were moved by the holy Spirit." (2 Pet. 1:21.) And it includes the teachings of our Lord Jesus and his apostles, whom he authorized to speak in his name, as it is written, "God hath set in the church first apostles, second prophets, third teachers." (1 Cor. 12:28.)

The different kinds of soil represent the different kinds of hearts. We are not only speaking of differences in human nature, but of the influence of the Spirit of God upon the hearts of men. These were not always limited to those who were personally gifted with the gift of prophecy, but they were those who were possessed by the Spirit of God, as the case may be.

(2) "Some fell by the way side. This is the word of God which cometh unto ear but is taken away by the care of this world and the deceitfulness of riches and the pleasures of life and are choked of the word." These are the gospel-hearers who are not interested in the spiritual questions, who are not interested in gaining a more intimate knowledge of the word of God. They are interested in the world and in the pleasures of life.

(3) "Some fell among thorns. This is the word of God, but the care of this world and the欲望 of the heart has choked the word." These are the people who are interested in material things, who are not interested in the spiritual life and in the word of God. They are intensely interested in the world and in the pleasures of life.

(4) "Some fell upon stony ground where there was little soil. This is the word of God, but they have no root neither do they believe the word, but are soon broken up, so that there is no longer a distinction made between Jews and Gentiles, neither the portion of the Gentile field that is being sown is but a limited one. It is the field of the kingdom, the Word of God, which the Lord has declared.

(5) "Some fell upon good ground. This is the word of God, and the hearers understand it." These are the people who are interested in the word of God, who are interested in growing in the spiritual life, who are interested in the kingdom of God, and who are not interested in the world and in the pleasures of life.

This class of people may be found in every community, in almost every home. They are not specially to be blamed, though we may sympathize with them, regretting their inability to receive the comfort and grace of the Word of God. These are the people who are not fit soil for the kingdom of God.

What the Lord may do for them in the future—either through trials and sufferings and disappointments in the present life, which will plow them up and make them ready for the reception of the word of God, or through the messages of the Millennial age to fit and prepare them for the truth, are different questions. All the parable says is that while in this condition they are not acceptable, not wanted amongst the Lord's people.

THE STONY-GROUND HEARERS

We have all come across this class of hearers in Christendom; they not only have a knowledge of the beauty of God's plan but they receive it with joy, they give every evidence of bringing forth much fruit. We say to ourselves, I believe that person is a true Christian and will be one of the overcomers. But we find that we were wrong. He or she is, the heart, the shallowness of the nature is not disclosed until, opposition being aroused, the sun of persecution blights and withers the results. We are inclined to feel discouraged, especially if we helped to plant the seed and had expected great results.

The Lord in this parable cautions us against discouragement by assuring us that he knows in advance that considerable of the seed will fall upon stony-ground hearts, where, having little nourishment backed by little character, it will soon wither and be cast out as useless ground.

This should not signify to us that the case is a hopeless one as respects the future. Under new conditions character will be deepened and good results will be proportionately obtained, or else, if the name of the Lord is our desire in the future—his name being our desire in the present—the Lord will not be rejected, the cross, the soul of persecution, the sun of persecution will not blight and wither the results. We are inclined to feel discouraged, especially if we helped to plant the seed and had expected great results. The Lord in this parable cautions us against discouragement by assuring us that he knows in advance that considerable of the seed will fall upon stony-ground hearts.
for the establishment of his kingdom and have heard the invitation and received the seed of truth which invites us to become heirs of God, joint-heirs with Jesus Christ our Lord, and which makes known to us the terms and conditions of fellowship in his sufferings if we would have fellowship also in his glory to follow. Thanks be to him also if our hearts have been in the measure to respond to these things which were his aims, and to sanctify us wholly to the love and service of him who hath called us from darkness into his marvellous light. Let us, dear brethren, not only be sure that our hearts are of the good-ground sort, and be sure that we have received and are developing the good seed, the Word of the kingdom, but let us seek also to bring forth much fruit. Seeing that some of these may bring forth thirty, some sixty, and some an hundred-fold to the Master's praise, let us determine that by the grace of God, which we know is ours and will assist us, we will be of those who bring forth fruitage an hundred-fold—

PASSED BEYOND THE VAIL

Another member of the Board of Trustees of the WATCH TOWER BIBLE & TRACT SOCIETY, Brother William M. Wright, passed beyond the vail, into the Most Holy, we trust, on April 3rd. He was well known and dearly beloved by the friends of the truth in various parts, but especially by the Allegheny company, with whom he has lived and met for the past eight years. He was buried from the Bible House chapel on the 5th. We have every reason to hope that the deceased was not only called and chosen but faithful unto death. We had distinctly the evidence that he 'loved the brethren' and delighted in laying down moments and hours of his life on their behalf. He died after a brief illness which came on while he was telling the divine plan of the ages to two of his sons and some of their acquaintance who had just returned with him from our church service at Carnegie Hall on the 1st.

INTERESTING LETTERS

Dear Brother.—Several weeks ago we were studying I Thess. 3, where Brother Paul was expressing his love and concern for the brethren. One brother remarked that we could draw from this that an occasional letter to you would be appreciated.

We have that I have been thoughtless in this matter, and out of a motive of love to you, will give you a few lines of testimony.

My rejoicing in the glad message (which I have had in the last few years) has been the most profound experience of my life. The Bible is more and more commanding my reverence by its harmony, its beauty and its majesty, which can only be seen by observing God's order in its study, and which can also say as much of my dear brethren here.

In 1900, while located in G—, as a local preacher for the Methodists, a sample copy of the TOWER came to a Mr. R—, an interest, as it treated a subject with which I was having a great amount of trouble (the future state of the wicked). I could never accept the doctrine of eternal torment as the plan of a loving God. I wrote you for the TOWER and you sent it to me as requested, but I did not give the attention I should, but gave away some and left some without reading, for I was impressed with the idea that in reading the TOWER I was disobeying the teachings of 'my church.'

In 1900, I withdrew from the Methodists and joined the Church of Christ, for they were not creed bound, and gave one liberty to study the Bible as the only 'rule and guide for our faith and practice!' and the Bible only as a creed to follow. Since that time I have devoted all my time to the study of the holy Book and have never preached a sermon without being able to give God's Word as proof.

I have searched for the truth as a pearl of great price, and a few months ago the 'Plan of the Ages' in WATCH TOWER form, came into my hands, and I read it with a mind freed from all sectarian prejudice, with the result of being

HUGO H. REIMER, Colporteur.

Dear Brother in Christ.—For some time I have been thinking of writing to you a brief statement concerning the Lord's dealings with me, and will do so now. I am rejoicing in the blessed hope set forth in the glorious gospel of Christ. I am truly grateful to my heavenly Father for permitting me to see and appreciate the wonderful truths which I now so clearly see, and I now especially thank you, his faithful steward, for the part you have had in opening the eyes of my understanding to these blessed truths, which so cheer and comfort me.

My parents were Methodists, and when I was converted at the age of nineteen I joined the same denomination, and some years later became a minister, preaching during five and one-half years in the North West Kansas Conference. I was a sincere and loyal minister in the church, and the last year of my ministry, when I began to have a clearer and more Scriptural view of the character of God's church, and I could no longer in good faith perform all the duties required of a Methodist minister. Then I asked for and received a certificate of location from the conference, and went back to my former trade, that of carpenter, meanwhile studying the Word of the Lord and asking for more light.

Step by step the Lord has led me and given me light as I was ready to receive it, until a few years ago, in the providence of God, I was led to come to this place. Here, through the faithfulness of Brother —, my attention was called to the MILLENNIAL DAWN books, and I scarcely need say I have seen a great light. I now see a beautiful harmony in the entire Scriptures such as I could not see before.

I am rejoicing in the glorious prospect of the speedy beginning of the fulfillment of Dan. 2:44, and many other precious promises contained in the Word of God.

Again I sincerely thank you, dear brother, for your faithfulness as God's steward in providing 'meat in due season.' Your brother in Christ.

J. W. ADAMS, California.

Dear Brother Russell.—I feel moved to write and express my gratitude for the new light which has been shed upon the 'Path of Life' through the influence of the 'Plan of the Ages' and 'The Time is at Hand.' The Bible is a new book to me, and although I have read it for years I can now see and appreciate the wonderful God's love from the reading of those two books than in all my years of misdirected study.

I now prize the Bible as never before. Stumbling blocks have been removed. New light has come in. I have had a wonderful experience of God's love and direction. I have always craved more light, and in prayer asked God to grant me the true light, and the manner in which the WATCH TOWER came to my notice was God's answer to the prayer for light.

In 1900, while located in G—, as a local preacher for the Methodists, a sample copy of the TOWER came to a Mr. R—, with whom I was living, and I read it with great interest, as it treated a subject with which I was having a great amount of trouble (the future state of the wicked). I could never accept the doctrine of eternal torment as the plan of a loving God. I wrote you for the TOWER and you sent it to me as requested, but I must truly confess that I did not give it the attention I should, but gave away some and left some without reading, for I was impressed with the idea that in reading the TOWER I was disobeying the teachings of 'my church.'
led into more light. I have ordered the remainder of the series and shall continue to test them by the Word of truth, and I have no doubt but they will lead into greater light.

I shall try to preach sound doctrine hereafter, and when

of nothing so likely to be helpful to our WATCH TOWER readers as a fresh study early in the year. Besides, those who read most assure us that they get an increase of blessing with each reading, and an increase of knowledge, too, because as their minds expand they are able to grasp more swiftly the depths of the divine plan. It is our experience that those who read up to the end of the DAWNS are not only the most thoroughly furnished in respect to the armor of God and the use of the Sword of the Spirit, but that they are thus kept by the power of God from snares of error which entangle others. And thus they are qualified to instruct others.

**SPRINTUAL UREST—THE WORLD'S VIEW**

"The signs of spiritual unrest abound in the land multiply daily.

"The enlightenment of the age is dissatisfied with dogmas which were accepted without reservation a generation ago and wants the creeds amended to conform to the liberal spirit of today.

"The Episcopal church sees in higher criticism a way to meet this demand. In brief, this criticism is to harmonize the contradictions in the Bible, to expunge miracles which have dubious claim to the supernatural and to retain those which are supported by reason and the strongest proofs.

"Presbyterianism is gradually dismissing doctrines long held sacred, the most repugnant of which is predestination, which is abhorrent to the rising generation of the communion, and is otherwise setting itself abreast of modern thought.

"Methodism is relaxing its devotion to beliefs long dear to its heart. The latest evidence of this is that its oldest and most conservative university, De Paul, at Greenmont, Ind., has ordered the study of the Bible to be optional wherefore it has been obligatory. No denomination has exceeded the Methodist in devotion to the good book or been more insistent upon its reading wherever possible. This departure has awakened widespread attention and proves that in the most orthodox of denominations unrest is at work upsetting long-cherished doctrines.

"The Baptists find their adherence to close communion prevents the church from allying with itself a large following among those who are not members and who believe the sacraments should be open to them by virtue of attendance upon and belief in the Church, and, further, in aiding in its maintenance.

"The Lutherans, the same as the Catholics, are so satisfied with ceremonies that the actitation for a modern interpretation of Scriptural pronouncements has made only slight headway.

"Even intellectual churchmen look upon evangelical adoration as being the great and primary cause of backsliding and of swelling the millions outside of pulpit influence. They believe its most repellant doctrine, that of endless punishment after death is the largest contributory cause in driving people toward infidelity and in fortifying the position of those who long defied the invitation to come into the church.

"Higher criticism has a large clerical following, strange as it may seem. The men who have studied the subject more than any other class, who are actuated by the highest motives, believe that the time is at hand when something must be done to check the growth of unbelief. to present doctrines which can be conscientiously accepted by the enlightened and which in turn will prevent thousands from lapsing into indifference or worse—the complete rejection of the message from on high."

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**NEW PSYCHOLOGY**

BY PROF. EDGAR L. LARKIN

The discoveries now being made in the great psychological laboratories of the world are the highest possible to the human mind.

The leading psychologists now assert that the only differences

in the human brain different combinations of the same kind of cells may produce different faculties of mind. For differing associations of the same kind of ultimate corpuscles—there is but one kind—give rise to all the phases revealed by ordinary chemistry, and by the spectroscope. The universe is made up of varying combinations of life corpuscles into infinite variety; and variations in thought, from early youth to age, seem to be caused by varying clusters together of one kind of brain cells into ganglia.

Mind is known to be a product of brain activity—that is, mind is a result. Mind has been made to be possessed of reason. Animals learn by experience and store this experience in memory for long periods of time. Love, affection, veneration, love of the beautiful, gratitude, conscience, consideration, caution, sorrow, trouble, care, mercy, pity and many other attributes for long deemed to be human only now are known to be possessed by animals, in many cases to a high degree.

Several books giving thousands of instances are published. The most rigid scrutiny made by careful and conservative scientific psychologists during the last twenty years has been totally unable to detect any trace in body or brain or mind in analogy in nature concerning the existence of what is popularly called the soul. Blood cells build flesh, stomach cells digest and brain cells evolve mind. Psychologists are incapable of finding any difference between the three processes. In the present state of psychic science it is not known what mind is, but whatever it may be it is known that it is caused by the action of brain and nerve cells. When this activity ends all traces of mind come to an end. Cells that originate mind are far more complex than those that perform the office of secretion in glands. The secretion of mind is of greater complexity than the secretion of bile or gastric fluids. But all this, the work of the cell has passed away.

Perhaps the world is now ready to receive this generalization, thus: The human mind contains no faculty that cannot be found in the minds of animals, in less degree. — "New York Journal."  

**Views from the Watch Tower**

ZION'S WATCH TOWER

Vol. XXVII Allegheny, PA, May 1, 1906 No. 9

**READING SIX DAWNS IN ONE YEAR**

A sister recently wrote us that herself and daughter had begun the year with the resolution to read at least eight pages of the DAWNS each day, and remarked that by so doing they expected to read the entire six volumes during the year 1906. The statement astonished us and we figured out and sure enough the girls can all do it all the year at the rate of eight pages per day. Even beginning now at twelve pages per day the entire six volumes could be mastered during 1906.

It is wonderful what a blessing there is in watching the minutes—how much can be accomplished by system. We know
THE CONVENTION AT AKRON, O.

The Convention at Akron, Ohio, on April 15 was a joyful occasion for many of us. The Cleveland class chartered an electric car, and the testimony presented was that of a congregation of the Lord, with faces beaming with the light of the knowledge of the glory of the Lord. Others were from other nearby places. The Akron class of about 15 was thus encouraged by the presence of about 200 brethren from outside.

The Memorial Celebration

Another celebration of the Memorial of our dear Redeemer's death has come and gone—another test of our faith—another manifestation of the Christ and the glory which shall surely follow. Each one in its turn seems more precious than the former ones as we grow yearly in grace and in the knowledge of all that the Memorial signifies—of the great ransom for all, the great ransom paid, the great ransom that an original Passover of the first-born of Israel in Egypt down to the antitype Christ and his members or body, 'the Church of the first Born.' We partook of the symbol, meditating in our hearts that only by the first-born of Israel were in danger in the type, so only the church of the first-born are now in danger as respects the second death—though all must later be tried for life everlasting or death everlasting.

As we broke the unleavened bread we remembered our Lord's words, 'This is my body.' We discerned that he meant, This represents or symbolizes my body—that he could not have meant that the bread had been turned into flesh, because he had already taken it into his body and became flesh.

We partook of the symbol, meditating in our hearts that by reason of our Lord's sacrifice could we be justified from sin-and-death condemnation. By faith we appropriated our Lord's cup of self-sacrifice and of our pledge to share his glory, honor and immortality.

The safe course is to watch and pray, lest we be ensnared by the adversary either by old or new methods. If our hearts be full of loyalty to the Lord it will hinder 'man-worship' of every form, including idolatry of self. If additionally we are 'filled with the spirit' of meekness, gentleness, patience, brotherly kindness—love—it will prevent barrenness throughout the earth, and the many will go far and wide, speaking perverse things to draw away the disciples after themselves.'—Acts 29, 30.

The friends had evidently done their advertising, etc., "as unto the Lord," and had done it well; for there was an immense crowd, and the audience, judging from the number who passed by the threescore and ten, not more than 800. Between that and the audience that came forward saying that the love of God constrained him, and that he had given his little all to the Lord—henceforth, forever.

CELEBRATION

We rapt our lips, to each other, 'Holy, Holy, Holy, is the Lord God Almighty.' All of our experiences in connection with these harrowing scenes accord with the Apostle's words: 'Grievous wolves shall enter in among you, not sparing the flock [self]; but many shall fall by the sword, and by famine, and by pestilence.' Therefore, we are now issuing 30,000 copies of the WATCH TOWER twice a month, and two readers to each would show 60,000 earnest Bible students. Of that number, surely many more should feel a deep interest in celebrating their Redeemer's death in harmony with his injunction. We hope to hear from a much larger number next year.

We give you the names of the gatherings reporting 20 and over participating:

- New Brighton, Pa., 20
- Carbondale, Pa., 20
- Johnstown, Pa., 21
- St. Petersburgh, Fla., 21
- Olive Branch, La., 22
- Worchester, Mass., 22
- Milwaukee, Wis., 22
- Danbury, O., 23
- Omaha, Neb., 24
- Tampa, Fla., 24
- Pasadena, Pa., 25
- Canton, O., 23
- Binghamton, N. Y., 26
- Buffalo, N. Y., 26
- Columbus, O., 27
- San Francisco, Calif., 35
- Binghamton, N. Y., 36
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[3767]
NEITHER MALE NOR FEMALE IN CHRISt JESUS


The Apostle’s words above are often quoted to prove something that was far from his intention. We do not blame those who misuse the quotation, nor charge that they are endeavoring to wrest the Scriptures; rather we give them credit for sincerity of intention, but presume that either their understanding of the Apostle’s meaning was not clear or else their fall their reasoning faculties have been seriously injured, and that they have not yet ascertained the defect and learned to rectify the same so as to have the spirit of a sound mind in an examination of the true meaning of what the Apostle says. We have the impression that the Apostle means that after we have become the Lord’s people, after we have made full consecration to him, there is no longer any difference between males and females, that amongst his church, the body of Christ, the two sexes are regarded as one, and has blessings for each and for all in the divine arrangement. Take the remainder of the Apostle’s statement, “There is neither bond nor free in Christ Jesus.”

What does the Apostle mean? We reply: The teaching is that God accepts all those who come unto him through Christ, that he would have as a share in the privileges of membership to the body of Christ, to whom “old things have passed away and all things have become new.” Rather these should be the more on guard, remembering that the relationship of husband and wife may need to be adjusted. But if you are free, if you are no longer to be guided and controlled by earthly interests, but especially by the spiritual interests of your Lord and Master, you should ever guard the happiness of the relationship. And this should be no less the rule among those who have become new creatures in Christ Jesus, to whom “old things have passed away and all things have become new.”

(1) From the world’s standpoint and from our own actual standpoint we are still in the flesh; we still have its weaknesses and blemishes to contend with, to fight again, to overcome.

(2) From the Lord’s standpoint we are no longer human or fleshly beings—that is to say, he is dealing with us according to our new resolution, our new standing as newly begotten creatures in Christ. He is not dealing with us according to our weaknesses and frailties of the flesh, but according to the desires and intentions of the new mind. But the new mind will assuredly control the flesh to the extent of its ability, and nothing could be more unwise than for it to ignore the flesh and to expose itself to similar temptations of the flesh, to lose the understanding of the Apostle’s words, “There is neither male nor female in Christ Jesus.”

In Germany: Barmen-Elberfeld, 90; Wanne, 40.

Dear Friends:—

In accordance with the suggestion in the Watch Tower I send you a report of the Memorial gathering of the little company at New Bedford last evening. Everyone present seemed to appreciate the meaning of the occasion never before. The article in Watch Tower of April 1 was read, giving all a clear idea of the Supper as instituted by the Lord. An unusual feature of the meeting was the presence with us of seven Portuguese brothers and sisters, with their leader, one of our number, who read 1 Cor. 11:20-29 in his own language and offered prayer, after which they “sang a hymn.” Not one of our company could understand a word, but it was inspiring and uplifting, giving us the happy thought that our Father understands all languages and we are all one in him.

Eighteen were present. All send greetings to the Allegheny Church. With love, M. B., Massachusetts.

Dear Brother Russell:—

The Memorial was observed by four of the brethren at the Pennsylvania home Sunday evening. We are happy to know that we had the opportunity to meet together and again renew our pledges to the Lord. We feel that it is a wonderful privilege that we should be permitted to fill up that which is behind of the afflictions of Christ. The recurrence of the celebration at new points with the same outpourings of spirit love and joy, as it strengthens us to meet the trials and testings which are necessary for the developing of our character, joyfully. I ask an interest in your prayers that we continue faithful in the narrow way until the end.

I remain, your brother in Christ, G. E., Columbus, O.
THE SOWING AND THE REAPING


"Whatsoever a man soweth that shall he also reap."—Gal. 6:7.

Our Lord followed his parable showing the four kinds of hearers of the Word (illustrated by the wayside, the stony ground, the thorny ground, and the good ground) by the parable of the wheat and the tares, which is the center of this lesson. An intimate connection between the two parables is to be observed. The majority who heard the Lord's message opposed it directly or indirectly. The parable of the tares is in some respects the other class willing to hear and be led by the Sower's word. The leader should study the entire lesson and each member of the class should study the portion or question assigned to him or her, if the largest possible good would be derived. The DAWNS and booklets and TOWERS cited should be at hand, and so marked as to be readily referred to without a moment's delay. The DAWNS are referred to by the first six letters of the alphabet, the booklets by initial letters and the WATCH TOWER by Z.

1. What is evil speaking? Jas. 3:8-10. Z. '99-68 (2nd col. ¶ 1, 2).
2. How prevalent is this fault among even those who profess to be Christians? Z. '99-69 (1st col. ¶ 1).
3. What is the power of the tongue? Jas. 3: 5-8; Z. '99-75 (2nd col. ¶ 1); Z. '99-76 (1st col. ¶ 3).
4. What is meant by a "tongue set on fire of Gehenna"? Jas. 3:6. Z. '00-98 (1st col. ¶ 5, 6).
5. What are the baneful influences of evil speaking, and what are some of the excuses and subterfuges offered by the fallen nature? Z. '99-69 (1st col. ¶ 2) to Z. '99-71 (1st col. ¶ 2), Z. '99-76 (1st col. ¶ 5).
6. What is evil surmising and what is its relation to evil speaking? Z. '03-213 (1st col. ¶ 3 to 2nd col. ¶ 3).
7. What are "secret faults," and of what two kinds are they? Z. '98-22 (1st col. ¶ 1).
8. Is an evil suggestion a sin, and how does it become a secret fault? Z. '98-22 (1st col. ¶ 2 and 2nd col. ¶ 1); Z. '00-32 (1st col. ¶ 1).
9. What is a "presumptuous sin," and when does a secret fault become a presumptuous sin? Z. '98-22 (2nd col. ¶ 1).
10. What is the "great transgression," to which these sins lead? Z. '98-22 (2nd col. ¶ 1).
11. How may we purify and keep our hearts pure from these sins? Z. '99-215 (2nd col. ¶ 1) to 217; Z. '98-22 (2nd col. ¶ 2) to 23 (1st col. ¶ 5).
12. How are the Lord's judgments upon the world? Matt. 12:34-37. Z. '99-30 (1st col. ¶ 1, 2).
13. Why should we render to God a daily account of any "idle" (pernicious) words? Z. '96-32 (1st col. ¶ 4) to 33 (1st col. ¶ 1, 2).
15. What does purity of heart signify? Z. '99-358 (2nd col. ¶ 3); Z. '95-530 (2nd col. ¶ 1); Z. '98-25 (2nd col. ¶ 3).
16. What is the importance of a pure heart? 1 Sam. 16:7. Z. '94-22 (2nd col. ¶ 6) and 23 (1st col. ¶ 1 to 3); Z. '91-325 (1st col. ¶ 4 to 2nd col. ¶ 1) Z. '99-140 (1st col. ¶ 2).
17. How may purity of heart be attained? Z. '00-350 (2nd col. ¶ 1) to 360 (2nd col. ¶ 2).
18. How do we know our motive is pure, since "the heart is deceitful above all things?" Z. '99-359 (1st col. ¶ 3).
19. What is the relation between our conscience and purity of heart? Z. '00-360 (2nd col. ¶ 2).

(To be continued for June.)

SATAN SOWED THE TARES

"While men slept his enemy came and sowed tares among the wheat." This enemy our Lord explains is Satan.—"the enemy that sowed them is the devil." On this statement Dr. Abbott wisely comments thus, "Observe that here, as elsewhere, the personality of the devil is recognized by our Lord in unmistakable terms. This is no parable, but the interpretation of a parable; it is no concession to popular prejudice, for it is uttered to his own disciples alone."

The statement that this was done "while men slept" may be interpreted, first, as signifying that while the Lord and the apostles lived the enemy did not have the opportunity for introducing the tare element that it was done after their death, when they had fallen asleep. It is equally true to say that Satan sowed among the Lord's followers, among the body of Christ, while the entire church slept, in the sense of not being wide awake to their duties and privileges. Such a period of drowsiness and slumber, non-alertness as respects the truth, prevailed amongst the Lord's people for centuries, which are known to the Apostle as the "dark ages." Even yet the same thing is true in large measure, and the Apostle's words are appropriate, "Let us not sleep as do others." (1 Thess. 5:6.) Many of the Lord's true followers have been dreaming about the conversion of the world, while the great enemy, Satan, has been sowing tares with liberal hand in their very midst—or, as the Apostle Peter explains it, "bringing in damnable heresies, even denying the Lord that brought them."—2 Peter 2:1.
most troublesome kind and the kind evidently referred to in the parable is known as "bearded darnel." It looks exactly like the wheat when springing up, and not until the maturity of the head is the difference discernible. Then the wheat, weighted with golden grains, humbly bows its head, while the darnel, with its head erect and the seeds being black. At this time the difference between the tares and the wheat becomes clearly discernible.

Passing from the parable picture to the reality, we find the good seed, the gracious promises of the kingdom, which the Lord showed has brought forth the children of the kingdom—true Christians who appreciate the Lord, who have thankfully accepted the Lord's proposition of their becoming heirs with him in that kingdom and who heartily love and seek the welfare of his own. Satan, while he is not so timid as to plant the seeds himself, but has planted the seeds of error which have developed amongst the wheat. The parable declares that they were sown in the same systematic manner as the wheat, and with the deliberate intention of ruining the wheat-field—choking the wheat.

The Devil Sowed the Darnel

Who planted the seeds of error which have developed this class? The Scriptures answer, Satan, the devil. But why should he plant or develop any teachings that would bring about the destruction of those who are already identified with him? Would he not rather plant seeds of immortality, etc.? We answer that he already has a large part of the world, under cultivation along the lines of ignorance, superstition, etc., and, as far as he goes, he has been successful in this work.

The tare seed is represented in all the false doctrines of the "dark ages," which from the first would show widely in contrast and could be exterminated. It is the fact that the darnel-tare exactly resembles the wheat for a considerable time, which makes the more dangerous, the more troublesome to eradicate. The demonstration of the two evils is the same. While they are not merely such as usually sprang up in the wheat-field, scattering it so that it would be impossible to separate them, there were planted the seeds of error and blasphemy against God, misrepresenting his character and his plan and making them appear adverse. And these same seeds of error he has planted in the wheat-field of Christendom, scattering it so that it would intermingle with the truths of the Word of truth, making them as New Creatures in Christ Jesus, "God's workmanship created in Christ Jesus unto good works"—bogotten of the Spirit through the Word of truth. (Eph. 2:10.) Contrariwise the darnel class are those not begotten of the truth but of error—misled into forms of godliness without its real power.

Gathering Out the Tares

In the parable the servants inquired of the Master whether or not they should pull up the tares, but his answer is that the tares are so abundant that this procedure would be unwise. The Lord's followers, like the servants in this parable, should recognize that the tares spring up with the wheat anyway, and these the servants gather out as soon as discerned, because the darnel seed is poisonous. So with the church: the parable would be true if the Lord had left out all reference to the enemy sowing the tares amongst the wheat, and if then he had proceeded to say that certain tares sprang up with it. Naturally there would be some imitation Christians with the true character, just as darnel is usually found amongst the wheat in that country. But our Lord wished to show an abnormal condition—so overwhelming, that the latter predominating in every way. Quite to the contrary, the Scriptures everywhere teach that the present order of things is to continue—the system of grace administered in the present time.

The Harvest, the End of the Age

Neither in this parable nor elsewhere does the Lord intimate that the present order of things is to continue—the strife between truth and error, between righteousness and sin, with the latter predominating in every way. Quite to the contrary, the Scriptures everywhere teach that the present order of things is to continue—the system of grace administered in the present time. The master in this parable showed that the present order of things is to continue—the system of grace administered in the present time. The master in this parable showed that the present order of things is to continue—the system of grace administered in the present time.
We understand that we are already living in this harvest time, and this accounts for the wonderful commencements and changes which we are witnessing in the world at large, in Christendom. The time of separation has come, and the Lord will make no mistake: not a single tare will be gathered into the barn—beyond the vail into the heavenly condition and glory; and as respects the wheat, the harvest is to ripen, and all will be safely garnered—gathered to the Lord.

The angels are already at work—the Lord uses various human instruments which are antagonists to His cause. The bundles of human organization are tending more and more to combination, federation. Not only those institutions styling themselves churches, including Christian Scientists, but other institutions, orders, etc., are combining. They are tending to the ripening of the wheat, and the Lord's true people everywhere are finding assistances in the growing in grace and knowledge and the fruits of the Spirit such as they have never enjoyed before, because we are in the harvest time, and because the Lord is providing these angels, messengers of truth and grace, for our assistance and development.

"CAST THEM INTO A FURNACE OF FIRE!"

With false fears already in their hearts there is a disposition to interpret this statement about the tares being cast into a furnace of fire as literal. This is also the case—where the same expression is used in the Scriptures as literal, as signifying eternal torment. We notice, however, that the parable strictly limits this furnace time to the harvest of the age: there is no such furnace for the wheat and tares all down through the Gospel age—they are to be gathered in the end of the age, to be burned as fire and as dross. This certainly is very contrary to the ordinary conception of the matter, that immediately at death many pass to an eternity of torture. If this statement had any reference to a torture time of eternity, for eternity or for a shorter period, it certainly limits the time of its beginning to the harvest time, the end of this age. But let us look at the figure and we will see more particularly what this feature of the parable signifies. The field is to be interpreted very properly as the world, the world of the Gentiles, and this world of the world and bring forth fruit to his praise, the result of the good seed, the gracious promises and arrangements of the kingdom which inspire them with hope, faith, perseverence to the end. This is the class which the Lord seeks, the only class which the Lord will seek in the end, and not in the parable at all. When the farmer gathered his crop to the barn it was his custom to burn the tares, so that the result of the burning of the tares, therefore, would signify nothing approximating torment; it simply illustrates destruction. When the tares are burned they are reduced to dust and become again a part of the field, the world. So we understand it will be in the end of this age: the Lord will permit various agencies to enkindle a great fire of trouble—"a time of trouble such as was not since there was a nation." (Dan. 12:1.) With this fire the tare class will have to use them as we would use kindling wood, for heating the oven for the baking of bread.

WEeping And GnashInG Of TEeth

There will surely be great disappointment, sorrow, pain, trouble and anguish throughout Christendom in that "day of trouble." Already, as our Master predicted, men's hearts are failing them for fear and for looking after the things that are on earth—"a generation of men only; the men of this age. (Luke 21:25-28); but their fears and their anguish will not be eternal. When the trouble shall have accomplished its work of melting down and preparing mankind for the blessings of the Millennium, when it shall have burned itself out, it will be no more, and instead will come the great harvest, the golden age, the time when the golden gates will be thrown open, when the earth and its inhabitants will receive the blessings of the Millennial kingdom, when the Lord will take possession of His inheritance and all the blessings of the Millennial kingdom will be brought forth to manifest the fact that the Lord has done this thing, and has made known the light of his counsel to Jacob.—Isa. 60:2. The true, there will be trouble in the outside heathen nations also, but the trouble will specially affect civilized nominal Christendom—Churchianity. By the time that trouble has ended imitation Christians will all have disappeared, there will be no more. The true Christians, the kingdom class, the elect, will have been changed in the first resurrection to heavenly conditions; the remainder of mankind will all be of the earth earthy and make no pretensions whatever to be called-out ones of the heavenly order.

OuR GoLDEn TEeTHe

Our caution, our Golden Text, is true enough and carries with it the very important information and warning with the lesson of this parable. The parable represents the Lord as the sower, the truth as the seed and true followers as the wheat. The Good Seed is the Lord Jesus, the other part of the field, the world, are not in the parable at all. When the farmer gathered his crop to the barn it was his custom to burn the tares, so that the seed might not propagate further and thus cause additional trouble; hence it was the usage to burn the tares in bake-ovens, to use them as we would use kindling wood, for heating the oven for the baking of bread.

CLOTHED AND IN HIS RIGHT MIND"

Mark 5:1-20.—May 15.

Golden Text—"Go home to thy friends and tell them how great things the Lord hath done for thee;" (Luke 8:27.) Those who deny the personality of Satan must logically also deny the personality of demons, so frequently referred to in the Scriptures, including this lesson. The Scriptures clearly set forth a prince of devils, Satan, and his subordinates, and as clearly refer to them as individuals possessed of intelligence and a personality. We are aware of the arguments by which those who disbelieve in spirit beings inviable to men deny intelligences that cannot be recognized by the five human senses; but surely they find it hard to "kick against the pricks"—to deal honestly with the divine records and yet hold to their position.

The people of God will find it best to humble, not to attempt to be wise above what is written, to admit that their knowledge is limited and to accept the divine testimony without wresting it, subverting it, misconstruing it into harmony with their false views. Their objection is that these people were simply insane and not possessed by demons—that if demons possessed mankind then we should expect similar possessions today. We answer that in our judgment a large proportion of the insane people are in this class because they are obsessed or possessed by demons—wicked spirits—the one-time angels who kept not their first estate.—Jude 6.

OBBESed BY DEMONS

The picture of this poor man's condition is most vividly given. There are many similarly possessed in our day confined in asylums, in padded cells, being denied harm neither to themselves nor others. Very few are aware to what extent insanity is caused by and by, whether they be good or bad words, gentleness, meekness, patience, helpfulness, or evil words and evil conduct, backbiting, slandering and evil doing. Every act, every word, every look, every thought is a seed, and will bring its results in our own minds and hearts and conduct, and have to-do with whether or not we shall bring forth thirty, or a hundred-fold or no fruitage whatever, or an evil fruitage, which the Lord declares he will utterly destroy in the time of reckoning in the end of this age. All who are the true people will properly appreciate these lessons, but they must not be confounded or confusion will result.
the mountainous places and caves and open tombs of the limestone formation of that country.

Verse 6 tells us that he saw Jesus from afar and ran to meet him. He was standing across the lake of Galilee, heading for the coast near where he was, because we have the statement that he met Jesus immediately upon the landing of the ship (v. 2). Quite probably the disciples were considerably alarmed to see the maniac come running toward them, and they were surprised when he fell upon his knees and worshiped Jesus, crying out in a loud voice, "What have I to do with thee, Jesus, thou son of the Most High God? I adjure you by God that you torment me no more." Apparently already known to command that the unclean spirit should come out of the man, and this entreaty not to be tormented was apparently a plea for extension of time, not too great haste. Another account says, "Art thou come to torment us before the time?' Another similar statement is, "Art thou come to destroy us before the time?"

The thought apparently would be that the demons understood that God had a time appointed which would mark the limitation of their liberties and opportunities in connection with the tormenting of man kind by obsession, as in this case. The false reasoning exhibited in this expression, this implication that an interference with their tormenting of mankind would be an injury to their rights, their liberties, seems peculiarly to us. We have already seen a similar perverted notions of what are their rights, their liberties—to impose upon the rights of others, to deprive others, to mislead others to their injury, it is common today for men to claim that their rights and liberties are such as to prevent suffering and variably injuring their fellow creatures. When great corporations, affecting to be public servants chartered by the commonwealth, use their opportunities to the public injury, contrary to the law, they admit to the license of the human will, the mind and the body. We have every reason to expect that there will be a greater onslaught of these evil spirits upon humanity in the near future. To our understanding hypnotism, mediumism, spiritualism, hypnotism, mental science, Christian Science, etc., should be on guard; none should have anything whatever to do with them. They should remember that there is nothing in common between the Lord and these powers—that to have anything to do with these is to neglect the divine counsel and to jeopardize their peace and all their best interests. The record of the demon approach on the Lord's command and he made inquiry as to his name. We may not unreasonably suppose that the Lord knew that the man was possessed of a legion, a great number of fallen spirits, but that he took this method of the question to the other party, that there might be the result of the fact that they were evil spirits as made clear by the conduct of the swine into which they entered and in their insanity the whole herd rushed down a steep embankment and were choked and drowned in the lake. This miracle of healing as well as the permission of the demons to enter into the swine was doubtless intended and permitted to be a demonstration to the people of those parts of the power of the Lord and the effect upon the mind from a man to a herd of two thousand and more animals. These, remembering the fact of the demon possession of swine, took possession of the swine instead, a spirit for each hog. Whatever may have been the hopes of the demons in respect to the swine they were already under the sway and had already, by his higher organization, is able apparently to stand much more mental torment than the brute creation. The effect upon the brains of the swine was such as to make them crazy, and in their insanity the whole herd rushed down a steep embankment and were choked and drowned in the lake. It was the result of the fact that they were evil spirits as made clear by the conduct of the swine into which they entered. And this lesson, we believe, was intended more particularly for the Lord's people of the Gospel age than for those who were witnesses of the miracle and its effects.

We can imagine the swine-herders barely escaping with their lives from the rush of the crazy beasts toward the sea. We can imagine their fear and perplexity and their haste as they ran to tell the people of the herd what had happened—to clear themselves of responsibility and to tell them that the man who caused the difficulty was still near the spot. It took but a little while for the owners and herdsmen and, one account says, one or more of the city to come to Jesus and demand his arrival they saw the demoniac sitting at Jesus' feet, "clothed and in his right mind." In his insanity he had torn off clothing and everything, but now peace and serenity reigned.

THEY IMPLORED HIS DEPARTURE

What was the effect of the miracle upon the people? Did they rejoice and glorify God that a fellow-creature had been delivered from the power of the demons? This certainly would be the reaction of people in the opposite side, the selfish side of the question. Two thousand hogs are lost, several thousand dollars worth of property has been destroyed. If this man remain and should cast out any more devils and allow them to go into other herds of swine it might bring all the farmers of the vicinity into a general conspiracy. This is exactly the reasoning of a large proportion of mankind in respect to the liquor traffic and its manufacture. Selfishness reigns; evidently the world will not vote for the new dispensation and the reign of Christ and the binding of Satan, and because they are unwilling to co-operate for their own...
deliverance, their help must come in another way—by the fall of present institutions and the establishment of the kingdom of God’s dear Son in power and great glory, the binding of Satan and the uplifting of all the debased ones and the enlightening of the whole world.

Do we need that those people, professing to be the chosen people of God, professing to hope for the coming of Messiah and his kingdom, were making such professions only with their lips and that they did not come from the heart? They loved better the ways of sin than the promised land of rest? Would that all of God’s people could be used as instruments of light, truth, of天使的in the hands of God, to spread the light of the kingdom to the ends of the earth, and eventually, by the begetting of the Spirit, from among all nations, peoples, kindreds and tongues, to whom the message of God’s love and grace will be sent. Soon the selection will be accomplished and the reign of Messiah begin.

While it would not be true to say that all mankind are possessed of devils, possessed of these evil spirits, these demons, and we thank God that it is not so, yet it would be true to say that through the influence of evil all mankind has become more or less possessed of the spirit of demons, the spirit of sin, alienation from God. From this standpoint the whole world is slightly insane, some more, some less so.

The Apostle corroborates this thought, saying of those who have accepted Christ and who have received of his Spirit, the new life, the new nature, ‘They have the spirit of the Son of God dwelling in them, and when he appears, we shall be like him, for we shall see him as he is.’ (1 John 3:1-2.)

The healed man alone appreciated Jesus as a man, a teacher, a prophet, a savior. To us it appears as if he were a mere man, not Jesus, the Son of God. Yet Jesus did not despise the man, but wept over his blindness, and we know that the truth he brought was the truth of God’s love and grace. We may reasonably suppose that those who received the truth that day were more greatly affected than the man himself, for Jesus was a witness to the Lord respecting the great blessing which he had received through him.

GO TO THY HOME AND THY FRIENDS!

While Jesus refused the request he did not spur the conser-

VOL. XXVII ALLEGHENY, PA., MAY 15, 1906 No. 10

VIEWS FROM THE WATCH TOWER

SADLY CONFUSED TEACHING

The Christian Evangelist, in a prominent article entitled, ‘What is the Soul?’ says:

‘Man is given the power to create an immortal soul, and the soul is created at the very moment of birth. Man is the image of God and therefore possesses an immortal soul. The Bible says: ‘I am the Lord your God’ (Isa. 63:16).’

When our friends of the Christian denomination get sufficiently awake to inquire for a Scripture authority for all religious teaching, the editor of the Evangelist and others will criticize what they have heard. ‘How do they differ from us now: but more probably we think he desired to be a witness to the Lord respecting the great blessing which he had received through him.

‘GO TO THY HOME AND THY FRIENDS!’

While Jesus refused the request he did not spur the conser-

majority of parents who know him not or who are his ene-
mics through wicked works is absurd on the face of it, as well as unscriptural. Worse, it is blasphemy against God! The very idea! That God should be charged with the re-
sponsibility of the Creation, of the treatment of those diseased little babes, the one-half of which have not vitality enough to reach maturity, is surely the product of a defective or sadly misdirected reason. Let that be true, though the word ‘defective’ indicates that we have the same kind of Jesus that I did and who previously recognize. For years I have been an agnostic, an unbeliever, and my friends and associates are of this class. I thought there was nothing to religion but merely ignorance and superstition, but when my sister took up with the MILLENNIAL Evangel we became a religious people, and that is a rower, there must be truth in the religion of Jesus, for he is a large part of the grace of God, and faithful representatives of our great Redeemer—not only witnessing with our lips, but in all the departments of life testifying that we are now sane, that we have come to the feet of Jesus clothed and in our right minds. Has he not a work for us to do? If so, let us do the things to follow his footsteps we can at least follow the example of this one freed from the demons: we can go to our own homes and to our friends and there confess the Lord and his mighty power in us. We can thus sound forth the mighty works done by him, that the demons may have no exercise in us, and that we may have no exercise in the demons. Let us be true to the Lord and his mighty power. Let us be true to the Lord and his mighty power. Let us be true to the Lord and his mighty power.

We thank God that the proportion of those possessed by evil spirits is comparatively small, and we thank him also amongst the whole of unsound minds we and others who have heard his message have been reached by it, reclaimed, and that we have come to the feet of Jesus clothed and in our right minds. Has he not a work for us to do? If so, let us follow his footsteps we can at least follow the example of this one freed from the demons: we can go to our own homes and to our friends and there confess the Lord and his mighty power in us. We can thus sound forth the mighty works done by him, that the demons may have no exercise in us, and that we may have no exercise in the demons. Let us be true to the Lord and his mighty power. Let us be true to the Lord and his mighty power. Let us be true to the Lord and his mighty power.

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some dogs are far better born than are some of Adam's degenerate race? Aye, some of them with better dispositions, too—more of meekness, gentleness, patience and love; and less of anger, hatred and strife. If God has so arranged his laws of nature that each can bring forth and rear a dog according to his own idea of the best kind, are the earthly creatures, have the same powers? Why should it be claimed that in man's case God interferes and helps produce the idiotic and mentally and physically unbalanced which constitute the majority of our race? Why should this be urged, not only without further proof but contrary to the Bible's express teachings?

**THERE IS ALWAYS A REASON**

The reason is the desire to prove the immortality of the soul, which centuries of Platonic philosophy has foisted upon the world as essential to any hope of a future life. Platonism claims that the soul is in an immortal state from the first, and so it is implied in the Bible though never stated in it. We answer, to the contrary, that the Bible most explicitly limits immortality to the Father and the Son (1 Tim. 6:16), and holds out to the saints the hope of glory, honor and immortality, at the end of life's race—Rom. 2:7.

The hope of eternal life, according to the Bible, is not a power in man to live forever, but a power in God to raise man from the dead and to perpetually supply the condition for a living existence. Death is the wage or penalty of God's law against sinners: the death of Jesus was the ransom for sinners; and the resurrection promised in the Millennial morning is the salvation provided—a salvation from death, a raising up from the fallen condition of life and a life hereafter. That all men were originally lost. "By man death, by man also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive."—1 Cor. 15:21, 22.

Note the inconsistencies involved. (1) For God to interfere with human production and insert a Platonic "spark of deity" into every idiotic or degenerate babe to make them death-proof would be in direct contradiction to his sentence against the race, "Dying thou shalt die." (2) It would make man be born again" (John 3:7), by implying that man's begetting and God's begetting are simultaneous. (3) If more than 100,000 infants are born each day, and myriads more are gotten that never reach birth, the Christian Evangelist must believe in a host of Gods kept busy day and night perpetually and assisting in a very unholy and everyway quite unsatisfactory work. No wonder intelligent infidels despise such nonsense, and, thinking it is Bible teaching, repudiate the latter. (4) According to this false theory the whole mass of eternal torment is God's responsibility and fault; because God would but exercise reasonable discretion in bestowing the gift of immortality and not cooperate in the birth of those unfit for everlasting bliss there would be none of torment.

What serious confusion comes from false reasoning, human guessing, contrary to God's Word. We devote some space to this matter, not from opposition to the no doubt well-meaning writer, but because the error is widespread. Yes, we are ashamed to say it, this is the maddening view of Christendom as a whole. Let us whose eyes the Lord has opened to a clearer, saner, holier view of his divine plan be vigilant and wise and lovingly kind in helping to the light and truth now provided who give any evidence of hungering and thirsting after truth.

**REFORMATION BY SURGERY**

The newspapers recount a peculiar case which contains a lesson. A boy of 12 years, Harold Hurley, was about to graduate from his high school, when his pastor heard that he had made a confession that he had killed a boy. The time was in May, 1918, and that had been reported to the board of health by the boy's father. He tried to "work" his way into the Peace Corps, but found himself more or less incorrigible. An officer of the Toledo Juvenile Court no doubt aided the investigating officer in discovering the fact that it came from a fall when the boy was five years old, and that his incorrigibility dated from about that time. He was sent to a hospital where a surgical operation was performed, and the pressure of a broken bone was removed from the brain. Gradually the boy returned to his former condition of mind and became obedient. His mother is quoted as saying:—

"Dr. Donnelly states that the pressure of that piece of bone on the brain had gradually dulled all the higher sensibilities, and it had gone on Harold would not have become an utter degenerate. No one knows how thankful we are today that our boy has been saved from Lancaster Reform School, where he would have been constantly punished for things for which we now know he would not have been responsible."

It is impossible for us to know what proportion of the morally weak and bad, the wicked, the merciless and the untruthful are to some extent what circumstances and conditions have molded, or what is the possible remedy for them. Yet according to the general view the boy above described would have gone to eternal torment. That is to say, no one would claim that he was fit for heaven, and under the general assumption there would have been no other place to put him.

How grandly reasonable is the plan of God, which, while telling us that only a "little flock" of overcomers of the world, the flesh and the devil will go to heaven, tells us that God in his angry jealousy shall shortly begin, in which all the weak and depraved and ignorant, however unfit for heaven, shall have one full chance of restitution to the full perfection of human nature in the Paradise of God restored under the whole heavens. What a glorious and redemption! and what an encouragement to every human being to overcome the "arsenal of atheism" in the hope of a future life.

**DOOMA NOT AUTHORIZED**

Without a dissenting vote the members of the Presbyterians expressed their consent to the doctrine of "torment," as implying an unending series of diabolical tortures in flames, conducted under the personal supervision of Lucifer, was not authorized by the Bible. They expressed a conviction that such a dogma tended to retard the development of the Presbyterian faith. It was admitted, however, that this view would be deemed revolutionary by many of the strict followers of John Calvin, and probably would cause much dissension. Many objections have already been made to the consecration of thirty-three ministers and laymen, representing forty-three congregations in this section of the State, recommended. This action will be submitted for the approval of the general assembly of the denomination, to be held in Des Moines, Iowa, in May.

**A TIMELY WARNING TO THE CLASSES**

**DEAR BROTHER RUSSELL:**

There is a little matter I thought might be well to mention to you. And that is: A smooth, clever "confidence man" is extensively "working" the truth people, in these parts at least. He has a number of very clever stories and schemes by which he persuades unsuspecting and securing good sums of money and other favors. He is well posted about our religious affairs and talks glibly about Brother Russell, the Pilgrim brethren and others; also about conventions, etc. He gave his name here as James Marshall Stuart of Troy, N. Y. He is short of stature, smooth face, and is easily identified by a badly deformed right eye.

He tried to "work" us but failed. A close study of his countenance made me suspicions, and so I made investigation and found him to be a fraud. As the truth people are generally guileless and honest, and in his field he has a good field, and it makes the matter rather serious where he is entertained, as it affords a good opportunity to rob.

Your's in the best of bonds,

G. B. IMHOFF, IOWA.
Zion’s Watch Tower’s Editor realizes that his friends far and near have been caused intense pain through the publication of malicious falsehoods respecting him. Few of the papers which published the falsehoods were interested in the refutation of the same. They have confirmed the old adage that “A lie will travel around the world before the truth gets its boots on.” Under the present reign of “the prince of this world” error, falsehood, slander can be easily carried to every part of the earth, perverted, aided by willing tongues and pens. Truth and justice, on the contrary, appeal less to the majority of the fallen race, and at the present time are at a discount and disadvantage. The time is coming when the Lord will bring out His Truth as well as the Way and the Life. The world will be changed. “Behold I make all things new.” The Lord’s people differ one from another as did the disciples of old. To any who, like the Apostle Thomas, need evidences or reassurances of continuing faith, we say in the Master’s words, Stretch hither thy hand: write to us. We will not be offended. Be not faithless, but believing. To the uncharitable, ever willing to believe evil and doubt the pure and good, no assurance will avail. To the majority of the pure in heart, and especially to those who are acquainted with the Editor personally or through his writings, it will probably be all sufficient to state in general terms that the newspaper reports and rumors which have been published with the view of wholly misrepresenting us to be tempted above that we are able are nothing but false. The Editor has been tempted, but has acted under the great God, and all these influences pertinent to the curse will be changed. “Behold I make all things new.”

W. S.-Ohio.

Never was there a more applicable expression than of God are here; falsely these sufferings are recognized which wholly misrepresent us to be tempted above that we are able. Our beautiful and fitting comment upon it—the text for Brother Paul for April 28 (“Heavenly Manna”) and your Emily shall revile you and persecute you in various ways, and ye shall be hated of all men for my name’s sake. But he that endureth to the end shall be saved. And be, and his “little flock” of faithful followers shall finally forsake you—you have his own Word for that! “Blessed are the families of the earth. So high a calling by so gracious a Lord! May the Lord’s people do their utmost to be good and kind, to diffuse the light of the Truth, and to be a comfort to one another—of which he is ignorant, but which the Lord knows how to make manifest.” Again, it seems not unreasonable to cause today, as he did in times past, for the purpose of making the truth unpopular, to the intent that only those who love the truth above all else and who are fully convinced of conduct somewhat differently from what it otherwise would have been, and in consequence the worldly have misunderstood, misinterpreted him, even as they did the Lord and various of his faithful followers throughout the age.

The Editor’s foes have uniformly been those whose ambitions have led them step by step in their opposition. He blames them only partially for the evil they from time to time have sought to do to him and indirectly to the cause he represents. His conclusion is, not so much that the great adversary and “wicked spirits in high places” are the real adversaries of the harvest work, who seek to use as many as they can gain control of through envy, or pride, as that the cause itself is so godly in Christ Jesus must suffer persecution, and we are determined that nothing shall separate us from the love of God of all comfort. comfort you with these words, and persuade you that the love of God! With deep sympathy and assurance of your Christian love for you, I am as always, Your Brother in Christ, J. W. S.—Ohio.

Dear Brother Russell:

Knowing that the great adversary is just now seeking to deceive you in the matter of some of them that believe not, and knowing that no tribulation for the present seemeth joyous, but grievous, I take this opportunity of telling you of my deep sympathy and love for you in this hour. I am persuaded that this will neither move you nor any whose hearts are set on things above. What can separate us from the love of God! With deep sympathy and assurance of my Christian love for you, I am as always,

Your Brother in Christ, J. S.—Illinois.

My Dear Brother:

I notice through the secular press that your enemies have again assailed you. I take this opportunity of extending you my heartfelt sympathy and of assuring you of my unshaken confidence in your integrity and Christian character. Praying that heaven’s richest blessings may attend your every effort in the great work of your life.

Your Brother in the Lord (Isa. 54:17),

C. M. E.—Ohio.

Dear Brother Russell:

We deeply sympathize with you in this hour of persecution, but are comforted with the thought that it has been forewarned, and is even now going on with the Lord knows how to take care of his own. No doubt many things scandalous and untrue will be published, but “Truth crushed to earth Will rise again. Truth is strong and will triumph.” Our Master forewarned us, saying, “It must needs be that offenses come.” The Apostle endorsed the same sentiment when he said, “There must needs be divisions among you that the approved may be made manifest.” Again, it seems not unreasonable to suppose that the Lord permits approaches to come upon his cause today, as he did in times past, for the purpose of making the truth unpopular, to the intent that only those who love the truth above all else and who are fully convinced of conduct somewhat differently from what it otherwise would have been, and in consequence the worldly have misunderstood, misinterpreted him, even as they did the Lord and various of his faithful followers throughout the age.

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Dear Brother Russell:

May the God of all comfort comfort you with these words, "The eternal God is thy refuge, and underneath are his everlasting arms. Let him, as long as I live, be my song: this will I wait for of the Lord of all comfort, who in all his relationships of life has diligently served and has promised us that "all things shall work together tomorrow and that for the following day also. What a fervent hope this is! The Editor sorrows especially because he is the unwilling agent of suffering to so many of the Lord’s dear flock, whereas it has usually been his privilege and endeavor to bestow comfort and to scatter blessings on the Lord’s people. He says in the Master’s words, "If one member suffers all the members suffer with it." Hope is the banners of the Lord’s dear flock, whereas it has usually been his privilege and endeavor to bestow comfort and to scatter blessings on the Lord’s people. He says in the Master’s words, "If one member suffers all the members suffer with it."
Dear Brother Russell, what a magnificent joint-testimony is yours for the asking, or for the willingness to receive it from us publicly—from all your colporteurs in the field and from your own household, if we may by some means have the great privilege of making it known. Tell me, if you need or desire me, how it may best be given in order to be of the greatest help to you.

I want to try to thank you for the wonderful and beautiful sermon and of last Sunday, "Risen With Christ." It seems to me that every sermon is the most beautiful one I ever read or heard, but oh, this one appealed to me so deeply! My "heart burned," as did the disciples' hearts on the way to Emmaus, "Jesus talked with them. Truly, as you say in closing, "So many of you can see this glorious plan have a blessing and a privilege which is hidden from the eyes of many others!" How glad I am that through yourself this great blessing and privilege is mine.

BROTHER RUSSELL'S WEEKLY SERMONS

Some friends living in Oklahoma and Indian Territories would like to subscribe for a daily newspaper of that vicinity publishing the Editor's weekly sermons. They can be accommodated if a sufficient number of subscriptions are received.

A STONE OF STUMBLING

"He shall be for a stone of stumbling and for a rock of offence . . . to them that stumble at the Word, being disobedient."—1 Pet. 2:8.

"Think it not strange concerning the fiery trial which shall try you; as though some strange thing happened unto you."—1 Pet. 4:19.

"Whosoever will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12. "The disciple is not above his Lord."—Matt. 10:34.

"Call to remembrance the former days, in which, after ye were illuminated [enlightened], ye endured a great conflict of sufferings: partly, whilst ye were made a gazeb stock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion on me in my bonds, and took joyfully the spoiling of your valuables, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward."—Heb. 10:32-35.

"My God, my God, why hast thou forsaken me?"—Mark 15:34.

"Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts: smite the pastor and the sheep shall be scattered; and I will turn my hand upon the little ones. And it shall come to pass that in all the land two persons shall be cut off and die: [1] the little flock of self-sacrificers and [2] the 'great company' of Rev. 7:14. And I will bring the third part through"—Zech. 13:7-9.

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."—Lam. 1:12.

"He was led as a lamb to slaughter. As a sheep before shepherds is dumb, so he opened not his mouth" [in resistance].—Isa. 53:7.

"It pleased the Lord to wound him, to put him to shame."—Isa. 53:10. "Many were astonished at thee."—Isa. 52:14.

"ASHAMED OF ME AND MY WORD"


One of the first thoughts to strike us in connection with this text is that our Lord so highly exalts and honors his Word as to put it on a parity with himself. We are all surprised at his declaration that those who are ashamed of him would be ashamed to own as his joint-heirs in the kingdom—ashamed to own or recognize as of his bride class. All that is what we should expect, and yet as we look about us how many we find that seem to be ashamed of the Lord. Some may be inclined to controvert this and say, "No Christian is ashamed of Christ; even the nominal Christians, the tares, are glad to own him Lord of all. The name of Jesus is no longer a name of shame and contempt. God has highly exalted him, and the whole world is coming to adore him more and more every day."

Let us not be too sure that this is the right thought, dear friends. Our own thought is that a certain ideal has been exalted before the minds of civilized people, and that to this ideality they bow and render praise. Our thought is that the real Christ has never had the love or esteem of the world, and that he will not have it until in God's due time the true knowledge shall have filled the earth, and the clouds of ignorance and superstition shall have rolled away, and when the world in general shall have learned some of the great lessons which the time of trouble introjects, the kingdom shall still sooner reach.

The Christ whom the Jews did not love or esteem or honor, but on the contrary crucified, was holy, harmless, separate from sinners. He was not wealthy, was considered a fanatic because of his loyalty to truth and righteousness, and because he gave his time and energy to loving services for his fellow-creatures and especially in providing spiritual nourishment for them. Therefore his brethren hated him and hid as it were their faces from him—in shame. (Isa. 53:3.) And hence it was decided that they would not be of the Bride class, and as a nation the Jews were cast off until the elect should be found.

The Lord is still present in the world in the flesh—in the flesh of his consecrated members—and the world in general still despises him as at first and as he foretold—"Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world because I have chosen you out of the world; therefore the world hateth you."—John 15:18, 19.

"Blessed are ye when men shall revile you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven."—Matt. 5:11, 12.

"If one member of the body suffers all the members suffer with it. Now are ye the body of Christ and members in particular."—1 Cor. 12:26, 27.

"Count it all joy when ye fall into divers trials." (Jas. 1:2.) "Our light affliction which is but for a moment worketh out for us a far more exceeding and an eternal weight of glory." (2 Cor. 4:17.) "You who are troubled rest with us."—2 Thess. 7.

"God gave Christ to be the head over the church which is his body." (Eph. 1:22, 23.) "If we suffer with him we shall also reign with him." (2 Tim. 2:12.) "If we be dead with him we shall also live with him." (Rom. 6:8.) "In all the afflictions of Christ." (2 Cor. 4:8.) "Our light affliction which is but for a moment worketh out for us a far more exceeding and an eternal weight of glory." (2 Cor. 4:17.) "You who are troubled rest with us."—2 Thess. 7.

"The reproaches of them that reproach thee are fallen upon me." (Rom. 15:3.) "Let us go to him without the camp bearing the reproach with him."—Heb. 13:13.
was ashamed of him eighteen centuries ago. When we con-
sider that Christ was not less than a man, we may see in the
flesh we see that love for the brethren means love for the
Lord, and hence as the Apostle states this is one of the
great tests of our relationship to him and to the Father.
"He that loveth not his brother whom he hath seen, how
can he love God whom he hath not seen?" (1 John 4:20).
"Love one another as I have loved you," is the recognized
test of discipleship, and he therefore who is ashamed of
the brethren is ashamed of the older brethren. He counts all
the younger brethren as himself, saying, "He that despiseth
you despieth me; he that rejecteth you rejecteth me and
him that sent me."—Luke 10:16.
It may be a new thought to some that in despising the
brethren they are despising the Lord; that in being ashamed
of the brethren they are despising the Lord; and that thus they
would be demonstrating that a wrong con-
dition of mind and conduct prevailed: that they were not
fit for the kingdom; that they had not reached the mark
of perfect love; that they had not only not learned to love
their enemies but had not even learned to love the brethren
—those who are striving to walk in the footsteps of the
Master.
ASHAMED OF THE LORD'S WORD
How the Lord's terms and conditions of discipleship
do sift and test our very innermost thoughts
that love for the brethren means love for the
les.s
assurance
s SEE
TRIFLING WITH CONSCIENCE
Mark 6:14-29.—MAY 20.
Golden Text—"Be not drunk with wine, wherein is excess."—Eph. 5:18.
Trifling with conscience is one of the great dangers of
our time, as it has been of all past time. Our lesson offers
an illustration along this line, showing how Herod Antipas,
King of Galilee and Berea, trifled with his conscience and
was thereby ensnared into adultery and murder. Every
intelligent person of experience can bear witness to the
fact that sins usually creep on gradually. No one plunges
instantly from purity into the depths of sin. There is a
gradual beginning in which the voice of conscience is heard,
and if it be heeded the calamity of gross transgression may
be avoided, but unheeded its voice grows more and more
forcibly, and it becomes the burden of conscience. So it
will be until, with conscience asleep, the outward course goes
from bad to worse, and there is a rude awakening of the
indiv.dual to find himself ensnared, a captive-perhaps a liber­
ated by which they will attain the blessing before the throne in
company "of Revelation 7, conscience will also be the guide
the honors and blessings which the Lord will confer upon
them as overcomers of the world. Why will conscience lead
them differently, but because they have fol­
importance depended upon their following it.
HEROD'S CONSCIENCE TORTENED HIM
The Herod of our lesson (Antipas) was the son of
"Herod the Great," the most ambitious ruler of the
endavor to thwart the divine program. Palestine was di-
rectly under the control of the Roman emperors, and instead
of perpetuating the kingdom of Herod they partitioned it,
thus giving the world the spectacle of a natural man, because the Christi.
Here we find that the conscience was more carefuny than ever. To the enlightened
the voice of conscience becomes really the voice of God, and
obedience to it is imperative. Any transgression of its com-
mands is sure to bring disaster, more serious by far than any
that could come to the natural man, because the Christian
has taken the advance steps and has received advance
knowledge. To the Christian, therefore, the heeding of the
voice of conscience may mean either eternal life or eternal
death—the second death. And even amongst those who
will attain the eternal life the Scriptures show us two
classes—the "more than overcomers," the "little flock,"
who shall be heirs of God, joint-heirs with Jesus Christ, and the
"great company." This latter class, we may be sure, have given ear-
nest heed to the voice of conscience, and have willingly and
gladly and promptly followed its guidance as the voice
of the truth, as the voice of the Lord speaking to them through
his Word and his providences, leading them from grace to
grand and glorious conditions, opportunities and privileges
of the Millennial kingdom.

[3777]
and improved the opportunity to entangle him with her personal chaste, as that when he departed for his dominion she elongated with him.

Here we see the parting of the ways for two and how both took the wrong course: the Golden Rule and their instincts for righteousness should have hindered them. We cannot doubt that each had a voice of conscience at that time, to which both closed their hearts. The woman had not only the ties of chastity but the obligation of her marriage covenant to assist her conscience and to strengthen her in the avoiding of the false. She had, without realizing it, accepted the blandishments of her brother's wife who was violating her marriage covenant with his own wife; she must have known also that in violating the sacred hospitalities of a host, his entertainer, his brother, he was doing an unbrotherly act. Above all he had a feeling of the knowledge of the Jewish law to know that his conduct was heinous in the sight of God.

Coming to his home, accompanied by his niece, his brother's wife, as his paramour, a great scandal was raised throughout Palestine, as the people, instructed in the law, recognized that their ruler was living in open violation of it. His proper wife, disheartened, crushed, in the presence of the usurper, obtained permission to remove from Galilee to another part of the domain, to another palace, Machaerus, which was also a fortress. She was the daughter of the Arabian king Aretas, and soon managed to return to her father's house. Aretas was very angry and threatened war.


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HEROD AND OTHER RULERS, REBUKED

When John's ministry was at its height and he was rebuking the hereditary rulers, the conduct of Herod was denounced by the Prophet. John had a clear conscience, and knew that in accepting the blandishments of his own wife; she must have known also that in violating the sacred hospitalities of a host, his entertainer, his brother, he was doing an unbrotherly act. Above all he had a feeling of the knowledge of the Jewish law to know that his conduct was heinous in the sight of God.

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HEROD CAST JOHN INTO PRISON

Herod's pride was stung by John's comments, and no doubt he feared John's influence and power; this might lead to disorders in the realm. He settled the matter by putting John in prison. Nevertheless we read that he feared John, realizing that he was a righteous man—a man who was following the truth to the best of his ability. There is even an intimation (vv. 19, 20) that John's imprisonment was in part at least to protect him from the anger of Herodias, who desired to kill him, and who doubted would not have hesitated to hire assassins who would be more bold to thus procure a large reward, in the expectancy that Herodias would intercede with the king and secure the release.

The intimation of the Greek is that Herod gave John the Baptist frequent hearings, listened to his arguments—that he heard him willingly, but was much perplexed. (B. V.) Herodias evidently realized that her hold upon the king was lost, and that she would have to use other means if she was to have him murdered. She had risked all for her present station, and now what would she not risk to maintain it? If John the Baptist's teaching should influence Herod to put her away, she would be in a worse condition than ever she had been before. She then resorted to an outcast, without a home or any thing. Such a course was not to be considered, and anything was to be undertaken that would stand in the way of such a danger.

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Herod's pride was stung by John's comments, and no doubt he feared John's influence and power; this might lead to disorders in the realm. He settled the matter by putting John in prison. Nevertheless we read that he feared John, realizing that he was a righteous man—a man who was following the truth to the best of his ability. There is even an intimation (vv. 19, 20) that John's imprisonment was in part at least to protect him from the anger of Herodias, who desired to kill him, and who doubted would not have hesitated to hire assassins who would be more bold to thus procure a large reward, in the expectancy that Herodias would intercede with the king and secure the release.

The intimation of the Greek is that Herod gave John the Baptist frequent hearings, listened to his arguments—that he heard him willingly, but was much perplexed. (B. V.) Herodias evidently realized that her hold upon the king was lost, and that she would have to use other means if she was to have him murdered. She had risked all for her present station, and now what would she not risk to maintain it? If John the Baptist's teaching should influence Herod to put her away, she would be in a worse condition than ever she had been before. She then resorted to an outcast, without a home or any thing. Such a course was not to be considered, and anything was to be undertaken that would stand in the way of such a danger.

She knew that it was the custom of the time, to which both closed their hearts. The woman had not only the ties of chastity but the obligation of her marriage covenant to assist her conscience and to strengthen her in the avoiding of the false. She had, without realizing it, accepted the blandishments of her brother's wife who was violating her marriage covenant with his own wife; she must have known also that in violating the sacred hospitalities of a host, his entertainer, his brother, he was doing an unbrotherly act. Above all he had a feeling of the knowledge of the Jewish law to know that his conduct was heinous in the sight of God.

Coming to his home, accompanied by his niece, his brother's wife, as his paramour, a great scandal was raised throughout Palestine, as the people, instructed in the law, recognized that their ruler was living in open violation of it. His proper wife, disheartened, crushed, in the presence of the usurper, obtained permission to remove from Galilee to another part of the domain, to another palace, Machaerus, which was also a fortress. She was the daughter of the Arabian king Aretas, and soon managed to return to her father's house. Aretas was very angry and threatened war.

HEROD AND NOT OTHER RULERS, REBUKED

When John's ministry was at its height and he was rebuking the hereditary rulers, the conduct of Herod was denounced by the Prophet. John had a clear conscience, and knew that in accepting the blandishments of his own wife; she must have known also that in violating the sacred hospitalities of a host, his entertainer, his brother, he was doing an unbrotherly act. Above all he had a feeling of the knowledge of the Jewish law to know that his conduct was heinous in the sight of God.

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merely been advised that when the king would ask her choice of a gift she declared his willingness to give her one, she should withdraw to inquire of her mother what she should ask. Herod was astonished at the request for the head of John the Baptist. Unprincipled as he was, hard-hearted, without a conscience, sadly demoralized, he had never thought of murdering one of his illustrious company, and his high standard of value for life, and to such sterling characters he would make them in connection with the war about to be prosecuted. Hence we read that for his oath’s sake and for the sake of those who were of the company, and we might add for pride’s sake, he yielded, and as the request was one that he met forthwith he sent the executioner at once to John. He thus showed his greatness as a king, his respect for his illustrious company, and his high standard of value for his oath and his authority and power as a king. Truly the Scripture declares that many things that are highly esteemed amongst men are an abomination in the sight of God, and in proportion as God’s people become possessed of his spirit, his mind, his disposition, the spirit of a sound mind, in the same proportion these things become an abomination to us.

JOHN THE BAPTIST VERSUS HEROD ANTIPAS

Two items are before our minds: The Lord’s prophet, of whom Jesus declared, “There hath not arisen a greater prophet than John the Baptist,” and Herod Antipas, prominent in his day and black marked on the page of history for the past eighteen centuries. The one was God’s prophet to guide his people in the path of righteousness, and to exhorting his fellow creatures to abandon sin and to follow righteousness: the other enthroned in power, with great possibilities of influence for good or evil, used those opportunities injudiciously to harden his fellow creatures to a spirit of righteousness and every good influence upon the people over whom he held a brief authority. The one used up his life in the preaching of the truth, suffered imprisonment and then beheaded; the other lived a life of self-gratification amongst the plaudits of men, and had the power to take the life of the other. What will the harvest be?

Can any one who believes in a God, and trusts to the fulfilment of his promises respecting a future life, doubt that there will be a measure of shame and contempt for the disbeliever in that future? Can any one who understands the divine plan doubt that John the Baptist, faithful until death, will be one of the princes whom the Lord of glory will appoint in the future for the guidance and direction of the world’s affairs and for the uplift of the groaning creation? The one will be the upholder of the page of history for the past eighteen centuries. The one pictured the mass of mankind as awakening to shame and last­ing contempt, and these two, we may be sure, will have special shame and contempt along with Nero and other horrible characters of history. By the time they are awakened, we may presume that the whole world will have reached a fair degree of development and proportionate perfection.

The knowledge of the Lord will be world-wide and ocean deep, and the human mind will have expanded proportionately, so that the meeds of this pair will be more intensely ab­horred by the Lord of glory than were the actions of Herod which burdened upon the guilty ones as they face the knowledge of the world respecting their repulsive course. They will feel like sinking through the earth from very shame. Moreover, the violations of conscience and degradation therefrom will serve to keep them longer in this detestable condition than they might otherwise remain—their progress toward perfection will be the slower on this account, and hence their measure of shame and contempt the greater and the more prolonged.

We thank God, however, that through Christ there is forgiveness of sins even for those last, and that some, who have heard of Christ in the true sense of the word, but whose minds were thoroughly blinded and degraded by sin under the influence of the god of this world, will ultimately reach enlightenment. Hence we are planning for the next year on a larger scale, with an increased view of the Lord's selection for the same, can have all the greater confidence in the grand outcome of that work in God’s due time. But what shall we expect for Herod and Antipas, his class, who have violated their consciences and degraded themselves and misused their opportunities for evil instead of for good? We must surely expect that they will be beaten with many stripes, that they will have punishments—not eternal torment, thank God, but, as the Scriptures declare, a just recompense of reward to every soul of man that doeth evil.—Rom. 2:9.

In proportion as Herod had great opportunities and defiled and prostituted his conscience, in the same proportion, undoubt­edly, he will awaken in the resurrection morning in a low condition morally, and proportionately will he have the more steps to retrace to God back to what he was at the beginning of his career, poorer as that might have been. And still it will require further advancement, upward steps during the thousand years of the Millennial age to attain if he will in the end gain the perfection that was lost in Eden and redeemed at Calvary.

"SHAME AND LASTING CONTEMPT".

The violation of conscience and the abuse of power practiced by Herod and Herodias have made them infamous through­out the world. The Scriptures assure us that in God’s due time, during the Millenium, they with the remainder of Adam’s family will as a result of Christ’s redemptive work come forth from the tomb. Through the prophet Daniel the Lord has pictured the mass of mankind as awakening to shame and last­ing contempt, and these two, we may be sure, will have special shame and contempt along with Nero and other horrible characters of history. By the time they are awakened, we may presume that the whole world will have reached a fair degree of development and proportionate perfection.

The Twelve apostles had returned from the mission work to which the Lord sent them two by two to bring the good tidings of the page of history for the past eighteen centuries. The presence of Jesus and his apostles caused commotion amongst the people, because by this time our Lord’s fame was generally spread abroad. At Jesus’ suggestion the twelve were to go forth in pairs, two by two, to bring the good tidings, and to show forth the praises of the Master and to proclaim his presence, have spe­
“ALL MEN WERE IN EXPECTATION”

But the people were hungry for the Lord’s teachings, and noting the direction of the boat many went afoot and some ran so that they awaited the Lord upon the landing of the boat. Was the Lord angry that his endeavor for privacy and rest should be thus intruded upon by people for whom he had an unwonted and unaccustomed sense of responsibility, too full of his heart’s desires and for that. He looked about upon the people and was moved with compassion toward them, because they were as sheep having no shepherd. John the Baptist had been proclaiming the coming of God’s kingdom. Jesus had been giving parables illustrating the truth, and the people heard and comprehended. The disciples, whom he had sent out two by two, had proclaimed repentance and preparation for the kingdom. King Herod, living wickedly, had gone the length of beheading John, one of the greatest of the prophets, and thus was silenced. Where the Arameans of Arabia, the father of his deserted wife. His army had been defeated and there was considerable turmoil and excitement amongst the people. They wondered as to what might be the outcome of these disturbances, when and how the kingdom of God would be established. They questioned as to whether or not Jesus were truly the Messiah and would shortly announce himself as the king, and call for volunteer soldiers, etc., etc. Evidently the people were becoming greatly worked up on the subject, and we know that it was only a few days after this that Jesus withdrew from the public ministry in that vicinity for awhile, lest the people should take him by force and make him a king—contrary to the divine plan and our Lord’s program.

Although desiring rest our Lord could not forbear to teach the people. He withdrew to a mountain for that purpose but was ready at all times to fulfill his mission, to lay down his very life for the sheep—not merely at Calvary but hourly, daily, during the years of his ministry while he was approaching the grand climax of his sacrifice. This must be the spirit of all who are the Lord’s true disciples—increasingly so as they become partakers of the Master’s holy Spirit, by feeding upon his Word and following his directions, growing in grace and knowledge and love.

“THE KINGDOM COME”

Today many of the Lord’s people in Babylon are in a similar condition—easily persuaded that we are living in re-markable times, when the spiritual and material kingdom are at hand. Many have heard something respecting the Millennial kingdom being nigh, even at the door, and are wondering how, when, where it will be established. Looking to the political leaders they see more or less of confusion, hear of wars and rumors of wars, and the voice of Socialism proclaiming a general overturning of matters in the very near future. They note an impending time of trouble between capital and labor, and they long for information, for leading, for guidance, as to what should be their proper course. They are as sheep having no shepherd.

True, there are many shepherds in Babylon, but in proportion as they notice that these are leading toward infidelity, toward higher criticism of the Bible and evolutionary theories, they are bewailing the loss of the light in it. Many are not to whom they should look. The most satisfying portion that reaches their ears is the message of the kingdom as we proclaim it, and yet they fear to accept this in the face of the denunciations and anathemas of their shepherds, who in a measure control them through fear, superstition and priestcraft. Every member of the body of Christ should remember that he is an ambassador for the Lord and should be glad to be used as his mouthpiece in proclaiming the good tidings of great joy which shall be unto all people, and in helping lead the sheep in the paths of righteousness for his true cause.

Not that we can hope to influence all who are in a measure hungry; evidently only a little flock will be in that condition of heart where they will heed not the voice of strangers, but will listen to the voice of the Son of God—the voice that is set above all others. Nevertheless, like the Master, we should be compassionate toward all, rejoicing that those who cannot hear distinctly in the present time will hear unequivocally very shortly, when the kingdom shall be established and all the deaf ears shall be unheeded and the knowledge of the glory of God shall fill the whole earth.

“TAUGHT THEM MANY THINGS”

We should take a lesson from the Master’s example. There were many things that he could teach even to the multitude that would be to their advantage, to their comfort, and serve as a preparation for the kingdom which was then to be accomplished, and by be prepared for the deeper things. To his twelve apostles, and those who were his specially consecrated disciples, he had still other things to tell, saying, “To you it is given to know the mysteries of the kingdom of God: but unto them that are without these things are done in parables.” (Mark 4:11.) And yet even to the disciples there were certain things better left unsaid, as our Master intimated: “I have many things to tell you, but ye cannot bear them now”—“the spirit of truth shall guide you into all truth.”—John 16:12, 13.

The Apostle says, we may talk of the deep things of God, the wisdom of God hidden in mysteries, to those who are advanced in the knowledge of him and those prepared in heart for the deeper truths. We are to be especially on guard against teaching the deeper truths to those who do not cooperate in the work of blessing the multitude, and thus be prepared to be reproved as unwise. Doubtless every one who would teach the deeper truths in the present time would fail to do so effectively in the eyes of those who hear them. But let us not be surprised if such an outcome is met with. We should be prepared to do what we can, knowing that the Lord knows his cause he did more injury than good because of unwisdom, indiscretion, a failure to take heed to the instructions of the Lord, a failure to follow his example of giving milk to babes and strong meat to them that are ready to eat. From an account given in another of the Gospels it seems evident that after teaching the people our Lord left them for a time and went with his disciples apart on the hillside, where they reviewed their ministries. Doubtless, also, they had his words and examples before them for one thousand years. Apparently the new-comers were full of questions and interest and our Lord gave forth teachings and expositions.

“GIVE YE THEM TO EAT!”

The night was coming on and the disciples urged that the Lord should disperse the people, but he had a purpose which would ultimately be seen as a blessing. He inquired what food they possessed, and a lad with four barley loaves and two small fishes was found—next to nothing. This served our Lord’s purpose, however; he wished to show his willingness to cooperate in the work of blessing the multitude, and thus he illustrated a general feature of his dealings with his people and with the world. He takes our time and talents, little and unworthy as these are, and blesses them and uses them in his service and accomplishes great things. He thus associates himself with such, for he is their mouthpiece in proclaiming the good tidings of great joy. We should be so helpful when the Lord’s purpose, however, he wished to show his willingness to cooperate in the work of blessing the multitude, and thus he illustrated a general feature of his dealings with his people and with the world. He takes our time and talents, little and unworthy as these are, and blesses them and uses them in his service and accomplishes great things. He thus associates himself with such, for he is their mouthpiece in proclaiming the good tidings of great joy. We should be so helpful when the Lord’s purpose.
Notes also that the feast for which our Lord returned thanks was not a sumptuous one; it was not served in elegant, decorated ware; it was not fine food; it was plain barley bread and dried fish. As we think of the simplicity of the diet of our Lord's day and of that of the people of oriental countries, and of the primitive fare of the early Christians in the army and the usual food of the Japanese family, we get the lesson that both in quantity and in quality many people of our day are overfed and perhaps not benefited thereby—that plainness and simplicity of food would not only be more healthful, but would leave much more time for the spiritual refreshment, the bread from heaven, and the service of the truth to others. Each should consider this matter and act upon it according to his circumstances and the interests and preferences of others, which he is surely bound to consider.

The lesson is so appropriate, namely, that gratitude to God is appropriate however simple our bill of fare. It would be our hope that so far as possible the readers of this journal in their family associations are not neglectful of this privilege of giving thanks—to the extent that they are the persons having properly the authority or conduct of the family's affairs. It would be, of course, inappropriate for a stranger or a visitor to intrude upon the customs of the family, nor can we think that it is always appropriate to openly manifest our thankfulness to the Lord when at public tables, at hotels, restaurants, etc. We might be pleased to thus acknowledge the Lord, but might well refrain if our conduct would be misapprehended as Pharisaism. In such cases, however, the heart should always render thanks—even if no outward sign or word should be manifest to those about us—before a monthful of food be taken.

The Disciples Gave to the People

Other accounts show us that as the Lord broke the food he distributed it to his disciples, they in turn carrying it to the multitude. How gracious of the Lord to so arrange matters! The disciples were thus the better witnesses of the power of the Lord. He could be acquainted with the apostles, who perhaps later on, after Pentecost, met many of them, and, as the Master's representatives, bore to them the heavenly bread. It is still the same, for the Lord will find and will feed and will strengthen those who are his. In 'all the world', and to use his 'daily bread' (Luke 21:28) He is not at all dependent upon us for the carrying of the present truth to the hungry multitude, but for our advantage he has given us the privilege of becoming co-laborers with him. How we should appreciate it! How eager we would be that any little barley leaves we may possess, any little fishes, any dollars and dimes, any shillings and pence, any time and influence, might be used of the Lord in his blessed work!

While such a course on our part is in the Scriptures dignified, it is so highly esteemed by those who are now rejoicing in the kingdom blessings which are coming through him and the love, which includes a self-sacrificing spirit.

A Message from the San Francisco Friends

Dear Brother Russell:-

Your kind favor of 25th ult. is before me, just received, and I hasten to reassure you as to the safety and reasonably good health of all the dear ones in our family in assembly in and around San Francisco—a majority of whom were privileged to attend our usual service on the 29th at the usual hour. We surely can rejoice that we have lost nothing but a few hours of inconvenience and in one case their earthly belongings.

In the name of our church I desire to thank you all for your kind and brotherly interest in our welfare, and will state so we would know when we had enough, if we lived more upon the plain substances of life, and did not too much pamper our appetites and encourage ourselves to eat beyond the point of proper satisfaction of hunger.

That great multitude in some respects pictured the world during the Millennial age. Those who now follow the Lord as his special disciples will then be supplied abundantly by the Master with the bread of eternal life and will be privileged to distribute it to all the families of the earth. They will all have the opportunity of being filled, refreshed, strengthened. We see how much the world lacks in this matter now, our hearts rejoice to know of the abundance of God's provision for the future and of the share we shall have in co-laboring with our Redeemer in the distribution of it to every creature, that all who will may take of the water of life freely and eat of the tree of life forever.

A Message from the San Francisco Friends

May 15, 1906

Zion's Watch Tower (1858-1899)

GATHERING UP THE FRAGMENTS

It would strike us as rather severe economy that the Lord should send his apostles to gather of the leavings of the feast from the multitude; it would be rather severe economy to oblige the faithful twelve to subsist upon the scraps that had been fingered by five thousand people. It seems much more reasonable to suppose that the small fragments left by the multitude were allowed to go to the birds and squirrels, and the disciples, who were called "the seven priests," the other members of the Lord's family, were to subsist upon the bread that had been broken by our Lord. As he broke the loaves and fishes they multiplied exceedingly, so that he supplied and resupplied the disciples with the food, while they carried it to the multitude, and that a sufficiency remained beside for our Lord to fill the twelve other families with food that was good and clean and in every way suitable for further use.

The lesson of economy is appropriate to us all, but in our experience the poorest of the world and of the Lord's people are often the greatest givers. It is not necessary that we be in abundance of power to create, he would have his disciples note the principle of economy and practise it. His wealth of power should not be a cause of extravagance on the part of any who are his. Extravagance in any matter seems much out of place in one who is a member of the Lord's family, of which those are his, for "the Lord knoweth them that are his." (2 Tim. 2:19) He is not at all dependent upon us for the carrying of the present truth to the hungry multitude, but for our advantage he has given us the privilege of becoming co-laborers with him. How we should appreciate it! How eager we would be that any little barley leaves we may possess, any little fishes, any dollars and dimes, any shillings and pence, any time and influence, might be used of the Lord in his blessed work!

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be without employment—not only the actual residents of the stricken city, but those who resided in the cities around the Bay, and what will result from it remains only to be seen by waiting and exercising patience and faith in God. It is impossible for any but those who have witnessed the effects of this catastrophe to conceive how complete was the destruction of what every one must confess was a wicked city. Brother Owen and myself viewed the ruined city from an eminence that gave us a complete view of both the burned and unburned districts. My estimate is that two-thirds of the city was destroyed, while Brother Owen thinks four-fifths was destroyed; but in either estimate it is very bad. What the suffering and inconvenience of many have been and will be for a time can only be surmised.

What can, all of us here, thank God for this object lesson, and the strengthening effect it has upon each one of us, as does every experience in life, and, as you say, assists us in recognizing in this the near approach of the kingdom which shall forever end such calamities and afflictions.

Your brother and servant in Christ,

H. M. Fitch, California.

Vol. XXVII
ALLEGHENY, PA., JUNE 1, 1906

No doubt our Presbyterian friends thought they had buried the Westminster Confession of Faith so deeply under their new statement of Presbyterian faith, that they would never have further trouble from its bad odor. Rev. Samuel T. Cartor, D. B., was one of those who warred for its burial at that time. Recently he stepped out of Presbyterianism into the liberty wherewith Christ makes free indeed. Presbyterians who honestly and truly believe the statements of the Confession have a right to hold it and to tell it abroad. It is the others who are at fault. If all who disagree with the Westminster Confession would step out of the denomination into liberty, explaining their reasons for withdrawing, the effect would be a hundred times more satisfactory.

"Actions speak louder than words." Dr. Cartor's words say that he is an honest, bold, advocate of truth at any cost; but his actions speak the reverse. They tell us, "The Westminster Confession has ties and emoluments which I love more than I love the truth and the liberty which it binds me. I will not betray those who misrepresent me, than to forsake and follow the Redeemer and his 'little flock' whom the world counts 'fools' for Christ's sake and too conscientious."

We hope that Brother Carter and many others will ultimately grow stronger in the Lord and still more devoted to the truth, so that ultimately they will take gladly the spoiling of their goods—worldly prospects, etc.—for Christ's sake, the truth's sake, hoping for the "better resurrection" as "more than conquerors.""
RELIGIOUS STRIFE IN GERMANY

Berlin, May 15.—The question of the divinity of Christ now threatens to rend German Protestantism into two great parties, the liberal and the orthodox.

The rival in liberal churches against the narrow limits of orthodoxy has been flamed into a flame by the refusal of the State Church Consistory and the Prussian Supreme Court to sanction the selection of Rev. Rowen as pastor of the church at Rhemscheid in Westphalia.

His offense was that he preached sermons in which he repudiated the divine parentage of Christ, characterizing it as a myth inspired by Greco-Pagan influences.

The church at Rhemscheid refused to select another pastor, and its pulpit remains unoccupied.

More than 1,300 mass meetings have been held to discuss the religious situation. Taken together they form an astonishing revelation out of the growth of the so-called higher criticism doctrines.

The ferment is increasing, daily, hourly. The liberal pastors and their congregations threaten secession unless the bounds of the creed are widened by the elimination of what they call the superstitious and imaginary.

The correspondent, in conversation with a leading theologian who occupies a university chair, was advised that out of 5,000 German Protestant pastors in active service there are over one-fourth who cannot subscribe to the Apostles' Creed, and only one-tenth hold to the inspiration of the Bible.

Inn, June 1906

BEREAN BIBLE STUDY FOR JUNE

FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES, AND WATCH TOWER, MARCH 1, 1905.

EVIL SPEAKING AND EVIL SURMISING

20. Might tell the truth be evil speaking? Z. '99-70 (1st col. ¶ 3 to 2nd col. ¶ 2).

21. Is it always necessary to tell all we know about every affair? Z. '00-71 (2nd col. ¶ 3).

22. Is an uncomplimentary remark evil speaking? Z. '02-188 (2nd col. ¶ 3); F. 406, ¶ 1.

23. Would it be evil speaking to criticize doctrines publicly uttered? Z. '02-219 (2nd col. ¶ 2).

24. What is a slanderer? Z. '05-215 (2nd col. ¶ 1); Z. '99-70 (2nd col. ¶ 1 to 3).

25. What is "false witness," and is it possible to bear false witness without uttering a word? Z. '02-219 (1st col. ¶ 2, 3).

26. How should we deal with a brother or sister who begins to relate an evil report? Z. '05-215 (1st col. ¶ 4, 5).

27. How should we deal with persons of the world who do evil speaking? Eph. 5:11, 12; Z. '99-70 (1st col. ¶ 1, 2); Z. '02-74 (1st col. ¶ 1); Z. '98-368 (1st col. ¶ 1).

28. Is evil speaking against a brother in Christ more culpable than against one of the world? T. S. 62, ¶ 3; Z. '03-426 (1st col. ¶ 1, 2).

29. In order to avoid gossip, slander and evil speaking, what is the only proper and Scriptural way of redress for grievances, actual or imaginary? Matt. 18:15-17. Z. '05-214 (1st col. ¶ 4 to 215 (1st col. ¶ 3); F. 4417.

30. How should we deal in a matter of evil speaking against an Eld er? 1 Tim. 5:19. F. 293, 394, 418 (¶ 1, 2).

31. Why is "a bridled tongue" a chief essential in an Elder? Jas. 3:2. Z. '99-75 (2nd col. ¶ 2); Z. '97-156 (2nd col. ¶ 2); F. 249, ¶ 2.

32. How may we ask advice and not do evil speaking? F. 392, top of page.

33. What is the relation between "busybodying" and evil speaking? F. 583, ¶ 1, to 586; F. 408, ¶ 1 to 3.

34. How should the Golden Rule help us to overcome evil speaking and evil surmising? F. 407; Z. '02-188 (2nd col.) to 189 (1st col. ¶ 2); Z. '99-262 (1st col. ¶ 1, 2).

35. What is the sole exception to this rule, "Speak evil of no man"? Z. '99-71 (2nd col. ¶ 2).

36. What inspiration should we receive from Jesus' example? 1 Pet. 2:23. Z. '01-298 (1st col. ¶ 1); Manna, Dec. 7, Z. '99-319 (1st col. ¶ 1 to 3).


38. How do we do this, and filled with pure and holy thoughts. Phil. 4:8. Z. '01-324 (1st col.). Z. '03-8 (2nd col. ¶ 3) to 9 (1st col. ¶ 3); Z. '05-216 (1st col. ¶ 3 and 2nd col. ¶ 3); Z. '06-72 (1st col. ¶ 1).

39. What additional thoughts are found in index of Heavenly Manna under "Evil"? 

40. What special experiences and practices have helped you to overcome evil surmisings to some extent? 

41. As we realize how insidious this foe of the "new creature," what should be our daily prayer? Psa. 19:12-14.

IN DUE TIME

Time is one of the most important factors in God's plan. The days of creation were long periods of time; the time of eration after generation to go down into the grave in the midst of agony, blood and tears. And though he loved men so, even while they were yet sinners, that he spared not his own Son, but freely gave him up for all us, yet he has never for a moment relented so as to interpose his power for the relief or release of the groaning creation: nor will he do so until his "due time"—the time which his wisdom appointed, which will be the very best time for the securing of the largest possible upon mankind, and during all that time he has permitted generation after generation to go down into the grave in the midst of agony, blood and tears. And though he loved men so, even while they were yet sinners, that he spared not his own Son, but freely gave him up for all us, yet he has never for a moment relented so as to interpose his power for the relief or release of the groaning creation: nor will he do so until his "due time"—the time which his wisdom appointed, which will be the very best time for the securing of the largest possible

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results to the race, both of knowledge and of advantageous experience, as well as for the development of several of the most important features of his plan. But as time only can develop God's plan, so time only can manifest his love as well as his wisdom, his grace, his power and his justice.

Time will fully manifest the divine wisdom in what seems to short-sighted humanity like pitiless delay. The He who are privileged to view by faith the divine plan see the necessity of time for its full accomplishment. It is in view of such necessity that the children of God are frequently exhorted to embrace the grace they have been given to understand the course of his wisdom in executing justice and in working out the deep designs of his abounding grace, attributed evil, and only evil, to his truly glorious and holy character. He knows that "in due time," his character will be fully vindicated, and so he patiently waits and endures. As also our Lord Jesus waits and endures. He endured great humiliation in coming to our low estate. Then as a man he patiently endured the contradictions of sinners against himself, and so our Lord Jesus waits and endures. He patiently waited for the end, however painful the waiting season may be.

Patience is a virtue which our heavenly Father desires to cultivate in us; as already pointed out in the introduction to the September Watch Tower. It is a virtue which is needed in the development of character, in the growth of the church, in the accomplishment of the divine plan, and in the salvation of the souls of the world. "Patience is a virtue which our heavenly Father desires to cultivate in us; and he manifests in himself the grandest example of it. Through all the centuries past he has patiently endured the reproaches of those who, failing to understand the course of his wisdom in executing justice and in working out the deep designs of his abounding grace, attributed evil, and only evil, to his truly glorious and holy character. He knows that "in due time," his character will be fully vindicated, and so he patiently waits and endures. As also our Lord Jesus waits and endures. He endured great humiliation in coming to our low estate. Then as a man he patiently endured the contradictions of sinners against himself, and so our Lord Jesus waits and endures. He patiently waited for the end, however painful the waiting season may be.

No man can come into a strong man's house and spoil his house. —Mark 3:27.

These words were spoken in answer to the charge of the Pharisees that Jesus was casting out devils by the power of Satan, the prince of demons. Our Lord first showed how unreasonable was the charge that Satan had taken to opposing himself. His argument was that if that be true it would imply that Satan's power was tottering to a fall, if it was necessary for him to thus work against his own plans and arrangements, associates, etc. This does not imply that Satan will never be so cornered as to find it necessary to do good works. It is quite possible that if we were to do all the good we possibly can, and be patient and enduring in the face of opposition, something would be done. But it does imply that when that time shall come, and the adversary shall favor good works, the healing of diseases, casting out of devils, etc., it will be a sure indication that his kingdom is tottering. We believe that this is the case now, as the course of the present age is such that Satan has much to do with various faith healings that are done by Christian Science, Spiritualism, Hypnotism, etc.

But our Lord's argument was to the contrary of all this—that he was not casting out devils as the minion of Satan, but on the contrary that he was opposing the power of the Father. He used the words of our text, which imply that he was already binding Satan, already spoiling his goods. Satan's control of mankind was certainly interfered with when our Lord cast out devils. He has consecrated his power and authority to his disciples to do the same throughout Palestine. This our Lord declared was a sign that a stronger one than Satan was at work. Satan was indeed powerful and had taken possession of the world and was exercising a great influence therein, and the fact that now our Lord was exercising a greater influence, as proved by the many cases of deliverance of evil spirits, cast out proved that he had met one more powerful than himself, and that the time of the complete overthrow of his dominion would come.

This text then is analogous to and in harmony with another which declared, "Now is the prince of this world cast out." Our Lord again declared, "I beheld Satan as lightning fall from heaven." Our Lord had come into the world for the very purpose of mastering Satan, and in order to vanquish him he had consecrated his power and authority to his disciples to do the same throughout Palestine. This our Lord declared was a sign that a stronger one than Satan was at work. Satan was indeed powerful and had taken possession of the world and was exercising a great influence therein, and the fact that now our Lord was exercising a greater influence, as proved by the many cases of deliverance of evil spirits, cast out proved that he had met one more powerful than himself, and that the time of the complete overthrow of his dominion would come.

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"THE ANGEL OF GETHSEMANE"

'Twas midnight, and the Man of Sorrows took his chosen three, And sought with weary step the shelter of Gethsemane. To pray! E'en now the Garden's shade re-echoes with the cry, "My Father, if it be thy will, let this cup of shame and numbering with transgressors pass from me!" And heavy laden with the sin and woe of all the world. In agony of bloody sweat he fell upon his face, and cried, with tears, "My God, my Father, if it be thy will, Oh, let this cup of shame and numbering with transgressors pass from me." And strengthened, comforted, go forth to prison and to death, "Tis finished," and with faith unavailing pass beneath "the veil!"

"MY SHEEP HEAR MY VOICE"

"KNOWLEDGE PUFFETH UP, LOVE BUILDETH UP"

"ALL TAUGHT OF GOD"

We remember the story of Philip and the eunuch. The eunuch had the Scriptures and was reading them at the very time, yet he did not understand them until the Lord specially sent Philip to expound them to him. We remember the question, "What is the spirit that we read not?" We remember the eunuch's reply, "How can I understand it unless he be interpreted to me?" We remember that the interpretation was sent by the Lord and accepted as from him. How can any really interpret the Word of God except by receiving the Holy Spirit, which brings the truth? We remember the Apostle's discourse along similar lines saying, How shall the heathen hear without a preacher? How shall any teach unless he be sent? How can any really interpret the Word of God and make it plain without divine assistance and guidance? We remember the necessity of the Holy Spirit, that first a preparation of the heart, as the Lord denominated it, a hearing ear; and, second, a message sent of the Lord, an exposition of his Word for the hearing ears and for them who are ready to hear. How can any understand the Scriptures as do the forty or fifty thousand readers of Zion's Watch Tower. Their senses have been awakened by reason of use; they are earnestly desirous of knowing the truth, the whole truth and nothing but the truth; they find the promises of the Lord's Word assuring them that he will guide them into all truth, and hence they go forward with the greater sense of rest and security that they shall know the truth and that the truth shall make them free.

Nevertheless, there is a danger point in connection with

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ing further lessons in the school of Christ; and not only so, but some of the lessons already learned would speedily begin to fade away, and if the light which is in us becomes darkness how great will be that darkness—it will be greater than it is in those who never saw the light of present truth.

Now the Apostle tells us that the ox knoweth its owner and the ass his master's crib—although brute beasts they learn where to go for their nourishment. The same is true of barnyard fowls and all domestic animals—they not only have an appetite for food but soon learn the incidents connected with their feeding. The Lord seems to intimate that some of his people are less wise in these respects than are the dumb animals—they forget how, when and where they got their previous food. This is not true, however, of the Lord's flock. They prize and still cherish the Shepherd's voice, and a stranger will they not follow because they recognize not the voice of strangers—"My sheep hear my voice and they follow me."  

**FAITH INDISPENSABLE TO SUCCESS**

Mark 7:24-30—June 3.

**Golden Text**—"Great is thy faith; be it unto thee even as thou wilt."—Matt. 15:28.

With the whole of Galilee awakened, with the people discussing the wise and powerful prophet, this may have been the hour of making him a king, with Herod's boldness manifested in the beheading of John the Baptist, and with the realization that his time for death had not yet come, our Lord left the parts where he was so well known and journeyed about forty-five miles toward the Mediterranean. This brought him to what in our lesson is called the "borders of Tyre and Sidon," more properly the provinces of Tyre and Sidon—within the boundary of the land called Phœnicia, of which the cities of Tyre and Sidon had been the centers of wealth, influence and business. We are not informed that Jesus went to either of those cities: apparently he merely crossed the borders of Galilee, and was thus for a time free from the authority of Herod. He would rest a little from his labors, and allow the truths which he had taught to penetrate into the hearts of his hearers. He would let the froth work off and the real essence of the truth abide in the hearts which were in condition of righteousness for it. He knew well that these would be but few.

The more his work increased and his fame spread abroad the more did the adversary raise up opponents and hindrances. After the feeding of the five thousand and his retirement to the other side that he might do some work among the people who, jealous of his growing popularity with the people, sought to oppose him. They would indeed have been glad to have recognized him as a Pharisee and to have had him do his mighty works in the name of Pharisaism. But his attitude was that of an independent—this, but this that needed to be rebuked as well as others. Outwardly they were professing full consecration to God, but our Lord, who was able to read the heart, knew that a great deal of this was mere pretense, outward form and ceremony, show-religion. These Pharisees, posing as the leaders of religious thought in that day, were made very angry by our Lord's plainness of speech, and the fact that he pointed out to the scribes and Pharisees how a tree is known by its fruits—which a tree may be known by its fruits—that the Pharisees were not to be esteemed according to their professions, but to be measured by their deeds. They prided themselves upon their own religious observances, but the Lord pointed out that many of the things which they did were not really the law of God, but the commandments of men, and that the very essence of the divine law, love, justice, they largely ignored, not only in their teachings but also in their practices. The Pharisees could therefore not be trusted, and the proposition which they had previously held in the estimation of non-professors was being shaken, and their pride antagonized this—hence they hated him without a cause. They should have been glad to have had their attention called to their errors, but the Pharisees, not being aware that the Lord was not the attitude of the unregenerate heart: it rejoiceth in iniquity and rejoiceth not in the truth; it rejoiceth in whatever upholds its pride and gives color to its boastsings of its own righteousness. The Pharisees were then in the high, and the fall of Pharisaism meant the fall of all religion.

It is much the same today. Many highly-esteeme people today occupy the position of the Pharisees of that time. They make an outward show, they boast of their success, they delight in the honor of men, especially in the sight of the world; they multiply forms and ceremonies and meetings and make a fair show in the flesh. They draw near to God with their lips, but give evidence that their heart somehow is not right with him. We should not take heed because when the truth is presented to them they hate it instead of loving it, and they hate the light-bearers because the light makes manifest their own weaknesses, hypocrisies, dispensings in doctrines and practice.

The improper spirit exemplified in the priests and Pharisees and Scribes in our Lord's day finds a parallel today. We are living in a parallel day. The same spirit, as we have seen, was shot forth at those who serve the truth, who seek to lift up the standard to the people, who seek to show up the errors of the "dark ages," and through the truth to make known the real character of our heavenly Father and the real meaning of His Word. Persecutors and abusers, who are in support of a principle of righteousness; only in this way can they deceive some whom they enlist upon their side—some of better heart and conscience than themselves. They pride themselves through evil report. The apostles had faith in him, and others they hate the light-bearers and their own weaknesses, hypocrisies, fact one will never forget. They will not be driven from their purpose by a rough manner. Severe language does not deter them. They are not wearied by delays. They
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**ZION'S WATCH TOWER**

...THE SISTERS' ANSWER WAS, "I AM TRYING TO DO ALL THIS, BUT I AM FEELING TOO KEEN A DISAPPOINTMENT IN THE MATTER: "DEAR SISTER, REMEMBER THAT THE LORD IS MAKING HIS OWN SELECTION OF THOSE WHO WILL CONSTITUTE HIS SPIRITUAL BRIDE OF MANY MEMBERS. IT IS NOT FOR US TO DictATE TO THE LORD IN PRAYER OR OTHERWISE WHO HE SHALL SELECT—IT IS FOR US TO FEEL THANKFUL AND GRATEFUL THAT IN HIS PROVIDENCE HIS TRUTH HAS REACHED US AND HAS BECOME INTEGRAL PART OF OUR LIVES.

An illustration along this line comes to our mind. A sister living some distance from Allegheny, deeply interested in the truth and in the work of the Kingdom, was praying for her husband that the Lord would graciously grant him the opening of the eyes of understanding. Having some acquaintance with the husband it was our opinion that his was rather a hopeless case. Not that he was a bad man, but that he seemed to be thoroughly worldly, his life for his own example everywhere of what constitutes righteousness. We advised that you do not set your heart upon your husband's acceptance of the truth, and that you do not particularly pray along that line, but rather give yourselves for the making of a consecrated home, for the bringing up of the children, and for your own example everywhere of what constitutes righteousness. Our Lord was astonished as well as pleased by this demonstration of the woman's faith. Matthew says he exclaimed, "O woman, great is thy faith!" Her request was granted, her daughter was healed, and her further faith was shown in the fact that she was as worthy as a Jew of his mercy and favors.

The ease is just such a one as we know the Lord would even accept from us. It will be better if he should for a time ignore our petitions on some certain subject, that thus we may become more ardent and may learn to appreciate of the blessings of our desire, just as this poor woman might not have appreciated so highly the Lord's favor if he had given it to her at once. With us also the Lord sometimes makes a test of humility before he responds to our requests. Are we humble enough to accept his mercies on his conditions, on his terms, acknowledging ourselves nothing, that we work for him against his will, and that we are not saved and not according to any works that we could accomplish? If so we may be sure that the Lord will appreciate our demonstrations of such faith by our holding on to his loving hand, to his gracious promises—by our considering that we are nothing except as he shall give us of his mercy.

As in all the various experiences of the Gentile woman worked out for good to her, helping her in the development of a proper and acceptable faith and a spirit of humility, so we may be sure all of the delays to answers of our prayers that may come to us as the Lord's people are for our advantage if we will be exercised thereby—that we may grow in his grace, grow in his wisdom, grow in his love, grow in our assurance of his mercy.

The more we study this subject of faith, the more we are convinced that in God's sight faith is not only indispensable but "very precious." We cannot come to God without faith, we cannot abide in his love without faith, we cannot follow in his service and enjoy his blessing except by faith in his promises. We cannot realize ourselves as his children, begotten of the Holy Spirit, and heirs of God, joint-heirs with Jesus Christ our Lord, without faith. We can exercise faith in his promises, and he will exercise faith in his promises to this effect. We cannot go on day by day following the Lord except as we are willing to walk by faith and not by sight, for this is the test which he puts upon all of his followers. We cannot see how the oppositions of the world, flesh and Satan work except as we exercise faith in God's promises. We cannot see how the world, flesh and Satan work except as we exercise faith in God's promises that it will be so. We cannot therefore be prepared for the heavenly kingdom in its glories and blessings and privileges except as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ.

**"WAIT PATIENTLY FOR HIM"**

An illustration along this line comes to our mind. A sister living some distance from Allegheny, deeply interested in the truth of the Kingdom and wishing for the advantage and blessing of this truth, was for some time praying for her husband that the Lord would graciously grant him the opening of the eyes of understanding. Having some acquaintance with the husband it was our opinion that his was rather a hopeless case. Not that he was a bad man, but that he seemed to be thoroughly worldly, his life for his own example everywhere of what constitutes righteousness. We advised that you do not set your heart upon your husband's acceptance of the truth, and that you do not particularly pray along that line, but rather give yourselves for the making of a consecrated home, for the bringing up of the children, and for your own example everywhere of what constitutes righteousness and discipleship to Christ, set him as good an example as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ.

**"BE PATIENT, BRETHREN!"**

As in dealing with this woman our Lord deferred the bestowment of the great blessing upon her for a time, but doubtless he does with us at times. With us, too, he may see that it will be better if he should for a time ignore our petitions on some certain subject, that thus we may become more ardent and may learn to appreciate of the blessings of our desire, just as this poor woman might not have appreciated so highly the Lord's favor if he had given it to her at once. With us also the Lord sometimes makes a test of humility before he responds to our requests. Are we humble enough to accept his mercies on his conditions, on his terms, acknowledging ourselves nothing, that we work for him against his will, and that we are not saved and not according to any works that we could accomplish? If so we may be sure that the Lord will appreciate our demonstrations of such faith by our holding on to his loving hand, to his gracious promises—by our considering that we are nothing except as he shall give us of his mercy.

As in the various experiences of the Gentile woman worked out for good to her, helping her in the development of a proper and acceptable faith and a spirit of humility, so we may be sure all of the delays to answers of our prayers that may come to us as the Lord's people are for our advantage if we will be exercised thereby—that we may grow in his grace, grow in his wisdom, grow in his love, grow in our assurance of his mercy. The more we study this subject of faith, the more we are convinced that in God's sight faith is not only indispensable but "very precious." We cannot come to God without faith, we cannot abide in his love without faith, we cannot follow in his service and enjoy his blessing except by faith in his promises. We cannot realize ourselves as his children, begotten of the Holy Spirit, and heirs of God, joint-heirs with Jesus Christ our Lord, without faith. We can exercise faith in his promises, and he will exercise faith in his promises to this effect. We cannot go on day by day following the Lord except as we are willing to walk by faith and not by sight, for this is the test which he puts upon all of his followers. We cannot see how the oppositions of the world, flesh and Satan work except as we exercise faith in God's promises. We cannot see how the world, flesh and Satan work except as we exercise faith in God's promises that it will be so. We cannot therefore be prepared for the heavenly kingdom in its glories and blessings and privileges except as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ.
ing that the Lord in his providence will be favorable to him, and make the way before him as smooth as possible, consistent with divine wisdom." We uttered a few deprecatory words, thinking to ourselves how sadly the poor woman would be disappointed as the days and years would go by, yet appreciating her wisely devoted and also her holy character. Judge of her. It was soon evident that when, about a year later, that husband became interested in the truth, and followed up that interest by a full consecration of his heart and life to the Lord and in his service. We got a lesson from this similar to the one we got from the lesson of the other woman. We do not depreciate faith, trust in his goodness, and that barring some interference with his plan he does, so far as possible, answer such petitions offered in an importunity of faith. Let us each, then, endeavor, more and more, to cultivate this important fruit of faith, realizing that the Lord is all good and that there will be an abundance in the love and joy and peace, service and blessings which come from him who says, "According to thy faith be it unto thee."  

GOOD CONFESSIONS AND LATER TRIALS


Golden Text—"Thou art the Christ, the Son of the living God."  

In the vicinity of Caesarea Philippi, on our Lord's most northerly journey in Palestine, just at the headwaters of the river Jordan, where itsiselven great volume from a cave, our Lord put a question to his disciples which was full of meaning to them. This has been a weighty one ever since wherever his Word has gone. More than this, through-out the coming age, the Millennium, it will still be the all-important question.

"WHAT THINK YE OF CHRIST?"

Our Lord had been teaching the apostles and the public for about three years, and although he had frequently referred to himself as the "Son of Man," a title recognized among the Jews as appropriate to the Messiah, a title applied to Messiah by Daniel the Prophet (Dan. 7:13, 14). Our Lord had never positively declared himself to be the Messiah. He had allowed his words, "such as never man spake," and his works, such as never man performed, to testify of him. He merely declared that he had a faith from the Father to be the Savior of men, that in due time he would ascend up on high where he was before, that through faith in him eternal life was obtainable, etc. He had talked about his kingdom, too, and taught the apostles to pray, "Thy kingdom come, thy will be done in heaven as it is done in heaven." Still, as already stated, he had never positively declared that he was the Messiah—he had left it to inference; if his character and works would not testify of him, His disciples would. Many words on the subject would be vain, empty, powerless.

By way of bringing the matter gradually before their minds, assisting them to see the general confusion prevailing, our Lord first asked the apostles respecting the general opinions of the people regarding him—whom they thought him to be. The answer was that there was confusion, some claiming that he was Elijah, others that he was John the Baptist returned with greater power, others that he was one of the ancient prophets who had reap- peared. While the discussion was going on, up to the central thought our Lord put the importation directly, "Whom say ye that I am?" What view of me is entertained by you who are my followers, who know me most intimately, you who have heard my teachings and seen my works, accept or reject him as the Lord Jesus? This is the great confession and profession which the apostles and the public were called to make, and their confession on this point by the apostles, and the confession by the public which the apostles and the public were called to make, and their confession on this point by the apostles, and the confession by the public with reference to it, was the great confession of the Messiah, the great confession of the Son of the living God.

"THOU ART THE CHRIST THE SON OF THE LIVING GOD"

It should be noticed that the Scriptures are consistent with themselves throughout, that nowhere in the Lord Jesus spoken of as his own Father, the Almighty, Jehovah, but appropriately he is recognized as in his own statements and being the Father of those whom he redeems as his Father, as the Father of the world. Our Lord promptly acknowledged Peter's confession as the Father's spirit, grace and power—God manifest in the flesh—the best possible manifestation of the Father amongst men, of that heavenly Father of whom it is declared, "Who only hath immortality, dwelling in the light which no man can approach unto, who dwell in the brightness of his splendor and who is to be called Father forevermore, and shall be called God for ever and ever." (Tim. 6:16.) The Only Begotten of the Father, full of grace and truth, represent him and the glorious qualities of his character to humanity. The apostles discerned this, and honored the Son accordingly as the Father had already honored restoring the willing and obedient of mankind. What life themselves King, if he would be wise above what is written of others? When he was before his heart in the truth, what is implied by Peter's good confession of that heaven sent? This was a part of Peter's reply—"Thou art the Messiah, the great Messiah, the seed of Abraham, through whom God will be wise above what is written of others as in his own statements as being causing the knowledge of the glory of God to fill the earth. We accept you as being the one in whom center all the promises of God, the one who is to be the Redeemer and to bless the world." How shall anyone who is to be the Redeemer become the Redeemer, shall be worthy of being called Messiah, unless he do the works of the Messiah?" (John 20:17.) We honor the Lord most and have clearest views of the meaning of his words when we accept them simply and truthfully, without attempting to be wise above what is written or to add to the divine revelation. Sincere acceptance of the Son of the living God, the Messiah, the Son of the living God, the Messiah, the Son of the living God, the Messiah, the Son of the living God, the Messiah.

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WHAT THINK YE OF CHRIST?

This same question confronts others who see with considerable clearness that the grace of God in Christ, and the glorious plan which centers in him, but who for the present are withholding a confession, who have not thus far taken their stand on the side of Christ, to confess him before men and to follow him. They may doubt the word of encouragement and a word of warning as well. They should be encouraged with the evidences they have of the Lord's favor, in that they have been permitted to come to their present position of knowledge of Christ and the gracious plan of God centering thereon. They should be encouraged to the degree that while they have already appreciated much, still there is more to follow of grace and joy and peace and blessing and knowledge to those who go, who take the important step of public confession, who enter into a covenant of sacrifice to be followers in the footsteps of their Lord, who now on to belong to his disciples unless they confess him; they cannot hope to share in the glories that belong to the faithful who walk in the narrow way unless they take up their cross to follow. But they should know that while the cross of the Lord is not a light one, nevertheless his yoke is easy and his burden is light because he yokes himself with us in our trials and difficulties of life. With him as our companion and burden-bearer the cross is light, the burden is easy and the joys and peace resulting therefrom are not restrained, bound, or circumscribed by any other man's thought, any other man's word, any other man's deed. Therefore, another door of gracious favor will open thereafter, its blessings is the test stones. "Thou art Peter [a stone], and upon this rock will I build my church; and the keys of the kingdom of heaven will I give unto thee: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16:19.

ROCK-FOUNDED LIVING STONES

Peter, the mouthpiece of the disciples, was especially addressed by our Lord, although the blessing spoken to him was addressed to the congregation of the church at Jerusalem. Our Lord had given Simon his surname, Peter, which signifies a stone, declaring, "Thou art Peter [a stone], and upon this rock [this great truth which you have enunciated] I will build my church; and the keys of the kingdom of heaven will I give unto thee: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16:18. Peter and the other apostles are presented to us as the representatives of the apostolic order, and upon the foundation on which the church is built is laid the one stone, that Christ is the Redeemer, the Savior, the Messiah. Note how our Lord presents this matter in Revelation, in the picture of the New Jerusalem, representing its walls as having twelve foundations of precious stones, in which were written the names of the twelve apostles of the Lamb.—Rev. 21:14.

"What think ye of Christ? is the test

To enter the state and your scheme;
You cannot be right in the rest,

Unless you think rightly of him.

Some take him a creature to be,
A man or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost.

Some style him the pearl of great price,
And say he's the fountain of joys.
Yet upward and down, and Vice,
And cleave to the world and its toys.

"If asked what of Jesus I think,
Though still my best thoughts are but poor,
I say, He's my meat and my drink,
My strength and my store; I say,
My Shepherd, my Husband, my Friend,
My Savior from sin and from thrall,
My hope from beginning to end,
My portion, my Lord and my all."—Peter again was given the key, the right, the authority, to share with him therein. He put his Spirit upon them, by which they were able to keep the divine law and to inherit the divine righteousness. They represented the inheritance and were to convey the same to those who go up sacrifices acceptable to God 'by Jesus Christ in the kingdom and to initiate him that believes into the glorious plan which centers in the heart of man the blessings by and by to be conferred on them. (1 Cor. 2:9.) The day of opportunity for accepting Christ under present conditions is rapidly speeding away. Soon the door of present privilege will close; and everyone who has not thus far taken his stand on the side of Christ, to confess him before men and to follow him in his name performed many wonderful works, but they could not be recognized by the Father nor receive the beget­ting of sons and daughters, nor receive the same thought is connected with our Lord's resurrection, he is represented as bursting the bonds of death, bursting the restraints of sheol, of hades—by the Father's power. The gates of hades, the gates of the tomb, the strength of death restrained the Redeemer, who, as the firstfruits of those who sleep in Jesus, was able to keep the divine law and to inherit the divine promise. To him alone, therefore, belonged entrance to the kingdom. He was recognized as the Anointed from the time he received the holy Spirit at his baptism, and in the fullest sense of the word he was the resurrection of the divine Son of God. "This is the propitiation for our sins, and not to the Gentiles only, but to the Jews also; and to the Gentiles who obey the word. For, 'Zion's Watch Tower' is measure shared by the others also. 'Christ is the Redeemer, the Savior, the Messiah. Note this same question confronts others who see with considerable clearness that the grace of God in Christ, and the glorious plan which centers in him, but who for the present are withholding a confession, who have not thus far taken their stand on the side of Christ, to confess him before men and to follow him. They may doubt the word of encouragement and a word of warning as well. They should be encouraged with the evidences they have of the Lord's favor, in that they have been permitted to come to their present position of knowledge of Christ and the gracious plan of God centering thereon. They should be encouraged to the degree that while they have already appreciated much, still there is more to follow of grace and joy and peace and blessing and knowledge to those who go, who take the important step of public confession, who enter into a covenant of sacrifice to be followers in the footsteps of their Lord, who now on to belong to his disciples unless they confess him; they cannot hope to share in the glories that belong to the faithful who walk in the narrow way unless they take up their cross to follow. But they should know that while the cross of the Lord is not a light one, nevertheless his yoke is easy and his burden is light because he yokes himself with us in our trials and difficulties of life. With him as our companion and burden-bearer the cross is light, the burden is easy and the joys and peace resulting therefrom are not restrained, bound, or circumscribed by any other man's thought, any other man's word, any other man's deed. Therefore, another door of gracious favor will open thereafter, its blessings is the test stones. "Thou art Peter [a stone], and upon this rock [this great truth which you have enunciated] I will build my church; and the keys of the kingdom of heaven will I give unto thee: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16:18. Peter and the other apostles are presented to us as the representatives of the apostolic order, and upon the foundation on which the church is built is laid the one stone, that Christ is the Redeemer, the Savior, the Messiah. Note how our Lord presents this matter in Revelation, in the picture of the New Jerusalem, representing its walls as having twelve foundations of precious stones, in which were written the names of the twelve apostles of the Lamb.—Rev. 21:14.

THE KEYS OF THE KINGDOM

A key implies a lock, and the thought here is that God's kingdom was locked and could not be entered by the disciples of Jesus Christ in their apostolic state; and so it was. Our Lord alone was able to keep the divine law and to inherit the divine promise. To him alone, therefore, belonged entrance to the kingdom. He was recognized as the Anointed from the time he received the holy Spirit at his baptism, and in the fullest sense of the word he was the resurrection of the divine Son of God. "With all power in heaven and in earth."—Matt. 28:18.

But neither before his death nor during the forty days after his resurrection could our Savior open, unlock the kingdom to his followers, though he could do so, as is shown in the parable of the talents. But he could not be recognized by the Father nor receive the begetting of sons and daughters, nor receive the same recognition from the Father as the Anointed. This is the propitiation for our sins, and not to the Gentiles only, but to the Jews also; and to the Gentiles who obey the word. For, 'Zion's Watch Tower' is measure shared by the others also. 'Christ is the Redeemer, the Savior, the Messiah. Note how our Lord presents this matter in Revelation, in the picture of the New Jerusalem, representing its walls as having twelve foundations of precious stones, in which were written the names of the twelve apostles of the Lamb.—Rev. 21:14.

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My Shepherd, my Husband, my Friend,
My Savior from sin and from thrall,
My hope from beginning to end,
My portion, my Lord and my all."—Peter again was given the key, the right, the authority, to open that door. He it was who was sent to Cornelius, the Gentile, to open the door to the Gentiles. Peter opened the door to the Gentiles with his words, "Thou art Peter [a stone], and upon this rock will I build my church; and the keys of the kingdom of heaven will I give unto thee: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16:18, 19.

The declaration respecting Peter's authority to bind and loose was a common form of expression in those days, to indicate forbidding and permitting. One writer declares, "No other terms were in so constant use in Rabbinic Canon Law as that of binding and loosing, which represented the relative and judicial powers of the Rabbinic office." This authority was shared by all the apostles (Matt. 18:18, 19), and it is because of our belief in this that we hold to the great presentations and declarations of the apostles as the word of God, which will, and allow no testimony by subsequent followers of the Lord to have the same weight or influence. Respecting the apostles alone we have the assurance that they were divinely supervised—that whatever they forbade or allowed was under heavenly guidance and sanction.
"THEY SHOULD TELL NO MAN!"

Our Lord enjoined upon the disciples a measure of secrecy respecting his Messiahship because it was not yet due time for this to be made generally known. Its publication by Jesus and his disciples would have stirred up the public mind and have interfered to times upon the program respecting his crucifixion—either by hastening it or by hindering it. But after our Lord’s death and resurrection this was the entire theme of all of his representatives, his messengers—Jesus the Redeemer of the world, the Messenger, whose coming in the flesh and death and resurrection had to be forewarned that they might not be deceived, that they might know how his death was a part of the divine program. It was from this time on that Jesus began to explain to his close followers that it was to suffer death at Jerusalem at the hands of the religious leaders of that day, and that he would be raised from the dead on the third day thereafter.

BLESSINGS BEING TRIALS

The noble Peter had scored a great success in faithful and painstaking service for the Master, and he received special favors and blessings and privileges as a result. This helped to make him somewhat heady and self-opinionated. It is so with many of the Peter class (a noble class) from that time until now. Many admitted to the Lord’s favor and joy and favor were being thus stumbled over their own honor and exaltation. No wonder then, in this case, the Lord admonished, Be not many of you teachers, brethren, knowing that a man who is a teacher has severer trials, temptations.

—ZION’S WATCH TOWER.

Peter, in his love for the Master, and intoxicated somewhat by the honors bestowed upon him already, undertook to be the teacher—“not holding the Head” in proper reverence. Alas, how many treat the Lord’s Word in the same manner today—ignoring his own statements and distorting his words into a manner which they are pleased to consider better than his, more honoring to him and to the Father. What a great mistake! Let us, dear fellow students, always recognize the headship of the Lord, and always remember that his Word and not to attempt to correct him or to substitute ideas of our own as being either righteous and eternal life. The matter then resolves itself in this, for us now and for them by and by: Do we prefer everlasting life in harmony with the divine law and righteous requirements, or do we choose the contrary, with the penalty, second death?

GAIN THE WORLD, LOSE HIS BEING

Our Lord stated a general truth when he declared that a selfish love of life under present sinful conditions would mean ultimate death, the loss of the life eternal, would signify ultimately the second death. This applies to the church in the present time. We have covenanted with the Lord to leave all and follow him; we have exchanged our earthly hopes and aims for heavenly ones; and now, if we fall of the heavenly, all will be gone. Yes! it is a case of losing our earthly lives and cultivating righteousness if they would attain to life; and those who will not forego the sins and not battle against the weaknesses will never attain to the restitutions and everlasting life. The matter then resolves itself in this, for us now and for them by and by: Do we prefer everlasting life in harmony with the divine law and righteous requirements, or do we choose the contrary, with the penalty, second death?

THEY KINGDOM COME!

All this, respecting the necessity of suffering and death on the part of those who would be sharers with the Lord in his kingdom, was evidently a new thought to the disciples. It had been partially stated previously, but in dark sayings which they did not comprehend. Evidently it was in this year that the Lord proceeded to clinch the matter in their minds by assuring them that they would not get the kingdom inheritance until some period in the future—when the Son of man shall come in the glory of his Father—what is now and for them by and by: Do we prefer everlasting life in harmony with the divine law and righteous requirements, or do we choose the contrary, with the penalty, second death?

THE KINGDOM COME!

The statement of verse 28 has been the cause of considerable confusion. It reads, ‘There be some standing here who shall not taste of death until they see the Son of man coming in his kingdom.’ This is what might be termed a ‘dark verse’ and is often misunderstood. It is the first nine verses of the succeeding chapter. The chapter division, which was not of inspiration but was made centuries after Matthew was dead, has served to separate the Lord’s words from the explanation of them.

Connecting the matter we see that our Lord meant that some who were there with him would see a demonstration of the kingdom glory in vision, and that vision was given a little later on the Mount of Transfiguration, when the entire kingdom was represented in tableaux to Peter, James and John, three of those who were with him at the time he uttered the words of our lesson. In that panoramic view on our Lord was transfigured so that the disciples saw him radiant with glory, and as nearly as they possibly could, there and then be showed them the glories of the kingdom; and with the Lord in the vision were seen Moses, a representative of Israel, and Elijah, a representative of the church. St. Peter, one of the three who witnessed this exhibit of the kingdom glory in vision, pronounced their view as follows: ‘For we believed not then in our own hearts, as we have believed [that is, when he showed him in his glory], for his eye, preferential of his majesty ... when we were with him in the holy mount.’


If that vision was such a testimony of the apostle Peter and his associates, was applied by the early church as an assurance of the blessing of the Lord which would ultimately come at the second advent of Christ in his kingdom, how much more assurance have we now in the fact that we by the grace of God have been enabled to see in the scripture things which are written inj the holy book of the divine Word, the breaking of the seals upon the scroll of divine revelation! ‘Wonderful things in the Bible we see.’ Wonderful love and exceeding great and precious promises for the church, wonderful love and an ancient covenant for
Israel, wonderful love and a New Covenant for all the families of the earth. Those who see this vision of the kingdom, and who discern its rapid arrangement and the preparation for its glorious revelation to the whole world, have the assurance that they are not following cunningly devised fables; that the Higher Critics are greatly mistaken in their judging of the Word of God on the basis of a priori logic and evolution theories. We have much advantage everywhere over the remainder of mankind, and we may well say to ourselves, What manner of persons ought we to be in all holy conversation, living and godliness—2 Pet. 3:11.

The Presbyterian and Cumberland Presbyterian bodies have reunited, as per the following telegram in the public press columns:

Des Moines, Ia., May 24.—Dr. Hunter Corbett, the Moderator of the Presbyterian General Assembly, declared the union of the Presbyterian church of the United States and the Cumberland and Presbyterian church completed at 10.21 o’clock this morning as follows:

“I do solemnly declare and hereby publicly announce that the basis of union and reunion is now in full force and effect, and that the Cumberland Presbyterian church is now reunited with the Presbyterian church in the United States of America as one church.”

The big ecclesiastical assemblage burst into a storm of rejoicing. Handclapping, cheering and waving of handkerchiefs gave expression of unalloyed pleasure.

The spirit of union and federation prevails everywhere. Our readers well know that from prophecy we have for twenty-five years been expecting not only that the Federations and the Divisions seem to point to the ultimate consummation of this movement, but we have the assurance that our readers should receive the concentrated attention of the Protestantism of the world. If it succeeds it will make feasible the only reasonable plan for the diminution of the number of distinct communions.

The Presbyterian (Toronto, Canada) thinks that the proposed union for a consummation of the proposed union. It says: "There will be no unseen haste; in the nature of things there cannot be. It will take some little time to prepare the basis and have it pronounced upon ultimately by the body of the people. Agreement as to the ordaining movement like this."

The Federations, in a recently published report of the joint committee of these three denominations, under the title of "The United Church of Canada," state: "The United Church of Canada, as the only reasonable plan for the diminution of the number of distinct communions." The denominational union "is a theory only—when we are willing to own, as we should, that an union would make feasible the only reasonable plan for the diminution of the number of distinct communions."

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The Christian Advocate remarks editorially: "This experience, say the authors, is the only consummation of the proposed union. It says: "There will be no unseen haste; in the nature of things there cannot be. It will take some little time to prepare the basis and have it pronounced upon ultimately by the body of the people. Agreement as to the ordaining movement like this."

The Federal Telegraph (Pittsburgh, Pa.) comments as follows: "We would hardly think a union of these three churches possible in this country, but it appears to be possible only a few miles north of us, and it is the Lord's doing and marvelous in our eyes. The Spirit of the Lord, however, is not restricted by geographical boundaries and red and blue lines on the map, and what the Spirit can do there he may do here."

The London Daily Chronicle recently published a lengthy appeal for special prayers for the unity of Christendom. It was signed by the President of the United Methodist Free churches; the President of the Wesleyan Methodist Conference; the Moderator-elect of the English Presbyterian church; the President of the Baptist Union; the Moderator of the General Assembly of the church of Scotland; the Moderator of the General Assembly of the United Free church of Scotland; and the Chairman of the Congregational Union of England and Wales. Evidently a few more years of stress will accomplish what they pray for—a union of sects, a federation on the basis of ignoring one another's errors. But this will be the heart union for which our Lord prayed—one in

PILGRIM VISITS OF BRO. B. H. BARTON

Bradford, Eng. July 9,10 Belfast, Ire. July 18
Ossett, " " 11 Dublin, Ire. " " 19,20
Cheadle, " " 12 Liverpool, Eng. " " 22,23
Macclesfield, " " 13 Warrington, " " 24
Manchester, " " 14,15 East Kirby, " " 25,26

[3791]
the Father and the Son and in heart fellowship with each other, because "sanctified by the Truth."

EDUCATION MAKES "FOOLS"

"The fool hath said in his heart, There is no God."—Psalm 14:1.

COLUMBIA UNIVERSITY CLASS 65 PER CENT. FOOLS

The faculty of Columbia University put the following questions to a class of 45 students in elementary psychology:

(1) "Do you conceive of God as a personal or an impersonal being?" What difference do you make between a personal and an impersonal being?"

(2) "Under what image or images do you think of God?"

(3) "What difference would the non-existence of God make in your daily life?"

Papers bearing these questions were distributed to the regular class lesson, and an entire lecture period was granted for the preparation of the answers. It was further granted that none need sign his name to his reply, in hope that this would bring out full responses.

Three refused to express themselves, returning the question papers blank. Twenty-two said their conception of God was impersonal. Four expressed doubt as to God's personality. Sixteen only (35 per cent.) expressed belief in a personal God. Nineteen (40 per cent.) at the same time said that it would not make the least bit of difference in their daily lives if they had not heard of the existence of God. The rest said that there would be some difference, but no two agreed as to what that difference might be.

These things are hard to believe, but the facts are vouched for by the St. Louis Globe-Democrat. They remind us of the Apostle's words, "The world by wisdom knows not God; and again, that the god of this world has blinded the minds of them that believe not.

How glad are we that these blinded young men will yet be brought under the influence of Him who died for them at Calvary, to the extent that their blindness shall be turned into sight? We rejoice that the light of the gospel shall shine into their hearts. How strange it seems that their Christian friends and relatives (1) so combat the thought of God's mercy enduring beyond the tomb, that these and all the families of the earth may be blessed by the Messiah (Head and body), the elect of this age. (2) How strange that they think of such young people, who say in their hearts, "There is no God," as being of the 'elect,' believers, footstep followers of Christ—to whom alone in this age is this name promised. "

"FOOLS" COUNTED AS FOOLS"

The above words by St. Paul are still true of those faithful to the Word of God. Below we reprint an item from the Digest, re the changing meaning of the word heresy. The Rev. Crapsey, D.D., of the Episcopal church, has recently been telling his doubts and disbelief, yet concedes that he is still an orthodox Episcopalian and should be permitted to teach his unbeliefs under the prestige of "the church," wearing its livery, holding its honors and receiving its pay. Some one not well posted on such matters thought this was wrong and brought the matter up in a heresy trial, Dr. Crapsey disbelieves the Bible, rejects its being of divine inspiration, thinks Jesus was born as every other child, that he had no prehuman existence, that Joseph or any other father of Jesus was far as we may be able to judge, Robert Ingersoll and Rev. Crapsey, D.D., would have agreed perfectly except as to methods of teaching the unbelief. In our opinion Mr. Ingersoll took the more honorable position in not pretending to be a minister and servant and teacher of the One whose words he denied.

Dr. Crapsey, in his unbelief, has so much company now among ministers that his conviction was a general surprise. Others would doubtless feel that they condemned themselves, but at the time condemning themselves, because the majority, apparently, are now "higher critics." Dr. Crapsey is surprised and desires a new trial.

"THE WAY WHICH THEY CALL HERESY"

The Apostle says in the way they call heresy I the God of my fathers." (Acts 24:14.) Likewise, today, if anyone will arise in any of the churches of Christendom and fearlessly preach the Bible's presentations as set forth in the Millennial Dawn volumes, it would not take long before he position in not pretending to be a minister and servant and teacher of the One whose words he denied.

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Many young men, who thus the religious public has become accustomed to views which of Christendom may be put forth by an Episcopal rector, with a fair chance of baffling the heresy-hunters at the last, remarks a writer in the Evening Post, apropos of the recent trial of Rev. Algernon Crapsey. The theses, the writer asserts, are looking as set forth in the Millennial Dawn volumes, it would not take long before he position in not pretending to be a minister and servant and teacher of the One whose words he denied.

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"THE WAY WHICH THEY CALL HERESY"

The Apostle says in the way they call heresy I the God of my fathers." (Acts 24:14.) Where are recognized as orthodox, while those who teach and expound the Bible faithfully and consistently are recognized at once as heretics, just as in Paul's day. The article follows:

CHANGING DEFINITIONS OF HERESY

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be a minister and servant and teacher of the One whose

words he denied.

Dr. Crapsey is surprised and desires a new trial.

"THE WAY WHICH THEY CALL HERESY"

The Apostle says in the way they call heresy I the God of

my fathers." (Acts 24:14.) Where are recognized as orthodox,

while those who teach and expound the Bible faithfully and

consistently are recognized at once as heretics, just as in

Paul's day. The article follows:

CHANGING DEFINITIONS OF HERESY

"In the eighteenth century is required a radical phi-


"Just tell me of anybody who believes we will be burned alive in a place filled with brimstone and fire. I'd hate to die if I thought I'd get a scorch for every sin," said the Bishop.

"I wouldn't be a saint for anything," exhaled Bishop J. C. Hartzell of Africa, in taking up the discussion, "but at the same time I go to church regularly, even if I don't do the talking. There are two extremes: the man who, in spite of all the help God, man or the Bible gives him, goes to the bad, and the man who is so tremendously greedy good that he is dubbed saint. I'd rather be a man, for a man has all the possibilities of right and wrong, and a saint hasn't any choice."

CRAZED BY DR. TORREY'S SERMON ON HELL

The Chicago Tribune, May 24, tells of a Mr. J. W. Griffin of Atlanta, Ga., crazed by hearing Dr. Torrey's sermon on hell and taken in charge by the police.

ALL THINGS WORK FOR GOOD

Romans 8:28.

If our Father's gracious promise
Was more clearly understood,
That his daily dealing with us
Works together for our good;

How the burdens that are pressing
Hard upon us would grow light,
And each trial prove a blessing
Were our trust in him complete.

If our hearts were always lightsome,
And we knew no anxious care,
We might overlook the sorrow
That surrounds us everywhere.

So whatever may befal us
We who love him always should
Know the Lord is overruling
All that happens us, for good.

—John La Dow.

A VISION OF THE KINGDOM


Golden Text—"This is my beloved Son: Hear him."

The scene on the Mount of Transfiguration, to be appreciated, must be viewed from the standpoint of our Lord's words. Eight days before, our Lord had promised his followers that some of them would not taste of death until they should see the kingdom of God. He did not explain to them whether they would see the kingdom in reality established in eight days or whether they would see a vision of the kingdom. He left their minds full of wonder and expectancy, and then at the appropriate time took with him Peter, James and John, the three most prominent of the twelve apostles, who went up into the mountain, presumably Mount Hermon.

From a comparison of the accounts some have surmised that possibly the Lord and the apostles remained in the mountain all night, as Jesus sometimes did, away from the multitude, in quiet, in prayer. In one of the accounts we are told that the apostles were heavy with sleep, and the inference seems to be that they were awakened at the proper time to see the vision; that its glorious grandeur developed them, and when they heard what was transfigured before them, they were awakened and informed of it. Verse 31 says, "This is my beloved Son: Hear him." One account shows that it was necessary for the Lord to touch the apostles, saying, "Arise, and be not afraid.

JESUS SAID IT WAS A VISION

So far as the apostles were concerned everything that they saw was so actual, so real, that they supposed the whole matter natural. They were coming to the visions of Revelation saw, heard, spoke, etc., and just as Paul explains that in one of his visions matters were so real that he could not have told whether he was in the body or out of the body—whether he was still on earth having a vision or whether he had actually been taken away for a time and shown realities. Thus it is with all visions: their every detail is as actual and as perfect as though it were a fact. Our assurance that this transfiguration was a vision is in our Lord's words: "And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man until the Son of Man be risen from the dead." When we have our Lord's direct statement that it was a vision it would be folly for us to perplex ourselves to explain it upon any other theory or hypothesis, such, for instance, as wondering how Moses and Elias could be there without a resurrection, especially when it is remembered that Jesus was the first to rise from the dead, "the firstborn from the dead."—Rom. 8:29; Col. 1:18.

THE MEANING OF THE VISION

Our Lord's words of eight days previous show clearly that the vision was intended to be a foreshowing of the glories and honors of the kingdom in some sense of the word. It represented then the Son of man coming into his kingdom—into his dominion. Peter, one of those who saw the vision, informs us that he got this lesson from it— that he was persuaded respecting the majesty of Jesus, of his dignity as the Messianic King, and the fact that all there pictured in vision would eventually be fulfilled. He says, "We have not followed cunningly devised fables when we declared unto you the power and coming of Jesus, but were eye-witnesses of his majesty [his kingdom] when we were with him in the holy mount."—2 Pet. 1:16, 18.

The central figure, therefore, of that vision was Jesus himself. Moses and Elias were merely accessories to fill out the picture. It was the Son of man who was to be honored, whose humiliation was to be represented, so that the disciples, who were to be so severely tried in their faith respecting him very shortly, might have a firm conviction respecting the authenticity of his claims as Messiah. Moreover, they might be able to witness a good confession of him to others, and be prepared through faith to accomplish the work of God to which they had been chosen as apostles of the Lamb—that the three who were with the Lord were representatives of the twelve, in whom the latter would all have confidence.

"HE WAS TRANSFIGURED BEFORE THEM"

The account is very explicit; his countenance was changed, his raiment became white and glistening, the heavenly glory fairly shining in his entire person. He was not changed actually. That change from human to divine, beginning at his baptism, when he received the anointing of the holy Spirit, the begetting of the holy Spirit to the divine nature, did indeed develop, change him from glory to glory, shining out in all the conduct of life; but his actual change did not occur until three days after Calvary, when he was raised from the dead by the glory of the Father. Then that which was sown in weakness was raised in power, that which was sown in dishonor of men was raised in glory, that which was sown in the fleshly body which knew no sin, but was holy, harmless, separate from all liars, was raised a spiritual body, filled with all the fullness of the divine nature.

What the disciples saw, therefore, was not this change from human to divine, but a vision of it—a picture of it. Somewhat similar was the vision granted to Saul of Tarsus.
on his way to Damascus, when smitten down by the light above the brightness of the sun at noonday. He declares that the Lord appeared to Saul as a light shining in the brightness of the sun. Something of this brightness, this light, this transcended grandeur was pictured before the three apostles in the holy mount, and no wonder that they fell upon their faces with the greatest veneration in the presence of such glorious grandeur. Respecting the divine glory we read that Christ, "whom no man hath seen or can see,"—since his resurrection—"dwelleth in a light which no man can approach unto."—2 Cor. 4:6. When we remember the way in which this heavenly grandeur they must be specially protected of the Lord that the glorious brightness does not injure the mortal eye. In the case of Saul of Tarsus, we know that, lacking the proper protection, his sight was destroyed and he was blind for certain days, until by a miracle his sight was partially restored, though even then the defect remained a thorn in the flesh to his last moments—a reminder of how once he had been a persecutor of the just, an injurious person as respects the Lord's cause—reminding him also of the propriety of humility, and assisting in keeping him very humble, so that he describes himself as being one of the least of all saints. Indeed we may safely conclude that those of the Lord's people who have seen with any kind of vision the glories of the Lord or have had a glimpse through the eyes of their understanding or otherwise of the glorious character and person of our Lord and God, have had the opportunity of realizing more than ever their own littleness and insufficiency, and as a result they have been so advanced in the Lord's followers who were granted that vision of the kingdom, so since then it is the most advanced of the Lord's followers, the most humble, the most zealous, the most faithful, who are the ones who grasp the clearer visions, the clearest perception of the glories of the kingdom and those are permitted to reveal to others the elect little flock more and more of the grandeur of the divine arrangement as each may be able to hear and to appreciate and to understand the same. What wonderful privileges are ours at this day! Abiding in the Lord's love and favor, with loyalty of heart toward him, it is now our privilege of going up into the Mount of Divine Revelation, and of seeing visions of a different kind. Before we are opened the glorious things of all the past—the divine revelations to Abraham and the prophets and through Jesus and the apostles—all of these things now are opened before us, radiant with harmonious beauty. Ours is a vision of Moses and the Lamb, and ours is a picture of Moses and the Lamb in the very highest and grandest sense.

"MOSES AND ELIAS APPEARED"

No intimation is given to us of why Moses and Elias were introduced into the vision. We must draw an inference. Since it was a vision, and as Christ was shown in the vision, it is now our privilege of going up into the Mount of Divine Revelation and of seeing visions of a different kind. Before us are opened the glorious things of all the past—the divine revelations to Abraham and the prophets and through Jesus and the apostles—all of these things now are opened before us, radiant with harmonious beauty. Ours is a vision of Moses and the Lamb, and ours is a picture of Moses and the Lamb in the very highest and grandest sense.

"Elijah, the Church's Representative"

Elijah in the vision evidently represented the Gospel church. We have already pointed out that Elijah's work was an attempted reformation, such as the church has been commissioned to attempt throughout this Gospel age. We have already declared that Elijah typified the Gospel church in all of his course; that the 1260 days of the drouth and famine while Elijah was in the wilderness prefigured the 1260 years of drouth and famine while the church was in the wilderness during the "dark ages"; that the persecution of Elijah while the persecutor of the church is symbolically called Jezebel. (Rev. 2:20.) We have seen that the emergence of Elijah from the wilderness and the measure of reformation that took place represented the Lord's interest in the church during the "dark ages." When the Lord was ready, he brought Elijah forward, representing the church when the persecution increased and onward, and that his subsequent fleeing from Jezebel represented later persecutions, and that Elijah's eventual taking away in a whirlwind, in a chariot of fire, illustrates the ultimate gathering of the last members of the Gospel church in the kingdom of God's dear Son.

"THIS IS MY BELIEVED SON: HEAR HIM"

The essence of the entire vision was to impress upon the flock the fact the Messiah, that he was worthy of being heard, that he was the mouthpiece of God, that he that honored him honored the Father also. This voice was heard from the cloud, which represented the Lord in his heavenly glorified state, and through Elijah it was able to be heard by the apostles. Therefore this vision is representative and is a symbol of a future program or arrangement on which hangs all the blessings both for the church and for the world through the kingdom of God's dear Son.
How many there are who, Peter-like, want to be doing something, want to be rearing earthly tabernacles. How few at first catch the real spirit of the things. It represents things that are yet to be attained and not things of the present time of temporary tabernacles. All about us we see the disposition to rear costly temples of an earthly kind, but the Great Teacher points to enduring, everlasting, building, teaching—that it points to the future, to the enduring perfect Temple condition, when everything imperfect and temporal shall have passed away and the kingdom of God's dear Son shall have become established. Let us remember that Jesus did not accept Peter's proposition for earthly tabernacles, but directed the minds of his followers to the eternal things of the kingdom, which is to be brought to pass in God's due time. May the Master's teachings live in our hearts, and we keep on growing toward and attaining the heavenliness of our position, to the glorious opportunities that are granted to us of participating with him in his kingdom.

"NEVER MAN SPAKE LIKE THIS MAN"

John 7:46.—JUNE 24.

At the end of the quarter a review is in order. We begin at the Mount of Beatitudes and close with the Mount of Transfiguration, and on the way in the Master's words and conduct find illustrations of the wonderful teachings of the Sermon on the Mount and how faithful obedience to the instructions there given will mean to us eventually a place in the kingdom, pictured in the Transfiguration scene. The blessings of the meek, the merciful, the persecuted for righteousness' sake, etc., etc., all will find their fulfilment when, by the grace of God, we shall eventually be changed, transfigured, by the power of the First Resurrection, and made like our great Redeemer and Lord—"Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:43.

How wonderful are the Lord's dealings with us and yet how little we catch the real spirit of them! The Master in love and truth has provided, and has induced us together: though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool." (Isa. 1:18.) He shows us how he has prepared for this: that he himself was provided, the sacrifice for sins; that our Lord had already died the Just for the unjust that he might bring us to God, and that God can be just when he receives us, just in his dealings with us, because the justice element of his law has been fully met on our behalf. He gives us a glimpse of the blessings he proposes to bring to the world of mankind, points us to the Lamb of God, whose sacrifice takes away the sin of the world, and invites all those who have love and sympathy and appreciation to come now and accept not only life eternal but favor upon favor—joint-heirship with the Master, the wonder, the mystery, the blessing the world in the great uplift of "restitution, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-23.

This message comes to us through the Son of God, of whom our Golden Text declares, "Never man spake like this man." No wonder the apostles said to him when some were forsaking him, "Lord, to whom should we go? Thou hast the words [the message] of eternal life." Others may indeed think that they have eternal life in themselves—they may persuade themselves that by some inherent principle they will live forever, and that when they die it will merely be the appearance of dying, and actually they will become in that moment more alive than ever. At best they only begin their experience of life in the kingdom, to receive stripes in proportion to the wilfulness in which they have cooperated in their own downfall into mental, moral and physical degradation, but to be helped by the stripes, to be corrected in righteousness, if they will, and to be brought step by step out of the sin-and-death conditions, up, up, up, by resurrection power of Jesus, to the full perfection, to all that was lost in Adam.

Well may we rejoice in this one who spake as never man spake, in him who has the words of eternal life. Respecting those words the Apostle Peter says, "Whereby are given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Pet 1:4). And Peter, the Apostle, the one who gave us this message once more, hearkening to the voice of him that spake as never man spake, hear his declaration that our hope is in him as the "resurrection and the life." (John 11:25.) We hear him telling us that the hour is coming in which the just are in their graves shall hear his voice and shall come forth. (John 5:28, 29.) It is pointed out.

We can reason together with God when we take the voice of God and reject that which the world calls dark ages. From this standpoint—that a resurrection has been prepared for all of the redemption which is in Christ Jesus—the whole matter of death and eternal life is clarified before our mental view. We see the condemnation through Adam, and how death is justly rejected in all the holy life of the antitype. We see the death of Christ, the Just for the unjust; that he has bought us with his precious blood, that he has paid our ransom price, and that as a result, in God's due time, all shall come forth from the power of the tomb. We see the keys of death and of the grave in the hands of the one who has purchased all; we rejoice in the proclamation of the coming blessing to all the families of the earth, through a release from this power of sin and Satan and death.

We hearken still more intently to the voice of him that spake as never man spake, and hear him assure us that there are two resurrections—one a life resurrection, the other a judgment resurrection. We hear him tell us that only those who through faith and obedience attain a standing with God under the cover of the precious sacrifice will be counted the good, the justified, and only they will share in the life resurrection, because only they will have passed their trial and have counted themselves worthy to be delivered from the judgment resurrection to be disciplined under the kingdom, to receive stripes in proportion to the wilfulness in which they have cooperated in their own downfall into mental, moral and physical degradation, but to be helped by the stripes, to be corrected in righteousness, if they will, and to be brought step by step out of the sin-and-death conditions, up, up, up, by resurrection power of Jesus, to the full perfection, to all that was lost in Adam.

Of these words, which the Master spake as never man spake, the Apostle further declares that he spake of our salvation. He says, "Which salvation began to be spoken by our Lord and was confirmed unto us by him that heard him." Not only was there no eternal life in our race, and no hope of being delivered from the power of death, but the promise of the past would have been powerless without his work of atonement, and not until he came was it known how our redemption was to be accomplished. True, the Lord had provided various types and in all that the begetter of this message illustrated the fact that without the shedding of blood there can be no remission of sin; but they could not be understood until the antitype had come. Then he brought life to light and immortality to light—life for the world, eternal life to be conferred during the Millennial age—immortality for his church, his bride, his little flock, his joint-heirs. These were never brought to light before; they were faintly seen and vaguely described, but it remained for the great teacher to set forth before us the salvation which he has prepared through him. Thank God that our hearts have made our lips more and more tell forth the praises of him who has called us out of darkness into his marvellous light. Through faith in him we are already reckoned risen from the dead, joint-heirs of the glory of his grace, while the future is in the assurance of his promises. We shall be like him and share his glory, honor and immortality.
tained respecting the Messianic kingdom, that it would be established by a great Messiah, a great King, who would have a great kingdom. Our Lord declared that a very great love and pity should be the bear rule over all the earth; and the reason our Lord declared particularly that he would be the special charge and nearest to him in association in his kingdom, and that through this kingdom all nations, all peoples, all kindsreds, would be blessed even as God had promised to Abraham; all nations would be quickened in the minds of the people by the appearance of Jesus, his wonderful words of life and his wonderful works witnessing that „never man spake like this man,” and that Messiah could do no greater works than Jesus did. Israelites in general were in a state of uncertainty whether chief teachers and rulers in the synagogues, etc., all rejected Jesus and were his opponents. The disciples, however, believed on him, followed him and hung upon his words that they and all other followers should yet be associated with him in his kingdom glory.

Probably the disciples who were not with the Lord on the Mount of Transfiguration felt a little envy of those who had seen the vision and who subsequently told them. This meant that Peter, James and John, who were with the Lord on the Mount, would be more highly favored than the remainder of the discipleship when the kingdom should be established. As they journeyed, following Jesus at a little distance, the dispute grew quite warm with arguments on the one side and on the other as to who should be the greatest in the coming kingdom. Our Lord doubtless knew at the time their arguments in the dispute, but instead of administering a personal rebuke to those most at fault, he chose this to be a matter of a general lesson, profitable, helpful, strengthening to them all. He did not think it necessary to construe another, and it is very rarely wise to single out an individual in the body of Christ for a special reprimand; it is generally better to do as our Master did in this instance—to give a general lesson on the subject which will be helpful to all, not only to those who are taking the wrong course, but also to those who are more nearly right in their views and conclusions.

**"AS A LITTLE CHILD"**

Our Lord inquired of the disciples what topic was so greatly absorbing their attention and leading to such warm discussion. It is to the credit of the apostles that they were ashamed to acknowledge that they had been disputing concerning which should be chief or greatest in the kingdom. The whole matter was to be a favor to them anyway; they realized that they had done nothing to merit so great an honor, that the call to a place in the kingdom was of grace, of favor. Why should they contend with each other respecting the Master's distribution of honors? The Master's favor, and not their own, was not to be pressed. Knowing of the matter he allowed them to see that he had a knowledge, not only of their words, but also of their very hearts and intentions. Most skillfully, most wisely, did our Master administer a rebuke; not in coarse, harsh terms did he berate those who were inclined to be self-seeking; he did not threaten them.

A child was near—he took it and set it in their midst. Afterwards, says Luke, he took it in his arms. Their attention engaged by this peculiar proceeding, they were prepared for the lesson—which many today misunderstand when they suppose that our Lord meant that the kingdom of heaven would be composed mainly of little children. No such words were used by our Lord and so no thoughts were communicated.

He called little children to be his disciples; he himself did not begin his ministry as a child, but when he was thirty years of age. Nothing in this, however, signifies that our Lord had not a deep sympathy with children, as is illustrated by his taking some of them into his arms and blessing them and saying, "Suffer the little children to come unto me and forbid them not, for of such [like] is the kingdom of heaven." Our Lord loved the innocence and simplicity of a little child, and was ever willing to teach the minds of children in accordance with the wishes of the mothers that he notice their children and give them his blessing. Indeed we can rest assured that no good man or woman could be without love for the innocence and simplicity of childhood.

**"GREATEST IN THE KINGDOM OF HEAVEN"**

Neither should we understand that because Jesus' ministry began at thirty, and because those whom he called to be his disciples were of mature years, that this would limit the age of any who might become the followers of Christ during this Gospel age. Quite to the contrary, we believe that some of very tender years have reached a sufficiency of information and experience and it has pleased God to extend his invitation to followers to intelligently take their stand with Jesus' disciples by full consecration of heart and life and every interest, with apparently quite a clear conception of the price that the young must pay for following their Master. Indeed, we feel like addressing those of the young who have been required to make a full consecration of their lives to the Lord to believe that in so doing they are not only acceptable, but that additionally they the sooner enter into the rest of faith, and are spared many of the unfavorable experiences that have come to those who first seek the world and the pleasures thereof.

In this lesson, however, we should distinctly note that the Lord is neither addressing little children nor discussing them, except as an example of innocence and simplicity, docility and their relationship to the greater responsibilities of life. This was imposed upon the disciples as they looked at the little child sitting there unconscious of the great honor thrust upon it, unconscious of being used by the glorious King of kings to illustrate a lesson. The thought of our Lord is clearly given in the fourth verse, which says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Let us not lose sight of the fact that it is the kingdom of heaven which the Lord is addressing and he is not discussing little children. This was the same thought the apostles had, not which would get into the kingdom of heaven and which would not get into the kingdom, but—supposing that all were going to be in the kingdom—which would be the greatest? The Lord's answer was that the one who would do the things of the one of whom they would be the most childlike, most humble, most unpretentious, most willing to be taught and guided, would be the one who would be greatest. This thought applies alike to the church both in its present and in its future conditions. At the present time the church, the kingdom, is an embryo condition, not glorified, not recognized even by the world, but recognized by each other and by the Lord. Humility and childlikeness amongst the brethren now should be esteemed as greatest, for the true great will be the most unpretentious, the most childlike.

In harmony with this thought that the humble, the teachable, the simple, the unpretentious should be esteemed the greatest, we should expect to find in all the ecclesias, in all the companies of the Lord's people, that those chosen to the places of eldership and prominence in the church would be amongst the most humble of mind and of conduct in the whole company. Any other condition than this would imply that the congregation had not rightly understood and appreciated our Lord's sentiments expressed in connection with the topic "As a Little Child".

This does not mean, however, that the brother possessing five talents should be entirely unconscious and neglect to use them. It does not mean that he should be blind to the fact that some others of the brethren have fewer talents, but it does mean that he should not be so for a moment think of using his talents to serve personal ambitions to vaunt himself or to in any measure or degree seek to suppress the talents, opportunities and privileges of others that his own talents alone might be recognized. It does mean that if he have five talents, and if of the right, childlike, humble, teachable spirit, then he has a duty to the brethren that he will do all reasonably within his power for the good of the whole cause, for the exercise of the various talents of the different brothers and sisters in such manner as will be to their upbuilding, strengthening and mutual edification, that the whole body of Christ may thus minister to its wants and necessities and comforts in faith and hope and love.

"EXCEPT YE BE CONVERTED"

The word converted signifies to turn about, to experience a change, but many fail to recognize this broad meaning of the term. It is very rarely wise to single out an individual for the change, but many fail to recognize this broad meaning of the term. It is very rarely wise to single out an individual to special criticism. Besides, it only to those who are taking the wrong course, but also to better to do as our Master did in this instance—to give a general lesson on the subject which will be helpful to all, not only to those who are taking the wrong course, but also to those who are more nearly right in their views and conclusions.
I have kept them." What he did mean was that they must be turned from their present attitude of mind in respect to ambition and honor in the kingdom, else they would never enter into it. Already they were in his embryo kingdom, and hence his meaning was that unless in the embryo kingdom his followers should develop a childlike, humble spirit and turn from the selfish and ambitious spirit, they stood a good chance of getting into the kingdom of glory, the Millennium. A kingdom that is looking to those who have even now the proper attitude of mind in respect to ambition and honor. As our Lord intimates that some who might not seek to entrap, enslave, and injure one of the Lord's little ones, might nevertheless despise them, or be willing, yea anxious to utterly destroy that element of the fallen disposition which is contrary to the Master's pleasement, even now, they must refrain from this, and remember that they are the Master himself.

Continuing to discuss his followers as "little ones," our Lord intimates that some who might not seek to entrap, enslave, and injure one of the Lord's little ones, might nevertheless despise them, or be willing, yea anxious to utterly destroy that element of the fallen disposition which is contrary to the Master's pleasement, even now, they must refrain from this, and remember that they are the Master himself. Our Lord intimates that some who might not seek to entrap, enslave, and injure one of the Lord's little ones, might nevertheless despise them, or be willing, yea anxious to utterly destroy that element of the fallen disposition which is contrary to the Master's pleasement, even now, they must refrain from this, and remember that they are the Master himself.
though the Lord would say, You cannot even despise one of my "little ones" without the Father knowing it very quickly. He says, "In heaven their angels do always behold the face of My Father." These angels have no difficulty in bringing to his attention the difficulties, trials or persecutions of his faithful ones. Second, in this statement, the Lord taught that every human being has a guardian angel looking after his interest, and that as now the world numbers 1,600,000,000, it would imply that there is a similar number of angelic beings looking after the interests of these.

This declaration is not anywhere intimate any special guardianship of the interests of the world. He does tell us that he has arranged for the redemption and restitution of mankind in due time; but any special supervision intimated in the Scriptures is only over those who belong to the Lord, and that the Lord is in it. I am mentioning in this scripture, namely, as his "little ones." It is respecting these "little ones" that we read, "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7). And again, "The angels are ministering spirits sent forth to minister [serve] to the heirs of salvation." (Heb. 1:14). It would not at all surprise us if there were a guardian angel for each member of the Lord's little flock, the Lord's consecrated, his "little ones." However, we are to remember that the word angel is one of the most significant words, and might include all the powers of God both animate and inanimate, by which he could take knowledge of and render assistance to those who are his.

In any event, however, the thought of the picture the Lord here shows is that his "little ones" are never forgotten and that all their trials and difficulties are speedily brought to the Father's attention through the angels or agencies of divine arrangement. What a comfort this is to those who are seeking to walk in the footsteps of Jesus and are careful, vigilant, that you yourself shall stumble, injure, none.

These "little ones" not to perish

Verse 11 is omitted from the revised version because it is not found in the oldest manuscripts, and this is good authority for omitting it. The same words do occur in Luke 19:10, and they represent an eternal truth. They were probably in the original text of the Lord's words, but it is referring to the souls of believers, who through faith amongst the trees and mountains, he says, "In heaven their angels do always behold the face of the Father, and shall he enter in at the gate? then shall the righteous answer him, LORD, when I was thirsty thou didst give me drink; I was a stranger and thou tookst me in; naked and bare thou didst clothe me; I was sick and thou didst visit me; I was in prison and ye came unto me." (Matt. 11:21-23).

In any event, however, the thought of the picture the Lord here shows is that his "little ones" are never forgotten and that all their trials and difficulties are speedily brought to the Father's attention through the angels or agencies of divine arrangement. What a comfort this is to those who are seeking to walk in the footsteps of Jesus and are careful, vigilant, that you yourself shall stumble, injure, none.

You can imagine, dear Pastor, better than I can describe how happy I am, therefore, in the face of God and his people. I have been able to come in contact with Dr. Eaton (which was my initiation into the study of present truth), appealed to me as the truth. Every influence of my past religious experience (a happy one, because I then knew not what it was) has done its work, and Dr. Eaton assured me I might hold your views and yet remain in Methodist, which opinion I for awhile rejected in as correct.

But oh, how I have since rejoiced, and continue to rejoice, that God led me to come out of error for love of the truth as God's Word teaches it, and as I came to see plainly through your teaching. So far from there being anything in the past to attract, I find the love of the truth increasing daily. It has taken a little over one year to read the full course of MILLENNIAL DAWN—counting "Familiar Shadows," TOWER, tracts and sermons as part of the course, and a most delightful, as well as inestimably profitable, course it has been. I acknowledge with inexpressible gratitude to the Father and to you.

Your sister in Christ,

ELIZABETH M. GILLET.—Pa.

My dear Sir and Brother:

Can you bear with me if I tell you a little experience of how the DAWNS came to my attention?

I was visiting a relative in B.—, and in looking over their book case I saw the "Divine Plan of the Ages" and other writings. I could not resist reading it, and turning the headings of chapters, I just sat down to devour as much of it as was possible before I had to leave. I inquired of the lady who bought it, "What book is this, and where did you find it?" She replied, "The lady who bought it, and who had it for 35c., but had not read it and did not really know what it was. I only had time to read two or three chapters and I tried to explain to her what it was.

I went from there to D.—, to visit an aunt. I told her of the book I had seen and that I was going to have one as soon as possible. My description of the appearance of the book led her to think that she had bought one like it some time before, but as she could not understand it she had taken it to her sister. The latter was a good Baptist, and after a brief examination she pronounced it an Advent book.

SOME INTERESTING LETTERS

Dear Brother Russell:

On pages 263-4 of Volume VI, MILLENNIAL DAWN, you express these thoughts: "Honesty to the truth is a prime essential to progress in it; to oppose what one believes to be true and to even temporarily uphold what one believes to be error, for ... any reason, will surely be offensive to the Lord," etc., and, "Next to the Lord, the .....

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(3798)
In which the Father permitted me to engage and for which I shall ever be grateful to him. While these years have been full of toil and travel, and sometimes the flesh has grown weary, and while the enemy has sometimes greatly vexed the soul, yet as I look back over more than three score years of life, these four years are the best, brightest, sweetest, happiest years of them all, and it is with regret that I must for a time—I do not know how long—drop out of the regular work to look after some other duties that present themselves. While I would have greatly preferred to continue in the work, yet I bow obediently to what seems to be the Father's will, knowing that he knows best and that he always gives to his children what is best for them. I wish to say to you, dear brother, that while I may not be in the regular work, I will endeavor at all times to do the service I can in a local sense for the spread of the truth. It is not my purpose that there shall be any break in the service; having closed my last Pilgrim service last Sunday evening, I am engaged to speak for the Boston church again next Sunday p.m. I expect to spend the next Sunday with friends in B—and other places have spoken for services, so that I see no cause for me to be found idle.

With Christian love, very sincerely yours in the faith,

JOHN HARRISON.

Dear Brother:—I have noticed in several cases recently, when consecrated brethren have died, not one of them has seemingly expressed a wish as to burial according to our service, with enough force to have it used; (this, of course, applies to places where there is no class and elders to serve) I therefore decided to copy my service [see Vol. VI., p. 323] and file it away, as my last request, and I feel sure it will be recognized by my family. In copying it I see how remarkably clear it is, and feel as though our dear people miss a great opportunity for service in selecting for any commission as the feet members of the body of Christ if they neglect it, for, as you remark, "hearts are then tender," and the fact that the hands lying cold before them copied mem are not in the earthly tabernacle would add force to the message.

Your servant in the Lord,

I. D. B.—Ark.

PILGRIM VISITS OF BRO. R. H. BARTON


DRIFTING TO SOCIALISM

"The revolutionary movement in Russia has been going on for nearly a year, and as conservative authority in the London Spectator predicts that it may last five years longer, and it further suggests that some young Russian lieutenant of artillery may today be studying the career of Napoleon Bonaparte and be the one to carry on the revolution in Russia. The French revolutionists talked of constitutions and the rights of man. The Russian revolutionists are talking of these things, too, but they go further; they are talking of division of land, of equalizing the distribution of wealth, of other crude and half-formed ideas of economic change— in a word, Socialism. Tolstoi says that Russia is in better condition than any country in the world to attempt common ownership of land."

"Gold Russia in course of time and after a glut of horrors become a Socialist or semi-Socialist state, the revolutionary wave would spread, for good or ill, to other nations."

"Already we read of Austrians and Hungarians insisting upon their equal rights, and an end to all advantage. He who takes to the sword will perish by the sword. He who trusts in the Lord will have peace now and hereafter."

VOL. XXVII

ALLEGHENY, PA., JULY 1, 1906

No. 13

VIEWS FROM THE WATCH TOWER

"I will no longer be forced into marriage; we demand to be given land to cultivate that we may become independent and able to earn our own living."—Cincinnati Enquirer.

"While the worldly spirit of selfishness is gaining on the whole world to battle for 'rights,' the Word of God directs the children of God to be not strife-breeders but peacemakers. It says: 'If two brother, be patient, brethren; the coming of the Lord is at hand. Therefore let him that is unmarried careful for the things which belong to the Lord, lest he give heed to the things which are without, and be led astray. But he that is married careth about the things of the world, how he may please his wife. And there is jealousy, and there is strife, and there is anger, and foul speaking, and evil deeds of every kind.'—1 Corinthians 7:26-34.

"While you are trusting your affairs to him who has promised to make all your experiences work out for your everlasting advantage. He who takes to the sword will perish by the sword. He who trusts in the Lord will have peace now and hereafter."
have begun an agitation for the reform of the election laws which will give them the representation in the Reichstag, possibly a majority of that body, to which they are entitled."—Scranton Times.

ANGER, HATRED, STRIFE, MURDER

Lodz, Russian Poland.—Thirty-four girls working in Kinder's mills at Fabianiec, near here, on refusing to join a strike, were thrown into a vat that was heated to the boiling point on the floor of the mill. One of the girls died and the remainder are seriously ill, ten of them not being expected to recover.

Russia is one of the newest countries to come under the influence of 'strikes,' but the above shows that no other nation could teach it much along the line of the 'works of the flesh and the devil.' What may we not expect, the world over, very shortly in the great 'time of trouble such as was not since there was a nation.' The veneer of civilization, miscalled Christianization, is quite thin, even in churchianity. Then the works of the flesh and of the devil will show in marked contrast to the fruits of the Spirit of Christ—joy, peace, brotherly kindness.

Let us not measure ourselves with the poor world, but with the perfect Lord, whose Spirit we have received and in whom we are seeking to be perfected in the Chief Resurrection.

SACRED RELICS RECOVERED

According to recent accounts, the golden candlestick and other articles used in the Temple service by the Israelites have been recovered from the River Tiber, where they were thrown in the animated hope when the sack of Rome by the Goths seemed imminent.

"In the box were discovered many vessels and trumpets which exactly answer the descriptions in the Old Testament. Should the identification be accepted, this candlestick would become one of the most valuable treasures in the world.

"The value of the gold alone is more than $30,000, and, in addition, the rich working enhances its value, being of the finest. It stands nearly three feet high."

It is claimed that the ancient Romans more or less worshiped the River Tiber and frequently cast valuable thrones into as sacrifices. A systematic effort is being made to recover those valuable, and the foregoing is the first important discovery we have learned of. It is hoped that the Golden Ark of the Covenant from the Temple may yet be recovered also.

BEREAN BIBLE STUDY ON LOVE

We are hearing good reports of blessings from the use of these Berean Studies in the Scriptures. We urge that each little group have one special session for these lessons and that this be at least the month's meeting. A leader who will enter into the spirit of the studies and who knows how to draw the answers from the class and then can briefly summarize at the close of each question. Following this course the Allegheny Church has adopted these studies for every Sunday evening, and the interest is shown by the fact that the attendance has about doubled during the past eight months.

If good readers are numerous in the class, assign one reference to each a week, or a few several references to each. (The reading must be clear and distinct or the profit of the lesson will be sacrificed.) The Scripture references come first, then the DAWN references: the six volumes of DAWN being indexed by the letters of the alphabet. A, B, C, D, E, F. Similarly, T represents 'Tabernacle Shadows,' and S 'Spiritism.' The letter Z represents the WATCH TOWER, '02-152 signifying page 152 of the year 1902. The columns and paragraphs are indicated thus: col. 1, § 3.

JULY 1

1. What is love? Z. '03-55 (2nd col. last ¶); Z. '03-55 (1st col. ¶ 2).

2. How does the Apostle describe love? (1st col. ¶ 1).
1 Cor. 13: 1, Z. '03-55 (1st col. ¶ 1).
1 Cor. 13: 2, Z. '03-55 (2nd col. ¶ 1).
1 Cor. 13: 3, Z. '03-55 (1st col. ¶ 2; 2nd col. ¶ 1).
1 Cor. 13: 4, Z. '03-55 (2nd col. ¶ 2, 3); Z. '03-57 (1st col. ¶ 2, 3); Z. '97-247 (1st col. ¶ 1-4).
1 Cor. 13: 5 Z. '03-57 (1st col. ¶ 3 to 2nd col. ¶ 3); Z. '97-247 (1st col. ¶ 5 and 2nd col.).
1 Cor. 13: 6, Z. '03-57 (2nd col. ¶ 4); Z. '97-248 (1st col. ¶ 1 to 3).
1 Cor. 13: 7, Z. '98-214 (1st col. ¶ 1); Z. '97-248 (1st col. ¶ 1 to 3).
1 Cor. 13: 8, Z. '03-58 (1st col. ¶ 3); Z. '97-248 (2nd col. ¶ 4).
1 Cor. 13: 9-12, Z. '03-58 (2nd col. ¶ 1, 2); Z. '97-249 (1st col. ¶ 1 to 3).
1 Cor. 13: 13, Z. '97-249 (1st col. ¶ 1).

JULY 8

3. How does the illustration of the spectrum assist us to comprehend love? Z. '97-245 (2nd col. ¶ 3, 3); 246 (1st col. ¶ 1).

4. What is the distinction between natural, or human love, and spiritual, or divine love? Z. '00-182 (1st col. ¶ 5); Z. '93-333 (2nd col. ¶ 1 to 3).

5. What is the difference between duty-love (philote) and disinterested or divine love (agapee)? Z. '01-149, 150.

JULY 15

6. What is the three-fold manifestation of the spirit of love? Z. '98-212 (1st col. ¶ 3); Manns, June 27.

7. How may we distinguish between true and false love? Z. '95-210 (1st col).

8. What is the importance of this grace? Z. '97-244 (1st col. ¶ 1 to 3; 2nd col. ¶ 2).

JULY 22

9. How is love attained? Z. '97-246 (2nd col. ¶ 1, 2); Z. '98-183 (1st col. ¶ 1); Z. '97-246 (2nd col. ¶ 2).

10. Why is an "aggressive warfare" necessary to attain unto love? Z. '95-03 (2nd col.); Manns, Apr. 9.

11. What is the relative importance of the "first gifts" of the Spirit, and the spirit of love? F. 238, ¶ 2; Z. '97-289 (2nd col. ¶ 2).

JULY 29

12. Why should love be the mainspring of all our actions? Z. '93-91 (1st col. ¶ 2).

13. What is the relation between love and purity of heart, and how may we purify our hearts? Titus 1:15, 18; Z. '99-214 (2nd col. ¶ 1); 215 (2nd col. ¶ 1) to 217; Z. '05-216 (1st col. ¶ 3, 4).

14. How is love the seal or evidence of our begetting as New Creatures? E. 286 ¶ 2; 287-270; Z. '97-289 (1st col. ¶ 1 to 2nd col. ¶ 1).

Each one appointed for reader should have his Bible or DAWN or TOWER on hand, previously read, and should be prepared to respond at the leader's call without stopping to hunt books. All, of course, have BIBLES and DAWNS, and some one in each company is likely to have old TOWERS and will be glad to loan them for the benefit of the class.

Opportunity for discussing each question should be given after the references have been read and before the leader makes a brief closing summary of the answer and proceeds to read the next question. It is urged that the questions as printed be strictly adhered to until they have all been discussed. It will generally be found that all questions are included on the subject. The reason for care on this point is that if the questions are intruded that come later the subsequent lessons are considerably spoiled thereby. The leader should be expected to kindly, gently, but firmly hold the class to the question under discussion, and in this he should have the cooperation of all who recognize the value of order in the study of the Divine Plan of the Ages.

ONE DAY CONVENTION REPORTS

The failure to give reports of the one-day conventions recently held should not be understood to signify that they were unworthy of reporting; other matters claimed our attention. The conclusion of the WATCH TOWER, '02-152 signifying the record that in the various places, namely, Washington, D. C.; Philadelphia Pa.; Indianapolis, Ind.; Huntington, Pa.; New York City, N. Y.; Cleveland, O.; Springfield, I11., the dear friends of the cause put forth strenuous efforts—and under the Lord's blessing numbers of new hearers were reached with the Gospel message, and a few of these, we trust, were brought from darkness to greater light and starting the cause of the good news toward the kingdom. Others, we may hope, were relieved of some measure of previous blindness and hindered from stumbling into infidelity and led to a more reasonable and appreciative view of the divine character and that blessed book, the Bible.
As usual, there was one public service at each place aside from the general meetings for the interested. The latter were attended not only by the friends of the local churches, but also by representatives and delegations from surrounding territory within a radius of sometimes 200 miles or more. The impression is a growing one with these that these one-day conventions are blessed of the Lord and being variously located in the United States. The estimated numbers in attendance at these public services were as follows:

Washington, 2,500; Philadelphia, 1,600; Indianapolis, about 2,500; Huntington, about 450—a very large attendance for a wet day and a small place; New York City, 2,000; Cleveland, O., 2,500.

THE GOD-LIKENESS OF FORGIVING


"Forgive us our debts, as we forgive our debtors."—Matt. 6:12.

Our last lesson forewarned us that offenses, smears and stumblings would come to the Lord's people, and cautioned us against being in any sense or degree the causes of these offenses—against any conduct which would prove a stumbling-block or in any way be injurious to others. This lesson takes up the matter from the opposite standpoint, instructing the Lord's followers how they should deal with the injured persons when they are of the household of faith, or brethren. Forgetting the great importance of the subject, we have heretofore never made it prominent in these columns and associated publications, and especially in DAWN, Vol. VI. This seemed the more necessary because the matter has been apparently so generally neglected by others and ourselves, while it might have been made prominent by Dr. Peloubet again:—

Every one receives criticisms and wrongs which try his temper to the utmost. Especially is this true of the ambitious spirits who seek to be first, as described in our last lesson. As Professor Bruce says, 'Ambitious men are sure to be the receiver of many offenses, real or imaginary. He is quick to take offense and slow to forgive or forget wrongs.' But the danger assails all classes.

"Go to him privately and alone. If our object is to gain our brother and help him to do right, we will not make known the wrong to others, make it a matter of notoriety, for that makes the settlement far more difficult. The offender's pride, or even self-respect, will tend to keep him from acknowledging his fault. This is a most important principle. The wise head of a great assembly told me that in dealing with the insane it was the utmost importance to keep away the audience, and that almost every one was influenced by the presence of others. The wisest teacher of my acquaintance deals in the same way with his boys. Deal with them alone whenever it is possible. Thus thy brother will be more likely to hear thee, and then hasten to make good the instruction which thou hast drawn out whatever is within and only that.

"If this fails then the next step is to get help from one or two others; and if this fails, from the larger circle. If this fails, he is to be to you as a heathen and a publican, outside of your religious and social company, but not outside of your love and care and desire to help (See Rom. 12:19, 20.) In all cases the object is not revenge, but to save and help the offender. Henry Ward Beecher used to say that he looked upon those who malign him and said bitter things against him as sick people whom he must try to cure of their moral disease."

"SEVENTY TIMES SEVEN"

After explaining to his followers how best to avoid taking offence from the brethren and how best to help brethren out of the wrong position of being offenders and being injurious, the matter is brought up again by Peter's question, "What should we be willing to receive injuries from another and take them patiently, and, exercising a forgiving spirit, should try to have the injuries discontinued. It will be noticed that the Lord is not laying down any rule by which we are bound to forgive the world, but merely the rules which should govern amongst his followers as respects the world we are to expect opposition, misunderstanding of the truth and to the upbuilding of those who are already of the Lord's consecrated flock and in the enjoyment of light upon his Word.

You will all be interested in knowing that by dint of wise direction and intelligent effort and at considerable expense, large attendance was secured in all of the public meetings at these conventions. The estimated numbers in attendance at these public services were as follows:

Washington, 2,500; Philadelphia, 1,600; Indianapolis, about 2,500; Huntington, about 450—a very large attendance for a wet day and a small place; New York City, 2,000; Cleveland, O., 2,500.

"The kindest and the happiest pair Will find occasion to forbear; And something every day they live To pity—and perhaps forgive."

Dr. Hale refers to people who "have given a new turn to an old text. In their own private 'R. V.' of the New Testament they read: 'Whosoever speaketh a word or committeth a wrong against God, it shall be forgiven him; but whosoever speaketh a word or committeth a wrong against me, it shall not be forgiven him.' "

"Always and under all circumstances we must have a forgiving heart, whatever the offence against us or the attitude of the offender. We must never have the spirit of hatred or revenge or retaliation. We must never brood over wrongs, but must make all possible allowances and excuses."
"If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking?"

"Heir of the same inheritance, Child of the selfsame God, He has but stumbled in the path We have in weakness trod,"

"An old Spanish writer says, 'To return evil for good is devilish; to return good for good is human; but to return good for evil is Godlike.'" —Archbishop Whately.

"All have been a Master to nurse the tiny cockatrice egg of unforgiveness till it has burst into the fiery serpent of crime." —Farrar.

**THE DEBT OF A KING'S OFFICER**

By way of impressing this lesson our Lord gave a parable to his disciples. This parable represented a great king, who making an account with his officers charged with the collection of taxes, found one of them short in his accounts in a very large sum, ten thousand talents, estimated to represent nine million dollars. Justice laid hold upon the debtor and was about to execute its penalty when he appealed for mercy and extension of time in which to make good the deficiency. The king was compassionate, forbore the collection of the debt and let the servant go free.

This is our Lord's illustration of the proper exercise of mercy to the sinner. To be one with our fellow-servants, the mercy and forgiveness which they have shown us must be shown to them. This is the teaching of the ransom, that the death penalty against Adam and his race, for whose deliverance from sinners' Adam and his race, for whose deliverance from the penalty a ransom price is demanded. Justice laid hold upon the debtor and was about to execute its penalty when he appealed for mercy and extension of time in which to make good the deficiency. The king was compassionate, forbore the collection of the debt and let the servant go free.

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"FORGIVE US AS WE FORGIVE OTHERS"

It will be remembered that in our Lord's prayer he sets forth this principle for our instruction and guidance, that we must not expect of the heavenly Father mercy for our shortcomings and blemishes and continuance in his favor and ultimately joint-heirship in his kingdom, unless we cultivate in ourselves the same spirit. How beautifully and to have eternal life, and are therefore not looking necessary that first lawyer eternal life except as they did not fully comprehend his teachings said, "Never subject, that the divine law was so high, so grand, so complete, the high one. When they find how high God's standard is and how THE LAW VERSUS GOSPEL

There is no other name given under heaven expect as others might doubt the truthfulness of the claim, though un·

Why did he not say to the lawyer- t his a different answer that the Lawyers prayer attracted to meet all of its requirements perfectly.

"To you it is given to understand his subject thoroughly] and not as the Scribes [not to acknowledge that God has a perfect standard and that none can have eternal life by becoming my dis- The lawyer did not stop to haggle over what would be in­

This was a pointed reply, and the Why did he not say to the lawyer- t his a different answer that the Lawyers prayer attracted to meet all of its requirements perfectly.

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ence would all be at the service of our God, that in everything we would be ready to be used, spending all our energies in that spirit. In justice, we would remember that at this point in the narrative, the parable is that of the Samaritan who assisted a man who fell among thieves. He was skilled in the law, however, and this was that curse you, do good to them that hate you, and pray for those of his own class they oppose themselves, to be hated. The Scribe, passing over the obligations to the poor, to those of a different class were more or less opponents, either to go unloved or, if they oppose themselves, to be hated. He was the son of a scribe, and of a Pharisee.

**LOVE THY NEIGHBOR AS THYSELF**

The Scribe, passing over the obligations to the Lord, seemed to realize that his duty would be to condemn him into his own definition of the law, "Thou shalt love thy neighbor as thyself." He apparently recognized this as his most vulnerable point, and that the Lord had entraped him in his own answer. He knew how in his daily life he was not loving his neighbor as himself, when making a wide discrimination between those of his own class and the common people, the publicans and the sinners; and that even in his present endeavor to entrap Jesus he was not loving him as himself, as his neighbor, but treating him as an opponent. He felt that, like others of his class, he had a haughty, disdainful attitude toward the lower classes of his own race. He was skilled in the law, however, and this was not a new point for him to evade. He had the same explanation of the matter that was common to others of the Scribe, and the Pharisees, whom the Lord had enticed with the law, according to the law, to love as themselves, were those who belonged to their class, to their set, to their station in life. Apparently, therefore, with considerable confidence he replied to the question, "Who is my neighbor?"

"That is a point, I presume, upon which we might possibly differ. I think that I keep the law when I love and respect and fellowship those of my own class, and treat others with more or less of disdain. How could you apply the law of Moses differently? I suppose that you are apt to think that each person was to consider those of his own class as neighbors, and to love them and co-operate with them and not with others of the outside world."

With marvellous wisdom the Lord framed a parable, such as he said, that even in his present endeavor to entrap Jesus he was not loving him as himself, that he would not love as we love our enemies and for many of our neighbors must necessarily be along lines of their characters: their hopes and their plans are very different from those which we have loved. As is so often the case, our love for those whom we have loved, has been that same love which is the same. Our love for our enemies and for many of our neighbors must necessarily be along lines of their characters: their hopes and their plans are very different from those which we have loved. Our love for our enemies has been that same love which is the same. Our love for our enemies and for many of our neighbors must necessarily be along lines of their characters: their hopes and their plans are very different from those which we have loved. As is so often the case, our love for those whom we have loved, has been that same love which is the same. Our love for our enemies and for many of our neighbors must necessarily be along lines of their characters: their hopes and their plans are very different from those which we have loved. As is so often the case, our love for those whom we have loved, has been that same love which is the same. Our love for our enemies and for many of our neighbors must necessarily be along lines of their characters: their hopes and their plans are very different from those which we have loved. As is so often the case, our love for those whom we have loved, has been that same love which is the same.
fore more than the divine requirement. Neither should we expect a neighbor to love us better than himself, so that he would risk his life for us. Should he attempt to do so it would be our proper attitude of mind to hinder it, not to allow him to work a permanent disadvantage to himself, more than we would have been willing and glad to have done for him. It is in this particular that our Lord's course in the sacrifice of his life on our behalf transcends anything that was required of the law—in giving his life a ransom for many, he did more than was required by the law. It is for this reason that it is denominated a sacrifice. To do the whole law was his life, not merely beyond this, and gave his life a ransom price for mankind, that was a sacrifice, and as a sacrifice it was appreciated by the Father and specially rewarded with more than everlasting life. And the same rule applies to us, for as he was so are we in this world—we are to walk in his footsteps—now 1 John 2:6.

The demands of the law are still to do to our neighbor as we would have him do to us. We are to do nothing less than this to anybody; but as followers of the Lord, imbued with his spirit of sacrifice, we are joyfully to lay down the lives for the brethren—in harmony with the divine program which is now selecting the little flock, the household of faith, as sacrificers with Jesus, to be by and by joint-heirs with him in his kingdom and in its great work of blessing and rejuvenating the world. It is very necessary that we have clear views respecting this subject of the demands of the law, the demands of justice upon us toward any creature, and also as respects what would properly come in as a part of our sacrifice.

"THE LAW IS FULFILLED IN US"

We noticed in the beginning of this lesson that our Lord gave the Scribe instruction in the law instead of preaching to him the gospel of grace. Now let us note that the Lord applies to his followers both the law and the Gospel. God has but one standard, but one law, in the case of his beloved children. The Law Covenant indeed, after serving its purpose, ceased; but the law of God, upon which that covenant was based, will never fail. We as well as the Jews are commanded to love the Lord with all our heart, soul, mind and strength, and our neighbors as ourselves. This is the standard before us as well as before the Jews. The Jew could not keep it—he found himself deficient not only in respect to his treatment of his neighbor, but also in respects what would properly come in as a part of our sacrifice.

"LORD, TEACH US TO PRAY"


Many are the unscriptural views respecting prayer. It is well that we notice that our Lord never taught the multitudes to pray, nor intimated that they should pray—even though the multitudes, being in the presence of him, were anxious to speak with him. He gave the Scribe instruction in the law instead of preaching to him the gospel of grace. Now let us note that the Lord applies to his followers both the law and the Gospel. God has but one standard, but one law, in the case of his beloved children. The Law Covenant indeed, after serving its purpose, ceased; but the law of God, upon which that covenant was based, will never fail. We as well as the Jews are commanded to love the Lord with all our heart, soul, mind and strength, and our neighbors as ourselves. This is the standard before us as well as before the Jews. The Jew could not keep it—he found himself deficient not only in respect to his treatment of his neighbor, but also in respects what would properly come in as a part of our sacrifice.

"THE GOLDEN TEXT"

Our Golden Text reminds us of the Apostle's statement, "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). In other words, the measure of the love which fills our hearts will find expression in our treatment toward our fellow-creatures. As the Lord waited that there are other sons of God who, like the firstborn of the family of God, may obtain mercy and find grace to help in time of need. (Heb. 4:16). In the world, therefore, only those who have come to a knowledge of this fact, and by faith accept it, have a standing with God in Christ, so that our best endeavors to keep the law are supplemented by the merits of Christ and thus made acceptable to God. In other words, if we do our best in the matter of loving God supremely with all our heart, soul, mind and strength, and our neighbors as ourselves, God will accept that good endeavor as though it were perfection making up for its defects through the merit of Christ's sacrifice. Thus the Apostle tells us, "The righteousness of God is fulfilled in us who are walking not after the flesh [not seeking to please ourselves and our fallen dispositions and attributes] but after the Spirit [to the best of our ability seeking to be in accord with the very spirit of the divine law]."
are higher than the earth so are the Lord's ways and positions higher than our conceptions. What way or manner of praying will have the heart that is thus continually in a prayer attitude, and no other, of the Lord's will. It is drink and wherewithal they shall be clothed, but the heavens and the earth will be inclined to use it in a most reverent manner. The kings of earth make preparations, and spending times and dressing them, who have entered into their presence; and all who have a proper appreciation of the majesty of the King Eternal, invisible, the only true God, will approach in a worshipful, reverent spirit, implied in the expression, "Hallowed be thy name." Holy and to be revered is our God; his name stands for everything that is just and wise and loving.

**THY KINGDOM COME**

"Thy will be done, as in heaven so in earth." These words, not found in the older MSS. in Luke, are found in the Matthew MS., and are, therefore, properly to be considered a part of the petition. Be it noted, however, that while this petition as it stands is appropriate enough as a prayer, it was evidently not the Lord's intention that it should be continually used as only petition as the throne of grace, but rather he gave it as an example. The remaining items of the Lord's prayer should therefore be to the Lord's people a suggestion of the general character of their petitions, and not be understood as binding their terms, their expressions, their ministrations.

The thoughts of the true disciples are directed to the fact that the present condition of sin and death is not to be everlasting, that God has provided for and promised a glorious kingdom through his Son, and the church's bridge under which evil will be conquered is brought in complete subjection to righteousness. Those who are in proper relationship of heart to the Lord must recognize this fact, and be so separated from the spirit of this world that they will long for the installation of the reign of righteousness, even though they will know that this will imply the overthrow of present institutions. Their hearts are so in accord with the Lord that they are out of accord with every form and institution and vice not of the Father's choice. Our Master spent seasons in prayer alone, and surely all of his disciples may well follow his example in this as well as in other matters to advantage. As our Lord sometimes prayed in the presence of disciples, so it would be proper for them, according to the Lord's command, to pray in prayers, that so all of his followers are to realize that they have a special privilege of fellowship in prayer, praying to one another, speaking to one another in psalms and hymns and spiritual songs, and in petitions to the throne of grace.—Eph. 5:19; 1 Thess. 5:17.

While family prayer is not specifically taught in the Scriptures we cannot doubt its appropriateness under some conditions. True, the natural family is separate and distinct from the family of the Lord, but where the family lives in the family of the Lord the father is the head and the children are in receipt of the admonition of the Lord; it is scarcely possible that the minor children would be so lacking in reverence as not to have pleasure in bowing with their parents for the worship of the Creator. Where the children are grown so that they have discretion for themselves, they be not pleased to join in the worship, in our opinion the Lord will be all the better pleased that they be not coerced, for he seeketh such to worship him as worship him in spirit and in truth. Where the husband or wife is not a child of God, understanding them to be not the Lord's, to seek to be led in worship, addressing the throne of grace. The more we recognize the divine limitations on this subject the more will we and those with whom we are in contact appreciate prayer as a great privilege, and so accord it the respect which these honour heads address Jehovah as our Father, and these can be only such as have accepted the Lord Jesus as their Savior, for 'No man cometh unto the Father but by me.'—John 14:6, etc.

As in the type none but the priests offered incense before the Lord, the teaching would seem to be that only the royal priesthood, the members of the body of Christ, have this privilege in the present time. Nevertheless, we might reasonably suppose that the children of believers, who have not yet reached the deciding point of loyalty or disloyalty to the Lord, would properly enough be privileged to approach the throne of grace through the relationship of their consecrated parents. We might even suppose that children, who have not yet reached the point of making a consecration of themselves to the Lord, would have the right, the privilege, of addressing the Redeemer in prayer: and yet we know of no Scripture that positively says or indirectly implies that an unconverted believer has any right to approach the throne of grace, or any standing whatever before the Father as amongst those who may address him in the petition, "Our Father which art in heaven."

**HALLOWED BE THY NAME**

The more it is recognized that the privilege of prayer is an exclusive one the more those enjoying the privilege will be inclined to use it in a most reverent manner. The kings of earth make preparations, and spending times and dressing them, who have entered into their presence; and all who have a proper appreciation of the majesty of the King Eternal, invisible, the only true God, will approach in a worshipful, reverent spirit, implied in the expression, "Hallowed be thy name." Holy and to be revered is our God; his name stands for everything that is just and wise and loving.
we are privileged to petition—matters of omission and omission not wilfully done, not intentionally omitted. In the divine arrangement the merit of Christ not only covered the sins that are past, but made provision for our weaknesses and blemishes en route for the kingdom. God could indeed apply the merit of Christ to every soul, but he has placed in our hands the means of applying it to our own cases. The Lord could not have set forth his purposes in a more solemn manner than he did at the close of his prayer to his disciples. He did not mean to have this prayer used for any other purpose than as a model or a pattern to be followed. He did not mean that we should remember the words of the prayer; we should not think of them as our property, but as the Lord’s. We are to think of them as expressing his will and purpose—and that will and purpose is the source of all our power and strength. We cannot expect to have all our wishes realized as we have them. The Lord does not promise this. But he does promise to give us the answers to our prayers. This is the general form which our Lord commends to us as proper in approaching the throne of grace. On the other hand, however, it is important to note that the Lord does not wait until we have become proficient in the use of language and in the form of expressing our petitions to him, but that so gracious and broad are his arrangements that we may come in imperfection and with stumbling tongues to tell him of our devotion, our appreciation, our confidence, etc., in any manner that we please. The suggestion is, however, that in proportion as we appreciate the privilege of prayer, we will desire to use the privilege in the manner most acceptable to the great One who has thus provided for us. Why should the Lord wish us to ask before he would give his blessing? For a wise purpose, we may be sure. He would have us feel our need, he would have us appreciate that privilege, he would have us look for the results, and in all these experiences he would develop us as his sons of the new creation. Therefore we are to ask and seek and knock if we would find the riches of God’s grace, and have opened to us more and more the wonderful privileges and opportunities which he has given to his children to give to us as we develop in character and in preparation for his mercies.

It was to illustrate this that the Lord gave the parable of the householder respecting the housekeeper who was short of food for the entertainment of his visitors. He represented as improvidently urging upon his neighbor the necessities of the case, and ultimately thus succeeding. Our Lord instructs us that we should be so earnest in our demands for the best things, that when he has given them he will grant the request for the daily portion of the bread of life, for deliverance from the evil one, and for God’s keeping power in every trouble, and in all of life’s affairs his supervision, that we continually go to him day by day, hourly and moments, not as being really injurious to us, not as being stones, but as being blessings in disguise, for the daily provisions of life, its trials, disappointments, discouragements, oppositions, as not being really injurious to us, not as being stones, scorpions and serpents, but as being blessings in disguise, if we receive them in the proper spirit. The Lord is able to tell us how much of this will be given to us. We can but know it by the experience and the development of the new creatures in Christ Jesus. These know from experience that some of their severest trials and disappointments of an earthly kind have worked out for them developments of their character and of the fruits of the holy Spirit, which they probably could not have had were it not for their manner. Hence, when we pray to the Lord for his blessings, we are with patience to wait for them, and to seek them and to find them in the various circumstances of life which his providences will permit. Remembering that the
The life of a beautiful girl was nearing its close. The busy father, active in legal and political life, made short visits to his office to perform the most necessary duties, and hurried home again to play and study for the last days. He spent every possible moment in granting her every wish, and it was a comfort to him that his daughter was finding in her religion a source of strength that robbed approaching death of its terror. He was an upright man, but one from whose busy life religion had been crowded out.

One day as he sat by the bedside, his daughter asked him to read to her. He found a magazine, and read some bright bits of poetry and fiction. It pleased her, but she wanted something else.

"Father," she asked, "will you get my Bible and read from that?"

"Certainly, my dear," he answered, and was rather glad than otherwise.

He was a strong man with a clear voice and a good degree of self-control. He had mastered his own feelings in these days of patient and affectionate ministration, that he might bring to the sick-room every element of cheer that was possible. And now he began, calmly and quietly, to read the Sermon on the Mount. He knew where to find it, and he knew that it was good, and he read it with a growing appreciation of its beauty and sublimity.

But the daughter grew more and more restless.

"Don't you like it?" he asked.

"O, father," she exclaimed, "it isn't that I want, about our rightousness exceeding that of the Scribes and Pharisees! Can't you find the place where it says, 'Like as a father pitieth his children, so the Lord pitieth them that fear him.'"

His voice trembled a little, but he said, "I will find it," and he turned to the concordance in the back of the Bible. But when he found the place and began to read, "Like as a father pitieth his children, so the Lord pitieth them that fear him.

He bent over the bed and wept.

"It is the verse we both need," she said softly, after a few minutes. And he knelt beside the bed, and said:

"Yes, my dear—that is the verse we both need."
Jesus prayed for him, and he became the strength of the brethren and was privileged to feel Christ-like, living as we do the consecration, the labor, self-renunciation, the Christ-like spirit, nothing short of an angel from heaven or his own admission would convince us. If guilty, he would well know that a mere social ostracism to himself alone would not be the result, but a public ostracism of his teachings and a lapsing of his influence. That the direst denunciation of Babylon even now, true or not, will fall upon his work is to be expected. And yet the monumental work of MILENIUM DAWN, establishing from the prophecies the God-given Plan of the Ages, will go down to posterity as certainly as the epistles of Paul.

Looking at it in its best light, the question will come up, Why is it permitted that after such a life consecration, its honorable assertion of innocence, its interest in the welfare of the church, its defense of the great foundation doctrine of the Ransom, and its severe reproof of those who accused him of casting out demons by the power of God, and its assertion of innocence, all made solely with a view to helping the feeble-minded ones. Does he not set forth a principle in this matter when he says, "Let not your good be evil spoken of?" Peter also seems to me to include the same principle in the following texts: "For so is the will of God, that with good doing ye may put to silence the ignorance of foolish men, and not answer them that have evil conversations, except they be convinced of sin." (1 Cor. 15:33). Paul's defense of himself on many occasions will instantly recur to your mind; his writings are full of explanations and assertions of innocence, all made solely with a view to helping the feeble-minded ones. Does he not set forth a principle in this matter when he says, "Let not your good be evil spoken of?"? Peter also seems to me to include the same principle in the following texts: "He that saith he abideth in Him ought to walk even as also he walked." (1 John 2:6).

May 8, 1906.

To Dear Brother Woodworth:

Perplexed, but not in despair; cast down, but not destroyed. You are the household of faith, I am constrained to address you for personal information, because of your more active service, facilities and knowledge of matters at Scranton, or Allegheny. Coming to the subject: Have you seen anything bearing on the charge that Dr. Garnsey, who made some years ago the very charge which has now been brought against you; he should know that she has admitted her defection, somewhat after the manner of that which you fur med me some years ago, and of which I still have a copy. Permit her to run the WATCH TOWER, but that you guarded the DAWN which I sold him 8 or 9 years ago, when I was carrying an advertisement in several religious papers. He is now publishing a paper entitled (Alas! too late for him) "What Shall I Do." The book will reach automatically all who ought to have it, and will reach the hands of very few others. It will be a timely contribution to the literature of the harvest period, anyway.

In my possession I have an accumulation of correspondence which would be valuable to you if you think of getting out such a book. Your Brother in Christ,

CLAYTON J. WOODWORTH.
THE LEAVENING INFLUENCE

It was shortly after our return from a trip to the Holy Land and the Pyramids, via Great Britain, Germany, Italy, Switzerland and France; we most enjoyed the visit to the men who had been members of our church for many years—the solution of perplexities of long standing. For thirteen years she was a most devoted and loyal wife in every sense of the word.

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I mention that all of sell or who had face. of their any real of the friends as applying to her as a exprssions and do not extend to your dear wife my hearty congratula­

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bless who say that Mr. Russell is a "railer." But suggest and used in dispensing it to the fellow servants and many others),

But when we come to Matt. 24:45-51 it appears to me that the Lord gave the meat in season to all together with­

It does not seem to me that the WATCH TOWER rather than its editor might be con­sidered "that servant," and "fellow servants" and "the house­hold," apparently clearly and designedly dis­

If the Lord is on his side to help and strengthen, Please extend to your dear wife my hearty congratula­

As far as I know of the number as his agents or servants in the distribution. And if it be conceded that there is a differ­ence between "the household" and "the servants" who minister the meat in due season to the household, then it cannot be denied that our Lord's words also point out one of those servants and specially intrusted with the meat in season and used in dispensing it to the fellow servants and the household in general.

I notice that you do not analyze the text as I do. If you see any way for making these three expressions viz., "that servant," "his fellow servants" and "the house­hold," I shall be glad to have your suggestions. But, out of the entire statement, I hope you will favor me by pointing out how it can be done.

It seems to me, further, that the interpretation which I have given is one which is consistent with both conditions to the fulfillment. We agree in the belief that the Lord is now present, that he assumed his office of King in 1879, and that since that time his household has been richly fed with meat in due season. It seems to me that in dia­logues, he shows a preference in his favoring of these terms, both from the construction of the Lord's language and from the facts before us which constitute their fulfillment at the time indicated, viz, in these days of his presence, I can, so far, reach no other conclusions than those I have stated.

However, my object in writing is not to urge my con­victions upon you. I merely state them for your consid­eration, believing you will be interested in examining them, and that you will agree with me that whatever God has accomplished in his house must be done in a careful con­sideration, and is for our instruction and profiting.

With the greetings of the season, in which Bro. Russell joins, Your Sister in Christ,

ZION'S WATCH TOWER

JULY 12, 1906

JOSEPH L. RUSSELL.

Letter from Mr. Joseph L. Russell (now deceased), father of the Editor, relating to the same trouble:

My Dear Son:—It is with love and sympathy, in my heart that I write you at this time, after having read the full account of your trials and troubles amongst those who have been your friends in the past. I have come to the conclusion that the WATCH TOWER has been so openly accused of being a "railer" by those who should have known better, that I feel it my duty to write you a letter. The charge is almost incredible that those people could be guilty of such mean and despicable conduct toward you, from whom they had received so many marks of kindness. But, my dear son, these are some who have been engaged in the "harvest" work, especially those engaged in the "household". I am proud of the noble defense you make in vindication of your con­duct, and especially in the cause of the truth we all love so dearly. I feel confident that you will come out of this trial brighter and more appreciated in your character and works than you ever were before. The good Lord, who has been testing your works, will promote you still higher honors in his kingdom. I pray that he may bless you always so that you may be a very good word and work; and to him we will ascribe all the praise we receive. While I do not know how to express my appreciation of you. But while confident that the outcome will be a final victory for the truth, it is very trying for one who has labored late and early for the last twenty years for the cause of truth, to have all the kind expressions of her by the dear friends at that time throughout a journey (which she volunteered at that time to take, for the express pur­pose of defending and vindicating me amongst those friends who had received so many marks of kindness from those involved in the conspiracy), had done her more than just, increasing her self-appreciation. Instead of considering the kind expressions of the friends as applying to her as a representative of the WATCH TOWER, a representative of the truth, she had done wrong to her own personal worth, the lady appeared to me as one who should be the representative of the WATCH TOWER, a representative of the truth, instead of being a "railer." But while confident that the outcome will be a final victory for the truth, it is very trying for one who has labored late and early for the last twenty years for the cause of truth, to have all the kind expressions of her by the dear friends at that time throughout a journey (which she volunteered at that time to take, for the express purpose of defending and vindicating me amongst those friends who had received so many marks of kindness from those involved in the conspiracy), had done her more than just, increasing her self-appreciation. Instead of considering the kind expressions of the friends as applying to her as a representative of the WATCH TOWER, a representative of the truth, she had done wrong to her own personal worth, the lady appeared to me as one who should be the representative of the WATCH TOWER, a representative of the truth, instead of being a "railer."
The WATCH TOWER columns except what she had written, and I was continually harassed with suggestions of alterations of my writings. I was pained to note this growing disposition, so foreign to the humble mind which characterized her for the first thirteen happy years.

Gradually her interpretation of "that servant" worked upon my mind. First she suggested that as in the human body there are two eyes, two ears, two hands, two feet, etc., this properly enough represent the twin one—she and I as necessarily one in marriage and in spirit and in the throne of grace (Eph. 5:3), and if so, then there is no need for an Editor in this part of the journal. Within a year Mrs. Russell had concluded that the latter part of the statement (viz., Matt. 24:48-51) was not merely a warning, but that it would have meant that her husband would fulfill this description, and that he would take his place as "that servant" in dispensing meat in due season. This was in 1896. In harmony with this she concluded that her individuality was not sufficiently prominent in the WATCH TOWER announcements that she was the Associate Editor. She requested that her name thereafter appear with each article that she wrote. I told her that this would imply the erasure of her name as Associate Editor. She assented, saying that that did not amount to much anyway, as nobody knew her articles. She also at this time notified me that her articles must appear just as she would write them, without corrections or emendations on my part.

As I agreed, telling her, however, that I was afraid the WATCH TOWER readers would consider that I was demeaning my wife in dropping her as Associate Editor, placing her instead as a mere correspondent. Furthermore, I suggested that if I could make no editorial correction, I would not put something in that would not appear in the WATCH TOWER, because where many corrections would be necessary it would be easier to write the article myself. Those possessing back numbers of the WATCH TOWER upon examination will find that Mrs. Russell's name, as adopted, would not have appeared in the WATCH TOWER.

I was afraid of the objection of my wife, who had brought it up four times subsequently, that I was not treating her with the respect due to her sex, and that I was doing wrong in not according her the liberties she desired.

It was at this time that she took ill of a troublesome disease and required much of my attention, which was cheerfully given at the expense of every other consideration, and with the hope that what I believed was a discipline from the Lord might work out for her profit. I thought, too, that my kind and incessant attentions would touch her heart and restore it to its former tender and loving condition. I was mistaken, however. Just as soon as she returned to her work, she wrote: "Just as soon as this is published, I will withdraw all of my articles from the column in the WATCH TOWER." I was asjourried, and told them how Mrs. Russell had appeared with the work. I appointed to the entire cause of "present truth." had no unkind intention in the matter, and that I was to the second death, "twice dead plucked up by a will no longer in existence and with the work. I appointed to the entire cause of "present truth." had no unkind intention in the matter, and that I was to the second death, "twice dead plucked up by a will no longer in existence and

Mrs. Russell's next move was to so harass me as to make it almost impossible for me to proceed with the work. I appointed a desk drawer in which I requested that she place any articles to which I was inclined to make any emendations (errata and additions of a plant of thriftiness). Within a year Mrs. Russell had concluded that the latter part of the statement (viz., Matt. 24:48-51) was not merely a warning, but that it would have meant that her husband would fulfill this description, and that he would take his place as "that servant" in dispensing meat in due season. This was in 1896. In harmony with this she concluded that her individuality was not sufficiently prominent in the WATCH TOWER announcements that she was the Associate Editor. She requested that her name thereafter appear with each article that she wrote. I told her that this would imply the erasure of her name as Associate Editor. She assented, saying that that did not amount to much anyway, as nobody knew her articles. She also at this time notified me that her articles must appear just as she would write them, without corrections or emendations on my part.

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in the world had a right to interfere with Bro. Russell's management of the WATCH TOWER: that it was his stewardship only, and that he alone was accountable to the Lord for its management. Further, they suggested that they considered Mrs. Russell had the grandest of all opportunities in the world as my wife, removed from all worldly distractions, to do work; they told her that personally they could think of no higher honor, and advised her to take this same view, that evidently was at one time her own view of the situation.

Mrs. Russell was chagrined, broke down and wept, and left the room for a while. There was an excited and anxious air about her that since the Committee had come at her request it was her duty to treat them with greater respect and to give some heed at least to their counsel. She returned to the sitting room, however, and it was evident that she did not agree with their decision, that she still had her own views, but that in deference to their advice she would endeavor to look at matters from their standpoint. I then asked her in their presence if she would shake hands. She hesitated, but finally gave me her hand. I said, "Now, will you kiss me, dear, as a token of the degree of change which you have indicated?" Again she hesitated, but finally did kiss me and otherwise manifested a renewal of affection in the presence of her Committee. It was hoped that this would be the end of the matter.

The crisis had been reached at about the Memorial season, but seemingly through wise counsel the storm had passed without breaking in any public manner.

BAD COUNSELLORS—FRESH DIFFICULTIES

Following this conference Mrs. Russell's articles again appeared in the Watch Tower of August 15, 1896. Mrs. Russell, finding my own good faith in the adjustment of the difficulties, and earnest desire to make use of my wife's cooperation as fully as possible. Some of Mrs. Russell's relatives were elected as "evil counsellors," and the fruit quickly began to manifest itself. At Mrs. Russell's request, and as a result of a weekly meeting of "The Sisters of the Allegheny church," with herself as its leader, little thinking that this was to be a new method of attack upon me and the interests of the Watch Tower, they now made up a spirit of opposition to me amongst the sisters of the church. For months therefore I could see that an evil influence was at work, but could see no honorable way of correcting it, so secretly was everything done.

In the meantime I had some very trying experiences with my greatly changed wife. I could see that herself and relatives were working up some kind of a figurative "bomb" intended for my destruction. My confidence was in the Lord, however, and I said nothing to others until, on August 30th, I learned definitely that there was a movement on foot amongst Mrs. Russell's party which was to culminate in some kind of explosion on Sept. 12th. I acted promptly. I explained the situation to all and found that some of them had more knowledge of the business than I possessed. With about 50 brethren gathered in the Bible House Chapel, none of them knowing in advance that a meeting was to be held. I explained the situation to all and found that some of them had more knowledge of the business than I possessed. As the meeting was a church affair, I suggested that it would be the duty of the elders of the church to act, and that I was too closely identified with the matter to take any active part in the investigation. Upon the unanimous expression of all present it was decided that the proper procedure would be a private meeting of the consecrated believers of the church should be announced for the next evening, Sunday, Sept. 5th, at which the two sisters who had been circulating slanderous statements (previously received from Mrs. Russell) should be charged with slander and false witness and asked to clear themselves by substantiating their statements if they could.

This being done it was decided that they had had the women of the congregation already committed, and were wanting now to get a few men into the matter, so that it would not appear so completely a woman's affair. Her tale was that Bro. Russell was treating Sister Russell shamefully. They were all working up in the case of her brother, and now going into particulars they had given the strongest kind of inference, and the church eldership determined that it was time that such slanders should cease, or that if they continued all of the congregation should know that they were not to be held as such things. At the evening meeting church Bro. M. M. Tuttle presided, and the board of church elders served as jury. The accused sisters were asked specifically whether or not they had said such things. At first they were disposed to deny the matter entirely, but witnesses to whom they had talked were present and, called upon, gave their testimony. Neither could offer any explanation or defense—neither had any foundation whatever for the charges.

This is the meeting from which Mrs. Russell and her sisters were ejected. They were not ejected as representing the church, but that had been present they would have created a scene, and would have hindered the investigation for which the meeting was called. The two sisters who at my request were declared not to receive, harbor or entertain my wife under any pretext whatsoever. 'I wish you, my dear, to know that these steps now being taken are in your interest as well as in the interest of the Lord's cause. I desire to shield you from what I believe has been a very evil counsellor in hope of recovering her. I sent those false friends letters, warning them not to come to see my wife, and gave my wife the following letter which she put in the court record of the case:

Allegheny, September 6, 1897.

My Dear Wife,—I send you a copy each of three letters just sent as legal notices. [Accompanying were notices to Mr. L. L. Russell, Mrs. L. L. Russell and Mrs. L. J. Raynor, not to receive, harbor or entertain my wife under any pretext whatever. Further, they suggested that they would be a new method of attack upon me and the interests of the Watch Tower, and that they were in the hope that under favorable influences, and by divine blessing, you may free your heart of the slime of misrepresentation which others have poured over it, and that thus relieved you may realize your first love for me, that you are one on earth so really loves you, or so genuinely desires your advancement in all the graces of the spirit of Christ and in the service of our dear Redeemer.

Come back to me, my dear! I promise that I will do all in my power to make you as happy as you ever were, and as much more so lie in my power. Think, my dear, that God has already favored you with a position as my queen of the world, however, and I said nothing to others until, on August 30th, I learned definitely that there was a movement on foot amongst Mrs. Russell's party which was to culminate in some kind of explosion on Sept. 12th. I acted promptly. I explained the situation to all and found that some of them had more knowledge of the business than I possessed. With about 50 brethren gathered in the Bible House Chapel, none of them knowing in advance that a meeting was to be held. I explained the situation to all and found that some of them had more knowledge of the business than I possessed. As the meeting was a church affair, I suggested that it would be the duty of the elders of the church to act, and that I was too closely identified with the matter to take any active part in the investigation. Upon the unanimous expression of all present it was decided that the proper procedure would be a private meeting of the consecrated believers of the church should be announced for the next evening, Sunday, Sept. 5th, at which the two sisters who had been circulating slanderous statements (previously received from Mrs. Russell) should be charged with slander and false witness and asked to clear themselves by substantiating their statements if they could.

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and formal notice, which I shall be only too glad to reissue absolutely.

Done in love, and as a despairing effort to separate you from evil influences, and with a hope for speedy reconciliation and amelioration of this condition, at Allegheny, Pa., this 6th of September, 1897.

C. T. RUSSELL.

As a result, the entire conspiracy dissolved like a pricked bubble. The sisters of the congregation and others realized how sadly they had been deceived in the name of the Lord and in the name of righteousness. Mrs. Russell was completely overwhelmed with the defeat of her scheme. I hoped the crisis had been reached and that the tide might turn, and that we might yet be enabled to extricate ourselves from the unlawful necessity.

I pointed out to my wife the error of her course carefully, kindly, gently. I told her how wrong it was for her to plot to do me injury, and pointed out that if, as she thought, she had power to have the Editor of the WATCH TOWER and general overseer in this harvest work, he was abundantly able to carry out his purposes and needed no evil assistance from her. I suggested that he could easily permit me to be mangled or killed in an accident; that he could smite me with paralysis or other disease; or by the mere touch of the brain he could disorder my mind; and that thus he could cause every- thing connected with his work to drop into her hands, for, as I assured her, my confidence in her had been so great that I had placed an entire control of all my books and papers in her supervision. (This is so no longer. I have already transferred everything I possess except my personal clothing to the WATCH TOWER BIBLE & TRACT SOCIETY.)

Mrs. Russell declared she had authorized any of the slanderers or that any were uttered; but I pointed out that the slanderers had confessed; and that if she were truly on my side, instead of being angry with the fact of their exposure she would have manifested righteous indignation. I told her that one out of the confusion would be the recovering of my wife to her former condition, and accordingly I forbade her relatives to visit her, hoping that she could be benefited thereby. I invited to the home a Sister Jones, a woman of great kindness and warm-heartedness, with the request that she would stay with us two weeks. On the following Sunday meeting make an announcement of the fact to the dear friends of the church, which would set the matter to rest.

On Friday night I drew up a paper representing the re-established harmony, wording it as favorably as possible for Mrs. Russell and her misguided friends. On Saturday morning she and Mrs. Jones, her friend, were quite enthusiastic over the paper. We got several copies typewritten and Mrs. Russell and I signed the paper, and she and Sister Jones went out and got the other signatures. Mrs. Russell's two sisters and one of the two persons who on the previous Sunday night had been convicted of slander and false witness signed it with us, and on Sunday evening I requested the consecrated ones to remain for a special meeting, to which I read the said letter, asking them that as many as desired to do so would signify their participation in the spirit of the letter by a rising vote. The dear friends were overjoyed at the prospect of praying God for his mercy in thus bringing order out of confusion. Here is A COPY OF THE SAID LETTER:

Dear Brethren and Sisters:—It is with praise to God and with thankfulness of heart that we unite in a joint note to you all. Since last Sunday we have sought earnestly through prayer divine aid in respect to some matters which gripped our hearts. On Monday afternoon I requested the sisters and friends and others began a campaign of vilification of every kind, regardless of the truth, going hither and thither wherever they could find any one willing to hear them, bound on injuring me in some manner. This lasted for about
a year, at the end of which time my wife gave me her solemn assurance that she had ceased to bear false witness against me before others, whereupon I gave her my word that in the future I would treat her with every kindness and furnish it for her in good style—a better home than she ever before had—thinking to myself, I will overcome her evil with good; she shall yet see the wrong of her course and appreciate my loving intentions. I talked to her of my devotion and respect for my knee and kissed me, and knelt with me in prayer in that house. The house contains ten rooms, and she had considerable income from renting some of these to lodgers. In hope that a change of sentiment was in sight I visited her every Thursday afternoon for some five times, when she said, "Husband, I have been fearful that the neighbors and lodgers would think it strange to see you come here every Thursday." The hint was sufficient; I discontinued attentions. The puerile and lascivious language and gesture which she would use to see lodgers, men, going to and from the house daily, hourly, but would be surprised to see the woman's husband come once a week. I perceived that further quest for her affection was useless. Afterward she merely requested me to come to see her when she desired some repairs or additional furniture.

A FRESH ATTACK IN 1903

By 1903 Mrs. Russell had laid by in bank a little sum of money which evidently was consecrated to the injury of her husband. In the fall of 1903, she published a new kind of tract—not to stir up the pure minds of God's people, but the very reverse. It was an endeavor to misrepresent me, to slander me. It purported to give letters which I had written to Mrs. Russell and copies of letters which she had written to me. But we both knew that I would not speak to her, and wrote her these unpleasant epistles. I remembered well the time when she was with me when she would not speak despite my every effort, and I remembered abhorring in time of life said everything to hinder my work, which I endeavored to tell her in time, and not not be used continually "discussing affairs." To save time I wrote several replies on my common manuscript paper.

The tract as a whole was a gross perversion of the facts, and was a calculated injury to the rights of another, which I represented. These were sent to all the Watch Tower addresses she could secure, and bundles of them were sent to ministers in different towns where Pilgrim services were announced in the Watch Tower columns, and a letter accompanying each bundle requested ministers receiving it to ret the tracts, to look up the meeting of the Millennial Dawn people, and to have some person circulate these tracts at those meetings. It was expected that ministers of various denominations would be so antagonistic to Millennial Dawn and their author that they would take pleasure in this scurrilous work; but to their credit it is noted that not many of them accepted the proposition. Some wrote back declining the service and characterizing the request as mean, despicable, in sinuous and seditious.

This was in the beginning of 1903, and led me to conclude that my endeavor to help my wife was being taken advantage of by the adversary as a means to do injury to the Truth to which I have consecrated life. I could not think of assistance from me must stop, and put my sister in charge of the residence, reserving however a room for Mrs. Russell and arranging for her boarding. The result was a commotion, Mrs. Russell, her relations and roomers, created such a disturbance that my sister was obliged to call for the protection of the police, while Mrs. Russell and her friends misrepresented matters through the public press to the extent of their ability.

Then, under the direction of the court, Mrs. Russell has received from me $40.00 per month for her maintenance, and her suit for divorce from bed and board with alimony has just come off. She has been as separate from me as could possibly be imagined for years. No advantage could accrue to her from a monetary standpoint that she did not already possess. I must presume therefore that the motive back of this suit is revenge; to have an opportunity of defaming me and scandalizing the truth, as a retaliation for my refusal to rent her all the liberties she desired in the columns of ZION'S WATCH TOWER.

THE COURT RECORDS

Mrs. Russell's bill of complaint admitted that there had been no cohabitation between herself and her husband, and her claim was only for alimony. This claim Mrs. Russell had already deprivd of one of the chief pleasures of life. The Court would not permit this. The fact is that the matter was in Mrs. Russell's own control. She did understand that her husband preferred to live a celibate life, but she agreed and expressed the same as her preference. She knew his teachings on the subject, as now expressed in DAWN, Vol. VI., chap. 12—that neither the husband nor the wife may "defraud", the spiritual life of the other.

Notwithstanding the foregoing, Mrs. Russell on the witness stand and through her attorney attempted to give the impression that her husband was very amorously inclined, like a jelly-fish floating around, "embracing all who would embrace," and that it was my defaulted duty, during her this thirteen years. Hear, say testimony is not admissible in Court, but the precious object to be obtained was the public branding of her husband as a "sealawg," so her attorney smuggled this in by having Mrs. Russell swear that she had told it to her when she was 13 years old.

When the next day the husband took the witness stand and swore that he had never used the language (and never had heard of it before) all reasonable people concluded that it was a dilemma for us. Women of the house were a complimentary remark about himself. They concluded, too, that even an ordinary woman, seeking a charge against her husband for thirteen years, could imagine wonders and create the living and real in her own mind. This is the most charitable view of such a witness. The Court ruled that the testimony be stricken from the Court records.

Mrs. Russell charged an improper intimacy between her husband and "Rose," who became a member of the Russell family in January, 1888. Her attorney to give the inference of criminal intimacy was so manifest that the Court interrupted to inquire, if criminal intimacy were charged, why it had not been made part of the plea and why "Rose" had not been called as a witness. Then Mrs. Russell and her attorney dis claimed any charge of criminal intimacy, but meant that "Rose" had sat on Mr. Russell's knee and he had kissed her. Mrs. Russell also swore that one night she entered Mr. Russell's room and found Mr. Russellaci and holding his hand. The attempt of Mrs. Russell was not to state "the truth, the whole truth and nothing but the truth," but conversely, to state a part of the truth in order to give seeming foundation for evil surmising, that would increase her husband's influence among those who do not know him.

The next day Mr. Russell on the witness stand explained that "Rose" and her brother "Charles" were members of the family and office assistants—the former at Mrs. Russell's and holding her hand. The Court came first, and shortly after "Rose's" coming he died.

It was some months later that Mr. Russell in the Watch Tower office, hearing sobbing, turned to find "Rose" in tears. Inquiring the cause, "Rose," said that as a result of his illness she had been fearful that the neighbors and lodgers when the next day the husband took the witness stand and swore that he had never used the language (and never had heard of it before) all reasonable people concluded that it was a dilemma for us. Women of the house were a complimentary remark about himself. They concluded, too, that even an ordinary woman, seeking a charge against her husband for thirteen years, could imagine wonders and create the living and real in her own mind. This is the most charitable view of such a witness. The Court ruled that the testimony be stricken from the Court records.

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The next day Mr. Russell on the witness stand explained that "Rose" and her brother "Charles" were members of the family and office assistants—the former at Mrs. Russell's and holding her hand. Then, suddenly driving her to Mr. Russell's, he died. This course was followed; and when "Rose" retired, usually at 9 p.m., Mrs. Russell kissed her good-night and told her to "pass the kiss along" to Mr. R. also. This custom continued several years, until Mr. R. said to "Rose": "I think it best that I should not have any kissing and looking more wamly, and Mrs. R. might get to feel jealous;—although she has never said a word to that effect. I would not wish to give the slightest reason for so feeling, because it is a matter of his disincontinence of his proper fatherly conduct toward "Rose" that Mrs. Russell (having become alienated on account of not getting all the liberty she desired in the Watch Tower columns) upbraided him for kissing "Rose." As for Mrs. R.'s claim that she found her husband in "Rose's"
room one night, sitting near her bed and holding her hand, Mr. R. said that he had no recollection of the occurrence, but that Mrs. R. had told him that he had been called on by all the members of the family in cases of illness: Mrs. R., her mother, her sisters and her sisters' children were accustomed to apply to Mr. R., who kept a free medicine chest, referring serious cases to a regular practitioner. Mr. R. had given the case an examination in an emergency call, and that he was counting "Rose's" pulse. The entire "Rose" matter had a different appearance when the light of truth was turned on it. The Court ruled out the "Rose" testimony, and Mr. R. explained that he had no knowledge of his My Dear Wife:-In reply to your proposition for 14 years ago. With her attorney's assistance Mrs. R. brought in -that no wife in the world could have been better treated. The entire "Rose" matter had a different appearance when the light of truth was turned on it. The Court ruled out the "Rose" testimony, and Mr. R. explained that he had no knowledge of his My Dear Wife:-In reply to your proposition for 14 years ago. With her attorney's assistance Mrs. R. brought her discussions were so unreasonable and interminable. The convictions forced upon me during the past month July 8, 1896. My Dear Wife:-In reply to your proposition for 'for further discussion,' of the matters which have recently been alienating our affections, I reply: I must decline such a discussion, for two reasons, (1) It probably would only lead to a still wider breach, and (2) As I told you before, I have no wish to discuss the reconciliation. The second set, also filed by Mrs. R. as such miss sent them insulting letters. Mr. R. explained that this pro- his entire time "discussing" her ideas, etc., if he had permitted: that to save his time he was obliged to write, be- cause her discussions were so unreasonable and interminable. One of these letters, selected by Mrs. R. as the strongest against her husband, we quote below from the Court record.

THE OBJECTIONABLE LETTER

Mrs. R.'s attorneys introduced a number of letters which were really against her case, for they proved that Mr. R. had tried in a variety of ways, as before stated, to recover her to her former good self. The first of these which is here quoted is one from which Mrs. R. extracted a few sentences for the pamphlet which she sent out in 1903. The portion she quoted then is italicized here, that it may be seen how grossly the quotation misrepresented the letter as a whole. It was written without the slightest thought of it ever being used again, and no copy was kept by Mr. R. The following is a copy of the original put in evidence in court.

July 8, 1896.

My Dear Wife:-In reply to your proposition for 'for further discussion,' of the matters which have recently been alienating our affections, I reply: I must decline such a discussion, for two reasons, (1) It probably would only lead to a still wider breach, and (2) As I told you before, I have no wish to discuss the reconciliation. The second set, also filed by Mrs. R. as such miss sent them insulting letters. Mr. R. explained that this pro-
knowledge of the matter except Brother Bohnet, who knows confidentially—been prepared the letters on separate paper.

As I have prohibited these persons from having intercourse with you, I must, and now do, prohibit you from having intercourse with them in any manner.

My hope, Dear, is that freed from this bad influence you may live, and that the right and sensible views of matters; peradventure the Lord may bless us again with happiness which we once enjoyed together in our home life, and in our Christian fellowship and cooperation in God's service. It gives me great pain to deprive you of what seems to be so many years of happiness, but my hope is that you may come weaned from the love of those who hate me; and that not only to my comfort, but also to your own present and everlasting welfare. Should these later manifest a change of heart, I shall be very glad to have former relationship restored between us, but still it cannot be otherwise, as I am mischievous, and cannot be permitted. I have carefully weighed this matter for now about a month, and believe that my course is the wise one, and in conformity with the Lord's will.

Let me add for your comfort that your conduct last night and this morning is much more kind than formerly, and that sooner or later I shall be very glad to have former relationship restored, not in my own person, but on my part, and in order to prevent mischievous, and cannot be permitted. I have carefully weighed this matter for now about a month, and believe that my course is the wise one, and in conformity with the Lord's will.

For a month past, however, I am reluctantly forced to the conclusion that the great adversary is deluding your clique to his purpose.

Very reluctantly, therefore, I hereby give you notice that to this end you henceforth abstain from all intercourse with my dear wife—either personal or otherwise—that you shall not receive her into your home, nor visit her at my home, nor meet her elsewhere, nor correspond with her either directly or indirectly. As it is with pain and reluctance that I thus write to you—and only as a last resort in the defense of my home and in hope that under Divine blessing my dear wife, being freed from the sympathy and sin of infidelity, will be able to regain "the spirit of a sound mind"—the holy spirit of love, so shall I be most glad to recall the restrictions hereupon placed upon you with reference to my wife. But nothing shall be construed as revoking this notice except it be given in writing over my own signature. And failure on your part to conform to this notice, absolutely, will justly lay you liable for such heavy penalties as the Courts of Allegheny County may prescribe.

Sorrowfully yours, etc.

C. T. RUSSELL.
SAMPLES OF INTERESTING LETTERS

Dear Brother:—

At a special meeting of the church at Scranton a letter was read informing us that the jury has granted Mrs. Russell a verdict of divorce, contrary to the instructions of the presiding judge. Newspaper clippings were also read showing that one of the charges against our dear Brother was that of loose morals as regards the weaker sex. With these clippings we had read to us a statement written by Mrs. Russell, printed in the WATCH TOWER of June 11, 1891, in which she unapologetically condemned similar charges made by another defendant at that time. Her defense of her husband at that time, made after a dozen years of celibate widowhood, was surely not without mental, moral and physical proof of his absolute supremacy to any weakness of the kind mentioned.

A letter was also read, signed by Mrs. Russell, addressed to the brethren at Scranton, January 12, 1897, withdrawing all claims of grievances, real or imaginary, then existing between herself and husband, and stating she would never again say an unkind thing against him. With this was also read a letter over her signature, dated six days later, addressed to a sister in this city in which she flatly contradicted both of these statements, and showed that her promises of six days previous were quite false.

At our meeting we were informed that Mrs. Russell at about this time stated verbally to this same sister that the only grievance she had against Brother Russell was that he would not permit her to use the columns of the WATCH TOWER as she desired, and that if he would just give in on this one point all their differences could be settled immediately.

We are not at all surprised nor grieved at the success of any such interest on the part of our dear Brother Russell. We remember that for six thousand years demons and men have not ceased to misrepresented the character of our loving Father in heaven and on earth. With this was also read the following letter over her signature, dated six days later, addressed to a sister in this city in which she flatly contradicted both of these statements, and showed that her promises of six days previous were quite false.

We remember the misrepresentations which were made to the impartial jury at the trial of Mordecai against his oppressor Haman, the false accusations of Job's friends against Job, the reproach of Elijah against Ahab and his father Jezebel, the false accusations which led to the death of Paul and the false accusations which led to the imprisonment of Mordecai.

We rejoice in our knowledge of God's promises in all such instances, for we know that "Greater is he that is within you than he that is in the world." And again, "We all, who with the Father and Christ are united, are of the same mind; your reproach is to be our joy and comfort." And has he not warned us that he that is so weak that he cannot bear the reproach of his enemies, is not of his Father? And has he not warned us that as we are in the world, so are we in the church?

Yours faithfully,
The Church at Scranton, Pa.
RESOLUTIONS OF THE ALLEGHENY CONGREGATION AND OTHERS

At the close of the regular meeting of the Bible House Congregation, held in Carnegie Music Hall, Allegheny, on Sunday, May 6, 1906, the Boards of Elders and Deacons proceeded to the platform and requested of Pastor Russell the privilege of addressing the congregation and conducting the closing part of the service. They were accompanied by representatives of the forty-five representative congregations near throughout the country, all of whom had come specially for the purpose of participating in the proceedings which were to follow. Brother Russell was wholly taken by surprise, but yielded to the request, backed, as it was, by the presence of forty-five representatives and brethren.

The Board of Elders and Deacons then presented to the congregation a set of resolutions which they had previously unanimously adopted and signed, and asked the friends present to remain, to hear the production of their pastors, either endorsing or disapproving the action of the Boards.

The entire congregation of 400 arose in unanimous acceptance and unqualified approval of the resolutions. Following this, the visiting representatives were introduced, and briefly stated, on behalf of their home congregations, that similar resolutions had been adopted, unanimously endorsing and loyally supporting Pastor Russell. These brethren represented the churches of New York, N. Y.; Dallas, Tex.; Washington, D. C.; Columbus, O.; Indianapolis, Ind.; Toledo, O.; Wheeling, W. Va.; Washington, Pa.; Butler, Pa.; New Brighton, Pa.; and other places. Telegrams and letters were read from Philadelphia, Chicago, St. Louis, Louisville, Ky.; Cumberland, Md.; St. Paul, Cincinnati, Minneapolis, Ft. Wayne, Ind.; Scranton, Pa.; Canton, O.; Youngstown, O.; Dayton, O.; Ft. Wayne, Ind.; St. Louis, Mo.; Hamilton, Canada; Johnstown, Pa.; New Albany, Ind.; Pottsville, Pa.; and other places, endorsing the Allegheny resolutions and advising that similar resolutions had been adopted in those places. A part of the resolutions adopted by the Allegheny church follows:

The Boards of Elders and Deacons of the Bible House Congregation desire to place on record the sentiments they entertain in regard to the reflections upon the character and reputation of their beloved pastor, Charles T. Russell, which have within the past two weeks appeared before the public through the trial of the suit brought against him for divorce.

LONG BEFORE THE PUBLIC

Brother Russell has been before the public as a preacher and teacher for the past 38 years, and as such has been subject to public criticism continually, without the slightest word being uttered respecting his character up to the present time. He has been ministered to by him, some of us for 20 years, and others for less periods, down to the last year, and have had many opportunities, both through our personal contact with him and through the study of the literature of which he is the author, under God, as we believe, to form an estimate of his character and to determine with far more accuracy than the general public, which receives its information through imperfect newspaper reports and biased court testimony, how much truth lies in the accusations which were recently given publicity. We recognize that very unkind and evil coloring has been given to some of our pastor's private affairs which has no foundation in the facts as we know them, from the intimate acquaintance with him and his affairs which we possess.

Upon consideration of all the circumstances herein recited we hereby unite in a public declaration of our continued confidence in and esteem for our beloved pastor and brother, Charles T. Russell, recognizing him as the servant of the Lord, whose providence has placed him in the position he has occupied for so many years, and still occupies, for the dispensation of His Truth and the help of His people in his care under a higher and more perfect Providence than any other, and who by his course has vindicated his course had he chosen to return railing for railing and evil for evil against those who opposed him. At the same time we recognized with great pleasure the justice displayed by the presiding Judge in the charge delivered to the jury, which, if heeded, would have had the effect of producing altogether the reverse of that which was rendered, and which would have cleared our pastor of all the aspersions brought against him.

WORDS OF ENCOURAGEMENT

While knowing the steadfastness and continued faithfulness of our beloved pastor, we desire to encourage him by reminding him again of the grace of our Lord sufficient to sustain and refresh him in the entire matter, and to bring forth the chastening and refining effects out of the ordeal which undoubtedly Divine Providence intended when permitting that he should be subjected to the experience. We remember the assurance of the Scriptures that "these light afflictions which endure but for a moment work out a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen, for the things that are seen are temporal, but the things that are not seen are eternal." While for the flesh it is extremely difficult to fulfill the Apostle James' injunction, "Count it all joy when ye fall into divers trials, knowing that the trial of your faith worketh patience;" we are assured that the Lord will provide grace to carry out that ideal sentiment and to display it more and more fully according as the need arises.

We remind our beloved brother further that, as the Apostle Peter suggests, "Christ hath left us an example that we should follow in His steps," and that the way which He has marked out for us is one of humiliation, suffering, trial until the Pilgrimage of Life is finished and we are permitted to enter into the "rest that remaineth for the people of God." Of our Lord it was said, "It pleased the Lord to bruise Him; He hath put Him to shame;" and the Master Himself declared, "It is enough for the disciple that he be content with his Master's meat, and the laborer is worthy of his hire; if they have called the Master of the house Beelzebub, how much more shall they call them of His household?"

HIS LOYALTY TO THE TRUTH

The loyalty of our pastor to the truth, and faithfulness in the interpretation of the Scriptures, have drawn out our love to him and stimulated in us more and more the love of the Lord, the love of righteousness, and the love for all who are in harmony with those principles. We rejoice together in holding up the hands of him who has thus brought to us spiritual refreshment, and in encouraging him to press on in the fulfillment of the work which the Lord has committed to his hand, that he be not moved by the various afflictions and fiery darts of the Adversary which may be directed against
him, but that having complete confidence in the Lord's ability to perfect the interests of His own cause and His own people, he may abide faithful to the Lord in all things to the end.

Dated this 5th day of May, A. D. 1906.

Wm. Brose.

Ottos Meng.

Charles Springer.

A. J.

J. L. Kirkland.

JOSEPH VENO.

E. F. ABBOTT.

R. H. BRUCKER.

G. G. GABRAU.

BENJ. ROGERS.

F. L. SCHRER.

J. HUTCHINSON.

R. H. HIRSCH.

J. H. GIESE.

Wm. Moore.

J. H. BLACKMORE.

J. D. WRIGHT.

W. E. VAN AMBURGH.

A. E. WILIAMSON.

F. W. WILLIAMSON.

J. A. BOHNET.

EDWARD MAURER.

The two elders whose names do not appear are those of Bro. M. L. Herr, absent on Pilgrim trip, and Bro. Wm. W. Wright, absent 'with the Lord.'

"HARVEST GATHERINGS AND SITTINGS"

Some of the friends urge a reproduction of the following article, previously published in 1894, entitled, "Harvest Gatherings and Sittings:"

PEARLS AMONG FALSE BRETHREN—2 Cor. 11:26

Our Christian experiences differ; no two have exactly the same, because of temperaments and talents different as well as our surroundings. But we may safely understand that no real son of God is excepted from the needed trials of patience, faith and love. No matter how strong the character, or how seemingly impregnable to the ordinary besetments of life, there is hope that such have have as great trials and crosses as—perhaps greater; perhaps such as would prostrate weaker ones, whom the Lord will therefore in love and mercy not suffer to be tempted above that they are able to bear. (1 Cor. 10:13; 2 Cor. 12:7-10; 1 Tim. 6:10, 11)

But, like the Lord Jesus, though perfect, had to pass through an experience to test and prove his complete submission to the Father's will. Looking at our Lord's testing, we cannot doubt that his strong character was measurably unmoveable by the sarcastic, bitter words and threats of the Scribes and Pharisees, and that likewise he speedily and firmly settled Satan's temptations negatively. None of these things, which would have been the greatest temptations to others, seemed to move or even to greatly annoy him. His character was not only free from the attacks of open enemies, and was comparatively unmoveable by them; but it was when those who dipped in the dish with him lifted up the heel against him (Psa. 41:9; Matt. 26:23) and left him, that his heart was troubled;—wounded by professed friends. The only discouraged expression regretive to his work, was toward the close of his ministry when the test became more and more severe, and "many went back and walked no more in his company," saying of his doctrines, "This is a harlot saying; who can bear it?" His unreprouchful but sorrowful words, then expressed to the twelve specially staunch disciples, were full of pathos and disappointed grief. "Will ye also go away?" The prompt response of Peter "Lord, to whom shall we go? Thou hast the words of eternal life." This is his farewell confidence as a comforting balm to that noble, loving heart, whose only impulse was to do good and to bless others.

And yet as he approached the close of his ministry, the time came that he must still further conspicuous wounds from those he most loved. No wonder that, catching a clear view of how his sacrifice was to be completed, how all his bosom disciples would forsake and disown him, and how one of them would betray him with a kiss, he was sorrowful, troubled in spirit, and testified, "Verily, verily, I say unto you, that one of you shall betray me." And though Peter courageously said, "Though I should die with thee, yet will I not deny thee!"—and so said they all;—Jesus saw that all would be scattered, forsaking him in his most trying hour. But that courageous Peter would be so terribly sifted of Satan and prove so weak that he would even swear that he had never known him. Truly these trials from "brethren," some of whom were only weak, and one false at heart, must have been among the sorest and most distressing of his sufferings, during his period of trial. Yet none of these things moved him or for a moment influenced him to choose another course. He cheerfully followed the narrow path and left it for God, in his own time, to bring forth his righteousness as the light of morning. (Psa. 27:6.) He was obedient to God and faithful to the truth, and it was thus that he suffered, not only at the hands of evil men, but also from the misunderstandings of his closest friends, who did not clearly grasp the situation, nor see how needful it was that he first be Redeemer before he could become Restorer and King.

The lesson of perils among false brethren, and among brethren who had not so fully as himself grasped the truth, was also the Apostle Paul's experience.

We never hear from him a complaint about the way the world rejected his message, spoke evil of him and malreated him, or the leading treachery of the treacherous cross of the cross of Christ, which was opposed both by the stumbling, blinded Jews and by the worldly-wise believers in the philosophies of the Gentiles. Indeed, instead of being downcast or discouraged at his past experiences, or in the prospect of bands and imprisonments awaiting him in the future, he boldly and cheerfully declared, "But none of these things move me, neither count I my life dear unto myself."—Acts 20:19-24.

But, like the Lord Jesus, Paul had his severest trials from false brethren—"who, instead of being faithful yoke-fellows and co-workers, as good soldiers of the cross, became puffed up, heady, and anxious to be leaders. These, being unwilling or unable to see the truth as fully and clearly as did Paul, because of their wrong condition of mind being captives of the devil and the spirit of error, and his zeal and labor, followed after him in the various cities where he had labored, and by misrepresentation of his character as well as of his teachings, sought to lower him in the esteem of the household of faith, and thus to open the way for various sophistical theories which would reflect honor upon them as teachers of what they claimed were advanced truths, though actually subverting the real truth in the minds of many."

The only manner ever manifested by the Apostle Paul, many of his letters, was upon this subject of his misrepresentation of false brethren. Referring to these false apostles by name, that they might be known and recognized as such (See 1 Tim. 1:19, 20; 2 Tim. 4:10, 14-17; 2 Peter 2:1-22), he declared, "Be watchful against them, for they come to you as wolves in sheep's clothing, to turn men aside from the true gospel, from the true message he bore to them.

And he fearlessly pointed out that men might claim to present the same Jesus, the same spirit and the same gospel, and yet be false teachers and deceitful workers, transforming themselves into apostles of Christ. And, he says, marvel not at such a thing as that men should be great workers in the name of Christ from ambitious motives: "No marvel, for Satan himself fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also transform themselves into the image of righteousness."

Paul's letter to the Galatians was written evidently to re-establish confidence in the gospel message he had delivered, it was needful that he should re-establish confidence in the gospel, counteract the misrepresentations of false brethren. (Gal. 1:6; 3:1.) To re-establish confidence in the gospel message he had delivered, it was needful that he should re-establish confidence in the gospel, counteract the misrepresentations of false brethren. (Gal. 2:4), who claimed to be of the same body and who yet, in opposition to the truth, brought again upon God's children the bondage of errors already escaped from.
A SKETCH OF THE DEVELOPMENT OF PRESENT TRUTH

Many are the inquiries relative to the truths presented in MILLENNIAL DAWN and ZION'S WATCH TOWER, as to whence they came and how they developed to their present symmetrical and beautiful proportions—Were they the results of vision? Did God in any supernatural way grant the writers more light than the world could ever have obtained, or did the writers more than ordinary beings? Do they claim any supernatural wisdom or power? or how comes this revelation of God's truth?

I claim nothing of superiority, nor supernatural power, dignity or authority; nor do I aspire to exalt myself in the estimation of my brethren of the household of faith, except in the sense that the Master urged it, saying, "Let him who would be great among you be as the younger, and whoso will be the chief among you shall be the servant of all." (Mark 10:43.) In the early days of the invention of the printing press, the men of the world and of the nominal church would have been far from thinking that the Lord was about to give me the full revelation of the permanent and supreme truths of the world. (Acts 20:32.) In the Apostles' words I therefore answer, "Why look ye upon us, as though by our power we had done these things? We are men of like passions with yourselves."—of like infirmities and frailties, earnestly striving, by overcoming many bentiments, discouragements, etc., to press along the line toward the mark of the prize of our high calling, and claiming only, as a faithful student of the Word of God, to be an index finger, as I have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful plan of God's sovereignty and grace. (Phil. 3:18.)

The following history is given not merely because I have heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell, long since deceased. Thus, I confess indebtedness to Adventists as well as to other denominations. Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to reëstab- lish Second Adventism in my heart, and to set me to work on the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, as the Lord's due time. Although Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth.

I soon began to see that we were living somewhere near the end of the Gospel age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh, and Allegheny formed a class for Bible study, and from 1876 to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the tomb and have the first resurrection, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will shall then receive, shall then (through Christ's merit) be brought back into full harmony with God, and that the Lord's due time. (1 Pet. 5:6.) In the Apostle's words I claim nothing of superiority, nor supernatural power, dignity or authority; nor do I aspire to exalt myself in the estimation of my brethren of the household of faith, except in the sense that the Master urged it, saying, "Let him who would be great among you be as the younger, and whoso will be the chief among you shall be the servant of all." (Mark 10:43.) In the early days of the invention of the printing press, the men of the world and of the nominal church would have been far from thinking that the Lord was about to give me the full revelation of the permanent and supreme truths of the world. (Acts 20:32.) In the Apostles' words I therefore answer, "Why look ye upon us, as though by our power we had done these things? We are men of like passions with yourselves."—of like infirmities and frailties, earnestly striving, by overcoming many bentiments, discouragements, etc., to press along the line toward the mark of the prize of our high calling, and claiming only, as a faithful student of the Word of God, to be an index finger, as I have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful plan of God's sovereignty and grace. (Phil. 3:18.)

Let me begin the narrative at the year 1868, when the years following, to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the tomb and have the first resurrection, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will shall then receive, shall then (through Christ's merit) be brought back into full harmony with God, and that the Lord's due time. (1 Pet. 5:6.) In the Apostle's words
These wrong views so generally held of both the object and manner of the Lord's return led me to write a pamphlet—"The Object and Manner of The Lord's Return," of which some 50,000 copies were published.

It was about January, 1878, that my attention was specially drawn to the fact of prophetic time, as it relates to these doctrines and hopes. Being in the midst of other work I received a paper called The Herald of the Morning, sent by its editor, Mr. N. H. Barbour. When I opened it I at once identified it with Adventism from the picture on its cover. Indeed, the idea of an invisible system was translated for me that they would next set for the burning of the world. But judge my surprise and gratification, when I learned from its contents that the Editor was beginning to get his eyes open on the subjects that for some years had so greatly restated me. And when I found that his position was the same as that already held by the Adventists, I was astonished to find the statement very like, and not in flesh, but as a spirit-being, invisible to men; and that the gathering of his church and the separation of the 'wheat' from the 'tares' would be accomplished in the end of this age without the world's being aware of it.

I rejoiced to find others coming to the same advanced position, but was astonished to find the statement very consonant with Adventist and prophetic time arguments, which but a few months before seemed to have failed. Here was a new thought: Could it be that the time prophecies which I had so long despised, because of their misuse by Adventists, were really meant to indicate when the Lord's return was not to destroy, but to bless all the families of the earth, and that his coming would be thief-like, and not in flesh, but as a spirit-being, invisible to men; and that the gathering of his church and the separation of the 'wheat' from the 'tares' would be accomplished in the end of this age without the world's being aware of it.

I recalled certain arguments used by my friend Jonas Wendell and other Adventists to prove that 1873 would witness the burning of the world, etc.—the chronology of the world showing that the six thousand years from Adam ended with the beginning of 1878—and other arguments drawn by Mr. Barbour's editor, Mr. N. H. Barbour, to indicate that the Lord was already present in the world (unseen and invisible), and that the harvest work of gathering the wheat was already due—and that this view was warranted by the time-prophecies which but a few months before seemed to have failed.

It seemed, to say the least, a reasonable, a very reasonable thing to expect, that the Lord would inform his people on the subject—especially as it had promised that the time for the 'wheat' to be gathered was already at hand, and that though the day of the Lord would come upon all others as a thief in the night (stealthily, unawares), it should not be so to the watching, earnest saints.—1 Thes. 5:4.

I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh—a young man of activity and promise, who soon developed into an active and whose traveling expenses were met in the same manner.

But noticing how quickly people seemed to forget what they had heard, it soon became evident that while the meetings were useful in awakening interest, a monthly journal was needed to hold that interest and develop it. It therefore seemed to be the Lord's will that one of our number should settle somewhere in the States, that he should feel encouraged and enabled to continue the work since his newly found light on restitution (for when we first met, he had much to learn from me on the fulness of restitution based upon the sufficiency of the ransom given for all, as I had much to learn from his concerning time, he should rather feel that now he had some tidings to preach, such as he never had before, and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the truth such as I had never had before. I therefore at once resolved upon a vigorous campaign for the truth.

I determined to curtail my business cares and give my time as well as means to the great harvest work. Accordingly, I sent Mr. Barbour back to his home, with money and instructions to prepare in concise book-form the good tidings to preach, such as he never had before, and that his faith, and left us a painful illustration of the wisdom of the other view, for these prophetic time arguments, while I was much encouraged by the accession of Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the message heartily during the week that I preached to his congregation.

Subsequently, I introduced him to little gatherings of interested ones in the neighborhood. I could, rejoicing in another one who, with study, would soon be a co-laborer in the harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh—a young man of activity and promise, who soon developed into an active and whose traveling expenses were met in the same manner.

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teachers, knowing that we shall have the severer judgment.”—James 5:1—Dagliott.

SITTING AS WHEAT

“Sathan hath desired to have you, that he might sift you as wheat.”—Luke 22:31.

Thus far all had run smoothly and onward: we had been greatly blessed with truth, but not specially with testing and proving by testing and proving. In the year 1878, the parallel in time to the Lord’s crucifixion and his utterance of the above quoted words, the sifting began which has continued ever since, and which must, sooner or later, test every one who receives the grace of God. It had been thus to them, therefore, sifting, by the fiery trial which shall try you, as though some strange thing happened unto you; “for this fire shall try every man’s work, of what sort it is.”—Whether he has built his faith filially of wood, hay and stubble, instead of with the valuable stones of God’s revealed truth, or whether he has built by miraculously overthrowing and utterly consuming; but who they build upon any other foundation, whether they use good or bad materials, are sure of complete wreck.—Luke 6:47-49: 1 Cor. 3:11-15.

The object of this trial and sifting evidently is to select all who have built upon the wood, hay and stubble, and who have professedly consorted to the Lord, who are so anxious to have the Lord’s will done, and whose confidence in his wisdom, his way and his Word is so great, that they refuse to be led away from the Lord’s will and way by any other ideas and ideas of their own. These, in the sifting time, will be strengthened and shall increase their joy in the Lord and their knowledge of his plans, even while their faith is being tested by the falling into error of thousands on every hand.—Psa. 9:1.

The sifting began thus: Regarding Paul’s statement (1 Cor. 15:51, 52), “We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, etc., etc., we still held the idea that Adventists, and indeed all Christians had been bodily caught away in 1878, and are anxiously awaiting the establishment to the Lord, who are so anxious to have the Lord’s will done, and whose confidence in his wisdom, his way and his Word is so great, that they refuse to be led away from the Lord’s will and way by any other ideas and ideas of their own. These, in the sifting time, will be strengthened and shall increase their joy in the Lord and their knowledge of his plans, even while their faith is being tested by the falling into error of thousands on every hand.—Psa. 9:1.

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the doctrine of the ransom from having due influence upon the
readers. This of course caused a division, as such things al-
ways do. Mr. Adams, by his elevated view of the subject, had its
intended effect of biasing the judgments of many on the
subject of the ransom; and many turned from us.

But the Lord continued his favor, which I esteem of more
value than all my other success, and I believe it was by this
that Mr. Adams espoused the views of Mr. Barbour and like-
wise forsok the doctrine of the ransom. And, true to our
interpretation of the parable of the wedding garment as given
at the time, Mr. Barbour and Mr. Adams, having cast off the
wedding garment, went out of light into the outer darkness of the
world on the subjects once so clearly seen—namely, the time and
manner of the Lord's presence; and since then they have been expecting
Christ in the flesh every Spring or Fall and twisting the prophecies ac-

During part of this ordeal, or we might truly call it battle,
for the cross of Christ, we had the earnest cooperation of Mr.
Paton, who, up to the Summer of 1881, was an appreciated co-
laborer and defender of the doctrine of coming blessings
through Christ, based upon the ransom for all given at Calvary. The
book, *The Three Worlds*, having been for some time out of
print, it seemed as if either another edition of that, or else a
new book covering the same features, should be gotten out. Mr.
Paton, then, to accelerate the process, offered to pay all the
expenses incident to its printing and binding and to give Mr. Paton as many copies of the book as he could sell, as remuneration for his time spent in preparing
the matter, provided I would agree to advertise it liberally and
generally. Now, the point was that the book was written for a
demand for it if I should recommend it, and that our outlay
would be sure to return with profit. (For those books did not
sell at such low prices as we charge for *Millennial Dawn.*)
I wanted to get better results to Mr. Paton's personal
expenses in connection with the publishing, as I paid as
part of the printer's bill at his solicitation.

In the end, I alone was at any financial loss in connection
with the book, called *Day Dawn*, the writer and publisher both
being independent of the book. This was due to the repeated
advertisements. We need to give these particulars, because of certain one-sided and only partial statements of facts and misrepresentations which have recently been published and circulated in tract form by Mr. Paton who is also not so
advised of that "other gospel" of which he speaks, as I am. Christ
is not the center, and which denies that he "bought us with
his own precious blood." Mr. P. has since published another
book, which, though called by the same name as the one we
introduced, being on another and a false foundation, I cannot
and do not recommend, but which I esteem misleading sophistry,
tending to undermine the whole structure of the Christian sys-
tem, yet retaining a sufficient of the truths which we once
held in common to make it palatable and dangerous to all not
ready to see the real danger.

The false foundation which it presents is the old heathen
doctrine of evolution revamped, which not only denies the fall
of man, but as a consequence, all necessarily for a redeemer. It
claims, on the contrary, that not by redemption and restitution
to a lost estate, but by progressive evolution or development,
man has risen and is still to rise from the lower condition in
which he was created until, by his own good works, he ultimately
reaches the divine nature. It claims that our blessed Lord was
himself a degraded and imperfect man, whose work on earth
was to crucify a carnal nature, which, it claims, he possessed,
and to *thus* show all men how to crucify their carnal or sinful
propensities.

And here we remark that the darkness and degradation
which has enveloped the whole world in its fallen, cast-off condition,
and which was only intensified by Papacy's priestcraft during
the dark ages, when contrasted with the light of intelligence,
which God is now letting in upon the world, have gradually led
men to question present intelligence as merely a part of a process of
evolution. This, as though quite incorrect, is nevertheless the occasion of the predicted great fall-
ning away from the faith of the Bible during the harvest period.
(Psa. 91:7.) And few Christian people seem to be well enough
grounded in the truth to be able to withstand this trial of the
evill day, in which many will fall while only the few will stand.
For this cause we use great plainness of speech.

The little history of the way in which Mr. Paton came to
turn from us and from the ransom, to oppose that which he once
embraced and advocated, as I did, is connected with the occasion of another sifting or testing of the *Watch Tower*
readers, by that time a much larger number (because Mr. Paton
had been a respected brother and co-worker with us, and be-
cause as a traveling representative of the *Towers* and its doc-
trine, he was recognized by many in part by *Towers* subscribers
and renewals, as well as by money from me, he was personally
known to a larger number of the readers than was the Editor of
the *Towers.*) It came about as follows:

In the year 1881, Mr. Barbour, still publishing the *Herald,
and still endeavoring to overthrow the doctrine of the Ransom,
founding that on a preaching tour I had used a diagram of the
Tabernacle to illustrate how Christ's sacrifice was typified in
the sacrifices of typical Israel, wrote an article on the Atone-
ment, in which he undertook to show that the sacrifice of the
Day of Atonement was typical of Christ's sacrifice, and that it did not typify.
I could readily see through the fallacy of his presen-
tation, which made of the bullock a type of one thing in
one verse and another thing in other verse in which it was
mentioned, and so too with the great majority of his arguments,
and that, with the cares of life upon them, they are too apt to accept a seeming inter-
pretation, without a critical examination of the words of Scrip-
ture and their context.

I thought the matter all over. I examined the chapter
(Lev. 16), and while seeing the inconsistency and error of Mr.
Barbour's interpretation, I could only confess that I did not
understand it and could not give a connected interpretation
which would fit all the details so plainly stated, and all of
which was in harmony with the Proverbs of the *Herald* and
then with the Author of that. Those reading the *Herald* as well as the *Towers* would probably be misled, if not helped out of the difficulty; and to merely
say that the *Herald*'s interpretation was inconsistent with itself,
and therefore a misunderstanding, would be misunder-
standing, and many would be led thereon into error, which would be 
a spirit of rivalry; for there are always people with whom everything resolves itself into personality, rivalry and party
spirit, and such cannot understand others who take a higher and nobler view, and who think always and only of the truth,
rather than of persons.

I went to the Lord with this as with every trial, told him
just how it seemed to me, how anxious I felt for his dear
"sheep," who, having their appetites sharpened by some
finery which was not theirs, were too apt to accept a seeming
interpretation, without a critical examination of the words of
Scripture. I told him that I realized that he was the Shepherd, and not I,
but that I knew also that he would be pleased at my interest
in the sheep and my desire to be his mouthpiece to declare the
truth, the way and the life to them; that I felt deeply impressed
that in the time had come for the removal of a false work to
deceive the unworthy, it must also be his due time to have the
truth on the same subject made clear, that the worthy ones
might be enabled to stand, and not fall from the truth. Be-
lieving that the due time had come for the correct understand-

I went into my study next morning prepared to study and
write. The forenoon I spent in scrutinizing the text and
every other Scripture likely to shed light upon it, especially
the epistle to the Hebrews, and in looking to the Lord for wis-
dom and guidance; but no solution of the difficult passage
or the way all Christians concede were typical of either "sacrifices of
"sacrifices," and that the Lord would grant the insight as soon as I got into
the attitude of heart best fitted to receive the light, I prayed with
confidence that if the Lord's due time had come, and if he was
willing to use me, and that I would not fail to do myself, to carry
the message to his dear family, that I might be enabled to rid
my heart and mind of any prejudice that might stand in the way
and be led of his spirit into the proper understanding.

Believing that the prayer would be answered, I went on my study next
morning, prepared to study and write. The afternoon and evening
were similarly spent, and all of the next day. Everything else was neglected, and I won-
dered why the Lord kept me so long; but on the third day near
noon the whole matter came to me as clear as the noon-day sun,
and there was a complete and clear understanding of the truth,
and a tenor of Scripture, that I could not doubt its correctness; and no one has yet ever been able to find a flaw in it. (This has been published in several editions in pamphlet form under the

Then I knew why the Lord had led me to it so slowly and
cautiously. I needed a special preparation of heart for the
full appreciation of all it contained, and I was all the more
surprised that it was not given to me at once. How would it not have come at once? I found that the under-
standing of that subject was bound to have a wide influence
upon all our hopes and views of all truths—not that it over-
turned old truths or contradicted them, but, on the contrary,
that it set them all in order and harmony and straightened out
little knots and twists. For instance the doctrine of "justification by faith" had always been more or less confused in the minds of those who held to it in one form or another, the doctrine of "self-sacrifice," which calls for self-sacrifice and works. This was all made clear and plain at once; for the types showed that we all, as sinners, needed first of all Christ's ransom sacrifice, that we approach the throne of God on the merits of his faithfulness and by faith, and that thus we are justified (reckoned free from sin) when, turning from sin, we by faith accept of Christ's sacrifice on our behalf. The type showed, too, that it is only after being thus cleansed in God's sight (by our acceptance of his sacrifice) that we are worthy to share in the inheritance with him. I was willing to accept us as joint sacrificers with Christ, so that if faithful to the end, following in his footsteps, we should be granted the favor of joint-heirship with him.

Here he saw that the great privilege of becoming joint-heirs with Christ and Tabernacle teachers was with the divine nature was confined exclusively to those who would share with him in self-sacrifice in the service of the truth. And here, too, I saw for the first time that the Lord was the first of these sacrificers of the Sin-Offering; consequently, that none of God's servants, the prophets, who lived and died before Christ, were priests after his order, nor sharers in sacrifice with him, even though some of them were stoned, others sawn asunder and others slain with the sword, for the cause of God; that though they may have been spiritual leaders, they would not have been able to separate class and order from those called to sacrifice and joint-heirship with Christ on and since Pentecost. Here, too, I first saw that "the acceptable day of the Lord" signifies this Gospel age—the time during which he will accept the sacrifice of all who accept Christ's sacrifice and consecrate themselves to him: that when this acceptable day ends, the reward of joint-heirship and change to the divine nature ends; and that when this great day of sacrifice, the Gospel age (the real day of Atone-ment), closes, all the members of the body of Christ who have participated with him in his sacrifice and consecration, justified men, and being glorified, then the blessing will begin to come to the world—the Millennial blessings purchased for men by their Redeemer, according to the grace of God.

I began to see that the great work of restoration could only mean what the word implies—a restoration of that which was lost (Matt. 18:11)—a restoration to the original condition from which men once fell. Then I saw that God's plan, when carried out, would bring into being a human nature, which would be the divine nature, but that he purposed to have an order of creatures called angels, who, though perfect, would always be of a different order, or nature, from the divine nature, and he likewise purposed to have a race of beings of the human nature, of whom Adam was the first; and with the little flock, the chosen ones, he purposed to restore and perfect manhood, higher, too, than the angelic growth of the general work, doubtless in accord with the Lord's promise, "Apart from us they shall not inherit the Father's house" (John 5:39). This was all to be confessed and taught at any cost, and especially when it was shown that this doctrine was one of the distinctions of nature—that our Lord left a higher nature, and took a lower nature when he was made flesh, and that the object in that change of nature was, that he might, as a man, a perfect man, give himself a ransom for the first work, the sacrifice of the preservation of the copy of the book that was "very acceptable" to God; that though they Notwithstanding our best endeavors to save him he drifted farther and farther away, until I was obliged to refuse his articles for the Tower for the same reason that obliged me to refuse to longer spend the Lord's money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

Notwithstanding our best endeavors to save him he drifted and farther away, until I was obliged to refuse his articles for the Tower for the same reason that obliged me to refuse to longer spend the Lord's money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

It was about this time that Mr. Jones informed me that the Lord had thereby more than repaid the money out of which the little book was fitted by the new light shed upon every feature of it by the lessons of the Millennial Dawn. Nor is our promise of the complete set of the book was on a par with the surmounters, and the old edition of the Day Dawn would perhaps like to know my present opinion of them—whether I still think them profitable books to loan to truth-seekers. To this I reply, Certainly not; because the very immature views of God's truth therein presented fall far short of the views of the right of the Gospel age, which are now clear for all to see. And just as the one whose views are so far from the mark the views which are now clear as noonday were then cloudy and mixed. The distinctions between the perfect human nature to which the obedient of the world will be restored during the Millennium, and the divine nature to which the little flock, the sacrificing elect of the Gospel age, are soon to be exalted, were then unnoticed. All now so clear was then blurred, mixed and indistinct. Neither had we then seen the steps or planes, shown upon the Chart of the Ages, MILLENNIAL DAWN, Vol 1, which have assisted so many to distinguish between justification and sanctification, and to determine their present standing and relationship to God.
Once I was much less careful about what I circulated or commended, but I am learning every day to be more careful as to what sort of food I put before any of the Lord's hungry sheep. The Lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or a paper. Even Food for Thinking Christians (now also out of print), I no longer commend because it is less systematic and therefore less clear than later publications. (Vol. I., Millennium Dawn, in magazine form, the special 'Hell' edition of the Watch Tower, Jan. 15, '01, and Tract No. 55, all bear this title, and are not to be confused with the original booklet printed in 1881.)

Another chapter in our experience needs to be told, as it marks another shaking and sifting. Mr. A. D. Jones proposed to start a paper on the same line as the Watch Tower, to be called the Dawn, but the arrangement that he then made to be a sort of missionary and primary teacher. Knowing him to be clear on the subject of the ransom, I bade him God speed and introduced a sample copy of his paper, Zion's Day Star (now for some years discontinued), to our nearly ten thousand readers—only, as it soon proved, to stumble some of those portions which teach the fall in Adam and the ransom therefrom.

All this meant another strain, another sifting, another cutting loose of friends, who erroneously supposed that our criticisms of the false doctrines were prompted by a spirit of rivalry, and who did not so soon see with his own eyes as to what sort of food I put before any of the Lord's hungry people, especially among ministers of all denominations. The majority of these articles were sent for the circulation by Mr. Jones within one year it had repudiated Christ's atoning sacrifice, and within another year it had gone boldly into infidelity and totally repudiated all the rest of the Bible as well as those portions which teach the fall in Adam and the ransom therefrom.

This doctrine of another way of salvation (and salvation for all, too) than by the cross of Christ, is not only the error which Mr. Jones endorsed as he was able to drift, nor is it the light of present truth, but it is the truth that is to come upon the whole of so-called Christendom to try them. (Rev. 3:10.) It is already spreading among all classes of Christian people, especially among ministers of all denominations. The number of the paper is daily getting smaller, and before very long there will be a regular stampede from the doctrine of man's fall in Adam and his ransom from that fall by "the man Christ Jesus." (1 Tim. 2:5, 6.) As the Psalmist prophetically pictured it, a thousand shall fall by the sword, and ten thousand at his side. (Ps. 83:7.)

The time has come for each one to declare himself boldly. He who is not for the cross (the ransom) is against it. He who is against the cross is not for the light of present truth, and it is the truth that is to come upon the whole of so-called Christendom to try them. (Rev. 3:10.) It is already spreading among all classes of Christian people, especially among ministers of all denominations. The number of the paper is daily getting smaller, and before very long there will be a regular stampede from the doctrine of man's fall in Adam and his ransom from that fall by "the man Christ Jesus." (1 Tim. 2:5, 6.) As the Psalmist prophetically pictured it, a thousand shall fall by the sword, and ten thousand at his side. (Ps. 83:7.)

The time has come for each one to declare himself boldly. He who is not for the cross (the ransom) is against it! He who gathereth not scattereth abroad! He who is silent on this subject, he is being assailed by foes on every hand. When it is said, "He that hath fallen asleep, or of indifference, is not worthy of the truth, and will surely be one to stumble quickly. He who from any cause sits idly by, while the banner of the cross is assailed, is not a soldier of the cross worthy the name, and will not be reckoned among the overcomers who shall inherit all things. And God is permitting these very seditions, in order to sift out all who are not "overcomers," and to test and manifest the little flock, who, like Gideon's "five hundred" army, will, though few, share the victory and honor of their Captain in glory and self-willed.

Are you prepared for the issue, dear brethren and sisters? The armor of truth has been given you for some time past; have you put it on? Have you made it your shield and buckler? Your defense against all the wily arts of the evil one is the armor of truth. And while every child of God should take earnest heed, that he prove not an occasion of stumbling to any, we cannot doubt that every one, through some instrumentality, will be assailed.

But did indeed the Prophet liken it to a pestilence. (Psa. 91:6.) A pestilence spreads because people are in a physical condition which renders them susceptible to disease. Physicists say that those whose systems are in good, healthy order are in little danger of any disease. So it is with a spiritual pestilence; it will flourish not only because all will be exposed to it who have not a clear intellectual appreciation of the doctrines of Christ, but from another cause also. Out of the heart are the issues of life, and most needful of all to be in right condition is the heart. How is your heart? Is it proud, boastful, independent, selfish, and self-willed? If so, take care; you will be very liable to this epidemic, no matter how far from it you may seem to be. Pray for

"A heart resigned, submissive, meek, The dear Redeemer's throne, Where only Christ is heard to speak, Where Jesus reigns alone."

With such a heart you are safe. In meekness and lowliness, you will never think of redeeming yourself from the condemnation that you inherited through the fall. By taking Christ for your sin-penalty, you shall be able to stand in his holy place. (Heb. 10:19.) "Watch and pray, that ye enter not into temptation." (Matt. 26:41.) "Let all the meek fully awake the trial of the hour; and while many are putting stumbling blocks in the way of the cross, there are so many who are vigorous in the work of the cross, that the by-stander is tempted to think that the work is finished. But it is not so. He who is not for the cross is against it. He who is against the cross is not for the light of present truth. And while the world iseggiesing, and deceiving one, to spread farther the infection of false doctrines, it is time that we arose vigorous, and determined to be a part of the army which is advancing through the world with the banner of the cross."

"The dear Redeemer's throne, Where only Christ is heard to speak, Where Jesus reigns alone."

Doth this offend you? We presume that this warning will offend some, though it is not designed to offend any. It is written for the defense of the meek against the sophistries of error. "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart, who is diligently fashioning his life after the principles of holiness; who hath not lifted up his soul unto vanity [who cultivates no earthly ambitions or pride, but patiently endures the fortune of life], nor sworn deceitfully [ignoring or despising his covenant with God]; He shall receive the blessing of the Lord [the kingdom glory and joint-heirship with Christ], and righteousness [perfection—full deliverance from present infirmities, etc.] from the God of his salvation." (Psa. 24:3-5.) "Watch and pray, that ye enter not into temptation"—that "your minds be not corrupted from the simplicity that is in Christ." Let all the meek fully awake to the trial of the hour; and while many are putting spreading blocks in the way of the "feet" of the Lord of Christ, let each soldier of the cross be vigilant, not only to stand, but to assist others—bearing up the "feet."—Psa. 91:11, 12.
If we look out all over the world we find that practically nobody gets his rights—certainly nobody gets what he con-
siders to be his rights, his dues, except the very humblest rights and an upholder of wrongs. A test of the loyalty of
realize that much of sentiments on the subject, and our expressions and influence
respecting
language
in the church, which is the
of untrue and unjust everyway.
pointed statements
of
saying,
position
Sal:nfice"
to not only love their enemies, but to do them all the good crated ones in this harvest time. Let us resolve that our own
asking advice as to how to best meet the severest will in the matter to the will of the Lord, and as a mouthpiece
attention to their
given
obliged
restraint
name of Christ. those who would degrade and demean the sex. This is most
the
'Very
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minded, who, overwhelmed with God's goodness and mercy, the servant of God occupying a public position is thus forced
to, nobody gets his rights—certainly nobody gets what he con-
not be claimed, not be sought after, not be fought
for; but that they will accept from him as an exchange a new
privileges and dignities will come in completeness at the first
nature, with new hopes, new ambitions, whose rights, honors,
sidered, not be claimed, not be sought after, not be fought
awaken suspicion of a meanness of disposition amongst both
men and women, until the voice of the Lord is distinctly heard
from his Word. Then all the true sheep hearken to the voice
of the great Shepherd, lose their own wills and sentiments on
the opposite of his own inclinations. He has submitted his
inner thoughts to the trials of life, in the realization that the Lord
is proper that we should here uncover some deceptiVe
sophistries which are being circulated—that we may assist theLord's true people to take their proper stand on the subject.
That much of sentiments on the subject, and our expressions and influence

In other words, the church is instructed to accept the teachings
with sword, but that on the contrary, we seek to be fully sub-
misive to the trials of life, in the realization that the Lord
himself,—as the Father's Word. Hence, when the Apostle
talks to us respecting the position of Woman in the church
we are not at liberty to dispute his word, nor to contradict it,
nor to ignore it. Whoever does so is ignoring the voice of the
and when the popular side therefore, is opposed to
men and women, until the voice of the Lord is distinctly heard
from his Word. Then all the true sheep hearken to the voice
of the great Shepherd, lose their own wills and sentiments on
the opposite of his own inclinations. He has submitted his
inner thoughts to the trials of life, in the realization that the Lord
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sophistries which are being circulated—that we may assist theLord's true people to take their proper stand on the subject.
That much of sentiments on the subject, and our expressions and influence

It is certain that every child of God who is seeking and
expecting his rights under "the prince of this world," and
from his fallen and blinded neighbors, is walking in darkness
on this subject, surely as the Lord's people are "taught of
him," they will suddenly take on an attitude as possible
nor to expect them, but to be patient, long suffering and kindly
toward the unjust. While properly enough seeking other paths
in which they would not be oppressed, and to the extent of that
is, they are not in the attitude of those who persecute them and unjustly treat
them, they will learn to not only love their enemies but to do
the whole good in their power, and to sympathetically realize that much of
the viciousness and selfishness and meanness of the world is the

It is proper that we should here uncover some deceptive sophistries which are being circulated—that we may assist the Lord's people to take their proper stand on the subject. One element of these sophistries is the claim that what the Apostle wrote to the church at Corinth was in view of the degradation of the women of that metropolitan city, the argument being that he would not have used the same language and expressed the same limitations of the liberties of the sisters.
in public services of the church to other congregations, and
that his words therefore do not apply at the present time. This
is sophistry, false reasoning. The epistles to the Corinthians
were not written to the debauchees, neither male nor female,
of that time, but to the saints at Corinth, both male and fe-
male; and a saint at Corinth meant exactly the same thing as
a saint elsewhere, namely, one whose life had turned from sin
to righteousness, and who, accepting Christ as his Savior, had
made full consecration of all to him.

Indeed it would appear that the Apostle's strictures on
women who sinned came from the opposite quarter—that the
church at Corinth was thinking in this fashion about the
congregations, and desired to grasp liberties for its women
which the other churches never thought of. Hence the Apostle
after rebuking them asks, "What! came the Word of the Lord
out from you? as it is written, *The scripture shall not be
broken* (Acts 13:34)? Are you so foolish? having received
the Christians at Corinth as the expounders of the message?"
or came it unto you merely? [Did you not receive the Gospel
as others received it?] Do you not admit that you were not the
originators of it? You have, therefore, nothing whatever to
do with adding to or changing its regula mentions. You
see this matter in its correct light you will agree that you should
receive the message of the grace of God in the line in which
he sent it, and should obey it without thought of alteration
or emendation to suit some supposed preferential teachings in
your midst, but only what you see to fit in the Lord") after she has been received into the
church at Corinth seemed to feel itself superior to the other
churches of that time, but to the saints at Corinth, both male and fe-
male—indeed, it was the only church in the world which
ever felt itself to be superior to that of the Lord. The Apostle
points out that this is the
right course in nature
and that the
people of this
world will bring them the peace of God which passeth all un-
understanding; for he distinctly declares that
whoever humbleth himself shall be exalted, he that exalteth him-
themselves unto their own husbands, as it is fit, in the Lord." The
meaning of these words should be evident to everyone; they
are very distinct. They tell the Christian wife that her rela-
tionship to the Lord, the liberty wherewith Christ makes free
the woman, but the woman to be the helpmate of the man.
The passage in question reads, "Wives, submit your-
selves unto your own husbands, as it is fit, in the Lord." The
meanings of these words are very different. The one tells her
relationship to the Lord, the liberty wherewith Christ makes free
her; the other tells her relationship to her husband, whether
he be in Christ or be not in Christ; and that she still owes to her
husband the duty of a wife; that the wife in the divine
order is not the head of the family, and that it is the duty
of the husband to be submissive (in all matters which do not
involve conscience) to the Lord. The Scripture include all matters which
would seriously endanger health).

The Apostle points out that this is the fit course—the course
which he has elsewhere pointed out to be the proper one also
for the natural man or woman; for he distinctly declares that
the primacy of the man in the family was established at cre-
aton, and that the man was created not to be the helpmate
of the woman, but the woman to be the helpmate of the man.
This is the fit course in nature; and in this verse the Apostle
declares, that it is still the fit course for the Christian
wife ("fit in the Lord") after she has been received into the
liberty of the family of God. In other words, she has a rela-
tionship of heart and conscience to God and a relationship in
the flesh to her husband; and these are not to be understood
to conflict but are in full agreement under the Lord's arrange-
ment.

Do you ask how sophistry could change the plain state-
ment of this verse? We reply that it attempts to do so by
juggling with the word "fit," and implying that the Apostle
means that the wife should subject to her husband as her mind
was to be subject to the Lord. But as we have learned not to follow our own inclinations and
reasoning, we expect to see increasing year by year until
the turmoil of anarchy shall ruin all except those who shall
have submitted their wills to the Lord and waited for him to
establish righteousness and justice in the earth. We urge
upon the Lord's people, male and female, to be overcomers and win the crown they should hearken to him
who speaketh from heaven.

We surmise that a large proportion of the trouble that is
coming upon the world in general will be the result of dis-
content, which we expect to see increasing year by year until
the turmoil of anarchy shall ruin all except those who shall
have submitted their wills to the Lord and waited for him to
establish righteousness and justice in the earth. We urge
upon the Lord's people, male and female, to be overcomers and win the crown they should hearken to him
who speaketh from heaven.

"It is wonderful how complete and rapid the change has
been. The churches now are trying to emphasize points of
agreement, rather than of difference, and are working har-
nomiously together for moral and humanitarian ends. Theology
and doctrine have been sent to the rear, and it is recognized
that the true work of the church is here and now in making
this world a happier and better place for everybody. The goal,
in this effort is agnostic and churchman, Jews and infidels, are working to-
gether, and what a man believes is regarded as of compara-
tively little consequence."
merely a human contrivance, then no doubt it is safer and saner to disregard doctrinal contingency and return to fighting for and upon against, instead of upon for. (2) But if Christianity is a divine institution which calls for the submission of plans and schemes and teachings to the divine eternal purpose, then the present movement is a repudiation of God and Christ from Christianity. Hence we prefer to speak of the present institutions as "Churchianity."

The Editor, above, surely voices the sentiment of nearly all of the worldly-wise, and we who differ appear to his class as "fools." Let us, however, stick to the Lord and his promises. Let us still rest on all that the Lord has done in the past. We know that the penalty of "original sin," and that Christ has redeemed the "real uplift coming in God's own appointed way, and in no other. By and by the collapse of present institutions will discourage others, but will more than ever convince us that God is going in his mysterious way his wonders to perform. Meanwhile let us give special heed to the message and work given us by our Lord, however foolish it may appear to others. We see that the present is the time for finding and polishing the Lord's jewels, for electing, educating, the right, and sending them for their coming service in glory—blessing all the families of the earth. —Gal. 3:29.

THE BIBLE BECOMING OBSOLETE

President G. S. Hall of Clark University declares:—"There have been within the last few years a number of questions printed and sent broadcast to high schools and Sunday schools to be discussed. In one of our best high school and Sunday school students, all the questions have shown that students are becoming amazingly deficient in their knowledge, and particularly of the Old Testament. The reason has been discussed a great deal, and it seems to be that the Sunday school and home influence is diminishing. The Bible is less read in the home than it was a few years ago, and the number of children who have a fair knowledge of it is growing less and less. This shows the Bible is becoming obsolete. It is not read as much as it used to be. It is not studied or even referred to. That students who have matriculated show an amazing lack of knowledge of the Bible. The Bible is becoming obsolete, and this fact has been exploited many times in the last ten years. In my opinion a knowledge of the Bible should be made a requirement in English of all colleges." * * *

This speaker merely referred to the Bible as Literature. Those of us who recognize it as the divine revelation must see to it that it does not become obsolete with us. The world can do without the Bible: indeed it was not given to be understood, but "once delivered to the saints." To those who are actuated by faith and consecration the Bible is now and growingly the greatest of all books. Thank God for the "key of knowledge," by which its riches of treasure are now coming more than ever to our view.

THE NEW IDOLATRY

BY REV. WASHINGTON GLADDEN

To a very large extent the worship of Mammon has supplanted the worship of God. It is not a mere lip service, it is a living allegiance. It is by its works that there is to prove its faith. We know that they believe in Mammon more than in God, for their lives give clear and abundant testimony. The evidences of this devotion are visible on every hand. To what other cause can we attribute the evils that infest the government of our cities and that fill many of our State capitols with the stench of rotten politics; that turn many to question the sincerity of their faith in him. for their willingness to walk in the valley of the penalty of "original sin," and that Christ has redeemed the world, and is about to roll away the curse and uplift and restore all the families of the earth to the extent that they will accept his favors, in due time. Let us preach that coming uplift as his favor, and the Lord will do for them what he promised under present conditions will be as nothing compared with the real uplift coming in God's own appointed way, and in no other. By and by the collapse of present institutions will discourage others, but will more than ever convince us that God is going in his mysterious way his wonders to perform. Meanwhile let us give special heed to the message and work given us by our Lord, however foolish it may appear to others. We see that the present is the time for finding and polishing the Lord's jewels, for electing, educating, the right, and sending them for their coming service in glory—blessing all the families of the earth.—Gal. 3:29.

The Allegheny Convention, July 1, was well attended by friends from nearby towns, the local congregation and the public, to the number of about 700. At the evening service five were baptized. The spirit of the Lord was richly with us and showed in the faces of all.

RECENT ONE-DAY CONVENTIONS

At Springfield, Ill., we had a delightful season on June 24. The friends had worked hard and the Lord had blessed the wide. The Lord has been pleased to send to our branch a great many of our people, to the number of about 1,400, a very large audience for the size of the city. Surrounding cities were well represented, and an excellent spirit was manifested at all the meetings, the morning one a rally and testimony service, and the evening one a discourse to the interested in the Broadside. Those who attended the public service were highly pleased. The Rally was good. The afternoon service for the public was attended by about 900 people, who gave excellent attention. The evening session for the interested at "City Mission" was attended by about 300, and about 50 accepted invitations to remain over for a Monday morning Question Meeting. The joys of the Lord were with us richly and we feasted on both temporal and spiritual good things.

Hartford, Conn., had a very successful Convention July 11. Friends from New York City, Boston, Springfield and various other nearer places were in good evidence and helped greatly as well as encouraged the little class at Hartford, which is growing rapidly. The Rally was good. The afternoon service for the public was attended by about 900 people, who gave excellent attention. The evening session for the interested at "City Mission" was attended by about 300, and about 50 accepted invitations to remain over for a Monday morning Question Meeting. The joys of the Lord were with us richly and we feasted on both temporal and spiritual good things.

REPORT OF THE LONDON CONVENTION

Dear Brother Russell—

and with much thankfulness to the Lord for his many mercies that we send you a report of the London Convention, June 2-4. Our loving heavenly Father has indeed poured out his blessing upon those who have sought him. The brethren came with their hearts full of loving gifts of praise and devotion, and the promise has been fulfilled to the extent of our capacity to receive. There was a general consensus of thought that the time had been laden with blessings from the Father's hand: and probably this was because the brethren had first brought their gifts into the storeroom. We are so much inclined to expect things that will not bring a blessing and self gets to the front; our minds are so set on the good we are to get or on the good times we are to have, that we often hinder the blessing from the Lord. But on this occasion the brethren were so full of love and submission to the Lord, then to the brethren, and our gracious Lord gave the same according to his Word. It was good to see the effect of the gatherings upon those who had not hitherto been to a convention of this kind: to some of these the days were as the days of a new happy life, a foretaste of the good to come, and we know that they were as "red letter days" in their experience. As seems to be the usual experience in convention, the fellowship was the great stimulant, and as the numbers of the Lord's people were greater than on previous occasions, and as, therefore, there was more of the holy Spirit with us, it was to be expected that most good was done and gained. The addresses were good and helpful, and surely added to the experience and the wisdom and knowledge of the dear brethren. There were 40 brothers and sisters who symbolized by immersion their consecration to the Lord, and amongst these was my daughter. We know how to see at work on every side. They are symptoms of a constitutional malady. Love of money, faith in money, devotion to material things has become the prevailing distemper of the time. It was doubtless true when the Apostle said it, but it is probably ten times truer now than it was then, that the love of money is the root of every kind of evil.—Romans City Star.
BEREAN BIBLE STUDY ON LOVE
SEE COMMENTS IN OUR JULY 1 ISSUE

AUGUST 19

21. How is love the "law of the New Creation"? F. 364, ¶ 1, to 367, ¶ 2.
22. Why is love called "the perfect law of liberty"? Jas. 1:25; F. 377, 378; Z. '99-57; (2nd col. ¶ 2, 3); 58 (1st col. ¶ 1); Z. '03-43 (1st col. ¶ 2) to 45.

AUGUST 20

23. How are the "fruits of the Spirit" but different manifestations of love? F. 186, ¶ 1, 2.
24. How may we discern the true fruits of the holy Spirit? Z. '05-123 (2nd col. ¶ 1, 2) and 124.

AUGUST 5

15. Why is love called "the mark"? Z. '01-97 (1st col. ¶ 3) to 8 (1st col. ¶ 3).
16. What are the four "quarter-marks" of the Christian race-course? F. 187, ¶ 2 to 189, ¶ 1; F. 368, ¶ 2, to 375.
17. How does the Church's experience differ from that of her "Forerunner"? F. 187, ¶ 1.

AUGUST 12

18. What is the significance of love as "the girl"? Col. 3:14. Z. '99-142 (1st col. ¶ 2).
19. How is love the ultimate "end of the commandments"? Z. '00-360 (1st col. ¶ 1, 2).
20. How is love the "fulfilling of the Law"? Rom. 13:10. Z. '05-121 (1st col. ¶ 3 to 2nd col. ¶ 1).

IT IS HIGH TIME TO AWAKE OUT OF SLEEP

"And do this knowing the season, that now it is high time to awake as we believed. The night is far spent, the day is at hand."—Rom. 13:11, 12.

Previous to this exhortation the Apostle had been giving some wholesome counsel concerning the proper course of the Lord's people in the every-day duties of life. His advice seems to cover a wide range of the little vexing cares and trials that every one must meet, and shows us how to triumph in them through the mighty power of love. He evidently thought of the thin veneer of politeness in the world which so often covers deep-seated selfishness, and showed that our politeness and courtesy can be "in the sight of God nothing but a pretense." He thought of the great but unseen work of love which is being done throughout the world; and we prayed that the love of God may continue to sustain you in your arduous labors for the kingdom and for the brethren.

With much love in the Lord, I am your brother and fellow servant,
J. HEMERY.
The Great Teacher's Table-Talks

Lake 14:11-14.—July 29.

Golden Text.—"He that humbleth himself shall be exalted."

The Sabbath was quite a feast day amongst the Jews, but in accordance with the requirements of the law the dishes were served cold—cooked previously. Our Lord evidently made no objection to these Sabbath feasts, since we find that on several occasions he participated in them. The feast at Bethany just before his crucifixion was apparently the one referred to in the present lesson. The invitation was from a prominent Pharisee, one of the rulers. It evidently included our Lord's disciples as well as himself, and numerous of the host's prominent friends, Pharisees and Doctors of the Law.

The fame of Jesus had spread considerably, and doubtless these men were interested in thus coming in close contact with him, with a view to judging according to their own standards of what course he would take. The Lord would not insult the new creature by even being on the Sabbath day, for he quickly noticed the man with the dropsy. He may have had other reasons, whether or not he was a fanatic, whether or not he made great boasts of himself, why the common people seemed so attracted to him, and why he did not seem to specially seek the Sabbath day alike.

The Doctors of the Law were expected to be able and willing to answer such questions propounded by the people at any time; yet in the presence of the great Teacher they all held their peace, made no reply; they wanted to see what course he would take. They did not wish to interrupt him—perhaps they wished to have an opportunity to find fault with him on this account. No objection to healing on the Sabbath day having been cited as a misdemeanor, the Lord took him and healed him and let him go. The implication is that in some manner our Lord touched the afflicted one, that thus it might be the more manifest that the miracle was of divine power through him.

They would assist dumb brutes
After having made his own question by the miracle, thus attesting that nothing in the Law forbade the healing of the sick on the Sabbath, our Lord justified his course before the company saying, "Which of you having a son or even an ox fall into a pit would not draw him out on the Sabbath?"

Another reading is, "Which of you having a son or even an ox fall into a pit would not draw him out on the Sabbath?"

The proposition was unanswerable. They all knew that, where their selfish interests were involved, they would decide that the ox fall into a pit would not on the Sabbath draw him out!'

It will be remembered that our Lord was still under the Law Covenant sealed at Sinai. The Pharisees were no doubt interested in witnessing the miracle, as any others would be; and at the same time, looking forward also to the glorious rest that remaineth for us who have made our peace with God by faith in our Lord Jesus Christ, we enjoy of leaving the ordinary affairs of life on that day.

Our celebration of the first day of the week as a Christian Sabbath should not be with the thought that it is a law or bondage, but rather an appreciation of the great privilege which we have, as new creatures in Christ Jesus, of having the opportunity to be/right every day alike.

Ye shall labor and be weary, but of the one referred to in the present lesson. The invitation was from a prominent Pharisee, one of the rulers. It evidently included our Lord's disciples as well as himself, and numerous of the host's prominent friends, Pharisees and Doctors of the Law.

The Sabbath was quite a feast day amongst the Jews, respecting the healing of humanity on the Sabbath was far from being a law, but rather an appreciation of the great privilege which we have, as new creatures in Christ Jesus, of having the opportunity to be/right every day alike.

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"NO LONGER SERVANTS, BUT SONS"

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are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you." (Rom. 8:9). Therefore, "Henceforth know we no man after the flesh: yes, though we have known Christ after the flesh, yet now, henceforth, know we him [so] no more." (2 Cor. 5:16). We are "judged according to men in the flesh, but live according to the Spirit." For the peaceable fulfilling the highest demands of the divine law to God and to man, because we are not walking after the flesh but after the Spirit.

THE HUMBLE TO BE EXALTED

It was probably in answer to some question that our Lord propounded the parable of the guests bidden to a marriage feast, warning against the custom of seeking prominent positions, and the danger incurred that a more honorable person might receive an inferior seat in the company. Neither would he get the least honorable seat in the company. Our Lord noted this mark of selfishness in those who were gathered with him at the table of his host, but we must suppose that he did not rudely intrude the matter as a reproof at such a time without having a question or some reasonable cause for bringing the matter forward.

The entire lesson of the parable seems to be an illustration of the proper course among men as viewed from the divine standpoint, and hence an illustration to all of the way in which God will deal with those whom he invites not addressing his disciples, not addressing justified ones, who were not so situated as to be able to invite the others of the company in turn to their homes, he had really done a gracious act, provided he had the gracious motive back of it. In making a feast for the poor, the helpless, the maimed and the blind, a work of mercy, he would be helping himself. He that exalts himself shall be abased; he that exalts himself shall be exalted, that exalteth himself shall be abased. It was probably in answer to some question that our Lord gave his dissertation respecting the making of a feast and who should be invited to it, the conclusion of our lesson. He set forth a new proposition: The custom was to invite to a feast those whom you would expect and desire to ask you in return to a feast at your home. The thought of recompense was thus associated, a selfish thought. But our Lord's suggestion would not necessarily, we think, mean that it would be wrong to invite a person to a feast at our homes if we thought it at all probable he would ask us to his home. His thought rather is that, while this would not do a self-evident selfish act to be wrong, there would be no merit in so doing in the Lord's sight—each would get his reward in such a reciprocity.

Perhaps the Lord wished to show his host that in inverting himself and for disciples, who were so situated as not to be able to invite others of the company in turn to their homes, he had really done a gracious act, provided he had the gracious motive back of it. In making a feast for the poor, the helpless, the maimed and the blind, a work of mercy, he would be helping himself. The example set by our Lord gave his dissertation respecting the making of a feast and who should be invited to it, the conclusion of our lesson. He set forth a new proposition: The custom was to invite to a feast those whom you would expect and desire to ask you in return to a feast at your home. The thought of recompense was thus associated, a selfish thought. But our Lord's suggestion would not necessarily, we think, mean that it would be wrong to invite a person to a feast at our homes if we thought it at all probable he would ask us to his home. His thought rather is that, while this would not do a self-evident selfish act to be wrong, there would be no merit in so doing in the Lord's sight—each would get his reward in such a reciprocity.

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the brothers being asked for an expression, then the opportunity thrown open to anybody. The one occupying the head of the table is expected to give the final answer to the question. These table-talks are a schooling of themselves, ranging as they do on all parts of the Word of God, and refresh the memories of those present respecting what they have previously learned. We commend this method to all the dear people of God. Food partaken of under such circumstances seems to do one more good than otherwise, and the spiritual refreshment is almost certain to be advantageous. We do not favor disputings or replies of one to another, but merely the statement by each one of them of his own understanding of the question or the Scripture involved. Our minds cannot help being active, and it is wise for us to make use of God’s Word to us. Anyway, the example set by our Lord is surely a good one.

THE SLIGHTED INVITATION


Golden Text—"They all with one consent began to make excuse." Such great feasts were made by princes or very wealthy men, and it was considered a high honor to have an invitation and to attend. Our Lord purposely made the parable with the idea of showing to us the importance of the privilege of being invited. We can only be on so long as the invited guest had recently purchased property and must examine it; another had purchased five yoke of oxen and needed to inspect them, test them; another had married a wife, etc. When the servant returned and reported that these hidden guests had declined to come the host was indignant, as he had every right to be. It was indeed a shameful procedure from any standpoint to accept an invitation, to allow the host to expect the invited one and to make elaborate preparations, and then at the final moment for the latter to take some trivial reason for non-attendance.

"THEY THAT WERE BIDDEN" As the parable refers to Jehovah’s invitation to the blessings of the kingdom, so those in the parable who originally were bidden, but who began to make excuse, were the Jews. To them God had given notice respecting the coming feast. They as a nation had declared that they would be very glad indeed to accept the high honor which he had conferred upon them in bidding them first to the seat of the Jews then in the kingdom. The feast had been in preparation for more than eighteen centuries from its first announcement. Our Lord with the apostles was the servant of Jehovah to inform his chosen people that all things were now ready, come to be bidden first to the highest and greatest of the kingdom. The feast they were entertaining him, a lesson showing how those who were bidden refused—failed to hearken to the servant of being too busy, etc. We will send our regrets instead of attending, although really we have no regrets. Indeed we feel that we will be happier pursuing our usual course of selfish ambition rather than to go to the feast. The host who had made so great provision for the Jews and followed through as if the servant of Jehovah, was looked upon with contempt by the publicans and sinners, who in that day were considered rather as moral and social outcasts, and not at all recognized as the ones eligible to the kingdom which God had promised to the holy. The Scriptures show a great difference between these two classes of people—those who claimed for themselves the blessings, the invitations to the feast. Practically none of these received the Lord or came to the feast. The host who had made so great provision for the Jewish nation was to be looked down upon in a rage, but indignant, and with perfect propriety he decided that “None of those men which were bidden shall taste of my supper.” The supper of this parable, therefore, is not the only supper mentioned in the Scriptures, is not the supper men-
tioned by the Prophet Isaiah, which would be a feast of fat things for all nations. Therefore, the Sadducees should have realized that a secondary feast for all nations should be spread, Israel will have the first opportunity of participating in it. (Rom. 11:23-32.) The feast here spoken of is evidently the marriage feast of another parable. Its basis being that the Lord among his servants and invited. Naturally, and he has provided narrow Christ, the world. Let us not be like those of love and will hear this invitation and are inclined to suffer furnishing the feast with guests according to the original feast of Christ and the church, nevertheless the he redeemed us, but also in his gracious flowers, who upon those who are willing to accept his invitation not merely in the work which he accomplished for the past Lord's time and several thousand of all Nations shall come. The bread of life will be provided for this great feast. They were bidden to urge all who were ready to the guests the zealous, the earnest, the faithful, the loyal will be able to sit down in the marriage-feast even though they were not to cease inviting until the full complement of guests should be there, as this parable shows, and hence the servants were chiefly directed—every one who was ready. In the parable, had determined a definite number to constitute the "Blessed are they that are invited to the marriage-supper of the Lamb."—Rev. 19:9; Psa. 46:14, 15.

The Maimed and Half Gathered

As the Scribes and Pharisees, the more devout of the Jews, received the first advent represented the Israelites, and that nearly all of these branches were broken off because of unbelief, because of unbelief, because of a lack of appreciation of the spiritual blessings to bestow hislice upon Christ. We should think it is us that God has accepted the believers in Christ of every nation, and that these are by faith engrafted into the olive-tree to take the place of the natural branches, the Jews broken off from relationship to this blessing through unbelief.

The apostle explains this in Rom. 11:27-28, where he pictures the favored ones of God as an olive-tree, and inferiorly some that were not of the stock of the first birth are grafted in among the stock of the natural branch. The party that is saved is the one who is faithful to the end. The unfaithful of the Gentiles shall be cast off, and to these his teachings not wearing crowns but bearing palms, not constituting pillars and living stones, but doing service in the Lord's time and several thousand more responded to the same glorious invitation, who are thirsty, the Spirit and the bride will be invited to share in this nuptial feast—("Blessed are they that are invited to the marriage-supper of the Lamb."—Rev. 19:9; Psa. 46:14, 15.

Suppose that a remnant of ten thousand Jews did accept so easily beset us—one weakness or difficulty in one person, another weakness or difficulty in another—and let us be so enthused with the glorious possibilities of the Lord, the Head, and the church his body, the bride.

We understand the Scriptures to teach that this elect number is 144,000. Jesus and his disciples, as the servants of Jehovah, gathered as many of these poor, halt, lame Jews as were willing to come to the feast. About 500 accepted the invitation and held the feast at more or less Pentecost, under the ministration of the Spirit, while several thousand more responded to the same glorious message further on, and ultimately the message reached the Gentiles. The assurance of God's favor, had a remnant of Israel was found worthy of the kingdom honors. How many in all we could only guess, but we see no reason for placing the estimate higher than ten thousand. Even if one would estimate that double this number, or even more, was gathered from the city, the Jewish nation, to which belonged the promised divine favor. Those servants were sent into the byways and hedges, into various parts of the world, to find guests for this great feast. They were bidden to urge all who were ready to sit down in the marriage-feast. As the Lord of the feast had prescribed the number of his guests, they were not to cease inviting until the full complement had been found, nor were they to invite any more than the allotted number. This also shows Christ's going out to the Gentiles ever since Cornelius, the first Gentile convert, heard of the blessed opening of this door of opportunity to the Gentiles.

Throughout the Gospel age the Lord has directed his servants and guided in the work, so that at no time would more than the elect number be even invited. This accounts for much of the opposition and persecution which the Lord has permitted to come from time to time upon his servants and upon those who are willing to accept his invitation. He not only wishes to have guests at his feast, joint-heirs with Christ in the kingdom, but elsewhere he has a greater company, and that company he will accept as copies of his Son. This signifies, then, that those who hear this invitation and are inclined to respond favorably will be tested by opposition and persecution; but those who will not hearken to his invitation will be excluded from the marriage-feast, and that is why he will discourage and hinder any who are not of the stamp, the character, which our Lord has predetermined will be satisfactory to himself. He assures us that faith and zeal are amongst the characteristics necessary, and he has provided the perfect example of the incident and defect where these acceptable characteristics are found.

"Virgins Her Companions"

To our understanding of Scripture, it shows that many more than the 144,000 have accepted Christ and have made a consecration, agreeing to follow the great servant of God to the fullest. Many of these, a "great company," although following in a measure, and in that measure satisfactory to the Lord, are not up to the divine standard of love and zeal. Nevertheless, since they exercised a sufficiency of faith to leave the world behind with a view to accepting God's favors, he will not permit them to suffer loss, but will give them also a share in the feast, though not in the position of highest and distinguished guests. These are represented in Revelation 7, and again in Revelation 19 we have the intimation that although this feast is specifically the nuptial feast of Christ and the church, nevertheless the "great company," the virgins in the marriage-supper, companions, will be invited to share in this nuptial feast—("Blessed are they that are invited to the marriage-supper of the Lamb."—Rev. 19:9; Psa. 46:14, 15.

Let us be so enthused with the glorious possibilities of the Lord's love and faithfulness in the past, and evidence it in the present, and see the coming of the Great Company, the virgins, the bride's companions, to the bounties and blessings of the kingdom, represented by the heavenly Bridgroom in the glorious estate of the kingdom which in various ways will test and prove them and their high calling, had determined a definite number to constitute the church, the bride class, to be joint-heirs with his son in the bounties and blessings of the kingdom, represented by the heavenly Bridgroom.

To our understanding of Scripture, it shows that many more than the 144,000 have accepted Christ and have made a consecration, agreeing to follow the great servant of God to the fullest. Many of these, a "great company," although following in a measure, and in that measure satisfactory to the Lord, are not up to the divine standard of love and zeal. Nevertheless, since they exercised a sufficiency of faith to leave the world behind with a view to accepting God's favors, he will not permit them to suffer loss, but will give them also a share in the feast, though not in the position of highest and distinguished guests. These are represented in Revelation 7, and again in Revelation 19 we have the intimation that although this feast is specifically the nuptial feast of Christ and the church, nevertheless the "great company," the virgins in the marriage-supper, companions, will be invited to share in this nuptial feast—("Blessed are they that are invited to the marriage-supper of the Lamb."—Rev. 19:9; Psa. 46:14, 15.

Let us be so enthused with the glorious possibilities of this great feast that we will not be content to walk or to meander slowly, toying with the affairs of this world or the church. It was an invitation for us to take up and prospects beside the way, which would lure us away from the way, the elect company of God's witnesses and his sheep, and has been purposely so arranged by the Lord that only the zealous, the earnest, the faithful, the loyal, will be able to attain to the prize. Let us not be discouraged either, for the Lord has promised to give us grace to see this through, and to have the mind that is set on the things above, where the Lord is seated, and to possess the hope of the glory which will be revealed in us. The Lord has promised to provide for us the grace and strength to see this through to the end, and to possess the hope of the glory which will be revealed in us. The Lord has promised to provide for us the grace and strength to see this through to the end, and to possess the hope of the glory which will be revealed in us.

Let us remember his assurance that he is able and willing to make all things work together for good to them that love him, to the called ones according to his purpose.

[3864]
When we thank our heavenly Father
For the blessings of each day;
O'er the roughness of the way;
When we thank him for the roses
That we gather day by day,
Do we ever see the blessing
Of the thorns along life's way?
Oft we thank him for the sunshine
That he sends us from above;
Recognize his tender love?
When our feet grow worn and weary,
And our crosses hard to bear;
Oft the way seems long and dreary,
Knowing not his tender care.
When the clouds that round us darken
Change to night our radiant day,
Oft the wormwood and the nature
Has been hidden from our way.
But our Father in his wisdom
Scends the dark as well as light;
Can we doubt his loving kindness,
In whose keeping all is right?

If no shadow veiled our pathway,
And we knew no ill to fear,
Would we cling so closely to him?
Would our Father seem so near?
As when darkness gathers round us,
And our faith in self is lost,
We but trust him, and the Savior
Gives us strength to bear our cross.
In our path if all were sunshine,
Would we look to him for light?
And if all shadow were our guide,
Then would heaven seem so bright?
When we meet beyond the shadows,
In that land of endless day,
We will thank our heavenly Father
For the darkness of the way.
Oft we cannot see his kindness
Through the darkness, pain and loss;
But we know the sunshine
For the sharpness of the cross.
And when in his throne we gather,
And our dear Redeemer meet,
We will thank our heavenly Father
For the thorns that pierced our feet.

EUGENIA M. DOYLE.

THE FATHER OF MERCIES


Golden Text—‘Return unto me and I will return unto you, saith the Lord.’—Mal. 3:7.

The parable of the prodigal son is one of three teaching the same general lesson: God’s love and sympathy toward the poor and fallen and degraded and lost. These three parables were spoken to the Pharisees and Doctors of the Law, who, while admiring the Lord Jesus, were inquisitive with themselves, spurn the lower classes, the publicans and sinners.

In one of the associated parables the word-picture is that of a shepherd with an hundred sheep, one of which goes astray: the查找不完整的部分丢失了，无法提供完整的对话。
good portion of this present life, as well as the promise of the great Oath-Bound Covenant in the future.

The younger son would represent that portion of the nation of Israel which, while aware of the Oath-Bound Covenant and of the blessings and privileges of relationship with God, had nevertheless wandered off into the ways of sin and degradation, and, as a result, had been ostracized in large measure their own unworthiness, and sometimes smote upon their breasts saying, 'God be merciful to me a sinner.' These were all repudiated by the Pharisees and Doctors of the Law, who declared that no sense of the word participants in the promises, regarded them as prodigals, sinners, and would not eat with them nor salute them nor have any dealings with them. Our Lord, on the contrary, respecting the Father, was willing to speak to them, willing to receive them, told them of the Father's love, of his provision to give them the robe of Christ's righteousness, justification; of his willingness to make them participants in the great feast of fat things, the kingdom blessings; of his willingness to give them the ring as a signet of his everlasting mercy, forgiveness and love, the Pentecostal blessing.

The Pharisees, etc., as the elder son, noting this divine favor to the poor common people, the publicans and sinners, were angry. They rejected the message of the Father through the Son, they would not go to the same feast. They thus showed that they lacked a very important quality of heart—they lacked the spirit of love kindness, and hence were not at all prepared for the feast. They left the Father's house, left their share in the Oath-Bound Covenant and the wonderful favors connected therewith, because they had not the Father's spirit, because they lacked the spirit of brotherly kindness, love. The Lord as a result cast them off, they lost the privilege of the chief blessing and were blinded.

Although the heavenly Father has temporarily discarded the nation represented by this elder brother, nevertheless amongst those with whom he is now dealing (spiritual Israel), who are self-satisfied and self-confident, moral and religious, but who, like the Pharisees, have not a sufficiency of the spirit of love to appreciate the Father's conduct and to abide in his love. On the other hand there is still the Lazardus class, still the returned prodigal class, to which the Father is pleased to grant riches of grace and mercy and truth, the robe of righteousness, the feast of fat things and the ring, symbolizing his eternal love and mercy.

The lesson for us all is that even after we have been favored of the heavenly Father, been accepted as his children, there are two ways of departing from him. One way is that of open sin and wantonness, the other a failure to attain to the divine likeness in our hearts. The parable seems to imply that there is more hope of those who have not a sufficiency of the spirit of love kindness, forgiveness and love, the Pentecostal blessing.

The thought everywhere held out in the Scriptures is that God's mercy endures forever—that is, "olam," or to a completion. A small portion of the world of mankind at the present time has received God's favor to the extent of being justified and made participants in the divine favors and mercies of this present time. As in his dealings with those the Lord is very gracious, so is he to those who, from the ways of sin, and he is even patient with those who lack the spirit of love and forgiveness, and comes to them entreaty them to join in his gracious plans and arrangements. This loving kindness bestowed upon the followers of the present time illustrates the Spirit of the Lord. It becomes an assurance to us of the fulfilment of his promise that in due time all the families of the earth shall be brought to a knowledge of his goodness, to an opportunity for knowing him whom to rightly know and appreciate will mean eternal life.

It is not in violation of the Lord's declaration of mercy that we find the Scriptures clearly teaching that when mercy shall have fully accomplished its work, when it shall have realized all that it can accomplish in the interest of the fallen and the sinful, its work will be at an end, and all those not favored will be those who, despite their knowledge of the divine character and the divine will, and despite their opportunities for coming into harmony with the same, will have refused to enter into the Father's gracious arrangements and plans. For such willing sinners to be eventually destroyed will evidently be not only for their best interests but for the interests also of all those who are in accord with the Lord. Thus the Lord will eventually bring to pass the promise that every creature in heaven and in earth and under the earth shall be heard acknowledging and praising the God of our salvation, for he is worthy. (Rev. 5:13.) No discordant note shall be found in the Spirit's arrangements and plans. This love of Christ he is none of his; and being none of his he will surely not be permitted to share in the fruits and graces of the present time, love, joy, peace, etc., nor in the exceeding great and precious things of the divine provision which are yet future—glory, honor and immortality.

**OUR GOLDEN TEXT**

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**BLESSED ARE YOUR EARS, FOR THEY HEAR**

My Dear Brother Russell:

I have wished for a long time to tell you my own experience in coming into the truth, but feared to trespass upon your valuable time. However, as my experience is (I hope different from that of most other people, I am going to tell it that you may know how marvelously I have been blessed of the Lord through his servant, Brother Russell, but in order to fully understand the extent of the blessing you must know of the rebellion that took place in the Universalist church, which is the church of which I was a member.

I was born of Universalist parents and brought up in that faith, and at the age of fourteen I united with that church. When I was fourteen years old I began to sing in a quartet choir in one of the churches in this city, and from that time until fifteen years ago, when I was compelled to give up my music on account of growing deafness, I was a member of a quartet choir in some church in town. For the last eight years or so before I was obliged to give it up, I was a member of a local concert organization, whose services were called for in all the public and religious institutions of the various secret orders, Masons, Odd Fellows, etc., and a great many other occasions, besides our regular concert work. During the few years we were associated together we furnished music at over 300 funerals. Taking it all together my music was a large part of my life, and my greatest pleasure outside my home.

I was during most of those years a teacher in the University Sunday school, and one of the chief workers there; I was always willing to do anything in my power to help in any good cause until my hearing utterly failed, when it seemed to me that I was of no further use to anyone or anything after that.

Soon after my 20th birthday I was married to one of the teachers, and it was about three years after our marriage that my hearing began to fail, gradually growing worse until about eight years ago, when I became stone deaf. Since that time I have been able to converse with my husband only by writing or finger-spelling. So you see my husband and I have refused to enter into the Father's Adam's race shall through Christ be granted a full opportunity for return to the relationship of the sons of God, and all the willing and obedient will receive the great blessing. Indeed also it will be a blessing to the unwilling and disapproved that they will have an opportunity for return to the relationship of the sons of God, rather than that they should continue perverse and unhappy and injurious to others as well as to themselves.
and don't you talk to me of the love of God! If there is such a being as God, then he is a hypocrite— he has shown anything but love for me! He took away my babies as soon as they breathed a few times. He has robbed me of my hearing and thus taken away my greatest pleasure in life, my music, etc., and at the same time raised a barrier between me and the world which I can never cross. He has isolated me from all the world while still leaving me in it, and he would have shown more love for me if he had taken me out of the world entirely; and all this he has done notwithstanding the fact that I have always been a worker in his church and cause, have always praised him with my voice, was ever ready and willing to serve him with hand and voice in any good cause, and this is the way he shows his love for me! Oh, to me he seems a good God to be hated, but not the one who is worthy of my love and confidence or reverence."

My friend, with tears rolling down her face, clasped me in her arms and said, "Poor child! I am so sorry for you. It does seem hard, but still I can't help feeling that the time will come when you will feel differently and see things in a better light."

Was ever anyone so wickedly rebellious as I? If continued to feel the same for years, during which time, on the rare occasions that we met, my friend would drop some word, perhaps a single sentence, more likely to soon take its place in the world's history, and about three years ago she sent me some tracts which I was tempted to at once throw into the waste basket; but it occurred to me that after she had taken the trouble to send them to me, the least I could do was to read them before destroying them. I did read them, and one of them at least I kept, thinking it might come handy to refer to. So I put it where I saw it daily, and naturally read it over frequently. After a while I began to wonder what those DAWNS and TOWERS did to all the people I had heard of and read about in the land of Abraham. It does seem hard, but still I can't help feeling that the time will come when you will feel differently and see things in a better light."

As for me, I feel that I am indeed a "new creature." I cannot recognize myself today as being the same person who once was so ready to 'hungrily die' and to think that, after all my sinful rebellion against him, he should permit me to see this wonderful revelation of his plan and receive the blessing far beyond anything I should ever have dared to hope for, teaches me a lesson in humility that I shall never forget. Now in days of trials and perplexities I can say, "Be still! It is the Lord. Let him do what seemeth to him good." I can even thank him for bringing me through these devious paths of doubt and despair, sorrow and suffering—rejoicing in tribulation, since it has brought me closer to him. And now ready and anxious to do his will wherever it may lead me.

Last spring I withdrew my membership from the Universalist church, although less than a year before my only child united with the church. Then was a trial for me. I felt if I was to belong to the one true church of the living God I should "come out of Babylon," yet I knew not what influence my doing so would have upon my child. But since I took that step in obedience to what I believed to be the Lord's will, I feel that all the sacrifices were worth while. My daughter has since come to see this "present truth," and wishes now that she had not joined the Universalist church, yet does not quite want to withdraw from it, and I do not urge it. The seeds of truth are sown in her heart, and she says she "can't believe anything else since she has seen this," so I am content to trust the outcome to the Lord.

Pardon this lengthy letter, which I hope has not proved uninteresting to you, and now may the Lord's blessing be upon you and all co-workers in his cause.

In deepest gratitude, I am, your sister in Christ, N. H.
A MOUNTAIN SWALLOWED BY THE SEA

The Prophet declared that the mountains shall be removed and carried into the midst of the sea (Isaiah 40:14). This was true of Mount Ararat, which was no longer a mountain peak emerging from the ocean, and six of his advisers were clinging, waiting in horror for the waters to cover them entirely. The title is "Doomed—Russian Autocracy."

THE ASBURY PARK CONVENTION

From various directions the Truth people gathered at Asbury Park, N. J., for a General Convention, to the number of about 1,000—some staying throughout, and others a shorter period. Florida and Texas on the South, California on the West, Maine on the East and Canada on the North were represented, and many of the intermediate States, though the bulk of the attendance was from New England, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and District of Columbia. Besides, we were favored with the felicitous testimony service, 5 to 6:30 a.m., given during the week by Brother Frank Draper on "Some Features of the Tabernacle." We were also greatly blessed by the Praise and Testimony service, 5 to 6:30 a.m., given during the week by Brother Frank Draper on "Some Features of the Tabernacle." We were also greatly blessed by the Praise and Testimony service, 5 to 6:30 a.m., given during the week by Brother Frank Draper on "Some Features of the Tabernacle." We were also greatly blessed by the Praise and Testimony service, 5 to 6:30 a.m., given during the week by Brother Frank Draper on "Some Features of the Tabernacle.

According to program, the Convention opened with an address of welcome at 10 a.m. Sunday, July 22, followed by a Praise and Testimony Meeting which all seemed to greatly enjoy. Brother E. W. Williamson preached at 11 a.m., subject, "The Saints Shall Judge the World." Brother M. L. McPhail discoursed at 7:30 p.m. on "Elect and Non-Elect." On Monday, the 23rd, another Praise and Testimony meeting was held by Brother Russell, and of course his reception was universal, and the subject was "Time, and Its Relation to the Divine Plan." Brother E. Streeter discoursed at 7:30 p.m. on "Our Hope and Its Present Effects." On Tuesday, the 24th, opened with a Praise, Prayer and Testimony Meeting, conducted by Brother Van Amburgh. At 7 p.m. Brother Russell gave a discourse on "Some Features of the Tabernacle." The friends arose en masse and gave him their smiles of welcome with the "Chautauqua salute"—the waving of handkerchiefs. Brother Russell greeted the assemblage, assuring them of his joy in meeting them and of his hopes and prayers for dear ones at home the Convention. He had to tell them that many had told him they had been doubly repaid with interest, and that one brother proposed their continuance until the Lord's providence made his own calling and election sure. He reminded all that our sufficiency is of God in Christ, who has assured us that the Father himself loveth us and is for us, willing to assist us. He urged each one to get for himself and for dear ones at home the full value of the cost of the Convention. He had to tell them that many had told him they had been doubly repaid with interest, and that one brother remarked that he alone had gotten spiritual blessings of more value than his money's worth of favor and spiritual uplift, but that he beheld each one to seek for this result in himself as well as to assist others to the highest attainment in spiritual progress. Then the congregation filed past Brother Russell, greeting him and him with hearty hand-shakes and words of comfort.

Later in the day Brother Russell introduced Brother W. E. Van Amburgh as the Permanent Chairman of the Convention and the speaker of the evening at 7:30 p.m.—subject, "The Honor of the Cross." Thursday, July 26, opened with a Praise Service and at 10 o'clock was followed by a discourse by Brother Russell on "Baptism and its Import." At 3 p.m. symbolic baptism was administered in the Congregational church's baptistry—65 symbolizing their burial and resurrection. At 7:30 p.m. Brother Smith Walker preached on "Making Our Calling and Election Sure." Friday, the 27th, at 9 a.m. a Praise and Testimony Meeting held until 10:30 when Brother John Edgar delivered an address on "The Lessons Taught in the Great Pyramid." At 7:30 Brother Russell answered a large bunch of written "Questions," "Things which are Above." The 3 p.m. discourse by the same speaker was on the theme, "The Bible Vindicato—To Hell and Back; Who are There. Hope for the Return of Many of Them Here.

The "Love Feast," the concluding service of the Convention, was an occasion long to be remembered. It was conducted by Brother Van Amburgh. At 7 p.m. Brother Russell gave a few parting words, reminding the dear friends of the General Assembly Convention soon to be enjoyed by the friends of that work, showing its importance and how evidently the Lord intended that it should be a feature of the present "Harvest," and how great its possibilities. He reminded all that the Lord Jesus has promised, "I will never leave thee nor forsake thee," and assured us that all of life's experiences under his direction can and will be overruled in our favor—if we obey his commands and abide in his love. He reminded the friends of his words of greeting on his arrival, and his exhortation that each get for himself and for dear ones at home the full value of the cost of the Convention. He had to tell them that many had told him they had been doubly repaid with interest, and that one brother remarked that he alone had gotten spiritual blessings of more value than his money's worth of favor and spiritual uplift, but that he beheld each one to seek for this result in himself as well as to assist others to the highest attainment in spiritual progress. Then the congregation filed past Brother Russell, greeting him and him with hearty hand-shakes and words of comfort.

We have refrained from comments on the discourses, but we believe that all who heard were blessed and edified. Comments to this effect were general—not only among the friends of the truth but amongst visitors. None can tell the scope of the blessing resulting from these gatherings, which seem to become more popular every year. May the Lord add his blessing richly, not only to those who attended but also to the many more whose hearts and prayers were with us and who were frequently remembered in our prayers.
At Jamestown, Ohio, we had a very interesting time on Sunday, July 15. Friends from surrounding parts were in good attendance, amongst them all of the Dayton class, about 40. The rally of the forenoon, led by Brother Martin, was refreshing and inspiring. The afternoon meeting for the public was well attended for the size of the city—about 400 were present. At the evening session there was a discourse for the interested, which many of you received the following day through the newspapers. The Lord's Spirit was with his people and they were blessed; and it is sincerely hoped that some of the public who came through curiosity got some food that will profit them everlastingly.

On July 22 the Elgin, Ill., convention, longed for by the dear friends, for some time, came to pass. The Editors were joined by the dear friends there on an excursion train—three coaches of which were reserved for their use. About 107 of the Chicago church were present, and good representations from other small cities nearby. In consequence the morning rally, led by Brother Jones, numbered over 200—the evening attendance being nearly 300.

The afternoon meeting for the public was not so well attended as had been hoped—not over 500. But the attendance was excellent. Elgin is not a large city and the audience was well proportioned to the population and the auditorium. The evening discourse on the "Ministry of Reconciliation" committed to us, many of you already have in the secular papers of the day following the convention. We had a delightful visit with the Chicago friends both going and coming, and believe that all enjoyed the occasion thoroughly.

Any of the friends desirous of securing these discourses every Monday should subscribe through the Watch Tower office and get wholesale rates on the papers.

THE YOUNG MAN AND THE PULPIT

BY SENATOR ALFRED J. BEVERIDGE

The American people at heart are a religious people. They are practical and fearless, too. If you will listen to the chance conversations of the ordinary American you will find that the laymen of the nation have some very decided views upon matters of spiritual life. When a man is asked what he ought to do, in the breast of the millions there is not only a great need, but a great yearning, to do something for the world to supply. This paper is an attempt to talk to one of these millions to the young man who is just coming of age, to help him decide on the course he wishes to pursue. The ministry he has chosen is not a vocation but a vocation, which is for the pulpit to supply. This paper is an attempt to get other men to believe it. You will not be honest with them if you do not try to get other men to believe it. You will not be honest with your own soul-believe it in your heart of hearts-do not neglect to believe it in your heart of hearts. Do you believe in God, the Father? God is a person, not a man.

"I have just come from church," said a friend one day, "and I am tired and disappointed. I went to hear a sermon and I listened to a lecture. I went to worship and I was merely entertained. The preacher was a brilliant man and his address was an intellectual treat, but I did not go to the church to hear a professional lecturer. When I want merely to be entertained I will go to the theater. But I do not like to hear a preacher principally try to be either orator or player. I am pleased if he is both; but before everything else I want him to do to hear me the Master's message, I want the minister to preach Christ and him crucified."

The man who said this was a journalist of ripe years, highly educated, widely experienced, acquainted with men and life.

First, then, young man aspiring to the pulpit, the world expects you to be above all other things a minister of the Gospel. It does not expect you to be primarily a brilliant man, or a learned man, or witty, or eloquent, or any other thing of the kind. The world expects you to be useful. The world will be glad if you are all of these, of course; but it wants you to be a preacher of the Word before anything else. It expects that all your talents will be consecrated to your sacred calling. It expects you to speak to the heart, as well as to the understanding of the men and women of the high things of faith, of the deep things of life and death. The great world of worn and weary humanity wants from the pulpit that word of helpfulness and power and peace which is spoken only by him who has utterly forgotten all things except his holy mission. Therefore merge all of your striking qualities into the divine purpose of which you are the agent. Lose consciousness of yourself in the burning consciousness of your cause.

If you do that you must be very sure of your own belief. Any man who assumes to teach the Christian faith is speaking not from the head rather than from the heart; that what he says comes from his intellect, and not as the "Spirit gives him utterance"; and, to be satisfied with such a pretense that he himself "no more than half believes" what he says!" '

"The man spoke as if he were bored with endless repetition of sermons," said a close observer of a weary parson. "It is spoken only by him who has utterly forgotten all things except the mystery of life with all its constituent elements except the mysterious spark of life with the latter kind of speaker polishes his periods, no matter how perfect the world may amount to knowledge. Doubtings are disquieting. We want certainties, we laymen."

For years I have made it a point to get the opinion of the ablest and most widely experienced men and women I met in all the subjects that I was interested in, in all the subjects put together. "I would rather be sure that when a man dies he will live again in his conscious identity than to have all the wealth of the United States, or to occupy any position of honor or power that the world could possibly give," said a man whose name is known to the railway world as one of the ablest transportation men in the United States. "I am by myself; I think about a lot of strange things. Is the soul immortal, and what is the soul anyhow?"

It is a politician who is talking now, and a ward politician at that, a man whom few would suspect of thinking upon these subjects at all.

As you, young man, who are being measured for the cloth, all manner and conditions of men are thinking about the great problems of which you are the expounder, and longing for the answer to those problems which it is your business to give them. That is the condition of the mind of the minister. But what is the condition of the mind of the young minister?

A few years ago a certain man, with good opportunities for investigation and a probability of sincere answers, asked a young preacher whom he met during a summer vacation these questions:

First: "Do you believe in God, the Father? God a person, God a definite intelligence—not a congeries of laws floating like a fog through the universe; but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer 'Yes' or 'No'?" Not a man answered "Yes." Each man wanted to explain that the Deity might be a definite intelligence or might not; that the "latest thought" was much confused upon the matter, and so forth and so on.
The second question was: "Do you believe that Christ was the son of the living God, sent by him to save the world?"

I said, "I do believe that Christ was the son of the living God, sent by him to save the world.

The third question was: "Do you believe that when you die, you will live again as a conscious intelligence, knowing who you are and who other people are?" Again, not one answer was unconditionally affirmative. Of course they did not know. Of course that could not be known positively. On the other hand, it is not the only thing so. But there were very stubborn objections. And so forth and so on.

The men to whom these questions were put were particularly high-grade ministers. One of them had already won a distinguished reputation in New York and the New England States for his eloquence and piety. Everyone of them had had unusual successes with fashionable congregations. But every one of them had noted an absence of real influence upon the hearts of their hearers, and thought that this same condition is spreading throughout the modern pulpit. Yet not a one of them was inclined to think that the profound cause of what they called "the decay of faith" was, not in the world of men and women, but in themselves.

How could such priests of ice warm the souls of men? How could such Apostles of Interrogation convert a world?

These were not examples, however; they were exceptions. Most preachers believe that they actually know the truths they preach....

Faith is infectious. James Whitcomb Riley, whose sweetness of character and nobility of soul equals his genius, gave me the best recipe for faith in God, Christ and immortality I have ever heard of. "When you want to change the world," he said, "don't argue about it; don't question it; simply say, 'I believe.' Next day you will find yourself believing a little less feebly, and finally your faith will be absolute, certain and established."

And why not, you of the schools who split hairs and dispute, and whose knowledge, after all, as Savonarola so well said, comes to nothing—why not? For, if you cannot prove God and Christ and immortality, it is very sure you cannot disprove them; and it is safe—yes, and splendid—to believe in these three marvellous realities—or conceptions, if you like that better.

The doctrine of noblesse oblige was one of the most beautiful of human inventions. It was based upon the propositions that a man being noble and the son of a nobleman could not do a mean thing—it was not good form. But if a man gets it into his consciousness that he is the child of a mean man, of a humble, lowly, insignificant person, he is a state­man, warrior, scientist or financier, but of the living God who presides over the universe, how large, how generous, how exalted and how fine his attitude toward life, and all his conduct, needs must be....

Of course, everybody understands that preaching and faith and all that is not everything that the young minister must do for his fellow-men. "Faith without works is dead." Everybody who has read the Bible understands that. But this paper is on The Young Man and the Pulpit—an attempt to give the young minister directions to which he is being to make things profane as attractive as possible.

Think of the intimate and personal subjects of Christ's teachings. He spoke of prayer and the fulfillment of the law, of master and servant and of practical charity, of marriage, divorce, and the relation of children to parents; of manners, serenity and battlings; of working and food and prophecy; of love and unselfishness and person of needless duties and needs must be!...
Again we have a lesson on Prayer, from various stand­points. The disciples needed to learn certain lessons respecting prayers, and our Lord gave it the impress of the most interesting parables. The first lesson was respecting per­sistency: that they should continue to pray and not fail, nor grow disheartened and discouraged because of the de­lay in the answer. They were to be assured of the real ex­istence of the God they prayed to, and that he really is a God of righteousness, and that he has his time of recompense for the controversy of Zion."­

THE SELF-RIGHTEOUS

The two and the Apostle exhorts us saying, "Brethren, avenge not your­

THE UNJUST JUDGE

The parable illustrating this represents a judge in an oriental country, void of reverence for either God or man—

GOD NOT UNJUST THOUGH HE DELAY

The parable does not compare this unjust judge with our heavenly Father, and thus imply that the latter is a

PRAYERS OF

Separate and distinct from the parable the Lord inter­

SHALL HE FIND THE FAITH

Separate and distant from the parable the Lord inter­lects the statement, "Nevertheless, when the Son of man cometh shall he find faith on the earth?" The intimation is that at the second coming of the Lord for the establish­ment of his kingdom the true faith would be seriously lack­ing, almost extinct—just as at the first advent we read, "He came unto his own [people] and his own received him not."

God avenge his elect which cry to him day and

GOD

The time may seem long, but if the proper faith be exer­

PRAYERS OF THE SELF-RIGHTEOUS NOT ACCEPTABLE

The Pharisees were a very moral class amongst the Jews, devout, exact, scrupulous, and yet not pleasing to the Lord tells us, they were far from right. He alone was competent to make the terrible arrayment that they were like sepulchers, beautifully whitened on the outside but in­

PRAYERS WITHOUT CEASING, AND HUMBLY


"God be merciful to me a sinner."

when the Lord's time shall come for the delivering of his

[3841]

Hence we find the Scriptures throughout indicat­ing clearly that the second advent of our Lord will be a
time of tribulation to the world in general, a day of ven­

take the Lord's standpoint in viewing matters.

Our Lord concludes this parable by saying, "I tell you that he will avenge them speedily." This may mean that

In the necessary faith in the earth. However, as respects the

sion; but in oriental lands it is often regarded as a matter of
course that officials will indulge in graft of every kind, and that whoever is in office is there for personal benefit and profit. In olden times, indeed until within the last cen­
his kingdom, seems a long time: How could it be spoken­i

UNJUST JUDGE

Before the unrighteous judge of the parable came a

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And shall not God avenge his elect, which cry to him day and night, though he manifest no special haste in the matter. The

PRAYER WITHOUT CEASING, AND HUMBLY

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compassion, upon the more depraved man if he were the merest sinner, and made humble rather than on the morally better but less humble.

The parable pictures two men going up to the Temple according to the Jewish custom to pray: the one was a self-righteous Pharisee, a moral man, in many respects a good man. He was very conscious of all he had done in perfunctory observances of divine rules; the other man was of a lower class and cast, who had more weaknesses and blemishes and who realized his condition. The Pharisee, we are told, stood and prayed with himself; apparently his prayers did not ascend to the Lord, and it would be strictly true, therefore, to say that he prayed with himself, heard himself pray, congratulated himself in the prayer, and rejoiced in his own self-consciousness generally. His prayer was, "God, I fasted and prayed with myself, apparently such to worship him as worship him in spirit and in truth; and it seems impossible for any one to come before the Lord in a proper manner who does not appreciate his own weaknesses, imperfections, blemishes, and acknowledges these and seeks the divinely arranged means for covering them.

PRAYER OF THE SELF-RIGHTOUSS

The Pharisee said, "God, I thank thee that I am not as other men, extortioners, unjust, adulterers, nor even as this publican. It is quite true that such a prayer uttered truthfully would imply a compassion of heart for which we are all well indebted. Christ tells us that the attitude of their relation to God, the covering of their sins, the setting of the Spirit, the transforming work progressing in their hearts, have every reason to give thanks to the Lord that they differ from the majority of their fellow-men. The difference is so pronouncing, as the Apostle remarks, What have we that we have not received from the Lord? Who hath made us to differ? (1 Cor. 4:7) If, therefore, the difference between ourselves and others are such as are brought about and maintained and given by grace in us and not of ourselves, this is the proper attitude of heart, and all who have this realization may properly enough give thanks to the Lord that in this respect they are different from others because he hath made us to differ, because he made us to be what we are, not as other men.

The difficulty with the Pharisee of the parable was that he prayed with himself, congratulated himself, and merely pretended to give thanks to the Lord for these differences. But he did not thank the Lord that he had made himself to differ—He did not thank the Lord that he had made himself to differ, but thanked the Lord that he had made himself to differ; he was trusting in his own works of the flesh, which could never be acceptable to the Lord, and was, therefore, as a Pharisee, rejecting the imputed righteousness of the Atone ment—His prayer did not ascend to the Lord. He professed to be something, and the Lord recognized the great difference between God's perfection and his own personal unworthiness, imperfection and sinfulness. He smote upon his breast, upon his heart, as the Publican did, and there was real repentance and sorrow for covering them.

In their hearts, have every reason to give thanks to the Lord. All who have this realization may properly enough give thanks to the Lord that in this respect they are different from others because he hath made us to differ, because he made us to be what we are, not as other men. This is all the kingdom. In the parable just considered this quality of humility and coming to the Lord and being accepted of him, we are not to boast of them nor to consider that they are of our own institution nor attempt to take credit for them. As already shown, we are what we are by the Lord's grace.

The Pharisee as a part of his boast claimed that he fasted with himself, or gave to himself no food. If we were to fast, starve ourselves to death, it would not be meritorious; no works can be of value except as based upon proper recognition of our own imperfections and proper acceptance of divine justification, which is granted to us no matter how much or how little we have accomplished. It is typically imputed to all the members of the Jewish nation through the typical sacrifice of their Day of Atonement. As for fasting, the Lord's people today will find plenty of things from which they may well fast. Fasting simply signifies self-denials and self-denials of food and not of great merit. As for the Lord, it is quite true that such a prayer uttered truthfully would imply a compassion of heart for which we are all well indebted. The difficulty with the Pharisee of the parable was that though indicating that he accepted the divine sentence of death as well deserved, merited, yet he appealed for mercy—Lord have mercy upon me, I am a sinner!—Lord have mercy upon me, I am a sinner! After outwardly not as moral nor as good a man as the other, judged by human standards, inwardly, from God's standpoint, he was the better heart of the two, the more hopeful. He was not trusting in himself, and was in a better condition, therefore, to receive the grace of God upon the only terms upon which it could be obtained, humble faith. Our Lord indicates that our humility and meekness, our self-sufficiency and nobility, less moral—was inwardly more acceptable to the Father, justified rather than the Pharisee. And then, as a lesson upon this, comes the word, "EVERYONE THAT EXALTHEH HIMSELF SHALL BE ABASHED; AND HE THAT HUMBLETH HIMSELF SHALL BE EXALTED"—John 13:5.

"BOASTING OF GIVING TITHES"

The publican was a sample of those who make no profession of great piety. Humble-minded people, they realized that they did not live up to the grant requirements of God's perfect law, and, discouraged by the assertions of the Pharisees, they could only believe that God would never accept such to worship him in spirit and in truth; and it seems impossible for any one to come before the Lord in a proper manner who does not appreciate his own weaknesses, imperfections, blemishes, and acknowledges these and seeks the divinely arranged means for covering them.

The parable pictures two men going up to the Temple according to the Jewish custom to pray: the one was a self-satisfied condition of heart, unselfish, unadulterous, and not to the Lord, and it would be strictly true, therefore, to say that he prayed with himself, heard himself pray, congratulated himself in the prayer, and rejoiced in his own self-consciousness generally. His prayer was, "God, I fasted and prayed with myself, apparently such to worship him as worship him in spirit and in truth; and it seems impossible for any one to come before the Lord in a proper manner who does not appreciate his own weaknesses, imperfections, blemishes, and acknowledges these and seeks the divinely arranged means for covering them.

All of the Lord's people should be able to assure themselves at the throne of grace that they are not extortioners, nor unjust, nor adulterers, nor like other men. This is all in harmony with our Lord's declaration, "If ye were of the world the world would live its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' We are to be glad if we find the world is not in harmony with us. It signifies self-denial, and not of ourselves, this is the proper attitude of heart, and all who have this realization may properly enough give thanks to the Lord that in this respect they are different from others because he hath made us to differ, because he made us to be what we are, not as other men. This is all the kingdom. In the parable just considered this quality of humility and coming to the Lord and being accepted of him, we are not to boast of them nor to consider that they are of our own institution nor attempt to take credit for them. As already shown, we are what we are by the Lord's grace.

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"IS IT NOT MARVELLOUS THAT SO FREQUENTLY THROUGHOUT THE SCRIPTURES THE LORD CALLS ATTENTION TO THE GREAT NECESSITY FOR HUMILITY, ASSURING US THAT WITHOUT IT, WHATEVER MAY BE OUR CONDITIONS, OUR QUALIFICATIONS, WE COULD BY NO MEANS ENTER THE KINGDOM?..."—ALLEGHENY, PA.
The narrow way to life eternal


"If any man will come after me, let him deny himself and take up his cross and follow me."—Matt. 16:24.

The conclusion of our Lord's recitation of the law, 'Thou shalt love thy neighbor as thyself,' was a part of the usual formula of statement amongst the Jews, and it had thereby lost much of its force and deep significance because so commonplace. The young ruler evidently neglected to attach to the words their only meaning; he was thinking of the more specific definitions of the Law, neglecting this more comprehensive statement, 'Thou shalt love thy neighbor as thyself.' Our Lord, always gentle toward those who manifested a right attitude of heart, those who were sincere inquirers after the way of eternal life, did not rudely call the young man's attention to his defects by saying, 'You are a liar, for you do not love your neighbor as yourself, and your wealth indicates this, for there are many poor all about you, and if you love them as yourself you would be endeavoring to do for them.' On the contrary, Jesus realized that selfishness had become ingrained in the fallen human nature, that this young man was far above the average of men in his nobility of character, in his desire to be just toward his fellows.

The young man was blinded by the customs of his time, and in the kingdom is too severe. Has God fixed too high a standard—an impossible one—or one impossible at least to the majority of mankind? We reply that to the majority of Christians this whole matter is beclouded by the false doctrines received from the 'dark ages,' which tell us that this standard is impossible because man is evil and in bondage to sin. This would go to an eternity of torment, notwithstanding his many admirable qualities of heart and life—because although willing to be just and honorable and upright in his dealings with his fellow men and reverential to his God, he was unwilling to be a neighbor in all the opportunities of eternal life to all the human family—then and now. According to that standard almost the entire human family would be considered as having no secret in life and time and every interest to the Lord and his service as followers of Jesus. And few there are who forsake all, consecrating life and time and every interest to the Lord and his service as followers of Jesus!

If these few who are to inherit the kingdom are the only ones who will get eternal life, then indeed there are few who will inherit eternal life. But if as we believe, in the ultimate matter, that the Lord at the present time is seeking out amongst men a very elect, a very select, class to be joint-heirs with his Son in the Millennial kingdom as his 'bride,' and that the specific work of that kingdom will be the bringing of every human and religious opportunity to the human family, and the opportunities of eternal life to all the human family—then and only can we understand this matter, and see not only the justice but also the wisdom and the love of the divine arrangement in the entire procedure. Then we are prepared to see that the narrow way is the way of the narrow ones, the followers of Jesus, forsaking all that we may be his associates and joint-heirs in that glorious kingdom to come.

"He went away sorrowful"—Mark 10:21.

The young ruler had no complaint to make. The one whom he had acknowledged to be the good Master, the great Teacher, had showed him in a few words from the Law just
where he stood—the utter futility of his endeavor to justify himself under the terms of the Law Covenant. What he needed to know, but what he did not stop to inquire, was How could he do this? What power or assistance could be rendered him by which he could overcome his innate selfishness, his greater love for himself, and hence his desire to keep his great possessions? Had he said to the Lord, "Master, I perceive that I am not what I thought I was—you have found in my heart selfishness, contrary to the divine standard, which I did not know I had there?" It seemed too great a sacrifice for me to make."

In reply to such words the Master no doubt would have said, "What I propose is not so unreasonable as you surmise. If you give your heart completely to the doing of the will of God, I will make you strong to do so. Do you see how you can accomplish it: but the consecration, the deter-

mination on your part to do this to the extent you are able to do it is necessary first. Then my grace, my assistance, will be sufficient for you and enable you to accomplish those good desires of your heart." If the young man had then proceeded to say, "Lord, I do consecrate everything to be your disciple and to get the eternal life, hard as it may be. I accept your promised assistance in the matter. Now how can I begin?"

Our Lord probably would not have told him to turn everything over to others, but to begin with doing all the good that he could find to do, using time and judgment and intelligence to ascertain the best ways of using all that he possessed, not as his own, but as wealth which he must consecrate to the Lord and his service—of the Lord's wealth, the Lord's property, the Lord's time, the Lord's influence. Nothing of ourselves that would be conditions would hinder him from getting into the kingdom; but it would be the fact that he would love these riches and tried in them that would hinder his fit entrance into God and his love for God and the principles which he has studied with God and learning the lessons of faith which the poorer would have many more opportunities for learning.

THROUGH THE EYE OF A NEEDLE.

Our Lord emphasized the matter, saying, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." The thought is not that all of the Lord's people should be penniless, dependent upon the charity of others, and then they can enter into the kingdom of God. He did not proceed to add to the Lord and to his service that they will not be their own; that their possessions, whatever they may consist of, riches of knowledge or wealth of money and houses and lands, or wealth of reputation and honor of men—all must be consecrated to the Lord to be used in his service, to be sacrificed as our offerings if we would have a share with him in the kingdom. We must not blind our eyes to these specific terms; if we do there will some day be an awakening to the fact that the opportunities which are ours have passed from us and are lost to us, and that others have entered into the kingdom and we have failed.

Our Lord's words indicate what is elsewhere set forth throughout the Scriptures most explicitly, namely, the necessity of sacrifice. The royal priesthood alone will constitute the kingdom in the sense of the King of righteousness, which is established and constituted by the Lord and his service and must have something to offer. (Heb. 8:3) We have nothing of ourselves that would be fit to offer to God or that he would be willing to accept: every sacrifice upon his altar must be without blemish, and we, who are blemished, are不得 have a place. (Eph. 2:3) Hence first of all we must receive from the Lord Jesus, from our Redeemer, through faith, the robe of righteousness to cover our blemishes, to make us fit and acceptable for the altar of the Lord, and we must consecrate everything to the Lord and all must be without blemish, and we, who are blemished, shall be acceptable to the Lord, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service."

—Rom. 12:1.

When we sacrifice ourselves wholly and unreservedly, it includes purely our estate, our will, our intentions, because all they can control—our mortal bodies, with whatever are their belongings, health or strength, time or talent, influence or money. Whosoever makes this consecration has the promise of divine assistance in carrying it out—whosoever fails to make such a sacrifice for sins, which God himself has arranged for. The Lord's words with respect to the camel and the needle's eye are illustrated by the city gates of ancient times which had a small panel door therein. These small doors were called needle's eyes. When the gate of the city was closed at sundown, a very small panel door was left open, and through the needle's eye and admission through it was designedly tedious to prevent the intrusion of enemies. We have never seen one of these gates, but have heard that it is possible for a camel to squeeze its way through. When the Lord says, "It is easier for a camel to go through a needle's eye," he means to make this sacrifice to the Lord, without which they could have no part in the kingdom? What provision has God made for these? We answer that "Jesus Christ by the grace of God tasted death for every sin [the sins of the Church, who now accept him and forsake all and become his followers], and not for ours only, but also for the sins of the whole world." (Heb. 2:9; 1 John 2:2). A benefit must come to all mankind through this great sacrifice for sins, which God himself has arranged for. The
rich young ruler and all the families of the earth are to be blessed, and the time for their blessing is specifically stated by the Lord. These are provided for—first comes the special salvation that will follow the establishment of God's kingdom. Only a very select class of faithful sacrificers will constitute that kingdom. These, with the dear Redeemer, on the spirit plane, will constitute the seed of Abraham, through which all the families of the earth are to be blessed.

Under the reign of that kingdom Satan and sin and selfishness will be dethroned. In various ways conditions among men will be so changed that wealth will not have the same strong bondage upon mankind that it now has. Knowledge will be universal and men will be taught that things of life will be made so common, so general, that all may enjoy them; name and fame will go only to those who merit them. Under those new conditions we may see the young ruler glad to have life eternal through acceptance of the kingdom. Things then will be so increased that all may have it freely, fully. The good of our goods with patience, with joy, knowing that in heaven we have enduring riches, enduring friendships, enduring knowledge and blessings of every kind.

But even in this present life how much the Lord grants us to enjoy: our enjoyment will be proportionate to our loyalty and the kind of seed we scatter. It does not mean, however, that we should yield to the narrow way to the kingdom, and that it then can be concluded that the kingdom is now here. If conditions are prompt and liberal in our sacrificing, we will in turn be loved much by the Lord, be blessed and comforted, as he has stipulated, an hundred-fold more than all our distresses. Those who are here who have an hundred-fold more than they give to the Lord! Who are those whose joys are more than an hundred-fold greater than their sorrows, trials and difficulties, pains and disappointments? They are the elect of God, whom Jesus is not ashamed to call his brethren.

**May First Shall Be Last**

"Many that are first shall be last; and the last first," are the concluding words of our Lord in this lesson. What did he mean? His words stand related to the recorded discourse just preceding. The Lord was reminding the priests and Scribes and Pharisees and wealthy generally, appeared to the disciples to have much better opportunities for the kingdom than would the less learned, the less noble, the less influential and the less wealthy fishermen and tax gatherers, etc. Yet the latter, though seemingly less favored of God, seemingly less important in the way of influence, etc., were really advantaged. It was easier for them to humble themselves, to sacrifice earthly interests and ambitions, to make a complete consecration of themselves to the Lord than for those who had greater advantages everywhere. On the contrary, some of those who were most prominent in the world, in business, in college, in education were all barriers to becoming disciples of Jesus. Thus those who were first or most prominent apparently in opportunity were really less favored, while those who had less opportunity were really first or most favored from the divine standpoint.

**ForSaking All...**

Let us guard against a mistaken view of our Lord's words respecting father, mother, houses, lands, etc. Our Lord certainly did not mean that we should sacrifice others in order to be his disciples. Our Golden Text expresses the thought we should enforce: it is ourselves that we are to deny, ourselves that we are to give up. This does not mean, however, that we should yield to the narrow way to the kingdom, and that it then can be concluded that the kingdom is now here.

The stipulations are specific, hence those who have nothing to sacrifice can have no reward. But who has nothing to sacrifice? We know of none so poor that he could not sacrifice something, and the poorer we are the more diligently should we strive to find something to render unto the Lord our God.

In this connection we are to remember that the thing which the Lord most appreciates and the thing which is most difficult for us to sacrifice is self. Hence we read, "A broken and a contrite heart, O Lord, thou wilt not despise. (Psa. 66:17)"

If any one will take the time to observe the words of the preceding verses and carefully observe to what extent we possess all that we have, and will, and he will see that this shall cost us enough to test the loyalty and sincerity of our sacrifice; and when we see that we shall receive in our own lives a far more and far greater fulfillment of our sacrifices than the Lord has promised that greater is he who is in the Master's service and again those words of grace is sufficient for every time of need. Hence, as trials and difficulties, pain and sorrow and persecutions or slander shall come upon us, we are to rejoice and be exceeding glad. (1) That these indications of our being in the hand of the Lord as pupils in the school of Christ are evidences that we are growing stronger, and more fit and able to deal justly and lovingly with those who are dependent upon us and for whom we are responsible by ties of nature. For instance, the selling of houses and lands, the forsaking of them, would not mean that the Lord would have us deprive ourselves of their blessings. He does not require that we sell our houses and lands at any cost. The Lord has promised that he will provide for his own—"FORSAKING ALL..." (Matt. 19:29, Am. 30:29). Other Scriptures show this distinctly, that he that provides not for his own—"...he that provides not for his own..." shall not receive the vision for his children or for his parents, so that they suffer not in respect to a reasonable share in life's necessities and comforts, it is for him and not them to decide how his time and energy and further means shall be spent. He is not to consider the wealth he has been called to expend, but to consider that wealth already entrusted to him belongs to them. He is to understand that he has one responsibility toward them as a father or as a son and another responsibility toward the Lord, and that the Lord is not only willing but commands that the responsibilities toward the Lord shall be the most important and be fulfilled by him. Whatever is more than this in his possession he holds merely as a steward, for use in the Master's service.

Let us then, dear friends, whatever our station, remember that there is only one narrow way to the kingdom, and that it..."
CONSCIENCE A BARRIER TO PEACE

Although the Presbyterians and the Cumberland Presbyterians have officially united, there is some dissension. At Wrensburg, Mo., each denomination had a church edifice, and both had influential members. The union program was that both had influential members. The union program was that

THE LACK FELT—CRYING ALOUD

While some Christian people are so busied with forwarding Federative Christian Union and in performing "many wonderful works" (Matt. 7:22) that they do not feel the loss of spiritual power in Churchianity, others more alert to the true situation are crying aloud of their distress. Thus, for instance, The Christian Work and Evangelist (New York) says:

"The great need is to make the church mean in present conditions what Christianity meant to the world ages ago. This is the real reform needed. But, strange to say, there is no effort made in this direction. Instead, schemes of expedients and instrumental church efforts, young men's movement, church federation and the endowment of churches are such schemes primarily designed to gloss over glaring weaknesses, and to stimulate flagging interests. These efforts offer nothing for improving the ethical status of organized religion or for restoring the spirit of primitive Christianity. These efforts do not make the church mean in the new condition what the early Christian church meant ages ago."

The real trouble is recognized by but few: it is the loss of the "faith once delivered to the saints." Twenty-eight years ago faith in the teachings of the Bible began to suffer from the teachings of the Evolutionists and the Higher Critics. As the result faith in the divine revelation has waned, and Christian manhood is a matter of speculation; its reality is of prime importance. Whether by virgin birth, by predestination or by other interpretations bear witness is the fundamental fact of Christianity—that of the incarnation. Its explication is relatively a matter of speculation; its reality is of prime importance. Whether by virgin birth, by predestination or by other interpretations bear witness is the fundamental fact of Christianity—that of the incarnation. Its explication is relatively a matter of speculation; its reality is of prime importance. Whether by virgin birth, by predestination or by other interpretations bear witness is the fundamental fact of Christianity—that of the incarnation. Its explication is relatively a matter of speculation; its reality is of prime importance.
ministers of Christ. Many of them have for years been prac-
ticing most ignoble dishonesty—obtaining money and honor of men
under the pretense of preaching the word of God. They have
unwarily led many astray and to the creeds they have betrayed both.
Professing to build

up believers in the most holy faith, as ministers of truth, serv-
ants of God, they have systematically put poison into the chil-
dren’s breasts which has destroyed the faith of many, and by
reason of them the way of truth has been universally ridiculed—and
discredited in the name of God, and backed by the education of
these professed servants of God and the church and the special
confidence reposed in them as men separated from the world.
This is not too strong a charge. It is confessed from day
to day, if we but learn to read between the lines, and some-
times on the lines, as in the following extract from the Homi-
letic Review, a prominent Christian magazine. It is discussing the
case of Dr. Crapsey, D.D. The following is an extract, or par-
tially expunged from the pulpits of that denomination because he
utterly denied every item of Christian faith—including our
Lord’s prehumin existence, miraculous birth, etc. The Review
says:

“What Dr. Crapsey does in an extreme degree without
question nine out of every ten ministers in every church re-
quiring creed subscription also do in some degree. The prin-
ciple on which Dr. Crapsey is to be unfrocked, impartially
applied by those churches requiring creed subscription, would
undo and unsettle their whole ministry. Nearly all the
creeds subscribed are of ancient date. They were framed as
metaphysical and logical statements, frequently to meet the
heresies of the age that produced them. It would be quite

generally regarded as proof of intellectual disease if a man living
today should affirm his belief verbatim et literate in the
ancient symbols. Yet they are ‘subscribed’ by a very great
number of ministers. In view of this fact it is a matter of
importance to ascertain in what sense and to what extent creed
subscription is binding.”

Here it is plainly stated: Dr. Crapsey’s perfidy in profess-
bng to believe and teach what he does not believe and teach is
excusable in the eyes of the ‘nine out of every ten ministers in
every church requiring creed subscription also do in some de-
gree.’ Dr. Crapsey’s case was far worse, because he was among
amongst professed servants of the truth that some men of con-
science feel justified in doing the same. Is there any other
class of professional men or business men of whom it can be
said (in their defense) that nine out of ten of them perpetually
live a lie? We hope not.

Just as Christian Scientists permit their minds by con-
tinually misrepresenting facts until their sense of truth on
every subject seems to be perverted, so that argument, facts
and logic are alike wasted on them, so it is with the nine
out of ten11 Christian ministers, who habitually prostitue the truth
for name and station and salary. Bible testimony, quotations of
the apostles, no longer have the weight of truth in their
minds because of their long subordination to policy, their sol-
long continued sacrifice of truth.
We believe that without a love for truth none will be favored
with the light of ‘present truth.’ More than this, we hold
that if sincere love for truth—honesty of thought and deed—
be yielded, sacrificed, pride, ambition, vanity, glory, (in
other thing, the result will be the loss of present truth. Let
us ever keep in memory our Lord’s message through the
Apostle, that in the end of this age he will send strong
delusion that all may believe a lie who have pleasure in un-
truth—who receive not the truth in the love of it. (2 Thess.
2:10-12.) Let us guard our consciences, realizing that their
perverasion would surely work our injury, our alienation from
the Lord, and our rejection from his service now and here-
after.

OUR SYMBOLIC PINS

For some time the friends have been inquiring for symbolic
pins, and now we are able to supply them with symbols to
represent the scene of Isa. 11:6. Sister Darlington drew the design for
us and it is very fine. The other is a representation of the
cross, crown and wreath which appears on the upper left corner of
the Tower cover. These are without metal rings, cellloid finish.
The latter design is in three sizes, ½ in. and 1¼ in.; the former is 1¼ in. in diameter.
Getting these made in large quantities permits us to supply them at 25 cents per dozen-postpaid. We will assist them
three of each unless you specifically mention a different prefer-
ence. They are ready now. You may order at once. From
their appearance you would expect them to cost each, the price
was fixed by the artist who did the designing.

These pins sometimes serve as texts from which the Truth
may be explained to inquirers. As you get to explaining their
significance you will be preaching the good tidings of great
joy almost unconsciously to others. There is nothing sectarian
about the p.n.—nothing objectionable to any true Christian.

‘THY FAITH HATH SAVED THEE”


Golden Text: ‘‘The Son of man is come to seek and to
save those who are lost.”

BlaND BARTImEUS’ FAITH

Jesus was on route for Jerusalem by way of Jericho. The
Feast of Passover was approaching, and the roads leading to
Jerusalem had many travellers, who usually went in companies
or in groups. With our Lord and his apostles was a consider-
able number of friends, together with numerous Pharisees
headed toward Jericho. By the wayside sat a blind man, Bar-
timeus, hoping to elicit the sympathy of the passers-by, for
he was a beggar. In those days there was no special provision
for the blind, and there were many of them in those parts.
Although numerous groups had passed, something especially
attracted the attention of Bartimeus to this group as an ex-
tempore one, a group who was not likely to damage the
name or character of any company might represent. He was told that Jesus of Nazareth
was passing by, and that the commotion, the multitude, re-
presented those who were in his company. Many evidently
preceded Jesus, so that the blind man began to cry for mercy
and to seek the attention of those who were in front of the
procession. But the men in front rebuked him and told him to stop his shouting, intimating that
the great Teacher should not be interrupted by a wayside beg-
gar. But the man had evidently heard of Jesus before—
possibly had heard of other blind men healed by him. In
any case he had already been told what was going on with a conviction that this prophet
of Nazareth was able to grant him relief, that he was proba-
bly the true Messiah, the son of God. Hence he shouted the
more vociferously, ‘‘Thou Son of David [Messiah], have mercy on me!”
The procession stopped, and Jesus commanded that the
man be brought to him. He did not shout for him to come,
but commanded, ‘‘Let him be brought.” Mark (10:46) tells
us that those who brought the blind man said to him, ‘‘Be
of good cheer, rise; he calleth thee,” and also tells us that

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he immediately cast away his cloak or mantle in his haste to respond. When led to Jesus the latter asked him, "What wilt thou that I should do for thee?" He responded, "Lord, that I may receive my sight." The Lord answered, "Receivethy sight; thy faith hath saved thee."" —John 9:34, 35.

The incident before us in this lesson serves well to illustrate how some who at the present time belong to the blind class are brought to the Lord and graciously receive the opening of the eyes of their understanding. In the case of Bartimeus, the evidence of his faith as soon as he heard, the persistency which belongs to true faith; and not until after this had been demonstrated, without faith, undoubtedly the procession would have passed him by and he would have remained blind.

EYES OF UNDERSTANDING BLINDED

That physical blindness is a terrible affliction none will question. But what of the mental and spiritual blindness which prevails. The Scriptures tell us that the whole world, except the few who are true believers in the Lord Jesus, are all blind—'The god of this world hath blinded the minds of them that believe not.' (2 Cor. 4:4.) They are blinded by false doctrines from ability to see the grandeur of the divine character and plan for human salvation. There are various degrees of this mental and spiritual blindness: some can see nothing, and others can see little. Some look at the sun, moon and stars and see nothing in them beyond what they call nature—a federation of matter without intelligent direction. The Prophet has declared that "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, nor language where their voice is not heard," by some; but, alas, how many there are who hear not, see not, these things, who realize not the divine supervision of all of life's affairs.

Lacking of faith in a gracious, just and loving God of wisdom and power, these blind and deaf ones are unprepared for the messages of his love and grace as they are given to us in his Word. To some of them it seems foolishness to think of a personal Creator at all: to others it seems foolishness to think that one so great as to be able to create the worlds would pay particular attention to the interests of the individual members of our race. They are blind and cannot see afar off—they can merely see the affairs of the present life, with its eating and drinking, planting and building, laughing and crying, sorrowing and rejoicing. They know not whether there is anything else or what it is. Others with a little opening of the eyes of understanding can realize that there is a personal God and that he takes a personal interest; and these in turn are blinded by the adversary's misrepresentations of the divine Word, which give false impressions respecting the divine character and plan. These are blinded by the traditions of the elders from the 'dark ages' respecting the divine purpose—that it is merely to elect a people, and to turn the great majority into a place of eternal torment. Consequently to be a publican came to signify an irredeemable degree to those of Bartimeus. Generally they are deceptions. In any case they are not for me. I suppose if I were rich and influential this Prophet of Nazareth would be pleased to heal me if he thought I would give him a good fee, or if some of my relatives were able to pay him well. No, I have given up all hope. Israel has been looking for spiritual necessities. Even those of us who have enjoyed the provision of the Father, whom to know is life eternal—John 17:3.

But, alas, many today when asked this question, "What wilt thou?" request riches or honors of men or temporal blessings of some sort, accepting not the great needs of spiritual necessities. Even those of us who have enjoyed considerable blessing in the way of the opening of our eyes to see the divine character and plan need to remember how the Apostle prayed for the church, "that the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.—Eph. 1:18, 19.

When the multitude saw that the blind man had received his sight and had become a follower of Jesus and was giving glory to God they also joined in praise—all who beheld. So it is today with us. As one after another comes to Jesus and receives from him a sight which is more than physical sight. They seize the opportunity of letting the world know. They 외 the message of the kingdom of God and his love to those who, like Bartimeus, "Have mercy upon me, thou Son of David." The thought is suggested to them that there are many more worthy than themselves to have the Master's attention, that they are too insignificant, too sinful for him to recognize. But faith holds on. They have heard of his mercy toward others and they cry unto him so much the more, until finally he bids them come, and "whosoever cometh unto him he will in no wise cast out."—John 6:37.

All who now come unto the Lord by faith encounter some experiences of opposition which correspond in consid-

erable degree to those of Bartimeus. They have been without encouragement until they realize their need and cry to the Lord. Even these now find assistance from those who delight to assist them, saying, "Be of good cheer, rise; he calleth thee."—Matt. 4:19.

It becomes the Master's question, "What wilt thou?" And well it is for those who, like Bartimeus, can say, "Lord, that I may receive my sight." Such do receive enlightenment from the Lord, an enlightenment by which they can see him who is the Way, the Truth and the Life, and through him the Life everlasting.—John 14:6.

The Lord, his company had passed through Jericho on the way to Jerusalem. The whale city evidently was stirred by the procession and rich people. As he heard of the kingdom of God and the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.—Eph. 1:18, 19.
and climbed into a sycamore tree, and, seated on one of its branches over the road, he got a good view of Jesus as he passed by him.

Similarly today to some come longing desires for righteousness, harmony with God and fellowship with the Lord Jesus, and the prospect of eternal life in the kingdom. How much depends upon the way they entertain this thought! They can turn it aside and say, "It is no use for me to think of reconciliation with the Father and a life of harmony with him, but I am not one of them."

Had Zaccheus followed such suggestions as he heard, he would not have made restitution for wrong doing and have acquired a reputation for dishonesty, which I could never shake off. The new life which this great Teacher Jesus proclaims is no doubt grand for those who can accept it, but I am not one of them. Zaccheus followed such suggestions as he heard, and was sorry he had not another direction instead of wishing to see more of the Lord.

It is a hopeful sign when we find any desiring to have clearer views of the Lord or his Word or his plan. We would exhort all such to go ahead and climb a sycamore tree and get a good view of matters; persuade themselves as to Zaccheus, the Lord might speak some word of comfort and encouragement. Let such remember that, if honest hearted and earnest of purpose, some of their natural disadvantages may under the Lord's providence work aut for them. We have here evidences of the Lord's knowledge of what is in man, that he reads the heart and makes no mistakes.

Zaccheus was indeed glad to receive him and hasted to come to his house-not in the complete sense, for that, as the Apostle points out, was the thing of truth, the things most pleasing to the Master, to whom the blessing came: he would make up my jewels."—Mal. 3:17.

What a wonderful opportunity it was to have the Master come to his home! What an honor, what an opportunity for hearing some precious words, instructions, guidance, enlightenment day by day in his service.

We can imagine how Zaccheus, keeping to a limb of a sycamore tree, studying the lines of his countenance, wondering whether or not this were the very Christ, and feeling despair in his own heart as he realized his own imperfection and impurity, might have turned aside instead of wishing to see more of the Lord. It is a hopeful sign when we find any desiring to have clearer views of the Lord or his Word or his plan. We would exhort all such to go ahead and climb a sycamore tree and get a good view of matters; persuade themselves as to Zaccheus, the Lord might speak some word of comfort and encouragement. Let such remember that, if honest hearted and earnest of purpose, some of their natural disadvantages may under the Lord's providence work aut for them. We have here evidences of the Lord's knowledge of what is in man, that he reads the heart and makes no mistakes.

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Zaccheus was indeed glad to receive him and hasted to come to his house—'}
COMING IN THE NAME OF THE LORD


Golden Text: "Blessed is he that cometh in the name of the Lord!"

In our last lesson Jesus and his disciples, with others, were on the way to Jerusalem for the celebration of the Passover. They had already passed through Jericho. En route to Jerusalem many people came to Bethany, where Simon the son of Galiæus steadfastly believed that Jesus was the promised Messiah. At Bethany the home of Lazarus, Martha and Mary, was reached Friday night, just a week before his crucifixion. He rested with his friends on the Sabbath, partook of the feast prepared in his honor that evening, received the anointing of the costly spikenard from Mary, and next morning, the first day of the week, continued his journey to Jerusalem. Throughout the week, however, he made Bethany his home, going daily to the city, returning at night. Bethany was about five miles distant from the Temple. Here the present lesson begins.

With the Lord were a considerable number of people who had come up to Jerusalem in his company, and some who had come from far places. Evidently because they had heard that the Prophet of Nazareth who had raised Lazarus from the dead was at the home of the latter. When this multitude reached Bethphage, a little village on the Mount of Olives, Jesus stopped and sent two of his disciples to another village close by to bring an ass and her foal. The owner of the animals may have been acquainted with Jesus, and if so would also have been acquainted with his disciples. At all events his request was honored, and Mark tells us, according to the revised version, that they promised that Jesus would send back the colt to the owner. Evidently it was unusual for our Lord to ride, and, although he came and went a longer distance every morning and evening throughout the week, this was the only occasion when he rode upon a donkey. It is argued, however, that he was not weariness. He was about to enter the heavenly kingdom, which was not intended to be established upon earth. Jesus sought to influence only those Jews who were familiar with this prophecy, which declared, "Ye the daughter of Zion, Behold your King cometh unto you meek and riding upon an ass, and upon a colt the foal of an ass." (Zec. 9:9.)

The object and significance of the ride

A prominent writer on this lesson seems to present a very wrong view of our Lord's course and program, saying: "Jesus now for three days made his final attempts to persuade the Jewish nation to accept him as the Messiah and thus save themselves from destruction, and become a great power for bringing in the kingdom of heaven among men. He uses every possible means, in a great variety of ways, for accomplishing his purpose. He presents himself to them as a king. He shows his royal authority by cleansing the temple, his Father's house. He performs royal deeds of power and mercy in behalf of the poor. He argues them, he pleads, he teaches, he answers objections, he threatens, he warns." (Compare Isa. 66:11; Zec. 9:9.)

"To the very contrary of all this, we find that our Lord here speaks of the passage as being by the way of a village, lest they should "take him by force to make him a king." (John 6:15.) He taught the people in parables and dark sayings, which he did not explain except privately to his disciples, saying, "Unto you it is given to know the mystery of the kingdom of God; but to them that are without, in such things are spoken in parables: that seeing they may see and not perceive; and hearing they may hear and not understand." (Matt. 13:10, 12.)

Just a few days before this our Lord had expressly told his disciples that he would be set at naught certified thereby that the fault was entirely theirs. Not the least intimation of the future, when their blindness shall be turned to sight, was given them. As intended, the multitudes accompanying the Lord seemed to catch the spirit of the occasion, and while they shouted " Hosanna to the son of David," the Messiah, they made him a royal pathway for his beast, some spreading their garments, others getting branches of trees. It had been a cus-
to imagine, there were various peoples for long centuries to thus treat their honored rulers. In countries where flowers abounded these were used, in others the branches of trees, and in some instances the garments of their admirers and loyal subjects were thus used. We cannot suppose that all of this multitude were saints, though doubtless many of them outside of the temple would object to Herod's anti-Messiah efforts, and the apostles themselves who instigated and carried on this proceeding is shown by the fact, narrated by another evangelist, that certain Scribes and Pharisees in the multitude came to the temple and accused them of calling to the attention of the Lord to the matter, pointing to him the impropriety of such proceedings.

The modesty of our Lord in respect to his Messiahship is noteworthy. Not on a single occasion we know of did he assume any special honor as Messiah, except when that time was that he was the Son of God, a claim and title permissible to any of his true disciples throughout the Gospel age since Pentecost. In every instance his honor as Messiah was sought and obtained by others and simply not disputed by the Lord. For instance, on the arrival of the Jews when Jesus inquired of his disciples, "Whom say men that I am?" and later, "Whom say ye that I am?" when Peter, speaking for them, replied, "Thou art the Messiah, the Son of God," Jesus indicated his assent by the words, "Blessed art thou, Simon-Baronja, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Now it was the multitude that heralded him the son of David, the Messiah, and he merely held his peace—only when others objected did he proceed to answer objections necessary to the fulfillment of the prophecy which declared that there should be a shout, saying, "Shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The third place where his Messiahship was referred to was before Pilate, who asked him, "Art thou a king then?" He answered, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth."

"HOSANNA IN THE HIGHEST!"

Had this procession and the shoutings of kingly honor to our Savior any meaning outside of being a testimony to the Jewish nation that their Messiah had come among them? This was accepted or rejected? They had no other meaning at the time, but indirectly they have a lesson for spiritual Israelites at the end of this age; because we find that the divine arrangement is such that the history of natural Israel from the death of Jacob down to this event, was typical of spiritual Israel's experiences from the death of Jesus down to his coming in glory, presenting himself to his people. The declaration of the prophets in that he must offer himself to be "baptized with the baptism of death," as an antitype to the temple, was fulfilled. In the typical Temple God's house was unclean, but spiritual Israel's was cleansed at the death of the Lord; and all antitypes must have their fulfillment in spiritual Israel. The temple built by Herod was only a shadow of what was to be. This church temple may be considered from two standpoints: (1) The Lord's temple, in which the Lord's faithful ones of the present time are a house of prayer. This church is not yet prepared. (2) The church in its present condition of humiliation, imperfection, properly the tabernacle in which the Lord dwells. As there was a definite type and antitype of the temple in Israel, so there are similar positive and negative indications in the types, so there are positive regulations in God's Word for those who constitute the priests and Levites doing the services of the tabernacle in the present time, preparatory to the establishment of the glorious temple of the future.

The Scriptures clearly indicate that in the end of this Gospel age God purposes a cleansing of his sanctuary, his temple—Christendom. There will be nothing in or connected with that temple that does not belong thereto; nothing impure, nothing that defileth will enter therein; but the temple, the church of the present time, stipulated to be composed merely, solely, of the consecrated believers, has become a mixed multitude, so that under the present organization there is great confusion. The type is thoroughly unchristian, connected with the things of this world on a purely selfish basis. The Lord proposes a cleansing of this sanctuary, as testified through the Prophet Daniel—unto 2300 days [years], there shall be a cleansing of the sanctuary by fire. That was an, a typical cleansing, that we are to accomplish in the typical Temple; the antitypical cleansing is the one of real importance and we are living now in this time of cleansing. (See MILLENNIAL DAWN, Vol. III, p. 376.)

The type gives us a suggestion respecting the character of the cleansing, that it mainly affects those who make merchandise of holy things—those who are associated with the Lord's work for selfish reasons, because 'their bread is but­dramed,' 'they are on horseback for hire and the idol house was left desolate, left to go to destruction.' As the 37 years following our Lord's rejection of natural Israel brought them to the utter destruction of their city and polity, so we anticipate that 37 years from 1845 will bring 'Christendom' to its destruction in the great time of trouble predicted in the prophecy.

CLEANSING THE TEMPLE

We are still in the time when spiritual Israelites are de-

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of men and other emoluments, are really misrepresenting the Lord and his truth. All such will be separated from the true Temple class, all such will be angry with the Master and his followers, as were the merchants and money-changers in the typical Temple, and they will have their sympathizers also, as they did.

THE TEMPLE A DEN OF THIEVES

Thieving, robbery, is usually done secretly, deceptively. The thief usually represents himself as the very reverse. He poses as an honorable man; but slyly, under cover, he secures to himself that which is another's. Actually, has it not been the case with very many professedly Christian ministers and teachers and elders in various quarters of Christendom? Are there not many who pose as ministers of the cross of Christ and of the Word of God who deny the Word of God and to whom the cross of Christ is foolishness? Of this class are those who tell us that they are Evolutionists; that instead of man falling from God's likeness and needing to be redeemed by the blood of the cross and needing the second coming of the Lord to restore Him, the very reverse is the case. They are in their conception of truth, viz., if that man has fallen at all he has fallen upward, that he has no need to be redeemed, and that to look for the second coming of the Lord for the salvation of the world is foolishness. Are not these men receiving money under false pretenses and is not such a system of thievery the very worst kind in the world? Is not this an open robbery? Do they not rob God in that they detract from his honor? and do they not rob the people in that they take from them money and honors, etc., while deceiving them, selling them that which is not bread, which satisfies not?

The Father's house, his church, should be composed solely of those who worship him in spirit and in truth. It is meet, it is proper, that all others should be cast out, and the Lord will see to this now because the due time for it has arrived. The sanctuary shall be cleansed; then in due time the glory of the Lord will fill it—the royal priesthood shall be changed and become the temple of glory, honor, dominion and power, from which will proceed the blessing of the world of mankind.

The people in general were thoroughly aroused by the triumphal entry and then the scourging of the money-changers. To the inquiry, Who is this? came the answer, 'This is the Christ, the Son of God.' Then they were in perplexity how to act. When Jesus was cleansed, and the Lord of the temple will be in it in power and great glory, the healing and blessing of all the families of the earth will be in order and will be accomplished—all who may then be blessed.

The shoutings of the multitude on the way had doubtless ceased, yet the children in the Temple had apparently taken it up and doubtless without any particular meaning were singing over and over 'Hosanna, hosanna, to the son of David.' This illustrated how much by the praises of the Lord shall fill his temple, and the Pharisees who heard the children were annoyed by it. We may presume that they endeavored to stop them unsuccessfully and then appealed to the Master, as the one whose authority would be recognized, to rebuke them; but he answered them this was fulfilling prophecy again, as it is written, 'Out of the mouths of babes and sucklings thou hast perfected praise.'

What the more highly favored and intelligent of natural Israel did not appreciate and failed to proffer the Lord with its allegiance, the world in general did. Indeed, everywhere we find that earthly wisdom is apt to misinterpret divine purposes. Very frequently, therefore, the Lord makes use of the weak, the poor, the ignorant, in the doing of his work. Jesus, the Master, called Lazarus back from the tomb. His triumphal entry and then the scourging of the money-changers was especially effective in increasing and promoting his followers' and teachers and elders in various quarters of Churchianity. All such will be separated from the true the world of mankind.

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THE TEACHING WITH AUTHORITY


Golden Text: 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.'

Today's lesson considers the events of the last day of our Lord's public ministry. As already noted, he rested at Bethany over the Sabbath and participated in a feast to his honor that (Jewish) Sabbath eve. The next day, the first day of the week—Sunday—he rode on the ass, making a triumphal entry into the city of the great King. Mark informs us that he visited the Temple on that occasion, looking about in the temple. The next day—Monday, that he drove out the money-changers, etc., etc. Now we come to the next day following, Tuesday, the last day of his public teaching. Note the record thus: John 12:1 informs us that 'Jesus went out again to Bethany, and stayed there two days';—Sabbath; Mark 11:1 records the events of the next day, Sunday; Mark 11:2-19 relates the events of Monday; Mark 14:1 shows that Wednesday and Thursday intervened before the Passover Feast began.

PERPLEXITY OF THE JEWISH RULERS

The leading men of all the various sects and parties were in perplexity how to deal with Jesus. They believed him to be an impostor, because his claims seemed to them to be absurd, contrary to what they were accustomed to expect. They thought he was a brilliant man, and greater and greater crowds and privileges, and if this new party succeeds it will diminish our influence at Rome and appear to the emperor and senate like a rebellion. The Romans already have that opinion of us as a people, that we are rebellious, etc., and we have been endeavoring to allay that sentiment and establish confidence in the stability of our religious system and its power over our people. As a new religious system, therefore, threatens not only the prosperity of our various denominations but also the prosperity of our nation. Jesus should be killed for the good of the cause: as patriots we owe it to ourselves and to the whole nation and its future welfare.

The Roman soldiers, and it would be desirable therefore to have him executed under Pilate's decree. But how could he carry out the matter before Pilate? What charges could they make? It was the people who had proclaimed him king and not himself. They must if possible get him to commit himself to some treasonable statement, on account of which they might bring him up before the emperor as an enemy of the Roman empire, and thus have him legally executed in a manner which the public could not resist. The Romans permitted the Jews to govern themselves, merely stipulating for tribute and loyalty to Rome; and Pilate with his soldiers removed himself from the Temple, which was to be done must be accomplished in a quiet and stealthy manner and quickly. Moreover, the people had a reverence for the Roman soldiers, and it would be desirable therefore to have him executed under Pilate's decree. But how could he carry out the matter before Pilate? What charges could they make? It was the people who had proclaimed him king and not himself. They must if possible get him to commit himself to some treasonable statement, on account of which they might bring him up before the emperor as an enemy of the Roman empire, and thus have him legally executed in a manner which the public could not resist. The Romans permitted the Jews to govern themselves, merely stipulating for tribute and loyalty to Rome; and Pilate with his soldiers removed himself from the temple. The Romans already have that opinion of us as a people, that we are rebellious, etc., and we have been endeavoring to allay that sentiment and establish confidence in the stability of our religious system and its power over our people. As a new religious system, therefore, threatens not only the prosperity of our various denominations but also the prosperity of our nation. Jesus should be killed for the good of the cause: as patriots we owe it to ourselves and to the whole nation and its future welfare.

AN ENTANGLING QUESTION

With a view to getting Jesus to commit himself as an opponent of the Roman Empire, two groups of Jews came to Pilate. One group declared that he held the Jews as the people of God were to be the rulers of all other peoples, and that they should never pay tribute, taxes, to other rulers. Their teachings on these lines, however, were privately given, for fear of being ap-
The Lord's followers since. Its lesson is that we are not called consecration of heart and life. And this appreciation of a render unto the Lord our God our reasonable service—a full for good to them that love God is illustrated in this matter. culties and oppositions incidental to faithfulness to the Lord, render unto the Lord our God our reasonable service—a full in a right condition of heart; but the lesson was especially profitable, we are assured, to the apostles and to all of the Lord's followers since. Its lesson is that we are not called upon to fight with carnal weapons against the powers of darkness, but to be— that all the followers of the Lord Jesus are to seek peace and pursue it, endeavoring to do good unto all men as they have opportunity, especially to the household of faith, and to speak evil of and to do evil to none. To the disciples this would imply that the affairs of the world may be safely left with the world, under the Lord's supervision, for he is able to make even the wrath of men to praise him; the remainder he can restrain, and in due time all of his gracious purposes will be accomplished. (Rom. 8:28.) Thus it shall come to pass with patience to wait for it, knowing that in the end it will come and will not tarry. The Lord's due time for the changes in the world's affairs is what we are waiting on, and meanwhile we are occupying, using our talents and opportunities, not so much to collect the owing power to the Lord as to labor or with other earthly weapons, but fighting the good fight of faith, laying hold upon eternal life, whereunto we are called, that we may thus be prepared by the trials and difficulties and oppositions of this present evil world to measure up to these will get clearer and better and grander views of the coming glories, and also our heavenly rewards. 

If Caesar commands taxes and they are general we are not to dispute them. When the Lord's time shall come, He will show us how to act. We are to let Caesar receive what is Caesar's, and render unto the Lord our God our reasonable service. This lesson is the same that is taught in the time of Tiberius and the tax tribute. Jesus, inquired of his tormentors, "Whose image and superscription is this [on this coin?]" They replied, "Caesar's." Then he gave them the answer to their question, saying, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." 

Jesus did not go into the question of how much advantage the Jewish nation was reaping from the protection afforded them by the Roman government. He did not attempt to declare that justice was connected with every feature of the tax tribute, but he did sum up in the matter in those few words, "If Caesar has some just claims against you, render to him accordingly—this will not interfere with God's just claims against you, which you should bear the image and superscription of the reigning sovereign. Jesus inquired of his tormentors, "Whose image and superscription is this [on this coin?]" They replied, "Caesar's." Then he gave them the answer to their question, saying, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." 

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To appreciate their question we must understand that the Sadducees were a class of Jews who held that men would die as men and, but utterly lacking in any faith respecting a future life. Whether or not they believed in a God, we are not informed, but that they did not believe in invisible angels or spirit beings of any kind, and that they denied that there would be a resurrection, was clearly stated. They were worldly-wise men who believed that their countrymen were laboring under a foolish delusion in expecting any blessings in the future. They held that when a man dies that is the end of him. The Sadducees presented a question which they thought would show up the weakness of ‘Jesus’ position before the people, and incidentally also the weakness of the theories of other Jews.

Their question was probably a suppositious one, though stated as a fact. They cited the Jewish law respecting Jewish marriage stated in Deut. 25:5-10. The object of that law seemingly was to prevent the obliteration of any family. The suppositious case was that under this law one brother married and, dying without children, the second brother married his wife, and so on until being the brethren had married the one woman, each in turn. Now the query was, Whose wife should she be in the resurrection, since she was the wife of the seven during her earthly life? The question was intended to show the absurdity of believing in a resurrection, that it would occasion all kinds of confusion, etc.

Our Lord’s answer was, Is not your difficulty, your error, this—that ye understand not the Scriptures nor the power of God? (Luke 24:25.) Having answered their question that the resurrection difficulty was able also to order and direct all the incidental affairs connected with the resurrection of mankind. If you had a proper appreciation of God’s character you would have faith in him and would not stumble over such a trivial matter as this. Leave it with God. Let me explain, however, that when they shall rise from the dead they will neither marry nor be given in marriage, but will be like the angels in heaven, sexless. This was a new thought to them.

Our Lord did not attempt a particular answer to their question, knowing (1) that they were not sincere questioners, and that such an explanation would be like casting pearls before swine; (2) furthermore, it was not yet time to give an explanation of many of the details respecting the resurrection. Many of those details belong only to the spiritual, and could not be understood by any except those begotten of the Spirit, and the Begetter it being of course that the Begetter in the Bible, the Spirit God. (1) This is the dead who need a resurrection. The Scriptures never suggested the absurdity of the resurrection of the living, but continually assure us of the resurrection of the dead, both the just and the unjust.—Acts 24:15.

Every doctrine of the Bible is intimately associated with the statement that the wages of sin is death, actual death—not merely the death of the body, but ‘the soul that sinneth it shall die.’ (Ezek. 18:4.) The death of the soul was the penalty upon Adam and upon all of his race; hence our Lord redeemed from the body through the blood of God’s sacrifice the soul, and the redemption price he gave was his own soul, his own being, when ‘he poured out his soul unto death,’ ‘he made his soul an offering for sin.’ (Isa. 53:10, 12.) Since it is the soul of men that are redeemed the resurrection is to be a resurrection of the souls, and the resurrection of our Lord, we are told, was a resurrection of his soul, as foretold by the Prophet and confirmed by the Apostle, ‘Thou wilt not leave my soul in sheol,’ ‘hades, in the tomb.—Psa. 16:10; Acts 2:31.

As for the world, which will not be changed from earthly to heavenly nature, and will not experience a resurrection until a moment, but a gradual change or uplift, progressing step by step during the thousand years of the ‘times of restitution,’ it will also be true that when they shall have attained that world and shall have attained the resurrection from the dead they will neither marry nor be given in marriage. This is the Sanctification of our Lord, and like unto the angels also in respect that they will be sexless.

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**NOT THE GOD OF THE DEAD**

Having answered their question that the resurrection difficulties they anticipated arose from a failure to appreciate the divine power then in control, our Lord passed onward in the argument to show that they did not grasp the spirit of the Scriptural testimony. They had reasoned that the Old Testament said very little about resurrection anyway. Our Lord proceeded to show them that there were various features of the Scriptures which indirectly taught the resurrection of the just. He pointed them to the time when the Lord appeared to Moses and spoke to him from the burning bush, saying, ‘I am the God of Abraham, the God of Isaac and the God of Jacob.’ Jesus’ argument with the Sadducees was that the God of Abraham, Isaac and Jacob.

We live in a day when Satan’s delusions through Platonic philosophy has gained a large control over the world. All the heathen today believe that death is not death, but an entrance into a fuller life, and Christian people in general so believe, seeking some evasion from the plain teaching of the Scriptures to demonstrate their belief, saying that if God be the God of Abraham, Isaac and Jacob they could not have been dead in any sense of the word, but must have been alive somewhere, they know not where. We answer that these also err in not giving proper attention to the plain teaching of the Bible concerning the resurrection of the dead, both of the just and of the unjust. This is what our Lord taught, and this is therefore what all of his followers should believe if they would have the full blessing intended for those who conduct themselves as those who expect to live when they arise, for how can the living arise? It is the dead who need a resurrection. The Scriptures never suggested the absurdity of the resurrection of the living, but continually assure us of the resurrection of the dead, both the just and the unjust.—Acts 24:15.

**THE JEW! THE JEW! THE JEW!**

Spiritual Israelites, who recognize that according to the Word of God natural Israel is yet to play an important part in the world’s affairs, naturally watch keenly everything trans-

springing throughout the world affecting the Jews. Noting that the favor to Spiritual Israel meant the disfavor of natural Israel, and that the completion of Spiritual Israel would mean the return of natural Israel to divine favor (Rom. 11:25-32), alienation of the Gentiles, and the establishment of the Kingdom of God on earth, they watch with keen interest whatever bears on those matters.
we more than others were prepared to look for and to apply the prophetic promises which belong to holy Israel. Thus it was that thirty years ago we were preaching the regathering of natural Israel to Palestine before A.D., 1914. Others mocked, and even orthodox Jews assured us that they did not expect such things for several centuries. Not for fifteen years after that did the vision come to Professor Herzl, nor to the natural children of Abraham, to dream of and organize the Zionist movement for the reoccupation of Palestine by the natural descendants of Abraham; who, the Apostle says, are still "beloved for the fathers' sake".

Just as the persecuted Jews of Russia were beginning to look for a place of refuge, and were debating colonies in South America, United States and elsewhere, some going to Palestine—the door of the Promised Land was suddenly closed by the edict of the Sultan of Turkey in 1895. That very probably the Sultan did not intend to look to the land of their fathers— with greater intensity than ever, and the Zionist movement took form and took hold of the hearts of the Jews all the world over. The closing of the "door" led to the greater desire to enter it, and a Zionist fund was started, ostensibly to purchase the land. But only the poor Jews have faith in the promises of the Law and the prophets—the wealthy ones, generally unbelievers, refused their millions to the poorer Zionists and loaned instead to the persecutors of their race.

As years rolled on and the Zionists became more and more enthused, their plans were laid before the Sultan by Dr. Herzl, and the British Government professed to be interested in their proposals in Palestine looking toward the establishing there of a Jewish State, but to no avail—Palestine remained closed. Then the British Government offered specially favorable terms for a subordinate Jewish State south of Palestine, in Africa, and the Zionists took these hints, but only those movements which had the ability to purchase the land. But only the poor Jews have faith in the promises of the Law and the prophets—the wealthy ones, generally unbelievers, refused their millions to the poorer Zionists and loaned instead to the persecutors of their race.

Meantime the Jews are charged (no doubt justly) by the Russian autocracy with being largely responsible for the trouble of that revolution-shaken land. No doubt they will on this account be more and more made the scapegoat of the situation—the Government conning at their persecution by the revolutionaries. If this persecution has gone on even when it was sanctioned or permitted, may not this be expected to be intensified when these shall refuse further loans, as is now generally anticipated? The intelligent opposition of the Jews to the present reign of legalized anarchy may lead to a forcible expulsion of the Jews as a popular remedy.

England, alarmed at the situation in Egypt, and by the efforts of the Sultan to encourage a "Holy War" by the Mohammedans, has viewed with alarm the building of a railway from the Sinai Peninsula into Palestine, lest it should give the Sultan a military advantage and endanger the interests of England. It is now apparent that England therefore would be pleased to see the Jews, a friendly race, enter Palestine in considerable numbers. Some of the English people are manifesting a Jew-hatred, and say that England has all the Jews she wants.

The Roman Catholic press, commenting on the verdict that Dreyfus was not guilty of treason, claims that he was acquitted because the Jews are in control of the French Government and responsible for the annulment of the Concordat, which for so long period has existed between France and the Roman church. Such a statement would be gladly rid of the hopes realized through the Cartaphilus of the Federation ordres the "Actions Comites," watch and take advantage of political opportunities," yet it cannot be denied that political Zionism has been subordinated to the principle of active and immediate work in Palestine, whereas the direct opposite was true with Herzl at the helm. No matter what future events this change may bring, whether it be disastrous or beneficial, time alone will judge; but the immediate effect of the change is already apparent. It has blown new life into the movement.

The "new impetus has given Zionists for renewed effort and new hopes; it cannot be overestimated. It will require some time for a general realization of the stupendous meaning of this change. During the coming year our forum will be occupied with discussions on the Palestine Society, the Palestine Industrial Syndicate, the Bazalel and kindred movements. Our press will echo with questions of museums, art galleries, colleges, olive trees, Palestine railroads and mines and weaving industries. The keynote of all this whole new phase of Zionism is, "Go in and possess the land.""
Behold how they gather from East and from West,
From North and from South they come;
Not a few of them are their elders,
Nor loud roaring beat of the drum.
But with faces alight with the hope which is theirs,
With the love which sustains, and the promise which theys,
They herald the kingdom to come.

Unknown to the world, as their "Head" was unknown,
And willingly sharing his cross;
Believing the kingdom long-promised is near,
As others from all earth's loss.
The "Spirit" just arising, not blindsiding their eyes,
And just within reach seems the rich cherished prize,
For which they count all else but lost.

Full soon shall that Greatest Convention be held,
The faithful ones all to be there;
Our Master presiding in glorious garb,
And we in his glory to share.
There highly exalted to sit in his throne,
Till up in the heavens down ordain so long,
"Oh, what must it be to be there."
A. J. M.

GATHER MY SAINTS TOGETHER UNTO ME

As the time for the "general assembly of the church of the firstborn" draws nearer, the desire of the consecrated to meet together to "build one another up in the most holy faith" seems to increase. This applies to the little local gatherings in various parts, as well as to the "One Day Conventions" and to the "General Convention." We rejoice that this is so, and hail it as one of the proper signs of brotherly love and general growth in grace and knowledge. Once we found in the "People's Church" had of course the largest "General Convention." We rejoice in the fact that the convention spirit is quite unusual, and is generally secured in conventions held by others by having manuscripts of what the speakers will say examined by a committee beforehand. But we needed no such restriction, because more and more, as the Lord intimated it would be, we find, "Thy watchmen shall see eye to eye."

The addresses of the convention were delivered by Brothet A. E. Williamson, John Edgar, E. Burgess, H. Samson, J. D. Wright, O. L. Sullivan, G. Draper, W. M. Hersey, W. E. Page, E. O. Loc, H. E. Hollister, J. A. Bohnet, G. LeFerry and C. T. Russell. They all discussed the old, old story—some emphasizing one feature, some another, each in his own style. It was the "Song of Moses and the Lamb," rendered in different ways by different parts, but all in the one key of "Love divine, all love excelling, joy of heaven to earth come down." There was not a discordant note, because all took their keynote and time from the great Master of all, of whom the Apostle declares, "This Salvation began to be spoken by our Lord and was confirmed unto us by them that heard him."—the apostles. Such oneness is quite unusual, and is generally secured in conventions held by others by having manuscripts of what the speakers will say examined by a committee beforehand. But we needed no such restriction, because more and more, as the Lord intimated it would be, we find, "Thy watchmen shall see eye to eye."

The love and welfare of the faithful one all to be there;
Our Master presiding in glorious garb,
And we in his glory to share.
There highly exalted to sit in his throne,
Till up in the heavens down ordain so long,
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A. J. M.
the audience being estimated at about 600. Excellent attention was given. The evening service was an address to the interested. The discourse many of our readers already have seen in public prints.

At Cumberland, Md., we had a splendid season of mutual refreshment on August 26. First came the opening rally 10 to 11 a.m., a splendid testimony and mass meeting participated in by nearly all present. In the afternoon the public service was the largest we ever had there. The Academy of Music was well filled—the estimate of numbers being 1,400, who gave close attention. Next morning we learned that a well-known infidel of the city was going about proclaiming that he had finally heard a reasonable gospel preached. The night subject was printed in the daily journals, and you have it. The Terre Haute, Ind., one-day convention proved itself a blessing. The audience was well filled—indeed, actually too much of a crowd for a season of refreshing. Besides the local class there were delegations from various places within the circuit of one hundred miles; and their united testimony to the Lord's goodness as well as their prayers and praises were comforting and encouraging every way and to all. Brother Russell addressed the gathering from 11 to 12:15 noon when we adjourned for refreshments. The topic of the discourse was "The grace of God that bringeth salvation." (Titus 2:11.) It was duly reported in the usual newspapers, which may all be trusted for the public. "A Cure for Infidelity To Hell and Back," was given a very attentive hearing by about 1,500 very intelligent looking people.

McKeesport, Pa., only about 15 miles from Allegheny and Pittsburgh, was given a very attentive hearing by about 1,200. The evening discourse to the interested, which was reported in the secular journals, was from the text: "All have sinned and come short of the glory of God." (Rom. 3:23.) From a. m. to 12 p. m. it was an address to the inter­ested. The discourse many of our readers already have seen by many leaves room for the hope that some of the Lord's jewels were brought in contact with present truth by these meetings.

A CHRISTIAN SOLDIER'S BATTLE

Gal. 5:15-26; 6:7, 8—SEPTEMBER 30.

Many sing, "Onward, Christian Soldier, battling for the right," who but imperfectly comprehend the meaning of their words, the signification of the Christian battle. But it is a battle of freedom in the highest and best sense of the expression. In ignorance, the battle is often misrepresented, for the public mind. To give an illustration, the newspapers recently told of how a colony of emigrants from Europe had killed one of their number for a violation of some of their social regulations, and how the state authorities had decreed the trial to be conducted by a jury of peers. They thought they were coming to a free country! They were surprised to learn that freedom here is understood only to mean literally to do right—liberty under the laws framed and approved by the majority. This illustrates in large measure the anarchist condition of the natural mind in its untutored condition.

Civilization, basing itself partly on an appreciation of the principles of justice and partly upon the lessons of history, attempts so to shape the laws of the land as to secure the rights of all, not only by the imperfection of their mortal bodies, but by the signification of the Christian battle. But it is a battle for liberty to serve and to do good to all men along the lines not of selfishness but of love for all. This Christian ideal is to the world in general foolishness. While they have grown to respect the great Teacher and his apostles who set forth this Christian view of liberty, they feel privileged to denounce as foolish the principles of justice and partly upon the lessons of history, they feel privileged to denounce as foolish the principles of justice and partly upon the lessons of history.

THE FIGHT FOR LIBERTY

All the liberty there is in the world today has been paid for: none of it has been attained without sacrifices. Why? Because selfishness is so entrenched in the race that those who possess power, authority, privilege, opportunity, would hold these for themselves to the disadvantage of others, to the en­croachment of others, would rebel. It lengthens its own rope of privilege to the extent that the majority permit. Selfishness controls in every granting of liberty, and in every attempt to secure more liberty and privilege for self these for themselves to the disadvantage of others, to the en­croachment of others, were not the rights and liberties fought for. Looking back over the history of nations, without ap­proving of wars, every reasoning mind can see, nevertheless, that only through wars have liberties come to the race. The mistakes that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through laws or wars or any other means within the power of Adam's race.

The Scriptures point out to us that there is a limit beyond which we must not expect selfish humanity to make progress—that any progress beyond that limit must come from on high, through the establishment of the Kingdom of God's dear Son; that while wealth and influence and talents will yield to the pressure of the masses for their own protection and aggrandize­ment, they will not yield everything, but would permit the entire social structure to dissolve rather than to submit to a general equalization, as is the aim of Socialism. Hence Socialism, while not intending anarchy, will produce anarchy; while striving for greater liberty and universality of blessings of earth and just and upright, he will establish the true reign of liberty on the plane of love, under the guidance of the Master and his joint-heirs.

THE CHRISTIAN'S FIGHT

If the world's liberty has required fighting for, much more may we expect the battle for those who are still higher on the ground of the Bible who strive for the "liberty wherewith Christ makes free." (Gal. 5:1.) For although this very Scripture declares that Christ gives this freedom, the Word shows us that he gives it only to those who desire it and who will fight for it. Their battle is not to be with carnal
Against, then, do they battle? We answer that their chief fight is against the fallen tendencies of their own beings. They find that, through the long centuries of the fall, sin has become inbred and entrenched in their flesh to such a degree that the flesh will not get the new mind or disposition through heartening to the word of the Lord, which, while speaking peace and forgiveness of sins through faith in Christ, invites to a newness of nature and a joint-ship with Christ through a full consecration, all to the service of the inconceivable truth. The making of the consecration on the part of the believer was his entering upon the career of a good soldier of the Lord Jesus. It was his engagement to battle against sin and selfishness everywhere, according to the rules laid down by the chief Captain.

To the surprise of every soldier he finds that some of his greatest battles are within. True he finds the world an opponent to his full devotion of time and talent and influence to the service of the truth. The world is not prepared for such an extreme, which more or less reproves it of sin and selfishness: the world, therefore, sneers and cries "hypocrite," "saint," etc., and seeks to turn aside the consecrated. To be a good soldier he must be prepared for this and have the right weapons which the law of love forbids, yet their warfare is spiritual. The difficulties strewn in his path by worldly opposition would soon make him so footsore that he would be disposed to turn back notwithstanding the terms of his enlistment—"even unto death." He must battle daily, hourly almost, for victory, in order to attain fully the liberty wherewith Christ makes free. From this standpoint all battles against our own fleshly weaknesses, our own selfish instincts and propensities, are battles for liberty, battles for right, battles on the Lord's side. Our great Captain is not so much wishing us to fight his battles as wishing us to fight the good fight of faith in ourselves, and in this matter he is ready to assist us, and without him we can do nothing. True, our battles extend beyond ourselves sometimes when, either amongst the Lord's brethren and the church, we must battle daily, hourly almost, for victory, in order to attain freedom. The organs of combativeness and destructive tendency were begotten in the fallen flesh. They are here to serve a Christian soldier in good stead the imperfections of his fallen flesh that are contrary to his best desires. Nevertheless in all the battles being waged the new mind grows stronger and stronger while the flesh grows weaker and weaker. The Scriptural proposition, however, is that we must expect to have more or less of these battles until our eternal life under its impossible conditions. The law would not be fulfilling the desires of their fallen flesh. The new will, therefore, needs all the sustaining strength and assistance which it can secure. Many of these are provided for him as footsoldier and as commander of the Lord's army.

"IF YE BITE AND DEVOUR"

Amongst the Lord's people, even in the apostles' day, there was a tendency at times to fight each other rather than to fight the devil and the spirit of the world and the weaknesses of the flesh. It was a battle against nature, which would serve a Christian soldier in good stead if directed against his own weaknesses and blemishes, are safely out of place when, ignoring his own weaknesses, he merely becomes contentsions with the brethren—often over nothing, or over questions whose importance in the same he exaggerates, but the earnest contending is not to be done in a biting and devouring manner—it is to be with patience and long suffering, brotherly kindness, love.

The Lord's people have enlisted in a new covenant, Sin, begotten, to walk [to live] not after the flesh but after the Spirit, and must continually recognize this fact, and keep watch that they are walking in line with the spirit of truth, and must know that in so doing they will not only be fulfilling the desires of their fallen flesh. The Apostle states that the desires of the flesh are contrary to the Spirit, and the flesh, the natural inclinations, tendencies, lusts or desires, are contrary to the Spirit, and likewise the Spirit desires are contrary to the flesh. These two desires being opposed one to the other we cannot gratify both, and whichever is gratified it will be at the expense of the other. If we ever want to attain to the true liberty, wherewith Christ makes free we should know that it can only be by a persistent warfare of the new mind against every sinful tendency and inclination of the old nature. It is not the new will warring against the old, for the old will we have reckoned dead. It is the new will warring against the flesh, which the old will used to control, and which flesh still has its evil tendencies.

The new will, therefore, needs all the sustaining strength and assistance which it can secure. Many of these are provided for him as footsoldier and as commander of the Lord's army who is seeking to turn the Lord's brethren and the church, the weak and feeble-minded, who are protesting against the Spirit, whose exceedingly great and precious promises are given in order that the new will may be strong in the Lord and in the power of his might through faith, and conquer in all of its battles with the flesh.

"YE ARE NOT UNDER THE LAW"

The Jewish law was prominent before the mind of the early church. It was, however, promulgated through Judaism. The law had its requirements and exactions and condemnations, and it was difficult for the early church to comprehend the liberty which was properly theirs in Christ. Their minds would waver as between the gift of grace in Christ and the requirements which the law imposed. If we serve God, we will be various other blessings, honors, dignities and responsibilities which the Lord has promised.

"AGAINST SUCH THERE IS NO LAW"

While the Law Covenant was nailed to Jesus' cross it does not mean that there is no law covering the Lord's people. The Apostle states that the one who has accepted Jesus is no longer under the Law Covenant, and the Apostle points out that our course as Christians walking after the Spirit of Christ would be demanded by no law of God; but on the contrary, if neglecting our consecration to the Lord we walk after the flesh, there would be condemnation, and the imperfections of your flesh that are contrary to your best endeavors are not charged to your account, but to the Lord Jesus' account. Those unwilling imperfections were all laid upon him who bore our sins in his own body on the tree, as his substitutions have been applied to us through faith to cover those unwilling blemishes.

"ZION'S WATCH TOWER"
such would share in the second death, but we know of a certainty how such conduct persisted in would ultimately result in the second death. It is sufficient for our purpose, however, to leave the matter where the Apostle does, and to note that there is no prospect for a share in the kingdom for any who do to the flesh. 

It is unfortunate for some that they seem unable to realize the sense in which the Apostle declares that they that are Christ's walking a new way in the flesh. The thought of their walking a new way in the flesh is entirely contrary to the Spirit of the Lord, by which we have been begotten—entirely overlooking the fact that while this ambitious spirit dominates us in any measure we are unfit for the kingdom and shall have proportionately less and less share therein. Hence the Lord's judgment is that such a spirit is a provoking or inciting to an evil course; whereas the Apostle urges, “Let us not be vain-glorious, provoking one another, envying one another.” While so many of the so-called Christians are vain-glorious, ambitious to do evil, to be envied one another, and to provoke one another, the Lord's people are not only soldiers of the cross and followers of the Lamb, but they are growing these fruits of the Spirit and to what extent they are rooting out the works of the flesh, it would be to the comfort and joy of all who are in the right condition. Though it might be to the discouragement of others, it would be a discouragement and a loss to them and an advantage in the end would hinder them from making shipwreck.

“CRUCIFIED THE FLESH” Pursuing his subject, showing why we should fight against our natural desires and inclinations toward things that are selfish and sinful, the Apostle declared that they that are Christ’s [his consecrated ones, prospective members of his bride] have crucified the flesh, with the passions and lusts thereof. What does he mean when he speaks of their having crucified the flesh? We have seen that those who have consecrated themselves to Christ as a sin offering, believing that the crucified one paid their ransom price, have counted their flesh in as though crucified with Christ, saying, Since sin cost the crucifixion of our Redeemer, our hearts have desired and endeavored. He will count us as his consecrated ones, prospective members of his bride. The American Grocer prepares yearly an estimate of the liquor consumed, while not official, are recognized as being the best data on the question. Of course, much of the work is estimated on the question. Of course, much of the work is estimated. The cost of alcoholic beverages consumed in so-called Christendom is enormous, and nothing could better illustrate the sinfulness of the sin described, which is a provoking Christ’s kingdom, has been misapplied. When Christ’s kingdom shall rule the world, we believe that a great change will be effected along the lines of temperance. The cost of intoxicating liquors consumed, but also by the crimes and the diseases attendant.

**OUR NATIONAL DRINK BILL** The American Grocer prepares yearly an estimate of the drink bill of the people of the United States. These figures, while not official, are recognized as being the best data obtainable on the question. Of course, much of the work is estimated, as is shown by the statement that liquor is figured on the basis of our purposes.
of sixty drinks to the gallon, the average price per drink being taken at seven and a half cents. The entire drink bill for stimulants is placed at the enormous total of almost one and one-half billion dollars, far more than the bonded indebtedness of the United States, and almost three times the ordinary yearly expenditures of the Government, exclusive of the postal item. On a per capita basis this means more than half a dollar a year, the more harmless stimulants, such as tea, coffee, and cocoa, accounting for less than three dollars, while alcoholic beverages make up the remainder. Of course, no small part of this drink bill goes into untold treasures either as internal revenue, as custom duties, or to the various municipalities in license fees, etc.; but the drink bill is a great burden on the people, a burden that cannot be fairly measured by the cost alone of the liquors consumed. To the over indulgence in alcohol, satiety the spirrels and the great part of the crime and poverty in the country. Were those reckoned into the accounting, our national drink bill would be advanced from its present figures, large as they are, to a total that would be appalling.—Boston Herald, May, 1905.

**HIS PILGRIM LABORS ENDED**

On September 13, our dear Bro. J. N. Patten, well known to many of our readers as one of the “Pilgrims,” laid down his cross and we surely believe entered “beyond the vail,” a spirit made perfect in the first resurrection. How blessed at such times to be able to realize that we are living in the harvest time, in which such a “change” is “in a moment, in the twinkling of an eye”—is the Lord’s provision for the last members of his body.” We hearken to the message, “Blessed are the dead that die in the Lord from henceforth!” Yea, for we are out of the world, they rest from their labors, but their works follow with them.”

How blessed to think of the rest that remaineth for the people of God,” as well as to enjoy a goodly share of it even while yet in the enemy’s country; yet how blessed also, is the thought that our present opportunities for using our mortal bodies in the service of our Lord and his cause are but the prelude to the greater and more satisfactory works of grace shall we be privileged to engage in with our dear Redeemer through the glorious times of restitution of all things spoken by the mouth of all the holy prophets since the world began.”—Acts 3:19-21.

Privileged to see our Brother shortly before his death we discerned that he was just at the border and spoke a few words of comfort and joined in prayer for God’s will to be done and his gracious arrangements perfected, and requested that he bear our greetings to those “on the other shore;” that we had the hope that ere long we will be gathered home. Thus we were enabled to rejoice together, even in the presence of the foe. Surely the Apostle said truly,—“We sorrow not as others who have no hope”—nor do we sorrow as those with vague and uncertain hope. Our faith sings while we weep,—“How firm a foundation, ye saints of the Lord, Is laid for your faith in his excellent Word! What more can he say than what he hath said, You who unto Jesus for refuge have fled?”

Dear Sister Patten was ceaselessly in attendance on her husband, and as he sank to rest with her hand upon his forehead and a sweet smile illuminating his face, she sang to him in low tones those two precious hymns: “Sweet peace, the gift of God’s love,” and “I shall see him face to face.”

**WONDERFUL WORDS OF LIFE**

**SEPTEMBER 23.—REVIEW**

“And they were astonished at his doctrine,

This lesson is set apart as a review for the past quarter. We leave it for each one to review as he may find opportunity, and hope merely to offer a few remarks regarding the Text above. The text brings to our recollection the words of Oliver Wendell Holmes, illustrating the power of the truth and its effect upon those who are not of the truth—not of the light but of darkness. We quote:—

**‘THE TRUTH’**

“Have you ever, when walking about out of doors, found a big flat stone that has lain no one knows how long, just where you found it, surrounded by grass that forms as it were a little fence around it—and have you not, obeying some sort of feeling, thought that it has been there long enough, put your stick or your finger or the foot under its edge and over-tunred it? Well, it is the same. and what an unexpected and disagreeable surprise for a little colony, the very existence of which you did not imagine before you observed the sudden confusion and anguish of its inhabitants when overturning the stone! No sooner is the stone overturned, and the whole scene lighted to the compressed and light shy society of creeping things under it, than every one of them possessing legs—and many of them have a whole lot—run wildly about and push against each other and everything in their way, and it ends with huge, clumsy, fusty, insect, and the perspiring hiding places from a circuit poisoned by the sunlight.

“Never imagine that you can overturn an old lie without causing a terrible confusion and alarm among the sickening little world living under it! There is no lie so old nor any real subject bring one or another to gasp. And having regained the breath he will probably begin to misuse it for blasphemy. These are the best proofs you can get that you have expressed a truth for which the time was ripe.”

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IS.

Righteousness thy heart.

"As of affections, the ten commandments of absoluti>, so and the Sun Unitarian can insist upon the absolute unity of God of the divine Word.

There shall no man see me and live. ' , (Exod. 33: 20) and before he was "That height most the truth and very person of the Father's communication. We our Lord's re-

I hear I speak." (John 14:28; 20:21.) This God above truth do the separating in the harvest work; and man. (1 Cor. 2:9.) More and more we are convinced that the Father's active agent in the entire God"-the logos, the heart and purpose of God. (John 8:42; Rev. 3:14.) Neverthe-

of fallen condition was all understanding. the Father's active agent in the entire God above glory and honor. From the Unitarian stand-

of this last expression would mean that the Father and the Son MILLENNIAL DAWN, Vol. v.

who really are not of the light, and we might presume some to be children of darkness. But whatever the effect has been, Lord known them that are his, he demonstrates who is on his side and who on the side of darkness; let us be content and let the sicker of truth do the separating in the harvest work; and let us not be self-willed and self-opinionated, but waiting on the Lord. Let us wait patiently on him to make just such a remark as our text, with divine wisdom and love—we know that his plan is the best in the end.

"ASTONISHED AT HIS DOCTRINES!

It is an old adage that truth is stranger than fiction. The fallen condition of the human mind and heart seems to lead us to accept as more reasonable its own imaginations of others rather than the direct clear statement of the divine Word. Hence, whenever the truth has been published the effect has been, as here stated, that the people were astonished at the doctrine, had never heard of such doctrines before, never had matters so clear. All the theories of men are confusing, buried, inconsistent when compared with the wonderful divine 

bination. We more and more realize, therefore, that it becomes the evidence of the truthfulness of our position, that we find similar conditions today. Many, as they hear of the glorious plan of the ages, make just such a remark as our text, that they are astonished at the teaching, its beauty, its power, its incomparableness, and the heart and purpose with healing in its beams, bringing in 'times of restitution.'

No less wonderful is the message respecting the high calling, the joint-heirship with Jesus in the heavenly things which eye hath not seen nor ear heard, neither have entered into the heart of man. (1 Cor. 2:9.) This is a very large subject, and the eyes of our understanding must be anointed in order that we may appreciate the lengths and breadths and heights and depths of the love of God, which passeth all understanding.

NOT FAR FROM THE KINGDOM

Mark 12:28-34, 38-44.—OCTOBER 7.

"Thou shalt love the Lord thy God with all thy heart."

In our study of September 15th we considered our Lord's answer to the Pharisees and Herodians and Sadducees on the Tuesday preceding his crucification. It consisted of the lesser commandments which connect with that one. A Scribe and Doctor of the Law, noting with apparent sincerity the wisdom of our Lord's reply to the Pharisees and Sadducees, broached the question respecting the lesser commandments, and our Lord answered the question, making clear that each commandment is the first or chief, the most important. It will be remembered that on another occasion a Scribe asked the Lord a similar question, and our Lord drew from him the answer by inquiring, "What sayest thou?" In the present instance, however, the Scribe answered the question directly, quoting from the summary of the ten commandments. (Deut. 6:4, 5.) "Hear, O Israel: the Lord our God is one, Jehovah, and thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength.

Our attention is called to a comment on this Scripture set forth in a Sunday School Teachers' Manual, as follows:

"This describes, designates, the God whom we are to love supremely. Jehovah, the God of Israel, is the self-existent, eternal God, and he alone. He is the Creator, Ruler, Preserver, Guide, Savior, Father, Source of all good. One of the best services science has done for religion is the completeness of the proof that there is but one God, by proving the unity of material, of force, of government throughout the known universe. The unity of moral law is another unassailable proof."

"No Unitarian can in any way question the unity of God with the Father, and the Son, and the Spirit, as do the Trinitarians. We believe in one God, and only one. It would be a terrible thing if there were conflicting deities, some having one dominion and others another. There would be no peace, no safety, no exaltation of soul, no assurance of hope, no eternal heaven."

NEITHER UNITARIAN NOR TRINITARIAN

Trinitarians and Unitarians seem to have divided the truth between them so that neither one possesses it in the Scriptural sense. Unitarians, so far as the name belongs to a denomination, and judged by their public declarations, reject Jesus as the special son of God, who was with the Father before the world was, and who left his heavenly state to become having set aside his own will to do the Father's will. In this view we have also the statement of our Lord, "I and the Father are one in the same sense that the Master desired that all of his disciples might be one with the Father and with himself,

praying, 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.' The Trinitarians, while holding the truth that the Unitarians in some respects is, nevertheless, wide of the truth and very confusing both to head and to heart, and proportionately injurious to the cause of the Lord. As our Lord's quota-

tion from the logia, the heart and purpose, "That they all may be one in us." In accord with this teaching of the Scriptures

"Thou shalt love the Lord thy God with all thy heart." Not the law, but the spirit is the law, which is the life of the law. Hence, whenever the truth has been published the effect has been, as here stated, that the people were astonished at the doctrine, had never heard of such doctrines before, never had matters so clear. All the theories of men are confusing, buried, inconsistent when compared with the wonderful divine 

bination. We more and more realize, therefore, that it becomes the evidence of the truthfulness of our position, that we find similar conditions today. Many, as they hear of the glorious plan of the ages, make just such a remark as our text, that they are astonished at the teaching, its beauty, its power, its incomparableness, and the heart and purpose with healing in its beams, bringing in 'times of restitution.'

No less wonderful is the message respecting the high calling, the joint-heirship with Jesus in the heavenly things which eye hath not seen nor ear heard, neither have entered into the heart of man. (1 Cor. 2:9.) This is a very large subject, and the eyes of our understanding must be anointed in order that we may appreciate the lengths and breadths and heights and depths of the love of God, which passeth all understanding.

THE FATHER AND SON ONE IN SENTIMENT

The Son of God is not the Father but the Son, who proceeded forth from the Father," who was the Beginning of the creation of God. (John 1:1-3.) Therefore he who became man's ransom price his association with the Father and his oneness of heart and purpose with him are clearly indicated in the Scriptures. We are assured that he was the 'Word of God'—the logos, the expression, the channel of the Father's communication. We are assured that while no one can see the Father above all others, the Son, the Logos, was a God above all others, next to the Father but subservient to the Father. We are assured that he was the Father's active agent in the entire plan of salvation. We are not surprised, therefore, indeed it is an old adage that truth is stranger than fiction. The seeing with the natural eye, and this they did see in our Lord Jesus as the special son of God, who was with the Father be-

"The Father is greater than I," "The Father hath sent me," "As I hear I speak." (John 14:28; 20:21.) This substantiates the fact of our Lord's oneness of heart and purpose with the Father, and that when the Son shall have finished that appointed work he will deliver up the kingdom to God, even the Father, and the Father will be recognized as the 'all in all' of the universe. (1 Cor. 15:28.) Every utterance of the inspired Word of God is in full accord with those which we have quoted. For instance, we have already referred to the statement that he and the Father are one, and have shown that he meant not oneness in respect to authority or person but oneness in respect to that plan, or purpose, and work, of having set aside his own will to do the Father's will. In the same manner he desires that all who would be recognized as his disciples, and by and by constitute his bride, should lay their own wills, if they be fully submissive to the Father's will, and thus be in the fullest harmony with the Father and the Son, 'That they all may be one in us.' In accord with this view we have also the statement of our Lord, "He that hath seen me hath seen the Father:" that is, humanity becomes the earthly nature in its true and true

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HOLDING LOVE PERFECTLY

The definition here given of the love due to our Creator is so comprehensive: our hearts, our affections, must all reverence and love him; our souls, our being, our bodies, [3861]
must all be controlled by the love for God; our minds must similarly recognize, reverence, appreciate and love the Lord Jesus, and our strength of mind or body must recognize him as worthy of every loving service we can render. Not only so, but our hearts, minds, etc., must not be divided in their love—the Lord must be first with us in every sense of the word. This is the great test of our love and the fixed and unchangeable test of all love. In looking at the things in this realm, everything that we possess—its a condition of heart that is unknown to the vast majority even of those who are justified by faith in the precious blood, and who have a measure of the love of God—love of the other kind of person—love—hate—devotion of heart which they have professed. As the Lord waits patiently for us to develop the fruits of the Spirit, the graces of the Spirit, in our lives, so it behooves us to wait patiently upon the fruit of the Spirit. This is the great test of love. We must be also to become renewed in thought and word and deed, sanctified wholly to the Master and his use.

**'THY NEIGHBOR AS THYSELF'**

Leck this Doctor of the Law should misapprehend, the Lord quoted the first command as follows: 'Shall love thy neighbor as thyself,' and this he designated as also of primary importance and second only to the previous statement of love to God. As stated elsewhere, on these two commandments hang all the Law and the prophets. In other words, the keeping of these two would touch upon, cover and include every item of the divine law. As spiritual Israelites, therefore, it is appropriate that we notice this as well as the other command. Indeed we hear the Apostle John as the divine law. He says, 'If any man say he loves God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? '—1 John 4:20.

It is well that we keep this test clearly before our hearts and minds. How few realize the need of this sacrifice, that wisdom when applied conscientiously to the most important of all doctrines—the most important features of the divine character, as the God of love came gradually, little by little, as we came to understand the lengths and breadths and depths of the divine plan, and have come to realize and express so that it would be apparent to all mankind. The Lord revealed himself to the Master and his use. The fear or reverence of God is our first knowledge, and if we be rightly exercised thereby the Lord will reveal himself to us more and more as the one appointed to be the Way, the Truth, the Life—no man cometh unto the Father except by the way which the Lord establishes, and the disciples of the Lord are the members of his Church. As spiritual Israelites, it behooves us to wait patiently for us to develop the fruits of the Spirit, the graces of the Spirit, in our lives, so it behooves us to wait patiently upon the fruit of the Spirit. This is the great test of love. We must be also to become renewed in thought and word and deed, sanctified wholly to the Master and his use.

**KNOWLEDGE NECESSARY TO LOVE**

In proportion as we discern the perfection of the divine character, in the same proportion are we able to love the Lord Jesus. For this reason, it is necessary that we become acquainted with him and ascertain the loveable qualities represented in him. Hence the importance of the knowledge everywhere point out in the word of God, 'And this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.' (John 17:3.) The fear or reverence of God is our first knowledge, and if we be rightly exercised thereby the Lord will reveal himself to us more and more as the one appointed to be the Way, the Truth, the Life—no man cometh unto the Father except by the way which the Lord establishes, and the disciples of the Lord are the members of his Church. As spiritual Israelites, it behooves us to wait patiently for us to develop the fruits of the Spirit, the graces of the Spirit, in our lives, so it behooves us to wait patiently upon the fruit of the Spirit. This is the great test of love. We must be also to become renewed in thought and word and deed, sanctified wholly to the Master and his use.

**FIRST REVERENCE—LATER LOVE**

The reverence of the Lord is the beginning of wisdom, but is not the end of it. We cannot yet understand that God is first with us in every sense of the word. This is the great test of love. We must be also to become renewed in thought and word and deed, sanctified wholly to the Master and his use. The fear or reverence of God is our first knowledge, and if we be rightly exercised thereby the Lord will reveal himself to us more and more as the one appointed to be the Way, the Truth, the Life—no man cometh unto the Father except by the way which the Lord establishes, and the disciples of the Lord are the members of his Church. As spiritual Israelites, it behooves us to wait patiently for us to develop the fruits of the Spirit, the graces of the Spirit, in our lives, so it behooves us to wait patiently upon the fruit of the Spirit. This is the great test of love. We must be also to become renewed in thought and word and deed, sanctified wholly to the Master and his use.

Our Lord's questioner was evidently sincere. He perceived that true reverence of God is our first knowledge, and if we be rightly exercised thereby the Lord will reveal himself to us more and more as the one appointed to be the Way, the Truth, the Life—no man cometh unto the Father except by the way which the Lord establishes, and the disciples of the Lord are the members of his Church. As spiritual Israelites, it behooves us to wait patiently for us to develop the fruits of the Spirit, the graces of the Spirit, in our lives, so it behooves us to wait patiently upon the fruit of the Spirit. This is the great test of love. We must be also to become renewed in thought and word and deed, sanctified wholly to the Master and his use.
idolizing them and bringing an earth-born cloud between their hearts and the Heavenly Father. It is well to be on guard and to remember that, however, much we may love others, the Lord must have all our hearts in the sense that he would be first and chief, and that if it were necessary every earthly tie might be broken, however tender, rather than the tie that binds our hearts to the Heavenly Father.

When in such fear, when realizing ourselves in such danger, let us remember that there would be two ways of correcting the difficulty: the one would be by breaking off some of our love for earthly objects and conditions, the other by increasing our love for the Lord and his Father. The one is to be in line with the divine arrangement that we should be discriminating as respects our loves for earthly things, to discern whatsoever things are just, whatsoever things are true, whatsoever things are noble, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute, and discouraging all others as unholy of us as new creatures in Christ. This would not, of course, mean that we should hate anybody, though it might mean that we would properly be separated from some whose influence would be to the contrary of this divinely appointed guides and safeguards. With our earthly love all centered upon good and noble persons, and especially appreciating these because of their relation to that which is perfect, to the Lord and his Father, we should then measure the love for these with the love for the Father and divine that the Lord for God must be cultivated more and more, until it shall far outreacht and outweigh any earthly love, however precious. From this standpoint we would love our dear ones of earth no less, but the Lord would proportionately so much more. This we may be sure would be the right attitude which the Lord would most approve.

KEPT FOR THE MASTER'S USE

This thought is presented in a poem quoted by Miss Haverhill in her work entitled, "Kept for the Master's Use." "I tremble when I think How much I love him; but that I may From thinking of it, just to love him more; Indeed, I fear, too much." "Dear Eleanor, Do you love him as much as Christ loves us? Let your answer." "Why ask me, dear? Our hearts are finite, Christ is infinite." Then till you reach the standard of that love Let neither fears nor well-meaning warning voice Distress you with too much. For he hath said How much—and who shall dare to change his measure— That ye should love as I have loved you. O sweet command, that goes so far beyond Those duties of the earthly heart! A bare permission had been much; but he Who knows our yearnings and our fearfulness, Chose graciously to bid us do the thing That we might feel the sunshine That this should bring; but there are other words Which fall in chill eclipse. 'Tis written 'Keep Yourselves from idols.' How shall I obey?' Oh, not by loving less, but loving more. It is not that we possess too little, But too much, but God too little. As the lamp A miner bears upon his shadowed brow Is only dazzling in the grimy dark, And to the colored moon in the silvery sky, So, set the tiny torch of our best love In the great sunshine of the love of God, And, though full fed and fanned, it casts no shade And dazzles not, 'o'erflowed with mightier light.'

"BEWARE OF THE SCRIBES"

His opportunities for teaching his apostles were rapidly passing away, and he brought them to the Temple, said to them, "Beware of the Scribes, which love to go in long robes and to receive salutations in the market places, and the chief seats in the synagogues, and the chief places at feasts: these devour widows' houses and for a pretense make long prayers: these should be severely condemned.

Our Lord did not say that all of the scribes, all of the learned Doctors of the Law, had the disreputable qualities he reproved. More properly we might understand him to mean: You have been taught to honor and respect the learned Scribes or teachers of your nation, but take heed to those of them who have the characteristics I have just denounced. They are far from the kingdom condition; their selfishness is manifest in the ways I have enumerated, and proportionately they are lacking in the traits which would have the Father's approval either under the letter or the spirit of the law. We might make the following application of this lesson to our own times: one would be that we are not necessarily to reverence and follow Doctors of Divinity, but are to be discriminating in regard to the respect we have for them and their teachings. We might also think of the spirit of the Master's teaching in the spirit, the highest place in the Conference, who boast of their learning, whose special adorning is not of the meek and quiet spirit, but of the long robes of profession, who love to receive recognition in public places and to be called Rabbi, and who love the respect and favor of the people; these should not be regarded as proper exemplars or patterns. Rather we should look away from such, realizing that the Lord despises not only the proud but selfish, and shows his favor to the humble and to the lowly. Another lesson for us would be to feel closer home to every reader of this journal.

In spiritual Israel those who are instructed in the true knowledge of the Lord's Word should be overcomers of the spirit of the world, the spirit of selfishness. If any such find in themselves that they do not measure the divine approval which the Lord condemns, he should flee from the sin as he would from a contagious disease. For instance, if he finds himself greatly influenced by the opinion of others respecting his clothing, if he finds in himself a self-seeking spirit, a selfish desire to gain a reputation, let such a person, in love of public praise and of recognition, titles, etc., set much beware. Whether he has a greater or less degree of earthly learning, or a greater or less degree of heavenly learning, he is in a dangerous condition if he has selfish tendencies which the Lord despises. Especially is this the case of those who have the more of a Scribe he is, the greater will be his condemnation if the characteristics here set forth by our Lord are his.

GREAT AND SMALL GIFTS TO GOD

We have seen the kind of love for God and man which the divine law stipulates; we have seen how some of the most precious possessions of those persons who believe in the divine law came far short of the divine standard, as in the case of the Scribe in the illustration just given. Our Lord next presented his teachings from still another standpoint: he would show his disciples that they must not measure the divine approval along earthly lines, but must remember that the Lord looketh on the heart; that many who are esteemed amongst men are an abomination in his sight, and some not esteemed amongst men are his jewels. He pointed out the poor widow who had just put in the two mites into the treasury of the Temple and declared that her gift, although insignificant from the human standpoint, was greater in God's sight than many of the larger gifts, because she had given of her penury. Others had given from their abundance what they would little miss: she out of her nothing had given that which would cause her to be considered self-denial. Here, then, is the Lord's appreciation and estimate of our sacrifices in response to our love for him. Whoever loves another will seek to serve him and be willing to render service at an expense that would be proportionate to his love.

The wealthy can give liberally and be blest in giving, but the poor are to remember that the Lord highly esteems the spirit of their hearts when they desire to serve him and his conquering and his humbled service is appreciated by the Lord, though man might despise them and consider them insignificant. Our Lord's judgment was that the poor widow had cast in more than they all from the standpoint of divine appreciation. What a thought is here for every one of us: however small our talents, however limited are our opportunities for service, our offerings are not despised, but on the contrary are credited proportionately to the real spirit of sacrifice prompting them. What an encourage­ ment for the humble and the lowly, to know that the Father and Lord desire to be his self-sacrificing followers. The Scribe with much ado and outward show of reverence and love for God got the reward which he sought—heught the approval of his neighbors or those of them who were deceived by his various, pious man­ ners. The one who gave out of her nothing, who was not con­ sidere of the multitude, would be sure to have the Father's blessing and favor and love; and her procedure mentioned favorably constitutes encouragement to ourselves and to all who desire to follow the Lamb withersover he goeth.
PRACTICAL RESULTS OF THE CHURCH FEDERATION MOVEMENT

The following, clipped from a pamphlet entitled "Lib­erty," we esteem worthy of presentation in these columns.

"No movement inaugurated during recent years is prob­ably of greater significance than the Inter-Church Federation movement. It is one which cannot fail to be attended with tremendous consequences, and, if followed to its logical outcome, will terminate in results which ought to cause every thoughtful person to shudder in advance."

"The outcome of this federation movement has been plainly outlined in the 'sure work of prophecy.' History also illustrates, by similar movements, its meaning.

"Concerning its importance, the chairman of the Inter-Church Federation, a prominent delegate at the conference, as follows:

"Years ago much power attended revival efforts, conducted by such men as Professor Finney, President of Oberlin College, and later, Mr. Moody and others. These old-time revivals were attended with a harvest of souls; but they are largely now things of the past. Many ministers deplore the absence of spiritual power which prevails to such an alarming extent at the present time. Realizing keenly the weakness and lack of spiritual life which characterized the once Spirit-filled church with its power which brought conviction to sin-sick souls, churchmen are looking for some remedy by which the church may regain her former power.

"The means by which this restoration of former power is sought is a gigantic church federation movement, through which the church hopes to secure the establishment of moral reforms and enforce her decrees. To many, at first thought, this may seem an innocent, harmless, and desirable thing. For this reason we desire to submit a few of the inevitable practical results of such a union.

"One of the results of this movement was outlined by a prominent delegate at the conference, as follows:

"'I trust that one of the practical results of this confer­ence will be the organization of a force that lawbreakers and lawmakers will respect and heed when great questions of morals are involved. Our Gospel is the fulfillment of the law. It is throughout, in its moral and religious representation, and in the good of mankind, to ask rulers to respect the church of our kingdom. Rulers may ignore sects, but they will respect the church. This federation will compel an audience, and it will speak with power if it will put aside its differences and make its movement intelligent and persuasive.'"

A BIBLE PROHIBITION OF CONFEDECARY

"Say ye not, A confederacy, to all them to whom this phrase will be accounted to." -Isa. 8:17.

"It is evident, from the context of this passage, that God's professed people inaugurated this federation movement against which he warned them, because they had departed from him, and 'refused the waters of Shiloh that are good.'" -Psalm 106:12.

"The rejection of the holy Spirit lies at the foundation of every church federation which has blighted the prosperity of the church during her history. The only union in the true church has ever sought is a union with Jesus Christ, the great Head and center of the church; and when such a union has been maintained, mighty power has attended it. As evidence of this, one has but to revert to apostolic times, when the church went forth 'fair as the moon, clear as the sun, and terrible as an army with banners.'"

"It will readily be seen from this proposal that any denomination which does not belong to the union, would at once be considered a 'rival,' or, in a more characteristic term familiar to all unions, a 'scab.' This would at once arouse endless dissensions and arguments between the unions and the sects which are not connected with the federation, or union. Such a course would result only in the federation churches bringing pressure to bear upon those who refuse to yield to their demands, which would be nothing short of religious persecution. Again it will be seen that the last word for the church, the only true union, is a union with Christ.'"

TO PURIFY THE SONS OF LEVI

"Who shall abide the day of his coming? Who shall stand when he inspects? For he is like a refiner's fire and like fuller's soap: and he shall sit to purify the sons of Levi and purge them as the gold and silver, and they shall offer unto the Lord an offering in righteousness." -Mal. 3:2, 3.

Blessings have come to us through an appreciation of the teaching of the Scriptures, the establishment of the kingdom coming upon the whole world of mankind—especially upon Christendom. Truly the Scriptures teach a time of trouble such as was not since there was a nation, because of which even now, as our Lord prophesied, 'Men's hearts are failing them for fear, and for looking after those things coming upon the earth.' We do well that we rejoice that this day of trouble coming upon the world whole heavens. We fear, however, that this great trouble upon the world, which in some sense we hope to be "accounted worthy to escape," has so filled the mental horizon of some of the Lord's people that it has hidden from their attention another kind of trial which is especially for the church, and which must reach us and test us and prove us be­fore the world's day of trouble is ushered in. It is this day of special testing of the elect, that is referred to in our text.

PRIESTS AND LEVITES

"The house of Levi, the priestly tribe, typified the house of faith of this Gospel age. As the priests constituted the first order, so the Levitical order, the Congressional order, the priesthood, the Lord's consecrated, the saints of this Gospel age, constitute the highest class amongst the spiritual Levites, the household of faith. When, therefore, the Lord through the Prophecies declared controversies between the unions and the sects it includes all of the "household of faith," the "little flock" and the "great company." The end of this age is the time for the Lord's inspection of the entire household of faith, and properly enough the inspection begins at the top of the house, begins with the priests, but will extend to every consecrated one. The two classes subjected to the fiery trials of the Re..."
finer are represented by the gold and the silver. The gold represented them whose loyalty to the Lord will spiritually demonstrat itself in their love and zeal to lay down their lives for him, for the truth, for the brethren. These are the gold class, whose portion as the bride class shall be joint-heirship with the great King of kings and Lord of lords in his universal empire. The silver class, as we have said, are represented in the other class, represented in our text as the silver, will be the class less precious in his sight, the great company of Revelation 7, also spoken of in Psalm 45 as ‘the virgins, her companions, the maidens of Israel, the daughters of King David’s glory.’

If the words, ‘‘Who shall stand when he inspects?’’ come to our hearts an anxious throb, relief comes to us again with the thought that although the inspection will be most critical, most searching—although the trying in the fire will separate the dross completely from the gold. It may be that many of the leaders, represented in our text as the, silver, will be found pure gold, and in the temptation also provide a way of escape; and he has assured us that all things are working together for our good, because we love God and have been called according to his purpose.—1 Cor. 10:13; Rom. 8:28.

**TRIALS FROM UNEXPECTED QUARTERS**

If we seek to see, just how each trial of faith and love and devotion to principle and loyalty to the Lord and to the brethren would come we might be prepared to meet it, and correspondingly it would be less severe, and our humility, patience and love be correspondingly less tested. But the Lord with all our love and hate, and the world with all its worldly love, usually come from unexpected quarters. This makes the trial more severe and proves the better the real sentiments of our hearts. The Lord desires to purge out of us everything in the nature of dross—self-will, personal ambition, pride; he wishes to make us, ‘all things new.’

Looking out at Christendom in general we hear the Prophet’s declaration that ‘‘everyman shall fall at the side of the altar,’’ that ‘‘we are all of us the body of Christ,’’ and we see that falling in progress, falling from faith in Christ as the Redeemer, falling into Evolution, Higher Criticism, Christian Science, etc. But now we are looking closer at home to the members of the body, to see which of these will be able to stand the tests of our day—‘‘Who shall be able to stand?’’ (Rev. 6:17) inquires the Apostle. ‘‘Who shall stand when he inspects?’’ is the inquiry of the Prophet in our text. The intimacy evidently is that the inspection will be so crucial as to determine the future of the leader.

Because the Watch Tower, by the Lord’s gracious arrangement, has such an outlook over the harvest field, such contact with all the little flock of the Lord’s people through the mail, through the pilgrims, through the colporteurs, we perhaps have a better knowledge of some of these groups than the fires are being burned and that the gold and silver are being tried. And O, what sorrow it gives us at times to behold some not standing well the testing of this hour. We love all of the Lord’s people, those who are dear to us, and we are sure that the Lord himself, the Refiner, loves them still more. If these have pain and sorrow, as we discern tendencies of weakness, disloyalty to the cause, ambition for fame or position, desire to be greatest, tendencies to lord it over God’s heritage—if we are pained by these things, grieved, disappointed in some, shall we suppose that the great Refiner is indifferent? Nay, verily! It is written of him that having loved his own, he loved them to the end; and we see from the narrative that he was very patient and slow to cut off the self-seeker. ‘‘Let them go,’’ he says, ‘‘they will not believe, nor will they hear; for they will not hear Jesus.’’ And the more we attain to the Master’s character and likeness the more sympathy we will have with all who are out of the way, and who, unless recovered, will be surely cut off from membership in the Lord’s family. Those who will not hearken, though, as the Apostle declares, they may be saved so as by fire, as members of the ‘‘great company.’’—1 Cor. 3:15.

**‘‘REBUKE WITH LONG-SUFFERING AND PATIENCE’’**

It is impossible for us to write to all who seem to be in danger, for two reasons: (1) Time would not suffice; there are other duties of the hour; (2) If they will not hearken to God the heritage of us if we are pained by these things, grieved, disappointed in some, shall we suppose that the great Refiner is indifferent? Nay, verily! It is written of him that having loved his own, he loved them to the end; and we see from the narrative that he was very patient and slow to cut off the self-seeker. ‘‘Let them go,’’ he says, ‘‘they will not believe, nor will they hear; for they will not hear Jesus.’’ And the more we attain to the Master’s character and likeness the more sympathy we will have with all who are out of the way, and who, unless recovered, will be surely cut off from membership in the Lord’s family. Those who will not hearken, though, as the Apostle declares, they may be saved so as by fire, as members of the ‘‘great company.’’—1 Cor. 3:15.

Strange as it may appear—yet in full accord with all the records of the past—these fiery trials, these siftings, seem to find in many cases the most discerning among the leaders of the flock. Perhaps it is merely because they are more conspicuous, perhaps it is the ease as if they are the ones who are given so great prominence will really fall, be consumed, ‘‘suffer loss,’’ and be ‘‘saved so as by fire.’’ The Lord alone is able to read the heart and to discern the thoughts and intents, and it is his will that now every member of the household of Levi, the household of faith, should be purified, refined, and tried as gold is refined, to worthily bear its own arrangements, its own fannings, that he may accomplish the work in harmony with the divine arrangement.

**DAWN, Vol. VI.** We believe, like the other volumes of the series, that this is the time that the Lord has foreordained, and that it is a favor, an honor, to be the servant and not at the one who as
ter than he does in the matter of keeping my body under—
in the matter of walking humbly with the Lord and with the brethren—in the matter of exemplifying the perfection of love, which seeketh not her own, is not easily provoked, is not puffed up, thinketh no evil.—1 Cor. 13:5.

When we realize that ambition was the cause of Satan's fall, that he was the breach of Eve's disobedience, that it has been the cause of the stumbling of many of the noblest ones of God's people in the past, the lesson should not be lost upon us, whatever our station. It should give us sympathy for the leaders and the greater trials and temptations to which they are exposed, and to the leaders it should give greater alertness, care, watchfulness, lest they should be in any measure overcome by this fault, which has harmed so many in the past and which evidently is so grievous a one in the sight of the Lord. In no way can the Church do the proud but grants his favors to the humble.—Jas. 4:6.

Another point, we must never forget that as the will of the leader should not be taken as the mind of the congregation unless it has so expressed itself, so likewise we should not for a moment suppose of a worker in the Lord's vineyard that the member should be taken as the judgment of the entire congregation. If then any brother conscientiously esteeems that the leader of a meeting is not following the wisest or best Scriptural course, he may indeed go to the leader privately, kindly, lovingly, and give him his opinion, but it does not follow that the leader must follow this opinion. He might say, "This is the opinion of one, and my own is the opinion of another no less worthy of credit," and he might properly enough hold to his own, and if he does it he is treating the congregation as a whole that should be sought on any subject, and which should decide every subject in the church according to the understanding of the consecrated ones respecting the divine will as heard from the Word of God.

A DANGER FROM THE OTHER SIDE

Neither should any one too hastily conclude that his view of matters is the mind of the number or the will of the leader. On the contrary, the fact that the leader has been chosen by the congregation as the one best fitted of its number to look after its interests should have weight, and the brother or sister who thinks he or she has reason for difference of judgment respecting certain matters should hesitate a little, reconsider the matter, weigh it carefully, try to see it from the standpoint of the leader, if he or she can so find it in the Scriptures. If after all he or she feels certain, it is not his or her duty nor his or her privilege to harass the whole company by trying to impose his or her views suddenly, hastily, vehemently. His or her moderation should be manifested, as the Apostle says, "Let your moderation be known to all men." (Phil. 4:5.) He or she should approve what could be approved of the leader, and in all kindness, moderation and brotherly love, and surely with meekness.

The public acts of a public servant are subject to the examination and criticism of the public, and likewise the open teachings and open conduct of the leaders of the church are open to criticism by their brethren, but the spirit of love and sympathy should always prevail, and nothing should be done through strife or vain glory, and any one criticising an elder who, by keeping the records and doing the business of the church, thinks he or she has reason for difference of judgment, think more critically himself, and all should recognize that the selfish, self-seeking spirit is a dangerous one, inimical both to the interests of the individual and the interests of the congregation.

The brother who is in the right condition of heart to be a leader amongst the Lord's humble followers should manifest himself in all kindness, moderation and brotherly love, and surely with meekness.

If the member should decide that his view of the leader's course is sounder or better than that of the leader, then let him be found loyal to the Lord and his Word and to the divine will as heard from the Word of God, that he may exalt you in due time. Exaltation, influence, place, power, authority in the church, now bring extra cares and responsibilities, and which should decide every subject in the church according to the understanding of the consecrated ones respecting the divine will as heard from the Word of God.

"LET PATIENCE HAVE HER PERFECT WORK"

Do not be too hasty in acting in connection with the church's interests. Be sure first that your own motives are good, pure, loving toward the one you criticize; be sure that you have no sympathy with evil speaking; be sure that you are seeking merely the liberties of the church which the Lord proposed—that you are seeking merely the welfare of the church in respect to the times, places and character of meetings and leaders; and be sure that you are as anxious that others should think more critically than you are to express their sentiments as you are solicitous that your own liberties of expression be not overthrown or ignored.

It is rarely advantageous to have one leader or elder only in a congregation for a number of years in succession, unless it be very small or otherwise unavoidable. Some who begin humbly enough with a desire to be servants of the church and with feelings and expressions of their own unworthiness of the privilege and incompetency for the service, if continued in the position year after year come thereby into sore trial and testing, and are in danger by and by of coming to feel that they are the leaders, and that their rights and privileges are so much the more to be respected, that the service of any one else for the common good of the church was nowhere to be considered. This of course is entirely wrong, yet we have an illustration in Scriptures along this line. We read, "Now Moses was the meekest man in all the earth." Doubtless this had to do with the Lord's choice of Moses as a leader, for forty years the nation of Israel looked to him in every emergency, and it should not surprise us at all that at the close of that forty years the meekest man in all the earth was too arrogant to be allowed to go into the land of Canaan. Moses was deprived of the privilege of entering Canaan because of his unmeekness. If, therefore, election to the position of leader is not puffed up position year after year come thereby into sore trial and testing, and laxity of heart—the great Teacher who endured such contradiction of sinners against himself (Heb. 12:3), and with such meekness—laying down his life in immolation, in loving service—seeking not his own welfare and honor, but humbling himself even unto death, even the death of the cross. The Apostle showing this exclaims, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6.)

A LESSON FOR ALL LEADERS

If the meekest man in all the earth and one of the greatest men in the world's history was thus overcome by the circumstances of his position amongst the people, it should not surprise us if we find that in Spiritual Israel some who start out meek and humble become more or less arrogant, too, and talk about what they do and must do, and assume that the responsibility of leadership is dependent upon them for the welfare of the people, the church which the Lord prospered and established because he was not sufficiently meek—because, having been elected, the leader should not be taken as the mind of the congregation, and are in danger by and by of coming to feel that they have a right to decide every subject in the church according to their ideas, it would be wise and right to have a well-informed congregation in its way of determining the things which are of the greatest importance in the church. It is not to be envied that one should be dropped from leadership entirely, but of course it should be done be promptly taken, as a congregation is responsible before God and the Lord, for the Lord resisteth the proud but giveth grace to the humble. (1 Pet. 5:6.)

"BE YE KINDLY ALLEGHENY, PA.

PA.

Only 13,000 people live there, and this is the service which is being done.

"BE YE KINDLY ALLEGHENY, PA.

If there be a need of more leaders, let us see that the leader of a meeting is not following the wisest or best Scriptural course, he may indeed go to the leader privately, kindly, lovingly, and give him his opinion, but it does not follow that the leader must follow this opinion. He might say, "This is the opinion of one, and my own is the opinion of another no less worthy of credit," and he might properly enough hold to his own, and if he does it he is treating the congregation as a whole that should be sought on any subject, and which should decide every subject in the church according to the understanding of the consecrated ones respecting the divine will as heard from the Word of God.

If the member should decide that his view of the leader's course is sounder or better than that of the leader, then let him be found loyal to the Lord and his Word and to the divine will as heard from the Word of God, that he may exalt you in due time. Exaltation, influence, place, power, authority in the church, now bring extra cares and responsibilities, and which should decide every subject in the church according to the understanding of the consecrated ones respecting the divine will as heard from the Word of God.

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as their characters, we should ever remember that the Lord himself is our Shepherd, our Bishop, our Pastor, our Leader, and that we are his flock; therefore, be our dependence upon any one person for its spiritual comfort and refreshment and edification there is something wrong, and the sooner matters in such a case come to a crisis the better it would probably be for all. Those who have gotten started in the truth can be the leaders, and we should be the followers, and offer to the Lord not the spirit of a servant, but the spirit of a servant, and to determine that because the majority would be quite willing to agree to some recognition of the desires and preferences of the minorities—with individuals even. In other words, majorities are not to be selfish, and to determine that because a majority gives the authority thereby it would be proper to exercise that power to the ignoring of their brethren of somewhat different views. Union of heart means that each and all will ignore some of his or their own natural tastes and preferences wherever principles of the Word of God are involved.

We need not tell you, Beloved, that every word of this article is written with a heart full of brotherly love and a desire for the edification of the Lord's dear people, and without any personal animosity or other evil impetus or desire. We seek your goodwill and in touch with the spirit of the present epoch—there is much for us to learn, and along the sifted and tested that is going on, and desire to lend a helping hand to the injury of none and the blessing of many. Consider these things and note our further suggestions along the same lines in the sixth volume of the Dawn Breezes.

Recurring to our text we remark that the very Word of God to purge our hearts from all dross and to fill us instead with meekness of heart, will be received into the kingdom. There the humble will be exalted to glory, honor and immortality.

Can we wait for this? Can we not afford to humble ourselves? Do we not desire so to do? Will we not unite our efforts and labor and toil together so that this work of humbling may progress in our own hearts, and that thus the spirit of humility may be shed abroad in the whole church, from the humblest to the most prominent of its servants?

**AN OFFERING IN RIGHTEOUSNESS**

The expression of our text, "an offering in righteousness" may be viewed from two different standpoints, both true. (1) We may understand it to signify a right offering, a proper offering, an acceptable offering; or (2) we may also understand it as the morning offering, to which reference is made in a passage of the Hebrew prophecy of Micah, and in which case it would, in justice, in the sense that the sin offerings of Israel, the Day of Atonement, were offerings in righteousness or to effect righteousness—to effect cancellation of sin.

Both thoughts are true: we have presented our bodies living sacrifices and has accepted them in Christ. In his own words, "I thought the understanding that we would be conformed to the image of his dear Son, that we would attain to the character likeness of Christ under his instruction and guidance and blessing and assurance. If now we fail to attain this, if pride or ambition or any other thing hinders our development in the likeness of the Lord, our offering will not be acceptable and we will not have a place in the highest glory to which we have been called. Likewise we have seen that the church is filling up the last days of the great prophecy of Matthew 24, had explained these matters, in which the body of Christ whom the Head is guiding in sacrifice we were represented in the Atonement Day offerings by the Lord's goat sin offering. The offering made by our Lord, of which we are granted a share, by which he justifies the world, shall ultimately come into accord with him. We are still in the time when we are expected to share in this sacrificing—"If we suffer with him we shall also reign with him," otherwise we shall not. We are very desirous, therefore, that we...
realized that he was neither a member of the bride class nor was he the Bridegroom. He recognized Jesus as the Bridegroom, and was glad to be honored of God as the servant of the Bridegroom and bride to give the introduction. The high position John will occupy in the future, as one of the faithful prophets and witnesses, bestow him as the servant of the bride, but we have the Lord's assurance that he is the lowest one, the humblest one in the bride class of this Gospel age. The bride is not yet ready. The Church is only in the process of being formed. But we have the Lord's assurance that he is the lowest one, the humblest one in the bride class of this Gospel age.

The Lord's object in giving the parable was twofold. It was to give a salutary lesson to the apostles and the entire church of this Gospel age on the necessity for alertness, watching and praying, anticipating and preparing for the coming King and his kingdom. He wants them to be ready to receive him, to be prepared to enter the marriage. The second parable represents the foolish virgins asking the wise for the oil, for the light, for the Spirit. They were unprepared. The wise virgins, the virgins longed somewhere about the present time, we note the fact that they were waiting for the Lord, for the Bridegroom, and was glad to be honored of God as the servant of the bride, but we have the Lord's assurance that he is the lowest one, the humblest one in the bride class of this Gospel age. The bride is not yet ready. The Church is only in the process of being formed. But we have the Lord's assurance that he is the lowest one, the humblest one in the bride class of this Gospel age.

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the entire first resurrection will be complete, the last member being changed. Then and there the door will be shut and no more will be permitted to enter. Thank God that this does not signify so dreadful a condition as some of the Lord's dear people think. It does not mean the close of the door of hope, and that all outside, the foolish virgins as well as the world, will be left to hopeless despair in the second death. It does not mean, however, the close of the great and grand opportunity which will never open again—it signifies the completion of the kingdom class, the bride class, the close of the narrow way to glory, the kingdom class will be with Christ.

The foolish virgins go and buy the precious oil and get their lamps trimmed and burning, but too late for the marriage, too late to be of those who will be the bride, the Lamb's wife. And thus in the parable it is represented that when they knock the Bridegroom will say, "My comrade comes, the bridegroom comes;' and all those who hear of the bridegroom coming will be permitted to enter. All in this watching attitude of heart, with the full measure of the Spirit of the Lord in their hearts will be very quickly attracted by the first intimation that the Bridegroom is present. These, trimming their lamps, examining the Scriptures, quickly discern the truthfulness of the announcement, and speedily prepare and take their places with the wise virgins. The announcement, the truth upon this subject, is indeed a testing, proving which of the professed virgins of the Lord have the oil in their vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Such and such only are desired by the Bridegroom or will be permitted to enter.

In view of this it is evident that our work in the present time is not only to proclaim the Bridegroom's presence but to assist those who have the oil in their vessels to trim their lamps. If it is not already too late to go to buy the oil it soon will be, and hence our special care should be in respect to those who have joined his procession, are not watching for his coming, but know of his presence, because that day and hour have come and has not found them unprepared, without sufficient oil. Let us therefore, for the blessing and mercies already ours, and go on faithfully rejoicing in the light of our lamps and in the anticipation of the glorious nuptial feast and the later glorious work, with the Bridegroom, of blessing all the peoples of the earth, and in the assurance of that blessing of God bestowed upon his people. Upon this we should have the oil in our vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Let us therefore, for the blessing and mercies already ours, and go on faithfully rejoicing in the light of our lamps and in the anticipation of the glorious nuptial feast and the later glorious work, with the Bridegroom, of blessing all the peoples of the earth, and in the assurance of that blessing of God bestowed upon his people.

Before Christ's Judgment Seat


The parable of the pounds was uttered on the way to Jerusalem, the parable of the talents about five days later, on the Tuesday preceding our Lord's crucifixion, if Matthew's account is in consecutive order. The two parables, although similar in many respects, are different. One pound was given to each servant by a nobleman going into a far country to therefore in the most absolute sense represents the one im·

portant blessing of God bestowed upon his people. Upon this we should have the oil in our vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Let us therefore, for the blessing and mercies already ours, and go on faithfully rejoicing in the light of our lamps and in the anticipation of the glorious nuptial feast and the later glorious work, with the Bridegroom, of blessing all the peoples of the earth, and in the assurance of that blessing of God bestowed upon his people.

The Lord have the oil in their vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Such and such only are desired by the Bridegroom or will be permitted to enter.

In view of this it is evident that our work in the present time is not only to proclaim the Bridegroom's presence but to assist those who have the oil in their vessels to trim their lamps. If it is not already too late to go to buy the oil it soon will be, and hence our special care should be in respect to those who have joined his procession, are not watching for his coming, but know of his presence, because that day and hour have come and has not found them unprepared, without sufficient oil. Let us therefore, for the blessing and mercies already ours, and go on faithfully rejoicing in the light of our lamps and in the anticipation of the glorious nuptial feast and the later glorious work, with the Bridegroom, of blessing all the peoples of the earth, and in the assurance of that blessing of God bestowed upon his people. Upon this we should have the oil in our vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Let us therefore, for the blessing and mercies already ours, and go on faithfully rejoicing in the light of our lamps and in the anticipation of the glorious nuptial feast and the later glorious work, with the Bridegroom, of blessing all the peoples of the earth, and in the assurance of that blessing of God bestowed upon his people.
THE PARABLE OF THE TALENTS

Our lesson today deals especially with the talents, which undoubtedly represent the opportunities and privileges of those consecrated servants of the Lord who throughout this Gospel age are accepted as followers of Jesus and laborers in the vineyard. This parable suggests that the talents are the way the parable relates to the world, but merely to the church. While the world has certain talents, privileges, opportunities, these are not at the disposal of the household, because the world by wisdom knows not God, is blind to his gracious offer that they may become his servants, co-laborers together with his Son. True, the world should recognize that it is bought with a price, even the precious blood of Christ, and that it would be a reasonable service to lay down time, talent, energy, influence and wealth, that is, working with them, using them. They were left free to exercise their best abilities with merely the general regulation that these were for use, and that their faithfulness would be rewarded in the results they obtained from using them. So it is with the Lord's consecrated people; we are free to use our talents as to how we shall use our consecrated talents, powers, privileges, opportunities. The Lord has a great work for the future, and is less interested in what results we shall obtain in the future than just where the responsibility begins which will terminate when we stand before the judgment seat of Christ.

True, whatever a man sows he shall reap. Every noble desire or effort will bring reward, every wrong course a measure of punish­ment. It should be noticed that in no way the Lord's servants are possessors of various talents, powers, privileges and opportunities, some more and some less, and it is admitted that these were entrusted to them as the Lord's, and they were made the Lord's stewards after that they had recognized him and accepted him as their Master and con­secrating to his service. The parable relates to the world, and the responsibility begins which will terminate when we stand before the judgment seat of Christ. We sometimes hear the claim that all men are born free and equal, but there could be no greater mistake than this. Men are indeed born free as far as liberty of thought, will or intention are concerned, the only limitation being their natural faculties, which are the likeness of God. Hence some that are naturally more would be five-talented. From this view of the talents, the person possessed of all of these might consider to be very richly endowed indeed, a five-talented person; very few are in this class. They possess great opportunities and proportionately great responsibilities. With the proper zeal in the use of these talents such individuals would be a power for good in the church, and in the world. Even the man might have intellectual power and the gift of public utterance, but be without education, wealth, influence, and correspondingly his ability would be less. Or he might have wealth and influence in the world, and lack the education, mental power and education and the talent of public utterance, influence and wealth. The one-talented man might have wealth or education or influence, but lacking the other qualities would be more or less handicapped.

To realize these things clearly and distinctly should mean an understanding to represent a small degree of wealth, influence, education, mental caliber and public ability; the two-talented man might represent twice as much; the five-talented man five times as much. With the same talent, the one who is gifted with the opportunity and the means of using that talent in the Lord's service should be increasing daily, and each one of his servants should be able to honor him more and serve his cause better in every sense of the word each day, each week, each month, each year.

(2) These talents may be viewed from the standpoint of our spiritual qualities, meekness, gentleness, patience, brotherliness, and love. All of the Lord's people come short in these graces of the Spirit because of our fallen inheritance; because we are born in sin, shapen in iniquity; because selfishness in all of its concomitant parts, arrogance, rudeness, unkindness, impatience, have in large measure obliterated the opposite qualities, which are the likeness of God. Hence some that are naturally more unimpaired and very selfish, in whom the various fruits of the Spirit are natural to a less degree, will be more handicapped. We may view these talents and their use from two different standpoints, and both will be true. (1) Our natural talents may be considered, first, as representing wealth, influence, intellectual power, education and public utterance. The person possessed of all of these might consider to be very richly endowed indeed, a five-talented person; very few are in this class. They possess great opportunities and proportionately great responsibilities. With the proper zeal in the use of these talents such individuals would be a power for good in the church, and in the world. Even the man might have intellectual power and the gift of public utterance, but be without education, wealth, influence, and correspondingly his ability would be less. Or he might have wealth and influence in the world, and lack the education, mental power and education and the talent of public utterance, influence and wealth. The one-talented man might have wealth or education or influence, but lacking the other qualities would be more or less handicapped. With the majority of people, however, these matters might be considerably different: as, for instance, the one talent might be understood to represent a small degree of wealth, influence, education, mental caliber and public ability; the two-talented man might represent twice as much; the five-talented man five times as much.

With the same talent, the one who is gifted with the opportunity and the means of using that talent in the Lord's service should be increasing daily, and each one of his servants should be able to honor him more and serve his cause better in every sense of the word each day, each week, each month, each year.

(3) The Lord has so arranged the matter that our talents, viewed from the two standpoints foregoing, in large measure depend not upon the talents, but upon the person that possesses the talents, including abilities, opportunities, and determination. The person that possesses the talents, abilities, opportunities, should be the person best qualified to rule his own spirit and to bring its every power into submission to the will of God, and to cultivate to the highest degree the fruits and graces of the Spirit. The Lord will doubtless deal with us according to both of these standpoints, but we may be sure that eventually the chiefest of all gifts and blessings and talents in the Lord's sight is love—"Love is the principal thing." It will be only in proportion as love of God and for our fellow men shall have guided the use of our talents, whatever they may be, that they will be acceptable in the Lord's sight at all.

RECKONING WITH THE SERVANTS

In this parable the Lord clearly taught his disciples not to expect the end of the Gospel age very soon, for the statement is, "After a long time the Lord of those servants cometh and reckoneth with them." It was doubtless best everywhere that the exact time for the ending of the Gospel age and the beginning of the Millennial age should not be made known until now that we are in this recompensing time. In the verse just pre-
ceding this lesson our Lord had cautioned us to be true to the covenant he had made with us, to be true to the consecration, but other Scriptures show us that this is a numerous class, a great company, who in the time of trouble will be awakened from the sleep of faith, and he shall be permitted to go into the time of trouble with Christ only because of this consecration to do and to serve, whatever his talents, whatever his power.

HID TALENT IN THE EARTH

The one-talent man of the parable is represented as being strictly honest; he had not used it in ministering to the flesh, in riotous living of any kind. He had not been kept at home or kept safe, and seemed to fear nothing. He had not devoted the talent to an end which appeared indifferent to the soul's welfare. The parable states that this man hid his talent and kept it safely, and that he was the only one of the servants who took this course, that is, used nothing, had nothing to show for the use of money which is deemed just and reasonable, while usury signifies an unjust and extortionate charge of interest, the result of taking advantage of some one's trouble or necessity. Usury, therefore, in its present use of the term, implies extortion, and those in the parable are the same that are represented by the Lord through the Prophet, saying, "The Lord will sell the prophet for forty pieces of silver, and they shall hate him that is desirable in all the land." (Jer. 19:5.)

FAITHFULNESS DOUBLY REWARDED

The parable shows the Master beginning with the more influential and rewarding faithfulness (1) with a share in his favor, the "joys of the Lord," and (2) with a rulership or authority in the kingdom of the Lord, through the crowns. The Lord's statement briefly outlines what is elsewhere more elaborately set forth, namely, that the chief blessing upon the church will be the manifesting to them of divine favor and love as represented in the glory, honor and immortality with which they shall be clothed when received into the divine presence, and this we understand will be accomplished some time before October, 1914—quite possibly sooner.

The one-talented man misusing his was disapproved, it goes without saying that the two-talented or five-talented would be even more reprehensible in the sight of their Lord. It goes without saying also that if the five-talented man succeeded and received a blessing and commendation and reward, the one-talented man succeeding would receive an equal blessing of approval and a proportionate share of the good things provided in every sense of the word. The parable does not carry the matter further to show us the result of this time of trouble upon this class of servants, unpardonable to their vows of consecration, but other Scriptures show us that this is a numerous class, "a great company," who in the time of trouble will be awakened from their dreary stupor to realize that they have been seriously at fault, and to earnestly, tearfully, painfully, and earnestly repent and obtain divine forgiveness and ultimately "come out of great tribulation, having washed their robes and made them white in the blood of the Lamb." (Rev. 7.) They will be before the throne, whereas the faithful servants will be in the throne; they will have palm branches because ultimately victorious, but those in the throne, the more faithful, will wear the crowns.

It will be noticed that there are two grades of faithfulness: the servant who hid his Lord's talent in the earth was faithful in that he did not waste or squander it riotously, slyly, grossly, but in our day this has changed, and interest is that payment for the use of money which is deemed just and reasonable, while usury signifies an unjust and extortionate charge of interest, the result of taking advantage of some one's trouble or necessity. Usury, therefore, in our present use of the term, implies extortion, and those in the parable are the same that are represented by the Lord through the Prophet, saying, "Gather together my saints unto me, those who have made a covenant with me by sacrifice." (Psa. 50:5.) "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17.) This jewel class must all be sacrificed. This is their covenant with the Lord—that they will sacrifice, that they will use their talents, opportunities, privileges, favors, zealously in his service, in the service of his household, in the interest of the kingdom.

After entering into this covenant with him any other course of conduct would be properly, as in the parable, designated wicked and slothful. From this viewpoint it is to be feared that the class represented by this unfaithful servant is a large one, a great company, which will then be represented in the kingdom as they now are represented in the church. We are not to understand from the parable that all who have two talents, nor that the greater number who possess but the one talent will all fail to use it. On the contrary, the parable is so arranged as to emphasize the responsibility of even those of the Lord's servants who have the smallest natural ability, whose consecrated powers are the most insignificant. If the one-talented man misusing his was disapproved, it goes without saying that the two-talented or five-talented would be even more reprehensible in the sight of their Lord. It goes without saying also that if the five-talented man succeeded and received a blessing and commendation and reward, the one-talented man succeeding would receive an equal blessing of approval and a proportionate share of the good things provided in every sense of the word. The parable does not carry the matter further to show us the result of this time of trouble upon this class of servants, unpardonable to their vows of consecration, but other Scriptures show us that this is a numerous class, "a great company," who in the time of trouble will be awakened from their dreary stupor to realize that they have been seriously at fault, and to earnestly, tearfully, painfully, and earnestly repent and obtain divine forgiveness and ultimately "come out of great tribulation, having washed their robes and made them white in the blood of the Lamb." (Rev. 7.) They will be before the throne, whereas the faithful servants will be in the throne; they will have palm branches because ultimately victorious, but those in the throne, the more faithful, will wear the crowns.

The second or five-talented servant represented only the consecrated and not the world, as the younger son did when he was out of sight: then before he allowed the child to dig it up he said, "Everything valuable that we allow to lie unused is buried by the tide of life as this dollar has been by the tide of the ocean." This is a good illustration: It is not necessary that we dig into the earth to bury the talent; if we simply allow it to lie unused it will soon be out of sight.

RECEIVE THINE OWN WITH INTEREST

The words interest and usury once had the same meaning, but in our day the word interest is used for the use of money which is deemed just and reasonable, while usury signifies an unjust and extortionate charge of interest, the result of taking advantage of some one's trouble or necessity. Usury, therefore, in its present use of the term, implies extortion, and those in the parable are the same that are represented by the Lord through the Prophet, saying, "The Lord will sell the prophet for forty pieces of silver, and they shall hate him that is desirable in all the land." (Jer. 19:5.)

THE ONE TALENT FAITHFULLY USED

When we remember that the large majority of the Lord's people are of necessity one-talented, we feel especial interest in a little verse by John L. Shorey, which illustrates a faithful one-talented person. We quote it as follows:

"He couldn't sing and he couldn't play, 
He couldn't write and he couldn't play, 
He'd try to read, but break right down, 
Then sadly grieve at smile or frown. 
While some with talents five began, 
He started out with only one. 
With this," he said, "I'll do my best,
And trust the Lord to do the rest.

His trembling hand and tearful eye
Gave forth a world of sympathy,
When all alone with one distressed,
He whispered words that calmed that breast.

"And little children learned to know,
When grieved and troubled, where to go,
He loved the birds, the flowers, the trees,
And, loving him, his friends loved these.
His homely features lost each trace
Of homesickness, and in his face
There beamed a kind and tender light
That made surrounding features bright,
When illness came he smiled at fears,
And bade his friends to try their tears;
He said, 'Good-bye,' and all confess
He made of life a grand success.'

BEREAN BIBLE STUDY ON LOVE
SEE COMMENTS IN OUR JULY ISSUE

39. Would it be showing partiality to manifest different degrees of love? Z. '98-198 (1st col. ¶ 1 to 3); Z. '05-22 (1st col. ¶ 2).
How may we 'consider one another to provoke unto love'? 1 Tim. 5:24; F. 209.

41. How should we apply the Golden Rule? Matt. 22:39; Z. '98-72 (1st col. ¶ 1); F. 375, 376; Z. '98-199 (1st col. ¶ 2, 2nd col. ¶ 1, 2); Z. '02-188 (2nd col. ¶ 1) to 189 (1st col. ¶ 2).

42. How may love exercise combativeness? Z. '05-216 (1st col. ¶ 1 to 2nd col. ¶ 2).

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43. How should the spirit of love control the tongue? P. 291, ¶ 1, 2; Z. '01-398 (2nd col. ¶ 2, 3); F. 587, ¶ 1, 2.

44. What should be our attitude toward all our fellow creatures? For instance, how strange it seems that Presbyterians and Congregationalists, after fighting so long against all forms and ceremonies and liturgies and "printed prayers," should now be adopting these. The Congregationalist attitude toward the Church of England's Book of Common Prayer is thus set forth in their new "those who oppose this revision of the Book of Common Prayer as may serve our need."

BOOK OF LITURGY FOR CONGREGATIONAL SERVICE

The Congregational attitude toward the English Book of Common Prayer is thus expressed by one of the leaders in that body.

"Our real inheritance is in the English Book of Common Prayer, which gathered up the best elements of the service books of its time, both historic and reformed, and was the possession of the undivided English Church from which we derive. Our fathers used their liberty in disarding it. We mean to return to written forms, we shall be using our liberty if we return to it, or such a modification of it as shall suit our modern life. We shall impoverish and not enrich ourselves by possession of the undivided English Church from which we derive. Our fathers used their liberty in disarding it. We mean to return to written forms, we shall be using our liberty if we return to it, or such a modification of it as shall suit our modern life. We shall impoverish and not enrich ourselves by stepping further outside of the tradition of the whole church.

"The time is ripening for such a revision of the Book of Common Prayer as may serve our need."—(New Haven) Journal and Courier.

A FEW NATIONAL REFORM UTTERANCES

"...We want State and religion; and we are going to have it."—Jonathan Edwards, D. D.
"Constitutional laws punish for false money, weights, and measure. So Congress must establish a standard of religion, or admit anything called religion."—Prof. C. A. Blanchard.
"Our remedy for all these malevolent influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."—Rev. M. A. Gault. And this means religious persecution.

They desire an amendment to the Constitution that will "place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the nation."—Art # of their Constitution. That is, they desire the Christian religion made the "legal" religion of the nation.

"Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."—Dr. David Meikle.

"Give us good Sunday laws, well enforced by men in local government. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils, all legislation essential to this splendid result."—Rev. F. Leech, D. D.

A young man recently from Russia attending a Baptist church service at which a resolution was offered urging legislation on the Sunday question arose and said: "I am from Russia, the land of intolerance; the land of a union of church and state. I have seen the scars on the wrists of the missionaries who went to my country—scars made by chains placed on them by Russia's union of church and state. I joined the Baptist church in Russia because it trusted in God, not in the state. And now I come to America and enter my beloved Baptist church, and hear you petitioning Congress for a law to bind chains on the wrists of your fellowmen. In
the name of God, send your petitions to the throne of God, and not to the Congress of the United States.

A REMARKABLE FORECAST

In a sermon, in the year 1846, Charles Beecher declared: "The minister of the Evangelical Protestant denominations is not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and condescend to the world and bow the knee to the power of apostasy. Was not this the spirit of the many dissident religious bodies will not be well, "cage-y." To speak of "Christian bodies adhering" to the orthodox way to sharpen a lead pencil, or whether MANY SECTS—ONE RELIGION

"This anxious gathering of the churches shows that they believe a religious crisis is to be at hand. It is also a social crisis.

Two extremely significant, not to say portentous, conferences, with apparently the same underlying purpose, were held in November last on nearly coincident dates, the New York State Conference of Religion at Rochester, 13th-14th, and the Inter-Church Conference on Federation, in Carnegie Hall, New York City, 15th-21st.

To say that the underlying purpose of both conferences was to further the unity (either after the flesh or after the spirit) of religious bodies is to state a truism. Yet it is vividly interesting to the public at large. It might have been fifty years ago, when there wasn't much else to talk about, but being absorbed in weightier matters than differences of opinion is the way to sharpen a lead pencil, or another way of looking at it is the way to make a headache of having the water run out of his shoe-tops, the public has long ago dismissed the subject as impracticable and unprofitable. It is perhaps a little late in the day to query: Why separate organizations for the Reformed church in the United States of America? Why a Presbyterian, and a Reformed Presbyterian church, and a United Presbyterian church, and a Welsh Presbyterian church, and a Cumberland Presbyterian Church, and so on, to the end of the chapter? Why the colored Methodist Episcopal church in Illinois, and an African Methodist Episcopal church, and a Methodist Episcopal church and a Methodist Episcopal church South (and, I am told, some Methodist Episcopal churches there are in Baltimore who are neither one nor the other, but kind of Maryland), and the religious bodies will inevitably result."
Hardheads with ear-trumpets up there in the front seats. The fact that membership in the New York State Conference of Religion was individual, and that a man went there to represent himself, made all the difference in the world between the two conferences. At Rochester they didn't formulate a plan. I think all the voting that was done was on a straight roll call. I think there was a feeling of relief that the city of Rochester for its hospitality, and whether they should accept the kind invitation to go to Schenectady the next time. Clergymen and laymen from the dissident bodies, Christian and Jewish, were present and spoke. The motto of the Rochester Conference was: "The church of Christ is the immediate church, whose members loaf around home Sundays and That is, he would be nowadays. The essence of their doctrine is to understand that the entire population of New York City is Roman Catholic, though very much higher than Bob Ingersoll. As for Tom Paine and Jews-stayed away because it feels much as Noah did when a storm began to blow up. And the Roman Catholic church, whose members form a god with their hands and have our being, knows how it is with us: how we grope in the darkness that is about us if haply we may find him. And that is the kind of spirit in which an idol cerid heir takes unto himself as he spake by the mouth of his prophet Malachi, saying, 'In every place incense is offered unto my name, and a pure offering, for my name is not in my judgment correct. The Common Version reads: shall be instead of is, and thus agrees with facts and other Scriptures. See 1 Cor. 10:20.—Editor Z. W. T.'

**AN IMMINENT THIEVES OR DOCTRINE**

The air at this Rochester Conference was clearer, freer of the smoke of Smithfield and Geneva. Said one good soul: "It is of more importance that I shall understand your position than that you shall understand mine." You couldn't jaw with that man because he doesn't sharpen a lead-pencil the way you do. As a result of that spirit at Rochester, Jews learned that Christians, for all their insistence upon the Three Persons in the Godhead, can say with the Sh'ma Israel, "There is only one Lord, God, the Father Almighty, and Jesus Christ the Lord Jesus Christ, who is the image of the invisible God, and the express image of his person. He is the first-born of every creature. For by him all things were created in the heavens and on earth, things visible and things invisible, whether thrones or dominions or principalities or powers. All things were created by him and for him. And he is before all things, and by him all things consist. And he is the head of the church. This church consists of Jews, of Christians, "It is impossible to do otherwise. Therefore, a man's God to any human mind is impossible to define.

"In the discussion following, the Rev. Nelson Millard, D. D., mentioned the significant fact that Catholics and Protestants found them-selves unable to cooperate in good works, as in associated charities. The purpose of the Federation, by the way, is "to promote catholic unity," but "catholic" and "Catholic" are not quite the same. Not quite.

**BIG CHURCH DOCTRINE**

The Big church would have approved the Rochester Conference more heartily of the two. For instance, Rabbi Schuman, of the Temple Beth-El, of New York, in his paper, "Our Demand of the New York Federation," said: "The big church is humbled by the knowledge of the presence of God." Prof. Joseph Leighton, of Hobart College, in the discussion following, denied that the idea of God was necessary to religion, which in his turn he defined as "the tendency of personality to enlarge itself, the persistent demand for the ideal by the actual. Religion represents the demands of the individual for ideal environment," differing from philosophy mainly in method. This does not violently contradict the creed of the Big church.

But the most radical expression at the Rochester Conference was in the person of Rev. Dr. Joseph L. Strong, who had argued that in order that the coming generation should seek after righteousness of conduct it behooved us to see to it that the public schools taught the lessons of religion. Because God is the rewarder of those who diligently seek him, and the avenger of the transgression of men, the immortal soul, and the future accountability of all men. (By the way, I think that the proposition to split the kindlings for Crapsey's bonfire was defeated by a vote of three to two),

"I must take issue with Dr. Strong. The remedy he proposes is impracticable, and the three dogmas of the existence of God, the immortality of the soul, and the future accountability of all men are without ethical value. The Mohammedans believe all three far more devoutly, far more earnestly than the average Christian, and because he believes he murders Christians. The Russian believes all three, and because he believes he massacres the Jews. Those who have been prominent in the conduct of affairs, those whose wealth threatens the country now, are firm believers in the three propositions. If you were to pick out a man today who stands firmest for these three things it would be the Master of Standard Oil."

"If we are standing by the death-bed of a great religion, as I have always said, then we will get in the name of God every sort of action from the sacrifice of a man's son upon an altar to the sacrifice of himself upon the cross."

"To teach the existence of God is not to advance at all. It is as much as belief in man's immortality, because a man's notion of the life he is to live beyond will exactly correspond with the life he is living now. When we think of immortality it is with the idea of continuation, going on and doing the same things we are doing now. We know we are shrinking from annihilation; our picture of the life beyond is a reproduction of the life we are living here. It is without ethical value.

**ORTHODOX INSURANCE THEIVES**

"So with the accountability of man," continued Dr. Crapsey. "Our notion of how we are to account for ourselves will accord with our ethical conception of what we do here. I do not think for a moment that those gentlemen lately so much spoken of in the public prints have been disturbed in their sleep. I have never heard that they have had a single dollar taken $150,000 a year for not knowing anything about life-insurance are all real believers in God, in their own immortality and accountability, but their understanding of it is such that they can account for every dollar they have taken; can account to themselves, and thus account to God."

That's Big church doctrine, pretty High, perhaps, certainly very much higher than Bob Ingersoll. As for Tom Paine—oh, well, he was a Low Churchman, away "way down low. Not he would be nowadays. That trinity is the name: That belief in the supernatural has no influence on conduct. But hark to this that follows from Dr. Crapsey: "We are living today in the midst of a great dissolution. We are standing by the death-bed of a great religion."

In the discussion following, the Rev. Nelson Millard, D. D., said that the students of parochial schools where the teaching of religion is an emphatic factor were not more moral than those of the so-called "godless" public schools, and that the teaching of Christianity by the public schools is a "great step forward, but mere State of morals. Yet the South is most orthodox. The three points of belief in God, the immortality of the soul, and the future accountability of all men are well understood. Also, it is a demonstrated fact that Mammon is unimpaired by orthodoxy and through."

**AN IMMINENT CRISIS**

The Rev. Dr. Strong in closing said that he had been making investigations himself, and he had found that the hundred richest men in the United States who had the greatest influence in the financial world are almost without exception orthodox church members.

"Here, at any rate, more came out of the bag than was put into it. What has this assumption that Mammon is immoral, no matter how orthodox it may be; what has this statement that this is an age of dissolution, and that we are not standing by the death-bed of a great religion, to
do with finding a common ground of unity of all faiths? What has it to do with federating the churches, and trying to get the scuffling sects at home to show the same table-manners that they do in the missionary field, where they do not all grab for the same piece at once, but carve the turkey so that it looks as if they all had a piece? And what has it to do with the clergy that chance to be at hand, and to get the job made out of it just enough to keep him going? Part of what the Federation of Churches is to do when it gets under way, is to do what I call grafting. Indeed, but what's the whole wage system but graft? What's the difference between what a man earns and what he can live on, that difference going to his employer as a tip, a gratuity, a bribe—graft, if you please? And this employer must enter into "open and honorable competition" with others in the same business. Tell me, you American merchant and manufacturer, how is it with you? Is it "After you, my dear Alphonse," or is it "Dog eat dog?" You know well enough what you have to do and yet what you've got to do or go out of business. You've no illusion about "open and honorable competition." Is there such a thing? Tell me. How about competition?

**CHURCH COMPETITION**

If there were, we'll say, a dozen factories in a given trade, each one dandled by its own chaplain, and !-among them just managing to scrape along, working on half-time, we should see something doing in the reorganizing line right suddenly. It calls for no great intellect to see the similarity of a dozen denominations in a town, all outfitted with expensive buildings, professional teachers, and a little one on the ​

**GRAFT IN THE WAGE SYSTEM RICH MEN'S SINS UNREBUKED**

"Open and honorable competition" do our "moral teachers" think the scuffle for a living is? A game of tidiedy-winkles? If two starving men see a loaf of bread, is it going to be "After you, my dear Alphonse?" And if the two men are both at work and the chaplain of the other or will each underbid the other until the man that gets the job makes out of it just enough to keep him going? Part of what the Federation of Churches is to do when it gets under way, is to do what I call grafting. Indeed, but what's the whole wage system but graft? What's the difference between what a man earns and what he can live on, that difference going to his employer as a tip, a gratuity, a bribe—graft, if you please? And this employer must enter into "open and honorable competition" with others in the same business. Tell me, you American merchant and manufacturer, how is it with you? Is it "After you, my dear Alphonse," or is it "Dog eat dog?" You know well enough what you have to do and yet what you've got to do or go out of business. You've no illusion about "open and honorable competition." Is there such a thing? Tell me. How about competition?

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The fruits of competition are skimmed wages and scamped business. Do you ever have to look to a vestry or the church trustees for your money? I hope not. I know a very fine young man who, a little while ago, contemplated taking holy orders. He told me that he was afraid he would be a plunderer, and denounced the law by which a woman tied to a drunken, worthless hound may free herself and her children from him.

To tell the honest truth, it wasn't much better at Rochester. The paper read that attracted the keenest attention was that of the Rochester Commercial Advertiser, which contained the "Appeal of Moral Teachers to Predatory Wealth." He said that "predatory wealth" was that which has been "gained by plunder rather than by legitimate commerce, and which is used to bribe politicians and keep down the wages and working classes by open and honorable competition," but by getting unfair and generally unlawful advantages; by secret agreements and rebates; by the liberal use of money to corrupt legislation and to subsidize the press; by using trust funds for private purposes which corrupted Charities; and by "mace"ing the department stores and the neighborhood grocer for contributions to the fancy-goods counter and the household counter, cash if you can get it, but if not, something to sell chances on! Do you suppose they like to do that? I know that some won't allow chances to be sold at all.

The battle of the mart is often fierce, and men are often tempted to be hard and false and cruel. But the ordinary American manufacturer is not in intent, or in fact, a thief or a plunderer. We may admit that he is not a saint, but he is not a pirate, and there are a number of things he will not do. And so on. The moral teacher, this being the case, must carefully distinguish between millions made honestly and millions made piratically. The truth is that "tainted money" taken by the moral teacher for his church or charity or college does more harm than it does good. It isn't like taking the contributions of a gambler or the keeper of a house of ill-fame, the things we know about, but will not tell here. You have to;
The fact that the public street is the only place in which we are free men, and that it is every other place exist on or sufferance of our lords, who treat as conquering people; that the very center of these streets solely dedicated to our common use is taken by our lords for their own private use, a continuous strip of the best city real estate, which no mortals could—say, the right of way of a street railroad—why, that's a rich man's sin.

The experiment of Federation has been tried. Doubtless you have lived in a small town where there was a Union church, a Methodist church, a Presbyterian or Lutherans or Congregationalists for each to maintain a separate little conventicle, so they all combined. Instead of a dozen stoves, they had one big comfortable furnace, and saved on the coal bill; instead of a dozen recid organs, or orchestras, or choirs, or otherwise organizing and giving one $10,000 organ that you could do something with; instead of a dozen preachers that hemmed and hawed and stumbled through their sentences, making a brave stagger at getting verily, you cannot see the ki, they left God. A dozen looking man who could talk it right off. A great advantage over the old system. Yes, but as soon as enough Baptists and Methodists and Lutherans and Presbyterians and Congregationalists moved into town for each sect to set up its own conventicle, they left the Union church.

At the Death-Bed of a Religion

Just hold that a minute, and consider another experiment in Federation, the Young Men's Christian Association. This is not the time for an analysis. What's the difference? The Y. M. C. A. looks to the good of all, physical, mental, and moral. Right now. Here on earth. "Service" is its motto, not "support." That's the difference.

The Rev. Dr. Crapsey has told us that we are standing by the death-bed of a great religion. Some of us are. An increasing number. But not all. This great religion is very much alive indeed, and long will be, to every man yet in that stage of progress in which he thinks that nothing is more important than that he save his own particular little soul. The whole world may well be lost if only he is not. What does it matter anyhow, these cruel wrongs, these black injustices, this trampling down of human souls and bodies by those who have hated the earth for their own possession! It will all be over in a few years, and then—a heaven of endless happiness.

So long as "he that believeth not shall be damned," it is highly important to be "unaveniable orthodox," and to save one's soul (which is not incompatible with gaining the whole world, too, as Mr. Rockefeller has shown us). Federation with those who have different notions of the way to sharpen a lead-pencil will not appeal to such.

Those who have risen beyond such blunt, frank selfishness, who turn the question end for end, and ask what it shall profit the world if it be wholly lost to save here and there a soul, will not linger in the death-chamber to see how long the doctor's oxygen of Federation defers the inevitable. They will turn on the gas and cast the devil; that which is born of the spirit is spirit, and can never die. All this clothes-line quarreling of the churches is born of the flesh, and except they be born again of the Spirit of the coming age, they cannot see the ki, they left God. Nicodemus saith now as of old time, "How can these things be? Can all the sects enter the second time into their mother's womb and be born?" And, as of old, is the answer: They must be born again. They must start all over, start now as in the very beginning, with an imitation of the speedy coming of that age in which the sword of competition shall be beaten into the plowshare of cooperation, so that in no line of effort shall we be forced to skim wages and scam wares; when our industries, our estate, our home, shall be the man or set of men, but shall be so just that it shall be in very deed the kingdom of God. "Have we not all the one Father? Hath not one God created us? Why do we deal treacherously, every man against his brother?"

That was how Christianity started. In their little sodalities they had all things in common, so the Bible says. "The common cup, the common table, the empty phrase to them. And why did they look so earnestly, so earnestly? Because then that kingdom, the life of the coming age, would spread the whole earth over. And we, too, who see the western sky of this dying day all flaming with the red glow that promises, and what we call the end of days, will contrive the oracles of God, speaking to us in the voice of the people last November; we, too, whose hearts are torn with grief at sight of the miseries of our brothers, when the world is rich enough for all; we, too, who see how special privilege rots the very souls of those who hold it; we, too, must pray the words of early Christians prayed, putting our own meaning upon them, that is true, but longing with the same unutterable longing as their—help us, too, must cry with them, Even so, come quickly, Lord Jesus!

Our View of the Foregoing

In the above is set forth the sentiment of the worldly wise in respect to the federation of the various denominations. This class of thinkers usually take a very practical view of things, and little regard to the religious side. We are far from natural. It is still fashionable to refer to a personal God, though a great many of the worldly wise have lost any real conception of such a being, and think of God as merely a great power in the universe. He is a personal God, and one that, as the Scriptures say, "leaves out all thought of a personal being of body, shape and parts, willing, thinking, planning, creating, maintaining, etc., working all things according to the counsel of his own will." (Eph. 1:11.) To this type of mind, which is to be found among many past and present reformers, and which is the more intelligent mechanics, and which is rapidly growing, the foregoing article will appeal strongly. The last paragraph of the article, for instance, illustrates our point. The writer sees in it, and says that there was a start in the direction in the early church at Jerusalem. He approves of that start, not as a divine example of what ought to be, but as a mere suggestion of something greater, that men will work out for themselves shortly. He dreams of an ideal kingdom in which there will be no politics, no selfish motives, no autocracy. The world is being invited to the good of all, physical, mental, and moral. Right now. Here on earth. "Service" is its motto, not "support." That's the difference.

To this writer and others the voice of the people last November was the voice of society, the voice of right, the voice of God. To him it speaks of spiritual revolution and the bringing in by Socialism of a glorious Millennium. Carrying his figure of speech to the closing words of the article, he quotes a Scripture passage respecting the second advent, "Even so come, Lord Jesus." Not that he believes in the second coming of Jesus, but that the expectation of the early Church—that the second coming of Jesus would bring the Millennium—annexes somewhat with the voice of reason which is rapidly coming to the fore as the hopes for the spirit of love to gradually take possession of the world and reorganize it, and bring in the new heavens and new earth.

The Prophet has declared, "God is not in all their thoughts"—such plans and schemes of Socialism, etc., are purely worldly wise and are far from the hopes and expectations of those who are truly the Lord's people and directed by his Word. From our standpoint, the overturning of the political and economic and religious and moral systems and the bringing them under a measure of governmental control, are all very good in their way, as indicating that the world in general desires righteousness to the extent that they can see righteousness in a political and economic and religious and moral system, they would welcome so-called reforms, investigations, better politics, etc., but otherwise not. Alas, the poor world does not know itself: it does not see in the present upheaval of politics, the present uncovering of financial scandals, etc., an indication of those plans and schemes of Socialism, etc., which are the great time of trouble which the Scriptures indicate will be fully upon us in 1915, and gradually approaching in the meantime.

From this standpoint it has been necessary that the gross superstition of the political and economic and religious and moral systems be in part dissipated, that the minds of the people might be set free, not only from a religious superstition but also set free from allied superstitions respecting the divine right of certain families to inherit the kingdoms, the dominions of the world, their right to live in dominion and dominion, and the like. This is the voice of right, the voice of God, speaking to us in the voice of the people last November. To look not to him who redeemed us with his precious blood, but to look to itself, to its own affairs, to its own success at the pole, etc., as the only hope—thus ignoring the Lord and his overruling providences and the divine inspira-
section respecting the future outcome of present conditions in a glorious Millennial Kingdom.

From our standpoint the gathering of the churches is the fulfillment of Scriptural prediction, and the Lord's intelligent and faithful and consecrated people are warned against having any part in such Church federations, the Word of the Lord being that 'Mark ye not, A confederacy!' By whom this people shall say, A confederacy: neither fear ye their fear nor be afraid.' (Isa. 8:12.) It is the tares that are to be federated and bundled and gathered together for the greatest possible time to form a transitory society to set fire to all the social, religious, financial institutions and arrangements of this present time, eventuating in anarchy, which by overthrowing all things incompatible with righteousness will prepare the way for the kingdom of God's deliverance at his second advent and deliver all souls in the great glory, which will be manifested in various ways through earthly channels and agents.

"SHE HATH DONE WHAT SHE COULD"


Golden Text—"She hath wrought a good work upon me."

This study turns us back from the discourse of the Tuesday preceding our Lord's death to the Saturday night preceding his death—the close of the Jewish Sabbath day. In harmony with the prevailing custom, Jesus and his disciples and others were wont to act the feast the evening the Lord's people today the previous evening from Jericho as intent upon keeping the feast of Passover at Jerusalem—the feast of which our Lord Jesus said, 'With desire have I desired to eat this Passover with you before I suffer.' (Luke 22:15.) Although Jesus had been telling the apostles that he was going to Jerusalem and there would be crucified, they seemed not to realize the matter, probably because he had spoken so many things to them in dark sayings, as, for instance, when he told them that he was the Son of Man to be delivered up to men, that they should kill him, and that after three days he should rise again; that they should cause his face to be despised and rejected of men, and give him up to be crucified, and kill him. (Luke 18:31-33.) Perhaps the crucifixion suggested was also hyperbolic language; at least they could not realize that it would be so, even though Peter had been reproved for his disbelief in the matter.

The feast was in the house of Simon the leper. Simon was a common name in those parts at that time, and this Simon was distinguished by the fact that he had been a leper—quite possibly he had been healed by the Lord, and this may have been the beginning of the intimate acquaintance between Jesus and the family of which Lazarus was one of those who sat at the feast, that Martha was one of those who served, and the lesson before us tells especially the work of Mary, who, while the Lord was reclining, approached and broke the seal of an alabaster box of precious perfume (not ointment in the present use of the word). One of the accounts says that it was very precious, another that it was worth 300 pence, which in our money would be about $50.

Such anointings were very rare, usually for kings or princes or nobles; and the lesson of the woman who seems to have been the spokesman (see John's account), were all filled with indignation at the waste. John tells us that Judas was a thief, who carried the bag, the treasurer of the company, and that his solicitous remarks respecting the use of the money for the poor were hypocritical. In any event we may sympathize with the other apostles for falling in line with his arguments, for they were all poor men, underequipped for dealing with such sumptuous and expensive entertainment as this may have been the beginning of the intimate acquaintance between Jesus and the family of which Lazarus was one of those who sat at the feast, that Martha was one of those who served, and the lesson before us tells especially the work of Mary, who, while the Lord was reclining, approached and broke the seal of an alabaster box of precious perfume (not ointment in the present use of the word). One of the accounts says that it was very precious, another that it was worth 300 pence, which in our money would be about $50.

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"WHY TROUBLE YE THE WOMAN?"

Our Lord discerned at once the criticizing, faultfinding spirit amongst his disciples and promptly took the part of Mary, saying, "Why trouble ye the woman? For she hath wrought a good work upon me. What a sweet memorial of Mary! How we all love and reverence her true womanhood, and appreciate the fact that her intuitions in respect to this anointing of the Lord were superior to the reasonings of the twelve apostles on the subject—they were too cold and calculating, too business like. She made up for this deficiency in the warmth of her loving devotion. Undoubtedly woman has filled profitably just such a niche as this in the church history during all the centuries since without her part undoubtedly the religion of Jesus would have been much more cold and business like and formal than it is; but the broad, deep sympathy of true womanhood has helped to interpret the heart of Christ, and the love of Christ in Mary has proven a blessing to all the followers of the Lamb.

"THE POOR YE HAVE ALWAYS"

It is a miscalculation to suppose that the moments spent in communion with the Lord, in the study of his plan, and the dollars and hours spent in his service, in the promulgation of his truth, are wasted, and that thus the poor have less. On the contrary, the work of the Lord in proportion as anyone has true, loving devotion; he will have devotion to his service and to the Lord. He will have devotion to his service and to the Lord. No one can love the Lord in sincerity without being the more sympathetic and the more generous proportionately. Jesus said, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty;'—to want—to poverty of soul as well as poverty of purse. (Prov. 11:24.) The Lord's followers are to be prudent, economical but not parsimonious, not miserly, not stingy, not hoarders of wealth. They are to cast their bread upon the waters; they are to do good and trust to the Lord for the results; they are to use freely the riches of the Lord as entrusted to them, both temporarily and spiritually, and are to receive their blessing from the exercise or increment of these.

This very act on the part of the devoted Mary and our Lord's commendation of it have doubtless been helpful to the Lord's people along the line of this Gospel age. Similarly we were once inclined to consider the one­day conventions and the general conventions of the Lord's people to be entirely too expensive, to represent a waste of money that might have been used otherwise; but our experience is that there is a blessing in the using of the money talent—that whoever fails to do some investing, some sacrificing in the interest of the truth, will surely fail to get the large returns of spiritual blessing. Whoever on the contrary seeks to use his means in serving the truth to others and in nourishing his own heart receives proportionately the greater blessing. We are even inclined to think that the Lord makes up to them in temporal matters also; but should this not be the case it is again as a result of their spiritual feasting—we know that spiritual nourishment, fatness of soul, prosperity as new creatures in Christ, is by far the most important matter with which we have to do. It is the very object of our present membership in the school of Christ, association with the fellow-members,
that we may grow in this very grace as well as in knowledge and love in the Master's likeness.

**ANONITD FOR HIS BURLR**

Our Lord declared that Mary's action was a preparation for his burial. We remember that several of the honorable women of the Lord's company came to the tomb early on the first day of the week. They went to anoint his feet with ointment and to anoint him for his burial, after the custom of the Jews. And because they failed to remember and recognize his resurrec­tion from the dead on the third day. Their motive in thus going was undoubtedly a proper one, and yet Mary's conduct in anointing our Lord before his burial was very much more than the proper one, and yet Mary's conduct in anointing our Lord before his burial was very much more than a mere act of affection. We know not how much even the very strongest of the Lord's followers may need a word of sympathy and encouragement at times, and we do our own hearts good when we tender such sympathy.

We do not mean that fulsome flattery should be poured upon one another; but there is a wide difference between what we do and what we say. It behooves us to anoint them with kind words, loving sympathies, tender expressions, while they are still in the valley of the shadow of death. We are not as servants of God's house to anoint with a mere flower of love; for if you do not love the flower, you cannot give it the flowers of life. The Lord would be appropriately theirs. Let us not forget this; let us not cut our flowers off before they have blossomed, and scattered flowers in life's pathway for others, and perhaps as we do this the Lord will allow some one to scatter some flowers also for us. On the principle that he who waters others shall himself be watered, he who helps others shall never go hungry, he who comforts others should never lack comfort. Doubtless the Lord will see to it that in proportion as we have and exercise the proper spirit of benevolence and generosity toward others, we will have our share of rich blessings and mercies in store.

**OF THE PEOPLE THERE WERE NONE WITH HIM**—ABLE TO SYMPATHIZE FULLY

Very evidently at the close of his ministry our Lord was feeling more or less of disappointment that a larger number of the Jews had not received his gracious messengers and not believed on him. Especially would this thought come to him as he read in the mind of Judas that he already was planning to be his betrayer. Moreover, he saw something of the same spirit of fear in the other eleven of his apostles, for he already knew who should betray him, and knew also that the others would forsake him and flee in fear in the hour of his distress. If his message, if his love, if his Spirit communicated to these men would still leave them so weak in many respects, it argued that he had accomplished comparatively little in his ministry, and that the other five hundred brethren might not be more devoted than the twelve. What a comfort it must have been to the Lord in the midst of his sorrow and conflict, before they have reached the end of the journey, to have one of his followers show her devotion. She showed her devotion.

An unknown writer says, "Do not keep the alabaster boxes for the more important members of the family, but open them wide and scatter them far and near, to the end that your family may be healed of the leprosy of sin and death. The spirit of a sound mind is what we want to bring to all—what we want to communicate to all, and what we want to impart to all. Let us learn to anoint our friends beforehand, and not after their death. Let us seize the time when we can, and let us not think selfishly of the future, but put our heart to the present, and do not keep the alabaster boxes laid away, full of fragrant perfumes of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way."

**SELFISHNESS VERSUS GENEROSITY**

Our lesson concludes with the account of how Judas soon after­wards went to the chief priests and bargained with them that for thirty pieces of silver he would seek an opportunity of betraying Jesus into their hands. What a shocking contrast is here drawn between the very generous love that Mary bestowed and the mean selfishness of Judas! The one was so full of love that she could not do enough for the great Teacher at whose feet she loved to sit, from whose lips she had received so many jewels and precious words; the other was willing to betray his Master for thirty pieces of silver, which had been recalled from the tomb and probably previously her father healed of a loathsome disease. We also should remember how much we owe this same Teacher, that his are the wonder­ful words of life which have brought unto our hearts joy, peace, assurance, peace, joy, and by whose power her brother had been healed of the dead condition, for, as the Apostle declares, we were once dead in trespasses and sins, but now are quickened, energized, by the Spirit of the Lord, by the spirit of love.

We believe that he who has not heard the voice of love, who has not returned love to those who have loved him, who has not divided his own with those who have been less fortunate than himself, who has not given flowers also for us. On the principle that he who watereth others shall himself be watered, he who helps others shall never go hungry, he who comforts others should never lack comfort. Doubtless the Lord will see to it that in proportion as we have and exercise the proper spirit of benevolence and generosity toward others, we will have our share of rich blessings and mercies in store.
only for those who will eventually be filled with love, the Spirit of God, the spirit of generosity. Let us all then more and more avoid the Judas spirit, the spirit of selfishness, money love, self love and ambition, and let us more and more have the loving heart of Mary and her humility, which not only made her willing to spend her means to serve the truth, but made her willing also to humble herself even to the extent of tears and the use of woman's highest oracles. In the service of her Master, her Lord, and that upon his humblest members, the feet of him.

**THIS DO IN REMEMBRANCE OF ME**


While holding, in common with the great majority, that the memorial supper was instituted by our Lord on Thursday night in connection with his last celebration of the Passover, and that he was crucified on the next day, Friday, we have no contention with those who suppose that these events took place on other days of the week. We lay great stress on the fact there accomplished and its significance as the act of the Passover instituted by Moses, and as the finishing of our Lord's great sacrifice for sins—the sins of the whole world. For these vital principles we are willing to contend earnestly, as they are part of "the faith once delivered to the saints"; but as respects the particular days of the week we will not contend, as in our estimation they are trifling matters, of no value, no consequence, and should therefore in no sense of the word disturb the minds or heart-fellowship of the Lord's people.

I open with our Lord's instructions to his disciples as to the observance of the supper, the supper they should observe for him and themselves, as a special and peculiar Jewish family, a place in which to celebrate the requirements of the law in the type which pointed to our Lord Jesus as the Lamb of God. Respecting this supper our Lord said, "With desire did I wish to eat this Passover with you before I suffer." He did not refer to the principal feast, which lasted a week from the 15th day of Nisan. He was referring to the roasting-lamb supper, eaten with bitter herbs, which preceded the general feast, and which reminded them of their deliverance from Egypt, and became the basis of their subsequent rejoining as a liberated people. The upper room was provided for this supper. Things were made ready, and at even, when the time came for the one who was to be betrayed, one of the accounts tells us that there was a dispute amongst the disciples respecting the more honorable positions at the supper, and that Jesus rebuked this ambitious spirit in them by washing their feet, thus illustrating his own humility of heart, his readiness to serve and humbly to be served by them. Thus he set them an example that he, whom they esteemed greatest amongst them, should be their principal servant, willing and ready to serve any and all.

**ONE OF YOU SHALL BETRAY ME**

While they were eating Jesus remarked that one of them would betray him. He did not ask who it was, but the very next day in connection with the Passover supper, and the company, and each one—feeling it incumbent upon him to prove his innocence of such a charge—asked, "Lord, is it I?" With the rest, Judas also put this question, realizing that if he did not also ask, it would imply his acknowledg- ment that he was the one, and in response to his inquiry Jesus replied, "Thou hast said, 'that is to say, 'Yes, I refer to you.'" Another account tells us that Jesus answered the query by saying that the one for whom he would dip a sop would be the betrayer, and having dipped the sop, he parted it and gave it to Judas, saying, "Take, eat; this is my body." He did not also ask, it would imply

**DRINK, EAT: THIS IS MY BODY**

It was after the Passover supper, after the eating of the lamb with the herbs and unleavened bread, etc., that Jesus instituted the memorial supper which, with all of his followers, by his direction takes the place of the Passover supper of the Jews. This was a new matter, and the apostles listened with interest to his words as he blessed some of the thin unleavened bread and then broke them and handed portions to each of his disciples, saying, "This is my body." What could he mean? During their three years in his company they had learned that he spake in parables and dark sayings. On another occasion he had declared in connection with his last celebration of the Passover, "Let us eat and drink, for tomorrow we die." He is always referred to you."

Amongst the Jews and Arabs deceit and betrayal were not so very uncommon, but there was a code of honor recognized according to which no one would eat the food of the person he would in any wise injure. As food was seasoned to the one whose bread he ate, of whose salt he partook. We are not told that it was wine; therefore it is an open question whether it was merely the "covenant of salt"—the covenant of faithfulness. To succeed in having an enemy eat at your table or take of your food connoted the idea of "peace and friendship amongst those people the equivalent of a pledge of his lasting friendship— that he would never do you injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey this custom of the time—to be loyal and faithful to the one whose bread he ate, of whose salt he partook. Hence our Lord's words, "He that dippeth his hand with me in the dish, the same shall betray me."

Nevertheless Jesus testified that his death was not a victory on the part of his betrayer and his enemies, but in harmony with what had been written of him before by the prophets. Nor are we to consider that Judas in this matter was merely fulfilling a prophecy irrespective of his own responsibility, his own wilfulness in the matter: such a thought is not permitted by our Lord's statement, "Thou art he unto the down by whom the Son of man is betrayed. It would have been better for that man if he had not been born." These words leave no question, we think, that Judas had already enjoyed his portion of the great atonement work through the infinite opportunity he had of coming to a clear knowledge of truth, and the corresponding responsibilities. Evidently his was the sin unto death—the Second Death. Hence, aside from any future existence we are to consider that his life was a failure, and that its joys did not overbalance its sorrows and anguish when to the latter were added his subsequent despair and suicide.

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en and the fruit of the vine, there is no room for disputa-
tion amongst the Lord's followers. Each may be free to fol-
low his own conscience in the matter of what kind of a fruit
of the vine he shall use: for our part we prefer the unfer-
mented as being less liable to do injury or to awaken dor-
mant passions for drink in the Lord's followers.

"This is my blood of the covenant, which is shed for many for the remis-
sion of sins" (the two oldest Greek MSS. of the New Testa-
ment, the Sinaitic and Vatican, omit the word "New.").

Truly in New Covenant thought it must be understood that the Christ before it can go into effect, and it is not to go into
effect until the opening of the Millennial age. But there
was another covenant—the old covenant, the foundation cove-
nant of all covenants—namely, the Abrahamic Covenant, which was a covenant of works, for under the promises that would be fulfilled in the Christ one of the chief provisions was that it was
typically represented in the figurative resurrection from the
dead. The Apostle assures us that Isaac represented our
Lord Jesus, and also declares, "We, brethren, as Isaac was, are
the children of promise"—the Oath-binding Covenant—
Gal. 4:28.

Applying our Lord's words thus to the Abrahamic Coven-
nant, which he was sealing or making sure, we see that it
was by his death that he became the heir of that covenant
and all of its glorious provisions for the blessing of all the
families of the earth. And from this standpoint we see a
special meaning and force in Jesus' words to his followers,
"This is my cup, drink ye all of it." Thus understood, the
invitation to drink of the Lord's cup signifies an invitation
to partake of the cup of suffering and death—lay down their
lives with him that they also might have a share with him
in the coming glories of the kingdom, which will be the divine
characteristic of the new generation of the Abrahamic promise, the
blessing of all the families of the earth.

While the eating of the bread and participation in the
justification effected by our Lord's death and by the accept-
ance of the same, will be necessary to the whole world if they
have not in the meantime consciously partaken of the
Lord's sacrifice, nevertheless the cup is not for the world
but only for the church, only for the consecrated of this
Gospel age. "Drink ye all of it"—not only all of you drink of
the cup, but all must partake of the cup of suffering and death.
There will be none of the sufferings of Christ left over for the
coming age, no more suffering for righteousness' sake will then be
known to the world—only evil doers will suffer thereafter.
Now is the time when whosoever will live shall partake of the
cup and the fruit of the vine, there is no room for disputa-
tion as to what kind of fruit he shall use: for our part we prefer the unfer-
mented as being less liable to do injury or to awaken dor-
mant passions for drink in the Lord's followers.

Some thought has been given to the Abrahamic Covenant, the
name of Christ shall cease, and when the glories shall be
blessed, is it not the communion [participation, fellowship]
of the members of the same, will be necessary to the whole world if
God forgives sins without exacting a penalty therefor
from anybody. It is in vain that they claim that Christ was
not the ransom price for the sinner, that it was not necessary
that he should die, the Just for the unjust; in order that he
could bring us back to harmony with God—in order that
God might be just and yet justify the sinner. It is in vain,
all of the Lord's followers who would
be none of the sufferings of Christ left
over for the coming age. This should be the thought before our minds also: in
the prayer which he taught them, saying, "The kingdom
come, thy will be done on earth as it is done in heaven."

This should be the thought before our minds also: in
waiting for the kingdom we are waiting for the second com-
ing of our Lord and his subsequent setting up of the kingdom;
then and when the resurrection of the dead, who are the
members of the kingdom, and those who have been called to share
in the kingdom reward shall be given to them, and all who
must be with him and share his glory. No wonder
the Apostle declared that he who hath this hope in him puri-
"For the remission of sins"

So far as we are concerned, it is in vain that men teach
that God forgives sins without exacting a penalty therefor
from anybody. It is in vain that they claim that Christ was
not the ransom price for the sinner, that it was not necessary
that he should die, the Just for the unjust; in order that he
could bring us back to harmony with God—in order that
God might be just and yet justify the sinner. It is in vain,
"For the remission of sins", (1 John 3:3).

He that hath the hope of these things in the meantime the particu-
larization with his Master in these glories and honors and blessed
opportunities for uplifting the world of mankind, will take
lightly, yea, joyfully, suffering, trials, sacrifices of this present-
time—yea, he will be glad to suffer with the Master that
they also maintain it as the atoning cup of the Lord's death.

"For the remission of sins"
everlasting life for the world, and in order to fill this picture each and all must be broken, each and all must partake of the cup of Christ's suffering and death before entering into his glory. And not until all these sufferings have been completed will the Lord's time come for the new dispensation, the new day, the day of blessing instead of cursing, the day of restitution instead of dying, the day of uplifting instead of failing, so far as the world is concerned.

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ZION'S WATCH TOWER

ROMAN CATHOLICISM IN TROUBLE

We have already noted the fact that the French government has taken the most conciliatory attitude toward the church of Rome, and that religion in France is now on much the same plane as in these United States—that is, that religion shall no longer be supported by the government. There is this difference—the French have gone a step farther than America, and have decided that the great church edifices, etc., built with the money of the French public, are not the property of the Pope and Roman hierarchy, but to be supervised by the French government, which, being a Republic, is the people's government.

French laws on the subject are even-handed toward all religions—Catholic, Protestant, Hebrew, et al. They will not recognize the power of the Pope and others in Italy to close the church buildings, nor to otherwise control them; but insist that the Catholic people of the diocese shall have the control. To understand this we must remember, as pointed out in MILLENNIAL DAWN, Vol. II., that, while the Roman Catholic church is not composed of the Roman Catholics of the congregation, but is a hierarchy composed of the Pope and higher clergy. The Catholic congregations are merely "the children of the church," who call the church (the hierarchy) their fathers. This is the Episcopal idea even amongst Protestants; but the majority of Protestants recognize, in theory at least, that "All ye are brethren." However, even amongst these the "children" and the "laity" is a too common thing—descended from "the dark ages" and fostered by Roman and Episcopal usages.

The Pope (Pius X.) has issued (Aug. 14) an Encyclical letter to the Roman Catholic Bishops of France in which he denounces the French government, and, with noble and fearless forbidding compliance with it—by organizing Societies amongst the laity who can and will co-operate with their Ecclesiastics. Note the point: Rome will not comply with French law to hold possession and control of church property. The poor French "children" may outwardly comply with French law to hold possession and control of church property. The poor French "children" may never know that they have the control of the situation. Similar regulations have been perpetually issued by smaller Catholic countries, which in the end have been favorable to the greater liberty of the people of all denominations. For instance, then Presbyterians and Methodists, and Catholics, et al., would control their own properties as the Disciples and some Baptists now do.

SINNER'S VIEW IN SPAIN

Ever since the Spanish-American war Spain has been awakening to a realization of her bondage to religious superstitions of the "dark ages." The action of France has been a lesson to Spain, which she is gradually learning, and it will work out in a manner as the French are struggling with poverty, many of them living on a lire and a half (30 cents) a day.

"We know that you, Holy Father, were inspired with the best intentions when you ascended to the throne of St. Peter, but though you do not realize it, you have become a weak, tyrannous pope. You desired to reinstate the rule of love and charity, but you have been conquered by Satan, whose servants are surrounding you, disguised as young cardinals.

"O Holy Father, remember that it is your holy duty to seek truth, and to abandon, as many of us are beginning to doubt its existence. Remember that some day you will be called to account for your stewardship!"

HATRED OF THE JEWS

Benjamin Disraeli, better known as Lord Beaconsfield, wrote a political biography which is attracting considerable attention, Goldwin Smith, thus refers to it:—

"It is natural that in the course of this political biography Disraeli, who had witnessed the exclusion of Jews from the House of Commons and who had found and was still finding his own Israelite descent an almost insuperable bar to admission, should diverge for a moment from the main current of his narration to consider the grounds of the disabilities to which the Hebrew race had been so long subjected in Christian Europe. He begins by reminding us that the Saxons, the Slav and the Celt have adopted most of the laws and many of the customs of the Jews, together with all the latter's literature and all their religion. The former are, therefore, indebted to the Israelites for much that regulates, much that charms and much that solaces existence. The toiling multitude rest every week, as the Creeds and themselves is the Jewish religion. Yet, at the hour when Disraeli wrote, the Saxon, the Slav and the Celt were accustomed to treat that race as the vilest of generations; and, instead of looking upon them logically as the channel of human happiness, they were accustomed to subject them every term of obloquy and every form of persecution. Had it not been for the Jews of Palestine the good tidings of our Lord would have been unknown forever to the northern and western races. The first preachers of the Gospel to Jews, no other; the
historians of the Gospel were Jews, no others. No human being has ever been permitted to write under the inspiration of the holy Spirit except a Jew. 'They nursed the sacred flame of which they were the consecrated and hereditary depositaries. When the time was ripe to diffuse the truth among the Gentiles it was not a senator of the philosophers of Athens who was personally appointed by our Lord for that office, but a Jew of Tarsus, who founded the seven churches of Asia. That greater church, great even amid its terrible corruptions, that has avenged the victory of Titus by subduing the world, was, as the world knows, the only Jacob that remained of the seven sons of Jacob, one of the Olympic temples into altars of the God of Sinai and of Calvary, was founded by another Jew, a Jew of Galilee. From all which Divraeli concludes that the dispersion of the Jewish race, preceding as it did for ages the advent of our Lord, could not for conduct which occurred subsequent to his nativity, and that they are also guiltless of that subsequent conduct which has been imputed to them as a crime, since for him and his blessed name they preached and wrote and shed their blood, as witnesses.

'Divraeli says: 'The creative genius of Israel, on the contrary, never shone so bright; and when the Russian, the Frenchman and the Anglo-Saxon, amid applauding theaters or the choral voices of solemn temples, yield themselves to the full spell of a Mozart or a Mendelssohn, it seems difficult to comprehend how these races can reconcile it to their hearts to persecute a Jew.' In the course of the same remarkable chapter Divraeli refers to the futility of persecution in the case of the Jew. 'Egyptian Pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes and holy inquisitors have alike devoted their energies to the fulfillment of this common purpose. Expiration, exile, captivity, confiscation, torture on the most ingenious and massive on the most extensive scale, and a curious system of destroying customs and delousing laws which would have broken the heart of any other people have been tried, and in vain! The Jews, after all this havoc, are probably more numerous at this date than they were during the reign of Solomon the Wise, are found in all lands, and prospering in most. All which proves that it is in vain for man to attempt to humble the inexorable law of nature, which has decreed that a superior race shall never be destroyed or absorbed by an inferior.' Divraeli adds that all the tendencies of the Jewish race are conservative. The bias of the Jews is toward religion, property and natural aristocracy. For which reason Divraeli concludes for the interest of statesmen that this bias of a great race should be encouraged and their energies and creative powers enlisted in the cause of the existing social orders.' — Watchtower.

**INSANITY ON THE INCREASE**

Washington, C. (At the end of 1901, the last for which figures have been returned, 199,773 persons were under restraint in the 328 mad-houses of the country. No account was taken of the hopelessly insane people returned to the insane wards of the county poor-houses throughout the country by the hospitals for the insane maintained by the various States.

During the thirteen years’ period from 1890 to the end of 1903, the number of hospitals for the insane and the insane confined therein both doubled. In that same period 15,946 persons were confined in forty-two institutions for the feeble-minded.

These statistics were completed by the Census Bureau, and made public in a special bulletin today. The bureau does not regard them as conclusive answer to the question whether insanity is increasing. They do regard them as persuasive. They regard them as revealing a remarkable increase in the class to which they belong, namely, to the number of insane placed under restrictions.

The number of hospitals in hospitals for each 100,000 of population increased from 8.1 in 1880 to 11.8 in 1890, and 18.2 in 1903. A remarkable fact is that among native whites there is more insanity among the males while among foreign-born whites the females are more likely to lose their reason than the males. Although not made a part of the official record of speculations on the subject, there is an impression among those who assisted in the compilation of the figures that American males go insane as the reason of their strenuous efforts to get the money wherewith to support the female members of their families in comparative ease, while among the foreign-born insanity among the females results from the work their lords and masters compel them to perform.—Rochester Democrat.

Science has been boasting of late that the average of human life has been increasing: that the average is now 35 years, whereas only twenty years ago it was as low as 32 years. This raise of the average has been accomplished chiefly through increased skill in dealing with children’s ailments. Massachusetts is the leader in the prevention of the diseases of children, whereas thirty years ago it was as low as 32 years. This raise of the average has been accomplished chiefly through increased skill in dealing with children’s ailments. Massachusetts is the leader in the prevention of the diseases of children, whereas thirty years ago it was as low as 32 years. This raise of the average has been accomplished chiefly through increased skill in dealing with children’s ailments. Massachusetts is the leader in the prevention of the diseases of children, whereas thirty years ago it was as low as 32 years. This raise of the average has been accomplished chiefly through increased skill in dealing with children’s ailments. Massachusetts is the leader in the prevention of the diseases of children, whereas thirty years ago it was as low as 32 years.

**SWEDISH AND FRENCH TRUTH LITERATURE**

We have just published Vol. V. of *Millennial Dawn* in the Swedish language-style, binding and price uniform with English volume; see next column. We do not purpose publishing Vol. IV. in this language, the demand not being great enough.

We have on hand cloth-bound copies of the Swedish *Tower* for 1903 and 1904. They will be sent postpaid to any address for $1.00 each.

**REPORT OF RECENT CONVENTIONS**

**ALTOONA, PA., SEPT. 23**

We had three splendid meetings at Altoona. The morning testimony rally showed warmth and zeal and love for the Lord, the truth and the brethren. The afternoon meeting for the public was in the Opera House, which was well filled with an audience of about 1,000. The evening session for the interested was attended by about 275. God’s blessing was with our united efforts, we believe, and we already know of some good results.

**COLUMBUS, O., SEPT. 30**

Arriving at an early hour we had the privilege of visiting the Penitentiary, where a number of ‘brethren’ are confined for misdeeds committed while they were still under the blind instruction of ‘brethren’ and had been subjected to an account of prison rules, but those whom we did meet gave good evidence of the truth of the Apostle’s words, ‘He that hath this hope in him purifieth himself, even as he is pure.

The testimony rally was at 10 a. m. and was a great success. A goodly number attended from nearby points and the general witness was to the mercy of God and special thankfulness for the truth. The service for the public was in the “Memorial Hall,” the largest auditorium of the city, said to seat 3,500. It was packed full, 200 on chairs on the platform, 300 standing, and several hundred were unable to obtain admittance when the public safety authorities closed and locked the doors. It was a grand audience which gave evidence for nearly two hours to our theme, ‘To Hell and Back.’

The evening address to the interested many of you already read in the Dispatch. The attendance was about 700, the majority of them being people who had heard in the afternoon for the first time. The friends had prayed much and fervently and had spent much money in wise advertising, that their fellow-citizens might have the privilege of coming in contact with the truth, and they felt greatly blessed and encouraged by the results seen and hoped for. 

[3882]
**THE ROSE**

There came the sweet reply, "I have been dwelling with the rose." The whole legend stirs my soul, within my heart still lie The petals of the rose, and from my heart of hearts I cry, "Thou lovely 'Rose of Sharon,' may I ever dwell with Thee, So closely that the fragrance of Thy love shall cling to me! Oh, fill me with the spirit of Thy sweet humility, Then all shall see and know, dear Lord that I have learned of Thee; And let my earthly pilgrimage, until its blessed close, Each day and hour bear witness, 'I've been dwelling with the Rose.'"

G. W. S.

**GATHERING OR SCATTERING, WHICH?**

"He that is not for me is against me; and he that gathereth not with me scattereth abroad." Of the Jews in general at the first advent our Lord declared, "They knew not the time of their visitation." (Luke 19:44.) When we remember that the people addressed were the prototype of nominal Christendom today, it should not surprise us that the same words are applicable now. As Israel recognized not Jesus as the Messiah and that his work was a harvest work, a separating work, so likewise Christian people in general today are unaware that we are living in the second presence of the Messiah and that a similar harvesting work is now in progress—separating wheat from tares and gathering the wheat into the garner. Although there has always been a right and a wrong side to every question—the side of right and truth and the side of wrong and error, the side of God and the side of Mammon—yet the harvest in the end of the Jewish age brought a new issue and a fresh division along new lines.

Now in this harvest time: throughout the Gospel age there has been the side of right and justice and its opposing side of wrong and error, the side of God and the truth and the side of Mammon and confusion. But now in the harvest time the fresh separation takes place along new lines—a separation amongst those who are on the side of God, on the side of right, on the side of truth. Evidently these harvest tests, siftings, separations, represent more crucial tests to the Lord's people than have come to them at other times, and especially now with the harvest time came a greater clearness and now have come increased blessings, privileges, favors, enlightenments. Where much advantage is given the more will reasonably be expected in return—where the trials are more severe, the more assistance and enlightenment are necessary and have been needed.

**THE PERIOD OF TRANSITION**

Surveying Christendom we find many in the nominal churches doing all in their power to oppose the harvest work; nevertheless it goes on prosperously, in harmony with our Lord's declaration: "So shall my word be that goes out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) It was just so at the first advent: practically all of the leading theologians, Doctors of the Law, as well as the priests and the leading prominent Pharisees, took the side of opposition to the great Reaper and that harvest work. Similarly today in this harvest the most vigorous opponents of the Lord's work are the Doctors of Divinity and those prominent in religious matters. They can agree amongst themselves, and bury all their own secret oppositions of doctrine and usage in union meetings, etc., Episcopalians, Methodists, Presbyterians, Roman Catholics and Jews, as we sometimes see mentioned in the public press. But they all with one accord are violently opposed to present truth as represented in the Watch Tower publications, opposed to the harvest work.

But just so the Sadducees, the Pharisees and Herodians made common cause in opposition to the Master and the harvest work was really helped forward by their opposition, for he recognized not Jesus as the Messiah and that his work was work was really helped forward by their opposition, for he recognized not Jesus as the Messiah and that his work was work was really helped forward by their opposition, for he recognized not Jesus as the Messiah and that his work was...
The true sheep have long recognized that the voices of their creeds from “dark ages” was not purely and simply the voice of the Shepherd: they heard instead confused voices, some of them from the Lord and some of them from the adversary; and this confusion is represented in the creeds. The word Babylon signifies confusion; hence nominal Christendom as a whole is today, according to the Scriptures, to be recognized as Babylon, confusion. Her voice is not wholly bad nor wholly good—it is the message of the Lord contradicted and confused by the message of the adversary. But now in the harvest time the Chief Reaper is here, and all the wheat class should know it and should heed his message and be gathered into the garner. Under another figure the Chief Shepherd has come, and all the true sheep should now discern clearly between his voice and the voice of strangers, heard through their creeds and generally from their pulpit ministers and so-called dispensers of the truth, and the rejection of the Word of God, which the Apostle declares is alone able to make us wise unto salvation—that is alone able to qualify the man of God that he may be thoroughly furnished unto every good work.—2 Tim. 3:17.

One of the chief delusions practised by the adversary at this time is to persuade the Lord’s true people that any down-fall of Babylon in any of its departments or denominations would be sacrilegious, would be an injury to the cause of Christ, whereas they should see clearly that the prosperity of the cause of Christ at the present time means the deliverance of his true saints from Babylon, and that this shall signify eventually the complete fall of Babylon as expressed in the Scriptures, the rejection of Babylon, which chronologically we know to be the rejection by the Lord’s true people of Babylon, and the rejection of the Word of God, which the Apostle declares is alone able to make us wise unto salvation—that is alone able to qualify the man of God that he may be thoroughly furnished unto every good work.—2 Tim. 3:17.

The Lord’s call out of Babylon is not an audible one—he means calls us by the principles of righteousness. He lifts the curtain before the eyes of understanding of his consecrated ones and thus lets them see some of the errors, some of the falsities of the church. When effects are involved—dishonoring the holy name—blaspheming the holy name by misrepresenting the divine character and plan. This is and should be call enough for those who are of the Lord’s Spirit, for those who love the Lord and the honor of his name more than their own persons, and who are not only ready to forsake any other creature or thing—yea, more than they love their own lives. Such are sure to respond and to come out of Babylon; others who remain, in spite of seeing the light, fail to be overcomers of the highest class—fall therefore to be in the elect Bride class, and the elect Bride class in which the great company, which will come through great tribulation, and will get out of Babylon only when she has been cast as a great millstone into the midst of the sea—in the time of anomalous trouble with which this age is closing.

WHO IS ON THE LORD’S SIDE?

What we all need to see clearly is that if we are on the side of the Lord we are helpers in this harvest work—helpers in the separation which is now due to be accomplished—an assisting of the Lord’s true people out of Babylon and its control; and as we do this, the Lord will bring into the light into the grace of God. We will all then see that to be in Babylon, upholding her systems, upholding her errors, whether have their weight with us in respect to the harvest of this age of grace or not, is to be on the adversary’s side and that Babylon is the bridegroom and the bride shall be heard no more at all in the end of the age;—Rev. 18:23. We are now in the little season in which the Lord is waiting for those who are of his side to stand clear of Babylon; those in her who have the highest stations of honor find it most difficult to forsake these and to become followers of the footsteps of Jesus to the extent of being disowned by the religious teachers and made of no reputation.”

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THE SPIRIT OF DIVISION

Even if we have come out of Babylon and taken our stand on the Lord’s side the great Adversary pursues us, seeking to entrap and ensnare and to hinder the work in general. Strange as it may seem, there are some of the Lord’s people who have recognized present truth, who have realized that we are in the harvest time, that the separation of wheat from tares is in progress, that the great Reaper is present conducting this work, that under his conduct of the work they themselves were gathered out and have received many blessings, yet now they begin to scatter abroad, they hinder the harvest work, they attempt to sow discord amongst the under-reapers by saying all manner of evil falsely against some of them, by traduc ing their characters, impugning their motives. We should all be on our guard and learn from the experience of the early church; how he got up dissensions in the highest class—as to which had accomplished the greatest service amongst the Lord’s chosen twelve, disputing amongst to which should be greatest—as to which had accomplished the greatest service and would have greatest honor. We remember how his spirit actuated Peter, so that he tried to interfere with the work of the great Chief Reaper, saying, “I have reserved Judas, of whom it is written, ‘Satan entered into him.’”—John 13:27.

Satan’s work in the heart of Judas was a gradual one: evidently the love of money was the head tares to grow into the adversary’s hands. With some today the love of money and business prosperity may be the power, the influence, which will lead them to become Satan’s accomplices. But so far as our observation goes, the love of money is more likely to be along other lines of selfishness—honor of men
and desire to be thought great and wise, to be leaders. As the spirit of selfishness undermined the loyalty of Judas to Jesus, so a similar spirit of selfishness may today undermine loyalty to the Lord, his truth, his work, and thus lead on and on until Satan enters in, and the work of Satan is manifest in the church, the school and the home, strife and other works of the flesh and the devil, against members of the body of Christ, against under-reapers, and therefore against the great Chief Reaper, who declares that “he that rejecteth me and receiveth not my words hath one that judgeth him”; and, “Whoever therefore shall deny me before men, him shall the Son of man also deny before the angels of God.” (Matt. 10:33; 25:41)

The matter is an individual one, as stated in our text: therefore let each of us apply the matter to himself or herself, and with the greatest of earnestness and solicitude inquire whether he or she is united fully at heart with the Lord, and whether his or her hand and heart and purse and every thought are associated with the great Chief Reaper in the present harvest work—whether he is gathering into this barn, this garner, or whether he is doing a scattering work. The Lord indicates that his work is one, and that it is all under his supervision. Whoever, therefore, thinks otherwise—that he may do a separate harvest work, and that each of the Lord’s people should do a separate harvest work, each according to the bent of his own mind, has evidently misunderstood the divine purpose.

All of the propositions of present truth harmoniously agree that the Lord is here supervising and conducting the harvest work, calling his own servants and reckoning with them. If therefore we have been separated from the world and from the spirit of the world, then let us look well to it that our stand is either for or against the Lord from the moment that we recognize the work he is doing. Hence every word and every act means to us responsibility that shall be for the Lord, for the truth, for the gathering of the saints, not in part or in some manner, but completely and fully to him.

“His name was Judas Iscariot, the son of Simon Iscariot, and he was one of the twelve. And he gave them suck with an ear for harmonies well developed, would know a dish-

"WITH STRONG CRYINGS AND TEARS"

Matthew 26:36-50—November 11.

Golden Text—“Not my will, but thine, be done.”—Luke 22:42.

The Garden of Gethsemane was not a wild woods nor a public garden, but an olive orchard. The name seems to indicate that upon the premises was located an oil-press for the extra-refined and rare oil, made from the most excellent olives. It is supposed to have been the home of the mother of Mark, who was said to have had a wealthy widow, a friend of Jesus’ cause. The house and outbuildings were probably in one part of the orchard or “garden. At all events it seems evident that the property was under the care of some monks who reside near by. The disciples were well acquainted with the spot to which, after eating the Memorial supper, our Lord and his disciples adjourned. The site now pointed out as this Gethsemane Garden is about half a mile from the wall of Jerusalem, and contains some remarkably old olive trees, the garden itself being under the care of some monks who reside near by.

When our Lord and his eleven disciples had arrived at the entrance to the garden or orchard, Jesus left eight of them there as a kind of outer guard, taking with him the favorite three, Peter, James and John, the three who on various occasions had been similarly favored—for instance, in connection with the visit to Jairus’ daughter—and it was the same three who were privileged to see the “vision” on the Mount of Transfiguration. While Jesus was praying with Peter, James and John, these three were especially dear to him, probably because of their special zeal and love for him. But on this occasion not even these, his specially dear disciples, could enter into or sympathize with the weight which was upon our Lord’s heart; hence he left them and went on, and entered into a garden, in solitude, to make his bitter prayer to the Father. The language of all of the accounts of this incident taken together, especially in the light of the original Greek, shows that a sorrowful loneliness and anguish came upon our Lord at this time. While the disciples, doubtless, in their interest, he knew that he had been taught to be cheerful and to give them the needful lessons in preparing them for their trials; but now, having done all in his power for them, and having gone to the Father alone, his thoughts turned inward upon himself and his own condition of sinners against himself—because he realized that he was doing the Father’s will.

Why was it, then, that at the very conclusion of his ministry, after he had told his disciples of his coming death and consignment to the Father, and outward upon the public shame of his trial, and still further on to his public execution between two thieves. All this, now clearly and accurately, was enough for anguish, for pain, for deep, poignant sorrow.

"THE MAN OF SORROWS—ACQUAINTED WITH GRIEF"

In viewing the matter of our Lord’s sufferings on this occasion it is well to remember that his perfect organization—and the organization of all saints—unto the... dying process—was much more susceptible to the pains and sorrows of the hour upon him than the feelings of others of the fallen race could be. Under adverse conditions the finer sentiments and characteristics of the greater majority of the fallen race would even more easily be made to ride in the wagon, while to a refined person the experience would be terrible. Take another illustration: A finely educated musician, with an ear for harmonies well developed, would know a disturbance and a pain from a discordant note that might not

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perfection. Besides, our experiences with death and our expec-
tancy of death lead us to estimate it as a certainty sooner or later. On the contrary, our Lord’s experiences were with life: for centuries to us untold he had been with the Father and the holy angels, enjoying the perfection of endless life; he had known the blissful morn, but for a few short years, and hence to his death had a very different significa-
tion from what it has to the dying race.

But there was more than this, much more: The heathens have a hope of future life built upon the traditions of their ancients, and it is not possible that they could have built upon the divine promise and guaranteed to them through the merit of Christ’s sacrifice—but what hope had Jesus? He could not share the heathen’s hope that the dead were not dead, for he knew to the contrary; he could not share hope in a heavenly favor, that had not been promised to him in any other. His only hope, therefore, was that his entire career, from the moment of his consecration to the close, had been absolutely perfect, without flaw in the sight of justice, in the sight of the heavenly Father. It was here where alone that true and unfeigned fear overtook him: Had he been perfect in every thought and word and deed? Had he pleased the Father absolutely? and would he be able on the morrow, with such a heavenly messenger, to comfort our dear Redeemer’s heart with unsurmountable sorrows, so that he offered up strong crying and tears unto him who was able to save him from death, or rather, from the consequences of death?

Matthew says he prayed, “If it be possible let this cup pass from me;” Mark says he prayed, “All things are possible;” Luke records it, “If thou be willing,” and the sub-

He was spared, and thus far so loyally performed. Apparently death in any form would have been sufficient as a ransom for the

The Apostle intimates that we have need of fearing the same thing that Jesus feared when he says, “Let us also fear lest a promise being left us of entering into his rest, any of us should seem to come short of it. As new creatures we have tasted of the new life, the heavenly life: our eyes of understanding have to some extent been opened to see the

During that hour of intense mental agony our Lord prayed and prayed again, and in the inter came to his disciples, saying, “Watch and pray; lest ye enter into temptation.” The noble

SLEEP ON NOW”

During that hour of intense mental agony our Lord prayed and prayed again, and in the inter came to his disciples, saying, “Watch and pray; lest ye enter into temptation.” The noble

able extent? Will not the last members of the body soon follow the Head unto complete sacrifice? How ready are we for the ordeals? Are we asleep, or are we heeding the words of the Apostle, They that sleep sleep in the night, but who are of the day shall be awake, sober, putting on the whole armor of God that we may be able to stand in this evil day, in the time of trial already upon us, and against the present trials which no doubt will be ours in the near future? Are we prepared for the time when there will possibly be a general scattering, as these ‘all forsok him and fled!’ How cannot we take this lesson from our following the Master’s example and securing first of all that positive conviction that we have the divine approval. Let us not then avoid the Gethsemane moment if it come to us in the Lord’s providence, but let us also with such a positive self-confidence as to our being able to do, that we will be ready to face the trials and the ordeals, and take them out of death by the glorious first resurrection, and let us remember that we have an Advocate, we have a helper. The Lord is our angel who speaks to us the Father’s message, telling us that if we will, we have a help, a cup, a matter will be back in the end, and that he is able and willing to bring us off conquerors, yes, more than conquerors through his own merit.

‘THE SPIRIT IS WILLING, BUT THE FLESH IS WEAK’

This was our dear Redeemer’s comment upon his disciples. He appreciated the fact that at heart they were loyal to him—he was not unmindful of their sincerity. But to his followers, he is not a hard Master, but on the contrary ever willing to accept our heart intentions, even where the flesh fails to come up to the perfect standard; and doubtless, therefore, his words, ‘Sleep on, now, and take your rest,’ he wished that they might get a little rest, refreshment, in view of the ordeals of the day approaching. But not long did they rest until the trial was upon them. Judas guided a multitude seeking for Jesus—not Roman soldiers, but a multitude, a rabble of the curious, with certain servants of the High Priest, who was also a Judge. These, then, were court officers, an impromptu sheriff’s posse, that came upon Jesus in the garden and arrested him by night, fearing that an arrest in daylight would create a disturbance at a time when the city was full of visitors to the Passover, and when disturbances were rather to be expected, and by the officers of the law sought to be carefully avoided.

How well he knew the garden as a spot frequented by Jesus and the disciples, or had learned at the supper where the company intended to go subsequently. When Satan entered into him and he resolved to earn the thirty pieces of silver by betraying the Lord, he left the gathered company at the Passover feast and went to the chief priests and bargained with them, and now, as the result of that engagement, he came forward in advance of the multitude mentioned to meet Jesus and to indicate to the soldiers the one they had either apprehended. As he approached he said, ‘Hail, Rabbi,’ and kissed him. The Greek indicates that he kissed him repeatedly. Jesus received these expressions that belong to love, and knew that they were traitorous, yet made no evil retort. Instead he most kindly and respectfully said, ‘Friend, do that for which thou art come.’ The Greek word ‘friend’ does not signify loving friend—it is not from the English, for Jesus to heal the ear and so display his gracious manner. Our Lord learned and applied to themselves this same lesson.

AVOID THE JUDAS SPIRIT

Truly every disciple of Christ, realizing that the issue is with himself, will desire to follow such a course as will insure against his ever becoming a Judas to the Lord and his cause. God’s foreknowledge that one of the twelve would prove a traitor, not only receiving the grace of God in vain, but using it in a most villainous manner, was not the cause of Judas’ fall. The Apostle says, ‘The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.’ (2 Tim. 2:19) It is for us to determine how the favors of God shall be received and used, and God’s foreknowledge in no sense of the word influences us.

We have every reason to suppose that Judas at the beginning of his career as a disciple was sincere. We may safely conclude that the great change that came over him, and which manifested at last came upon him gradually—that it began with the merest suggestion and ended with the most awful tragedy. The suggestion was probably along the line of some evil end to the work of the Lord, that he would create a disturbance at a time when the city was full of visitors to the Passover, and when disturbances were rather to be expected, and by the officers of the law sought to be carefully avoided.

When Judas perceived that the cause of Christ was not prospering—that Jesus not only did not respond to the suggestions of the multitudes here and there that he become a king—that his kingdom should come in the first instance by the sword, but that he was not of the world and would rather suffer than take the sword, and that upon his departure he would receive the entire love and adoration of the multitudes, he probably said the wrong word at the right time, etc. Such a heady spirit, such a critical spirit, such a self-satisfied spirit, such a selfish spirit always go before a fall. The history of the world as well as our individual experiences attest this.

Our Lord declares that his faithful members in the world receive the sword, and that his enemies are against them. He may be sure, therefore, that the Judas spirit of selfishness even today might lead to betrayal of the Lord by the betrayal and injury of one of the least of his members. May we never be thus. Great will be the reward of the one who is faithful in the small things, “For I say unto you, that unless you do the will of God, ye shall not be able to enter into the kingdom of heaven.” (Matt. 7:21)

Our last lesson left Jesus and the disciples at the garden gate. There Peter, who had one of the two swords previously mentioned, started to use it in defence of his Master, at the first blow smiting off the ear of Malchus, one of the servants of the High Priest’s court. As Jesus said when instructing his disciples, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.” (Matt. 5:11) We can even sympathize with the Lord and to defend him was quite sufficient, and the order at once came to ‘Put up thy sword.’ The use of a sword was expected, and by the officers of the law sought to be avoided at all costs. The multitudes were always in his favor, and when the order was given him by our Lord to put up his sword, the immediate effect was that the number and influence of his enemies increased as never before. The disciples appeared to lose confidence and become discouraged. The Lord then said, “Let it be done to me, for it cannot be that the scripture should be fulfilled, which the holy prophets spake concerning me.” (Luke 22:42) The disciples appeared to lose confidence and become discouraged. The Lord then said, “Let it be done to me, for it cannot be that the scripture should be fulfilled, which the holy prophets spake concerning me.” These words were to encourage and comfort the disciples, and to point out the necessity of not only being ready to suffer for Christ, but of actually suffering for him, and to be conquered and betrayed by one of the least of his members.

Let us each examine our own hearts to see to what extent anything of this Judas spirit might be lurking there, seeking a favorable moment to entrap us and destroy us as new creatures.
The neglect of it has stained the pages of history to the dishonor of the Lord’s teaching and been injurious to his real cause, while favorable to nominal Christianity—Chirstendom and its large crop of tares. All of the Lord’s people should take to heart this message and remember the Lord’s Word in the prayer, that they may cleave its way by its own sharpness and penetrating power rather than force of language and invective, or any manifestation of anger on the part of those who use it. On the contrary, they are directed to speak the truth in love, that thus the truth may do its own work in its own way.

"ALL FORSOOK HIM AND FLED"

At first glance it would appear that the disciples were very cowardly when they all forsook the Master at the time of his arrest. But then we must remember that this was our Lord’s own suggestion. He said to the officers, “If I am the one you seek, let these go their way.” They discerned that the officers would cross-question them a little, and then send to the court of his high-priests, Annas and Caiaphas. The matter was thoroughly discussed with Peter and John, and they probably went to the court of Annas and Caiaphas, where they were cross-questioned a little, and then sent to the court of his high-priests in connection with the question put in a most solemn form. The officers were afraid of the testimony against Jesus. They may have even taken Jesus’ words to imply a confession, and so go their way. Furthermore they were perplexed: they had hoped that they might use false testimonies from the adherence to Jesus. When they looked for an exaltation he talked about his crucifixion, was then made, and all who are the Lord’s people in any sense of the word were destroyed, he would be able to raise it up in three days. Hence they supposed that the testimony they bore was against the temple of his body; hence these two witnesses are not to be blamed as false witnesses, though doubtless in their ignorance they supposed that the testimony they bore was against Jesus and dishonorable to him, as showing a spirit of boastfulness and a disregard for the greatness and grandeur of the Temple. Caiaphas, however, realized that he had utterly failed of getting any testimony against the Lord. He did not wish this to appear to the people present, and hence he affected to regard this testimony as very damaging, and indignantly questioned Jesus whether or not he was the Messiah. This was a question put in a most solemn form; it was the very foundation of all their counselling and debauching; was he unable to refute the witnesses, the testimony? Jesus answered nothing. Had the witnesses repeated his words exactly there was nothing in them upon which any law would condemn him. "ARE YOU THE CHRIST?"

Finally, unable to get Jesus to discuss the Temple question, and thus possibly say something that could be considered incriminating, the High Priest brought him a leading question put in a most solemn form might succeed in getting Jesus to make some admission that would be incriminating. The question was, “Tell us whether thou be the Christ [Messiah], the Son of God?” Caiaphas probably knew that Jesus had not boasted of his Messiahship, that rather than force of language and invective, or any manifestation anger on the part of those who use it. Hence we read that they supposed that the testimony they bore was against the Temple. The High Priest, however, realized that he had

SEEKING FALSE WITNESSES

We have little reason to doubt that the High Priest and elders had considerable knowledge of Jesus, his teachings and his mighty works. We are informed that one of his last miracles was raising Lazarus from death, had so stirred the Scribes and Pharisees that his mighty works. We are informed that one of his last miracles was raising Lazarus from death, had so stirred the Scribes and Pharisees that he had such a testimony bore was against the Temple. The High Priest, however, realized that he had subsequently implied that they had condemned Jesus lawfully.

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had the appearance of evil. Nor was there evil in this, for it was a 

but feigning great pietý, great respect for God, great reverence

for the promise of God respecting Messiah—feigning to be thunderstruck with such a claim by Jesus, Caiphas arose, his face full of pretended indignation and wrath against such a claim, which he affected to think so deserving of punishment that they would have been ready to

as an expression of his pretended righteous indignation. He cried out to the people, "This is blasphemy—what further need have we of witnesses? Behold, now ye have heard his blasphemy. Think ye what was the proper punishment for such an awful crime as this? How shall we deter others from similarly coming forward and claiming to be Messiah, the Son of God, healing the sick, giving examples of his power in awakening the dead and casting out the devils from the people?" The elders and teachers also joined in this very purpose of murdering Jesus, answered, voted, "He is worthy of death." Jesus must wait, and they meanwhile reviled him—if not the elders and officers, yet with their knowledge and without their hindrance—and smote the Lord and spat upon him, and denied him, and, calling him a Prophet, asked him to prove his ability as a Messiah and prophet by naming his tormentors. "But as a sheep before her shearers is dumb, so he opened not his mouth" to defend himself, nor did he use the power invested in him, nor call for the twelve legions of angels which he previously declared would have been ready to respond for his release. On the contrary, he realized that he was but carrying out his covenant of sacrifice and submitted himself accordingly, desiring to do this or whatever was the Father's will might be done in him.

What is the lesson in this for us? We have covenanted to learn of him, to follow his example. How do we receive the buffets, the trials, the ‘contradictions of sinners'? Are we similarly patient, long suffering? Do we endure these, realizing that nothing could happen to us except by our Father's knowledge—nothing that he is not both able and willing to overrule for our good? It will not do for us to say that if we deserved the evil treatment we could take it patiently; or that we know God would be just and right in all he permits. The thieves confessed, ‘This man hath done nothing amiss.'

We cannot say that we have been perfect in all of our dealings with those who may despitefully use us and persecute us, even though our intentions have been the best, and even though we have in some degree rendered good for the evil we receive. Let us remember the Apostle's words on this line, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye receive it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye might follow in his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously.'"—1 Pet. 2:20-23.

Let us not only see to it that we are as nearly as possible faultless and undeserving of reproaches and buffets, but when these experiences come to us let us remember to take them patiently, uncomplainingly, and thus to more and more develop and exhibit the character-likeness of our Lord. Those who thus do, have the Lord's guarantee that every such experience shall prove a blessing in the end. Those who, on the contrary, undertake to "battle for their rights," show that they either do not understand the nature of the covenant they have made to take up the cross, or else that they are unwilling to comply with the terms of that covenant.

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No. 22

VIEWS FROM THE WATCH TOWER

FROM DEVILISH TO SAINTLY SURGERY

We have already noted in these columns an instance of how surgery, the trepanning of the skull and the removal of a tumor from the brain, changed a bad boy into a good one. We now note, in the American-Journal-Examiner, the account of another such case: a bandit, desperado, train robber and murderer of the Northwest, after being imprisoned was found to have some good traits and became a very useful man in the prison service, but nevertheless retained a vindictive, murderous spirit. Seizing his opportunity he was about to kill one of the keepers. The record says: "He fought like a madman, and it was only after a spirited struggle that the guards subdued him. He then regained his feet he said, I never expected to be taken alive. Give me my arms and I will defy the whole town." The man's name is Charles Holzhay, but he was generally known as Black Bart.

The attention of the surgeons connected with the prison was drawn to the man, an operation was performed, a tumor removed from the brain, since which time Black Bart gives every evidence of being greatly changed in his general disposition, and, as the newspaper records it, 'Before they cut, but the bad spot in the brain of Black Bart, the murderous bandit, he was the wildest, fiercest villain and freebooter of the Northwest; now he is tame and mild, a teacher in a Sunday School, a reader of tracts, a praying man full of noble impulses.'

No one for a moment supposes that all the meanness and weakness of the world are caused by brain tumors; but from our standpoint we can readily see that all the badness and meanness of the world is caused more or less directly by the fall, the imperfect twists and ruts of the human mind in consequence of depravity. Sin and death working in our constitution and bringing it gradually back to all that was lost in Eden by the first man's transgression—back to the image and likeness of God. True, there will still be room for the human will to exercise itself, and any who knowingly, willingly, and willfully surgery, the trepanning of the skull and the removal of a tumor from the brain, changed a bad boy into a good one. We now note, in the American-Journal-Examiner, the account of another such case: a bandit, desperado, train robber and murderer of the Northwest, after being imprisoned was found to have some good traits and became a very useful man in the prison service, but nevertheless retained a vindictive, murderous spirit. Seizing his opportunity he was about to kill one of the keepers. The record says: "He fought like a madman, and it was only after a spirited struggle that the guards subdued him. He then regained his feet he said, I never expected to be taken alive. Give me my arms and I will defy the whole town." The man's name is Charles Holzhay, but he was generally known as Black Bart.

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Dr. Alfred Gordon reports that he has discovered a surprisingly large number of cases of feeble-mindedness among children supposed to be victims of cruelty, who are really in a condition bordering closely upon imbecility, and calling for constant and patient care, of a character their busy parents are usually unable to give.

It is proposed that these children in many cases shall be sent to the Institution for Feeble-Minded, which is to be built at Spring City, where the evil can be corrected to a great extent and perhaps result in the total cure of the children, who would otherwise be turned out upon the world, misunderstood and regarded as common criminals, for it is believed that the criminal instinct in their brains, caused by the defect, would increase as they grow older.

The Philadelphia Inquirer tells of the organization of a Society to help and guide juvenile incorrigibles apparently destined to a criminal career through some physical defect. It says:

"In all seven children were put under the knife by a number of the city's most prominent surgeons, who performed operations of varied nature from the most delicate to those of minor importance, calculated to improve the mental and moral conditions of the patients. The total number of children examined was 147, and about fifty per cent. of these have been ordered for all of these, and wherever possible the parents have been required to meet the cost, but the Society furnishes them free to the others."

SECRETARY OF THE NAVY ON ANARCHY

Secretary of the Navy C. J. Bonaparte's recent address is thus reported:

After reviewing briefly the history of anarchism in this country, the efforts made in the past to check its growth and its probable peril to nations for years, Mr. Bonaparte said:

"In the first place, the unlawful acts prompted by anarchism should be made crimes, in so far as they are not, strictly speaking, crimes already, and as crimes they should be visited with such penalties as are particularly distasteful to the criminals. In dealing with a convicted anarchist two facts may well be remembered: the chances of his real reformation are so small that they may be safely neglected, and we can appeal for practical purposes to but one motive on his part to discourage a repetition of his offense, namely, the fear of physical pain and death.

On anarchists the death penalty should be unequivocally imposed by law and inflexibly executed whenever the prisoner has sought to do any injury or to prevent the execution of a penalty otherwise more severe. In committing crimes of less gravity, I advise a comparatively brief, but very rigorous imprisonment, characterized by complete seclusion, deprivation of all comfort, and denial of any form of distraction, which could be, to my mind, advantageously supplemented by a severe, but not a public whip. Of all the punishments, it is most clearly shown the culprit that he suffers for what his fellowmen hold odious and disgraceful and not merely for reasons of public policy.

The final and most truly vital condition of success in ridding our country of anarchism in practice is that American public opinion should recognize the utter emptiness, the inherent folly of its theory, and of all the kindred ready-made, furnished-while-you-wait schemes for the social regeneration of mankind. Civilized society, as it exists today, if it be nothing more, is the outcome of all the strivings for justice and happiness of the human race during thousands of years. What monstrous presumption, what conceit, for any man, were he the wisest, the most learned, the most justly famed of his own age or of all ages, to imagine that, with but the dim, flickering lights of his own little world, he should be able to cast down the wondrous complex fabric and improve on its glory to good, and the convention at once struck a note of encouragement that the light and this was maintained at the cost of the greatest time of trouble the world has ever known, which will completely overthrow present institutions. Thank God we see still further in his Word—that on that anarchistic wreck the Lord will establish the kingdom of his dear Son, 'firm in the will and knowledge of the Holy Spirit.'"

GLASGOW CONVENTION REPORT

Dear Brother Russell:

It is said that "Coming events cast their shadows before," and surely we felt that the convention just past was affected by the "glory to good," and its probable peril to nations for years. As a result, Brother Russell's address was a "Bible Students' Convention" was given for testimonies, and this was maintained at the cost of the greatest time of trouble the world has ever known, which will completely overthrow present institutions. Thank God we see still further in his Word—that on that anarchistic wreck the Lord will establish the kingdom of his dear Son, 'firm in the will and knowledge of the Holy Spirit.'"

Many prayers had been offered for the Father's blessing and guidance, and the convention at once struck a high note of expectation and spiritual desire, and this was maintained throughout the meetings. Brother Hemery gave a welcome to the ministers and others who cannot assent to it as "religious anarchists" and his apostles thus suffered as religious anarchists, because not in accord with the so-called orthodoxy of their day. "When ye see these things begin to come to pass, then lift up your heads and rejoice, knowing that your redemption [deliverance] is near at hand."—Luke 21:28.

No doubt Mr. Bonaparte's prescription of death for an archist who has been caught in his offense, namely, the fear of physical pain and death. And no doubt about the enemies of Present Truth, as we expose it, will be numerous enough and powerful enough to throttle Zion's Watch Tower publications, if not to persecute its subscribers. Opposition to civil government being esteemed injurious and worthy of a death sentence, it may be that a further step will be to declare a State church standard of religious doctrine, and to proscribe us and others who cannot assent to it. So that when the law is might become so powerful as to throttle all liberty. And no doubt about the enemies of Present Truth, as we expose it, will be numerous enough and powerful enough to throttle Zion's Watch Tower publications, if not to persecute its subscribers. Opposition to civil government being esteemed injurious and worthy of a death sentence, it may be that a further step will be to declare a State church standard of religious doctrine, and to proscribe us and others who cannot assent to it as "religious anarchists" and his apostles thus suffered as religious anarchists, because not in accord with the so-called orthodoxy of their day. "When ye see these things begin to come to pass, then lift up your heads and rejoice, knowing that your redemption [deliverance] is near at hand."—Luke 21:28.
called the earlier meetings when we met in small numbers, and
we thought of the testimonies of sickness and death. Most
naturally so, they were of thankfulness for the light which had
come; now while there is the same gratitude for the light there is
more praise for that which the light has worked in the heart. The Lord's people are learning to rejoice in him as well as in his
things.

Monday afternoon was spent partly on an exhibition lesson
in the Berean Studies, and partly on a talk on the harvest
work. The study was chosen as an opportunity of showing the
benefits of this special arrangement; how a very profitable
time can be spent together and how true to the plan of the lessons. Already we have heard of several classes which are
beginning these studies since the convention. In the talk on the harvest work Brother Edgar gave us a series of notes he
had been taking on the spiritual side of the chapters. He spoke
of the many brethren there who are spending their lives in the colporteur service. Brother Edgar and his wife, and his
sister also, came back from the States enthusiastic for the
colporteur service, and as a consequence we had, on the
Tuesday, a further meeting with this work specially to the front.
As a result a general stimulus was seen: one dear brother
gave up his work right away, and is doing well; others are to give a portion of their time, while quite a few
others are thinking of entering the field. Bro. Hemery was
unable to take part in the colporteur meeting, but on the
previous day he said he thought the Lord's hand was in the
recent visit to America of the three Glasgow friends, for
their report was very timely. The work of putting the books
into the hands of the people is not increasing in proportion

ONEDAY CONVENTIONS

At Scranton, Pa., Sunday, Oct. 21, we had a splendid season of refreshment. A praise and testimony meeting was
started at 9 a.m., about 200 being present—interested friends from Scranton and surrounding points. It was closed shortly
after the arrival of Brother Russell, in charge of a reception
committee of six. Then followed the discourse to the in-
terested, a report of which those desiring same already have
in the public prints. It related to the manner of the king-
dom, and was intended to stimulate the faith and zeal of those present, to make their calling and election sure.
The afternoon session for the public had been well adver-
tised, and was in the finest and largest auditorium in the
city. Of course under those conditions a large audience was
secured. The dear Scranton friends had determined to bring
the truth to the attention of their friends and neighbors
more thoroughly than ever before, and succeeded splendidly—we understand at an expense of about $300. They seemed
greatly pleased that, notwithstanding dark, threatening weather
the Lyceum was crowded, about 300 being unable to obtain admittance. We estimate that about 1,000 were present, or
many of the large concourse were bloated. Anyway all seemed
to feel more than rewarded for the time, money and energy
it cost. What a blessed privilege it is to be permitted to
share in the spreading of the wonderful harvest work! Brother Russell left at 6 p.m., and Brother Samson
gave a public discourse in the evening.

At Brantford, Ont., Canada, Brother Russell arrived about
10 a.m. Sunday, October 28. At about the same time others
arrived from Hamilton and Toronto. At the meeting place
about 200 assembled, and as the Brantford class numbers not
above 20 this signified a large attendance from outside
places: from Hamilton 14; from Toronto 30, and Chatham,
London, Highland Grove, Galt, and many other places, as
far away as New Lisbon, were represented. Some of these
dear ones arrived Saturday, and their praise and testimony
meeting began that evening and adjourned at 10 p.m.,
and was in full tide again on our arrival next morning, and
continued until 11 o'clock, affording us an opportunity for hear-
ing some of the praises to God for deliverance from darkness
into his marvellous light. Something about the Canadian
brethren and sisters reminds us of the friends in Great Britain;
they are very whole-souled and warm-hearted. We always
tightly enjoy meeting them. They seem to combine reverence
for sacred things and fervency of spirit.

Brother Russell's discourse to the interested began promptly
at 11 o'clock and lasted an hour an a half. It was on Matt.
25:31—the coming of our Lord in power and great glory.
We answer that those who take this position labor under
a great mistake. These same things are true of every Chris-
tian. Everyone who has seen beautiful fields and lawns and
gardens and who has a soul appreciative of the beauties of
nature, can to some extent imagine what Paradise restored
will be. Everyone who discerns the noble and true qualities
of the human mind can approximately estimate what perfe-
cion of mind and heart would mean in the fully restored
race of Adam, the result of restitution times at the end of
the Millennium and the great change. He who has ever
lived, has been able to imagine the heavenly things, the
spiritual things, because he has never seen anything of
the kind, has no powers whereby to contrast these with earthly
things. We cannot even begin to describe the life described in the Scriptures. As the Apostle declares, "It doth not
yet appear what we shall be." (1 John 3:2.) He gives the key to our faith
and knowledge when he adds, "But we know that we shall
be like him, for we shall see him as he is." Our knowledge is purely a faith knowledge, dependent

EARTHLY THINGS APPRECIATED MOST

Not infrequently we meet some dear brother or sister who says:"It seems to me that I am not of the spiritual
class in the kingdom. I cannot feel more than rewarded for the time, money and energy it cost. What a blessed privilege
it is to be permitted to share in the spreading of the wonderful harvest work! Brother Russell left at 6 p.m., and Brother Samson
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with the increased numbers of those who show interest; and
owning to sickness and death causes the number of colporteurs
had not been quite so large, and therefore the sales were not
increasing as could have been wished. (We are glad to say
that there has been a quickening of the output, and that we
feel a little lighter since our stock is getting less! We can
not comment, as those interested already have the
newspaper report.

At 3 p.m. the service for the public was held in the
"Grand Opera House." The day was dark and threatening, but
the house was packed (about 1,000), many standing. We explain that the meeting was called a reception to
tracts. Close attention was given and we trust some hearing
cars were found. Anyway all in the truth rejoiced in the
hoped-for frugality of our mutual endeavors. Homeward bound
in the evening we called the company of many of the Toronto
and Hamilton friends as far as the latter place, and parted
singing "God be with you till we meet again," and hoping
that it may not be long until "we meet to part, never,
on the resurrection shore."
upon our confidence in our Lord and his promises. We walk by faith, not by sight; for we have not seen him, who is the life. Our heavenly home not having been described to us we realize to be grander than all earthly things, because our heavenly Father has assured us that “eye hath not seen, nor ear heard, nor entered into the heart of man the things which God hath prepared for them that love him.” These things he has prepared for those of the world in general, who during the Millennial age will accept his favors and his blessed provisions.

Suppose a woman who had found her ideal of a man, noble in every trait, mental, moral and physical, the one altogether lovely in person and character; suppose that she has accepted from this lover an invitation to become his bride and joint-heir in his estates: suppose that he showed her the most beautiful things of her knowledge in the vicinity of her home, and told her that these were not worthy to be compared with the grandeur of the home which he had prepared for her. Would not her confidence in its darkness be shattered by this admission? Would not many of such faith exercise the more we will have in us the power of God, which will work in us both to will and to do of his good pleasure—which will enable us to more and more live separate from the world, to overcome the world, and to fight a good fight against sin and selfishness, the world, the adversary and our own flesh.

DO ALL AS UNTO THE LORD

Isaiah 5:15-23.—NOVEMBER 25.

Golden Text—"I keep under my body, and bring it into subjection."—1 Cor. 9:27.

Isaiah was not writing to the people who had been injured—to the people of the ten tribes, but to the Israelites of the two tribes. He was seeking to warn them by the experiences of their sister nation. In a parable he pictured the garden of the Lord kept with diligent care by the great Husbandman, which should have brought forth good grapes in due season; but it brought forth bad.

We need to conserve words to the figurative wine and strong drink or to the literal, to glory in the flesh or insure them against ever yielding all that we have, and of the Lord’s grace to receive more than we deserve. Wine is a mocker by nothing more than by the inducements brought by moralists against nations, that which they call for us exceedingly more abundantly than we could have asked or thought, according to the riches of his grace and his loving-kindness toward us in Christ Jesus.—Eph. 3:20.

In our poor fallen state, to the ways of sin and the gratification of the flesh, the Lord grows, and our confidence not only in his words but also in his wisdom increases day by day as we onward go. We are confident, therefore, that he is able and willing to do for us exceedingly more abundantly than we could have asked or thought, according to the riches of his grace and his loving-kindness toward us in Christ Jesus.—Eph. 3:20.

Let us, therefore gird up the loins of our minds and be sober, and hope to the end for the grace that shall be brought unto us at the revelation of our Lord and Savior Jesus Christ. Let us look not at things that are seen, which at most are temporal, but let us look at the things that are unseen, at the eternal things. Let us look unto Jesus with the eye of faith, let us look unto the crown of life which he has promised, let us look unto the place that he is preparing for us in the many mansions of the Father’s house; let us look, not with doubt and fear, but with full confidence that the grandeur of our hopes will be much more than realized when he shall bid us come up higher and enter into the joys of our Lord. “Faith can firmly trust him, come what may.”

The more we exercise faith along these lines of his direction, the more are we pleasing in the sight of him who has called us to a future with him, and the more of such faith we exercise the more we will have in us the power of God, which will work in us both to will and to do his good pleasure—which will enable us to more and more live separate from the world, to overcome the world, and to fight a good fight against sin and selfishness, the world, the adversary and our own flesh.

THEREFORE GONE INTO CAPTIVITY

Isaiah’s prophecy was written after the ten-tribe kingdom of Israel had gone into captivity to the Assyrians, and in this lesson he seems to imply that in connection with the idolatries which were the direct cause of the nation’s overthrow, this event is indicative of what was to come. Although he uses most direct language on the subject we are still not sure that the drunkenness referred to was not symbolical, figurative, representing intoxication with the spirit of the world. The spirit of drunkenness, the spirit of wilfulness and alienation from God. We do know that in other parts of Isaiah’s prophecy drunkenness is thus used figuratively, and we do know the same of other Scriptures, as, for instance, when we are told that the Lord said to the people, “who are ready to riot and to get drunk with the wine of her fermentation, and again it is declared that the world is drunk with the wine of the wrath of God just before the great climacteric trouble, which will be the consummation of the present age and the introduction of the new dispensation.
moral incredulity which it produces, enabling men to hide from themselves the spiritual and material effects of over-indulgence in it."

In our lesson the Prophet represents those who are enslaved to strong drink, saying, "Woe unto them that rise up early in the morning that they may follow strong drink; the harlot, the harlots, going about, that speak vain greetings, that wearies himself in the house of wine, who is set on the house of God for the sake of drunkenness, that looketh on the idols of Buffon, of the images and graven images, of the molten image, saying, I am the man of the house of God, the man of the house of Judah, I am” (Isa. 5:1-2). Thus, the Apostle declares that it is not so much what we possess, what we enjoy in this life, that is the real issue, but rather the evident result of that possession and enjoyment. What we possess, what we enjoy, how we enjoy, what we do with what we possess and enjoy, is the real question. And the Apostle declares that the real question is, "Who shall help me to ensue against my own will?" (Rom. 7:17).

"If we are serving sin, serving the flesh, we are slaves to it; who were by nature Gentiles, aliens, strangers and foreigners, "having been redeemed from the hand of sin and the power of the devil through the blood of Christ, who, for a little while, suffered the Cross, despised the shame of the Cross, endured the reproach, suffered the pain of the cross, went down to sheol, into the tomb, into the state of death itself, the second death as incorrigible."

"Therefore our people are gone into captivity for lack of knowledge; and their honorable men are ashamed, and their trust is turned away backward. They are gone also into captivity with shame of face and reproach, because they have rejected the law of God, and the testimony of their priests and prophets; that which God gave to their fathers. They have forsaken the Lord and the abundance of his mercy, for they are gone and gone into captivity for lack of knowledge." (Deut. 32:26-29)

"They regard not the works of the Lord, neither consider the operation of his hands." (Ps. 10:4.) Their minds are distracted, turned to unworthy and ignoble subjects, that have more and more of a degrading influence upon them. In a word, the general tendency of sin, which abounds in the world through the fall, is downward, but God has set before us in his Word higher and nobler and better standards. Wise are those who, hearing the voice divine, seek to follow it; foolish are those who, knowing the downward tendency of sin, pursue it.

CAPTIVES IN HELL

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We cannot hope that even the most abstemious living on the part of the most godly of mankind would deliver any from the divine sentence, "Dying thou shalt die," which, the Apostle declares, "passed upon all men through one man's disobedience."

"For the fall of Adam himself went down to sheol, into the tomb, into the state of death (the "hell" of the above quotation.) We can, however, reassuringly assert that the ignoring of the divine Law, the disregard of the law of life, the abuse of the God-given blessings, and the prolongation of their earthly existence, is not a sign of the saving grace of God. The God of the Bible is a God who will not allow his children to be treated as such. The God of the Bible is a God who will not allow his children to be treated as such.

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of our day are esteemed to be the highest standards of knowledge and authority that the world has ever known, while correspondingly the Lord, the apostles and the prophets of the past are esteemed to have been unlike, foolish, unanswerable to the Highers of our day discern them. Do not those, as the Apostle declares, call all a good and good deed? Do they not put darkness for light and light for darkness, bitter for sweet and sweet for bitter? Are they not 'wise in their own eyes, prudent in their own sight'? Are they not 'mighty to drink wine, and strong men to sing songs'?—strong doctrine—wonderful philosophies?

GUIDED BY POLICY, NOT BY TRUTH

The final arraignment of the lesson is that the class under criticism it is justifying the wicked for a reward and take away the righteousness of the righteous from him. That is to say, the spirit of graft is here recognized—it is a matter of policy. Man might be found ready to compromise his condonation of iniquities if there is some reward and advantage or gift for themselves in connection with the matter, or if they believe that some general purposes favorable to themselves would be served thereby. Likewise is there not a growing spirit of disregard for the reputation of the righteous, so that many are not only indifferent on this subject, but would be willing to misrepresent or vilify those in the right if it would be profitable to them so to do. We cannot fail to be struck with the growing manifest everywhere—perhaps nowhere more so than amongst the clergy of Christendom. Many of them, we have every reason to believe, clearly recognize the weakness of the erroneous positions with which they are associated, and recognize that a righteous influence is growing manifest everywhere—which perhaps nowhere more so than amongst the clergy of Christendom.

It is our duty to help lift up the standard for the people, even though that be a standard which they will not accept nor be greatly profited by until the kingdom enforce it. In line with this thought we suggest that we whose name is set in place be confronted with the question of license or no license: they would do well to exercise their liberties and privileges in voting against the license—even though they may doubt the value of their vote and even though they might be sure it would bring no good. Perhaps it will ill will on the part of those who are ready to rob the righteousness of their righteousness for a reward and consideration.

We quote the following from the public print without being able to verify the truth of the lesson. The lesson is true, whether the incident is so or not. The item follows:

THE DECIDING TESTIMONY

'I have read of a town meeting in Pennsylvania where this question of license was to be decided. As the question was about to be decided the mother of a sick woman in the room a miserable female, wrinkled and gaunt, and stretching out her arms, in a shrill voice she cried: 'Look upon me. You all know me, or once did. You all know that I was once mistress of the best farm in town. You all know, too, I had one of the best—the most devoted of husbands. You all know I had five noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know they lie in a row, side by side, in yonder churchyard; all-every one of them, the best—I might say the greatest of the great—have been converted. I was a castaway from the high calling with which we have been favored as would be the chosen of the world; for my husband and myself I should be found on the side of temperance and righteousness, and whoever loses this Spirit so that he will not have the Spirit of Christ he is none of his.'—Rom. 8:9.

This principle may be widely applied, but for the moment we narrow it down to the special topic of our lesson, intemperance, and suggest that from our standpoint the Lord's people would all be anxious that the standard might be lowered in opposition to intemperance. Even when apparently there will be no hope of enforcing a prohibition law, we do not see how the Lord's faithful could conscientiously endorse the licensing a recognized evil. 'We can do nothing against the truth.' We must not be of those who say, Lord, we will do evil that good may follow. We do not need to judge those who differ from us as to their conceptions of duty, but we suggest that each one who is the Lord's has a personal responsibility and should view it from this standpoint. We have no hope of the world's reformation along the lines of prohibition, but this does not hinder us from expressing our sympathy for the right, which we are sure will prevail as well as our Lord's prayer is fulfilled that God's kingdom shall come and his will be done on earth as in heaven.'


We again have 'The Wonderful Story' in stock.
Our Lord’s words, “The darkness kethet the light,” were verified not only in his own case but also amongst those who have been so-called His followers. Their grace was so dark, but the grace that is in them becomes darkness, how great is that darkness.” The Jewish people had a certain amount of light, as the Arians, but their grace was their darkness, as the grace of justice, how absent all sense of love—how fully they demonstrated the wisdom of the divine decision that they were not fit to represent God and his kingdom amongst men, and should, therefore, be cast off, that a spiritual Israel might be selected as Messiah’s associates, his bride. Is it not the same today? Has it not been a similar class all the way down through the age and now that is found opposing God and his Anointed, represented in his members in the world. How great was their darkness, but the grace of sinning for that is in thee become darkness, how great is that darkness.”

Yet the most rabid of our Lord’s foes were the chief priests and rulers, and the Jewish mob whom they incited and authorized, and in a sense legalized by their learning, pretended piety and official position as those who “sat in Moses’ seat.” How great was their darkness, but the grace of justice, how absent all sense of justice, how perverted their conscience, how fully they demonstrated the wisdom of the divine decision that God was the master of the situation. Undoubtedly his sense of justice, how absent all sense of love—how fully they demonstrated the wisdom of the divine decision that to do justice but to keep order—not to favor and forward the power of the authorities who then were ruling, but to bring to light and to make expatriated, so that the authority of Rome might remain upon the kingdom of God.

Our Lord was brought before Pilate early in the morning of the day of his crucifixion, about eight o’clock. The Jewish Sanhedrin had met still earlier, and had approved of the findings of the High Priest in the examination during the night watches—thou shalt bear testimony against all the true members of the body of Christ, those who walk in his footsteps. We are glad of the Apostle Peter’s assurance, as respects all such, that in general they have not had a sufficiency of light to make their course of conduct a glory to God and to themselves, and the Jewish rulers were not gifted in light. The blindness of this class has been due to the blinding influence of the adversary is opposed to the light, to the truth, to the children of the light and to the promulgation of the truth, nevertheless it is nominal Christendom and her Doctors of Divinity whose opposition is chiefly aroused, who are against the light of God by their silence. We speak against and for in the name of the truth, and are opposed to all the influential and popular rulers, and we can apply the same general principles to the same class. It is a time for every man to finish that work. So with the Lord’s followers through the ages. The multitude standing outside the gates shouted demands for justice, but would also have forbidden his scourging with whips. Ahe, this was permitted him by the heavenly Father. Ah, this was but a few moments for Pilate to make an examination of the prisoner at the bar. The charge against him was of three counts: (1) sedition, raising a tumult, stirring up the people to a rebellion; (2) that he taught the people as a rebellious people whom he was placed as the representative of Rome at Jerusalem not to do justice but to keep order—not to favor and forward the divine plans, but to respect and maintain the authority of the Roman empire. What mattered it to Rome if a thou­sand criminals in Athens were destitute of the light? We believe that an injustice is done the man. He was a heathen, had no faith in the Jewish expectancy of a Messiah, no respect for the Jews themselves, but thought of them as a rebellious people whom he was placed there to keep in subjection to the Roman empire. His life had been to consider that there might be many gods in­visible, but that Caesar, the Roman Emperor, was the tangible representative of the gods, whose honor, authority and respect were established. He was placed as the representative of Rome at Jerusalem not to do justice but to keep order—not to favor and forward the divine plans, but to represent and maintain the authority of the Roman empire. What mattered it to Rome if a thou­sand criminals in Athens were destitute of the light? We believe that an injustice is done the man. He was a heathen, had no faith in the Jewish expectancy of a Messiah, no respect for the Jews themselves, but thought of them as a rebellious people whom he was placed there to keep in subjection to the Roman empire. His life had been to consider that there might be many gods invisible, but that Caesar, the Roman Emperor, was the tangible representative of the gods, whose honor, authority and respect were established. He was placed as the representative of Rome at Jerusalem not to do justice but to keep order—not to favor and forward the divine plans, but to represent and maintain the authority of the Roman empire.
against anybody or anything, and made it a test of their loyalty to Rome, the Emperor and senate would surely expect that Pilate, as their representative, would favor the voice of the people and maintain order and quiet. Apparently therefore it was either a respect which Pilate felt for our Lord's person, or a more or less faint hope in the dream of the preceding night that led him to strive with the Jewish rulers for the release of Jesus. Many another man in his position would have used the opportunity to curry favor with those under his control, and would have executed Jesus simply to please them, as we see that Herod did on another occasion, respecting which we read, "And he killed James, the brother of John, with a sword. And because he saw that it pleased the Jews, he proceeded further to take Peter also to keep him. The scourging incident should be viewed from this standpoint: Pilate wished to placate the mob spirit which he perceived at his court gate: if Jesus were scourged, and thus demeaned, the people would probably be better satisfied and more likely to let the incident drop than if the Lord were turned free without chastisement. We esteem then that it was with a good motive rather than a bad one that Pilate condemned Jesus to be lashed on the back.

**BARABBAS CHOSEN—BY POPULAR VOTE**

At the season of the year it was the custom for the Roman Governor to receive the Jewish representatives, and an adjutant to the general joy of the occasion. Pilate reminded them of this, and suggested that after scourging Jesus he would be the prisoner whom he would release, but the multitude cried out against this. As against their wish, Pilate at last decided upon Barabbas, whom with this man and released unto us Barabbas." We cannot doubt that the priests and rulers had more or less to do with this—that they were still inciting the people against Jesus. And when we think of the Jews we are appalled at the condition of our own people, as we see that Herod did on another occasion, in fact and had been imprisoned for murder—and this was the choice of the people as against Jesus! Truly they showed the murderous condition of their hearts: although outwardly a moral people, respecting the Law, inwardly they were filled with malice, hatred, envy, strife—the works of the flesh and of the spirit—the spirit of the world, the spirit of the adversary—jealousy, envy, strife—works of the flesh and of the spirit—jealousy, envy, strife—works of the flesh and of the spirit. The people had become more likely to let the incident drop than if the Lord were turned free without chastisement. We esteem then that it was with a good motive rather than a bad one that Pilate condemned Jesus to be lashed on the back.

**PIRATE WASHED HIS HANDS**

As an indication of his dissent, and as clearing himself in the sight of all from the responsibility, Pilate called for a show of hands in the hour of trial, and in the sight of the multitude poured it over his hands. Thus washing his hands he said, both in symbol and in words, "I am innocent of the blood of this righteous man, see ye it." (Deut. 21:6:9.) How blinded were the Jews that they could not even appreciate justice to the extent that they dared to stand at a distance and refuse anything for all that it was good, but to have their hands washed to show that the will of the people should be done. And is not this as high a level as is ever attained by earthly law and justice? What human law can stand against the will of the people? Is it not the same with us today? The people of the land and of the world, without any present or recent connection with Jesus, merely hearkened to the voice of Jesus' own countrymen. Here, too, the Scriptures lay the blame, saying, "He came unto his own, and his own received him not." Here the Apostle also lays the blame, not upon Pilate, but upon the Jews and their representatives. "HIM WHOM THEY PIERCED"

Carrying out the thought that the responsibility lay with the Jews, God through the Prophet had already declared that the time would come when the poor blinded eyes would be opened and the Jews would look upon him whom they had pierced and mourn for him. (Zech. 12:10.) Thank God that this time has come! Let us remember that we are the ones who bear the cross will wear the crown. "Once to every man and nation comes the moment to decide, In the strife of truth with falsehood, for the good or evil side; Some great cause, God's new Messiah offering each the bloom Or blight."

**PILATE'S WIFE'S DREAM**

Edersheim remarks that it was "With the people were deciding to choose Barabbas instead of Jesus, and Pilate was either too weak or too pusillanimous to go counter to the voice of his wife, warning him not to yield and deliver up Jesus to be crucified, for she had suffered many things in a dream because of him. We can understand it all, if, on the previous evening, after the Roman guard had been granted, Pilate had spoken of it to his wife. Tradition has given her the name Precula. What if Precula had not only been a proselyte, like the wife of a previous Roman governor (Saturninus), but had known about Jesus and spoken of him to Pilate on that evening? This would best explain his reluctance to condemn Jesus, as well as her dream of him."

**WHY, WHAT EVIL HATH HE DONE?**

Pilate a second time brought Jesus before the people, but again they began shouting, "Crucify him, Crucify him!" and the third time he appealed to them saying, "Why, what evil hath he done? I have found no cause of death in him. I will therefore let him go," but that was "instant with loud voices requiring that he might be crucified, and the voices of them and the chief priests prevailed."

**ZION'S WATCH TOWER**

Elsewhere their arguments are set forth: they clearly intimated to Pilate that the incident would be reported at Rome, and would have a peculiar light that would reflect against his vigilance as the representative of Roman authority—that a pretender to the dominion of Israel had appeared, and that they themselves, loyal to Rome, had arrested him and brought him to the Governor, who was so slack of his duty that instead of crucifying him he would merely hearken to the voice of Jesus' own countrymen. Here, too, the Scriptures lay the blame, saying, "He came unto his own, and his own received him not." Here the Apostle also lays the blame, not upon Pilate, but upon the Jews and their representatives.
Dear Brother and Sister in hope,

Among the many things that impressed me was the thought that our dear Master was there, and all the glorified saints with him. The thought that very soon, if faithful, we, too, would be on the other side of the vail; and then that ‘if’ impressed me, and I said deep down in my heart,—

"Teach our thoughts to ever rise
Upward toward the heavenly prize;
Help our doubting hearts to clasp
Hope within a firmer grasp."

We thought of the thousand or more of the Lord’s little ones there, and we tried to comprehend the sum of their trials, and we tried to multiply it by 144, and we failed; and then we tried to add it to the trials and suffering of our dear Master, when we tried to subtract it from the sum of all our joys when we shall be glorified together with our Lord, and the remainder was beyond our comprehension; and then we thought, Oh, how glad we will be when we know as we are known, when the dear Master will divide the spoils with the strong.

We thought of the progress these dear friends had made, as we looked into their beaming faces and saw the beautiful lines traced there by the divine artist; lines and coloring that told of the beauty of thoughts, desires and hopes stored away in each bosom, and we seemed to hear the heart-throbs "Doubtless there are scars and wrinkles, but not to mar this beauty—oh no, no, the scars and wrinkles, only the beautiful." "Love hideth a multitude of sins." It was literally love before you, love to the right of you, love to the left of you, love above you and love within you.

Then we thought of it as a rally—a rally around our invariable Standard Bearer and his unseen army. And then we noticed lines and features that indicated discipline, hardness as good soldiers, firmness, decision, patience, etc. And we were impressed, and at once tightened our armor a little more, and held the weapons of our warfare in our hands more firmly, and faced about a little squarer and stood a little straighter, and out hearts responded, ‘Yea, Lord, we are ready to follow even unto death.’

We remembered that we were an army in camp, feasting on food such as loyal soldiers needed, and that we were doing so in the face of the enemy, and that soon the orders would be to break camp and march. Yes, ‘To the front, to the front!’ would soon be the call to the battle. And we may all ‘Fight the good fight of faith,’ and be able to say with the Apostle, ‘I fought a good fight.’

Your brother in Christ and in fellowship of suffering and hope,

J. P. MARTIN,—Ohio.

Sincerely yours,

V. P. K.—L. I.

Dear brother Russell:—

As Bro. is very busy he wishes me to write you in reference to the enclosed draft. We have had the use of your work, and so far my reading has been a blessing to others.

We trust that you will be sustained throughout the rest of your life’s journey on this side of the veil. We shall continue to pray for you. Convey our love in the Lord to all the Bible House friends. We love you all because we see in you so much of the Spirit of Christ.

I am, with love to you from my wife, sister and self,

JOHN EDGAR.
SOCIALISM MENACING GREAT BRITAIN

The Liberal Party in the present House of Commons stands committed to a considerable degree to the laboring class—indeed quite a few of its members are on the Labor ticket. British statesmen have been wondering to what extent this new element in their politics will affect future legislation, wondering how conservative or otherwise the new members from the lower strata of society would prove to be. Heretofore the parties, for the most part, have been composed of the aristocratic or wealthy class, or from the middle class of merchants, lawyers, etc., who have a great respect for traditions. It is causing quite an awakening amongst the British to find that the new members representing the working classes are by no means disposed to lay down their arms, for they are laying their plans for the ultimate capture of the majority in Parliament—planning also something of a socialist turn to legislation. Thus, in due time, matters are shaping themselves for the emergence of the solidification of anarchy by the appointed time—by October, 1914, when their lease or permit will expire. We quote the following from the pen of an English writer who evidently is well posted on his subject. He says:

"The enormous majority secured by the Liberal party in the last British parliamentary elections had its embarrassments as well as its pleasant features. . . . A section of the Labor party in parliament, composing about one-half the labor vote, is socialistic in its program and principles, and has been occupied during the last British parliamentary elections half by seeking to get control of the trades unions to which the conservative half owes and confesses allegiance. This movement has become so successful that the leaders of the Labor party, especially the London Trades Council, have become alarmed at the growth of Socialism in the labor end of the party, and have recently taken steps to warn the Government that any further encouragement of the socialistic element would result in serious trouble. Alexander Murray, the Liberal Scottish whip in the last British parliament, in a recent speech made a fierce attack upon Socialism and its representatives in Parliament. The Scottish Parliamentary Association, under Mr. Murray’s influence, passed a resolution that ‘it is the primary duty of the Liberal party to present strenuous opposition to all candidates who are members of the Socialistic party, the avowed object of which is the complete destruction of those principles of individual liberty for which Liberalism has always contended.’"

"In the meantime, the Labor representation committee, whose chairman is Keir Hardie, and which is the controlling body of the Socialistic element in politics, is working with might and main among the unions to bring them over body and soul to Socialism, with which they are all more or less deeply connected. They are working in the hope of acquiring membership of a Labor party, avowedly Socialistic, which has the avowed object of which is the complete destruction of those principles of individual liberty for which Liberalism has always contended."

"It is strange that the strong, impressive words spoken by Lord Avebury in the House of Lords last week should have failed, as they have, to excite international discussion. Lord Avebury said:

"‘The unrest of Europe, the spread of Socialism and the ominous rise of anarchism are warnings to the governments and the ruling classes that the condition of the working classes in Europe is becoming intolerable, and that if a revolution is to be avoided some steps must be taken to increase wages, reduce the hours of labor and lower the prices of the necessaries of life. Europe is a great military camp. We have no peace, no prosperity, no trade. We are in a state of war not acknowledged. This presages a cleavage between the whole Labor vote and the Government.’"

STRONG WORDS IN THE HOUSE OF LORDS

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"These were spoken, not by a labor agitator or a Socialist, but by an aristocrat and a member of the most conservative body in all Europe. That gives them all the more significance. They contain more valuable political economy than is to be found in most of the books. They sound a note of warning, a foretaste of the condition of the war and navy departments!’—Wall Street Journal.

* * *

The matter that confuses many is that really the working people of the civilized world are better off in many respects today than they ever were before: the unrest is the result of knowledge, the ignorance of the masses of the war and navy departments!—"Wall Street Journal.

Heathen New England

Rev. Dr. Hoar, of the Newton Theological Seminary, has been making a study of conditions in New England, and finally raises his voice in protest that instead of civilization elevating the people a marked degeneracy is in progress. This may be according to the course of things, but, he says, if it is not controlled seriously in order to make the future—to those who are hoping that the Millennium will be introduced by the conversion, sanctification, of the whole world of mankind to that extent that God’s will shall be done on earth as in heaven. The Lord’s words are confirmed, for he said, ‘When the Son of man cometh shall he find the faith on earth?’—implying that the true faith would not be found. But he searched the Scriptures and found Paul’s statement that ‘evil men and seducers shall wax worse and worse, deceiving and being deceived’; and again, that ‘In the last days [in the close of the present age, before the dawning of the new dispensation] perilous times shall come. For men shall be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.’—2 Tim. 3:1-5.

"Reverend Hoar says:—'There has come to some communities a disintegration and degeneration of public morals which has brought them down in moral tone below the mining camps of the west. Degenerates in mining camps are willing to acknowledge that they are bad, but not so with degenerates in New England. They commit the sins of the mining camps while they lay claim to respectability, and refuse to admit that they are guilty. They do not call for a revision, but claims that expediency frowns upon any revision. They feel that it is their duty to free them from a charge of being Puritanical. In 90 per cent. of the New England towns the large majority of the people have no intelligent faith about anything, and do not feel that they have any duty to observe the morality with social aims and pleasures, is shunned and its advocates ridiculed. The condition seems utterly hopeless.’"

RESTATEMENT OF METHODIST FAITH

Considerable agitation has been caused amongst our Methodist friends looking toward a revised statement of their creed; but, says the Michigan Christian Advocate, commenting on the question, ‘Present indications are that no revision of the Methodist creed will be undertaken in this generation.’ The Methodist Times (London) admits that honesty seems to call for a revision, but claims that expediency frowns upon it.

‘Theoretically a great deal might be said in favor of the
American proposal, especially on the score of honesty. But, pessimists are convinced that any attempt at union just now would be inexpedient. The fact is, every Methodist church now allows a certain latitude to its ministers and people on points of doctrine, so long as the 'substance of doctrine' is accepted and honorably adhered to. We all know in practice what substance is, for it has been clearly laid down in the admirable Free-Church catechism. Anything further in the way of an attempt to bring the whole body of Methodist belief into the strait-waistcoat of a doctrinal standard would probably have an effect of a far-reaching and disastrous character.

"For the plain truth is, that the world of religious thought is still in a state of flux. True, Christian thought has assimilated and been enriched by the theory of evolution as the result of the researches into natural science. But even on the subject of evolution we have not heard the last word. Meanwhile, a new realm of thought is being opened up by the investigations of the psychologist. The secrets of man's higher self are being laid bare with the scientific exactness which has been already brought to bear on his physical frame, and the thoughtful Christian is being led into new realms of thought, which must still further widen the theological horizon. In these circumstances no finality is practicable, and any effort to force it prematurely might conceivably end in a fissure which would rend our church asunder from pole to pole. Students of theological history know well that these periods of flux in thought occur in cycles; and it will be quite time enough to examine our own doctrinal position when the present movement has reached a standstill—of which no signs are yet discernible. If the invitation comes to the British conference, we hope that it will be courteously declined—and declined not on the grounds proffered by Bishop Wilson and others, of any slavish dread of breaking with traditional views, but because the time is not opportune."

BUSINESS METHODS IN CHURCH WORK

Reverend E. D. Decker, pastor of Ebenezer M. E. church, Manayunk, Philadelphia, finding that even short sermons and elaborate choir renderings would not attract the people to his church, has introduced a new plan to draw 'worshipers,' as follows:

"He has formed the young, attractive and unengaged girls of his congregation into an ushers' association, the chief girls of his congregation into an ushers' association, the chief

When the Wheat is carried home,
And the threshing time is come,
When the flail is lifted high,
When the knife is laid to fall—
Tis the beating of the flail
On my heart.

It becomes me to be still,
Thro', I cannot all His will
Understand,
I would be the nearest wheat,
Lying humbly at His feet,
Kissing off the rod that beat,
In His hand.

By and by I shall be stored
In the garner of the Lord
Like a prize;
Thanking Him for every blow
That laid me low;
But in beating made me grow
For the skies.

—Unknown.

HE THRESHETH HIS WHEAT

When the Wheat is carried home,
And the threshing time is come,
When the flail is lifted high,
When the knife is laid to fall—
Tis the beating of the flail
On my heart.

All the cares that o'er me steal,
All the sorrows that I feel
Like a dart,
When my enemies prevail,
What is there to fear to fail—
1st the beating of the flail
On my heart.

BROOKLYN AND WORCESTER CONVENTIONS

On November 11th, Brooklyn, N. Y., had a splendid one-day convention. About 200 gathered with the local friends—mainly from New York City, but various cities of New Jersey, New York, Pennsylvania, Connecticut and Maryland were represented. The forenoon rally, in the Zion's Watch Tower, proved on hearing a testimony given by one newly come into the light through his efforts, declared that it was worth more to him than a thousand-dollar gift. Testimonies from the newly-interested often astonish us, showing how rapidly some can grow in grace and knowledge.

The afternoon session for the public was splendidly attended, considering that it rained all day.—about 1,000 very attentive hearers were present. The friends must have been very industrious and liberal in their advertising, else no suchsemblage could have gathered, to tribly shows, raffles, pleased, too, that when they noted the unfavorable weather they did not murmur nor complain, but said,—'The Lord knows best: He could have ordered it otherwise had he so desired.'

The evening discourse, by 'Two Purgatories'—one for
the church and one for the world—those who desire already possess, through the newspapers; so we do not elaborate its blessings, but look forward, with joyful greetings at 9 p.m., to all of us wishing for the general convention with our Lord—hoping that it will be soon.

Worcester, Mass., had its first one-day convention on November 18. It was surely a joyous occasion for the dear friends there as well as for us who visited them; over 200 from all parts of New England, but particularly from Boston and vicinity. The local church is small in numbers and financially weak, but had been saving up in preparation for the coming convention. They seemed greatly rejoiced with the results of their efforts.

The morning session led off as a Testimony Rally, then came Brother Russell’s discourse to the interested on the Times of Restitution—a slight change of more and more elaboration than the reports of it in the day newspapers. The event became the noon-day repeat, and in the afternoon the public service—the event of the occasion. The friends had secured ‘Mechanics’ Hall,’ the largest and finest auditorium in Worcester, seating over 2,000. A grand audience was present, and the close attention given to so lengthy a discourse held an interest which with some will, we trust, grow and deepen into love, devotion, zeal. About 1,100 were present. Brother Russell’s train left just at the close of this service, but the friends had, we understand, further spiritual feasting in the evening.

IN THE CROSS OF CHRIST I GLORY


Golden Text—‘Father, forgive them.’

The Gospel of salvation by the blood of the cross is becoming more and more unpopular. That divine justice required a ‘life for a life,’ and accepted the life of Jesus as the ransom price for the life of Adam and that of the race which lost life through him, seems to be repugnant to the natural mind, and alas! the number of those begotten of the Spirit and able to appreciate spiritual things from the spiritual standpoint seems to be remarkably small. It is really a shock to the intellect of redemption when it reflects the Bible record of the fall and substitutes the theory of evolution, which assumes that man is gradually raising himself from bestial to more and more rational conditions. Of course, it must be logically true that if there was not a fall there was no original sin and condemnation, and if Adam and his race were not cured, condemned, sentenced to death, redemption from such a sentence would be impossible. From this standpoint of worldly wisdom (which is taught in all the colleges, seminaries and high schools) the entire Bible story of redemption through the blood of the cross is foolishness.

‘Christian Science,’ falsely so-called, is aiding also in the undermining of faith in the Bible testimony respecting redemption through the blood of the cross. Sin, never was any sin nor evil of any kind, but all such matters are purely mental hallucinations and deceptions;—that there was therefore no divine sentence against Adam and his race of sinners, and that there is no need to cry for forgiveness, is thus contradict the Apostle who declares, ‘By one man’s disobedience sin entered into the world and death as the result of sin; and so death passed upon all men for all are sinners.’ (Rom. 5:12.) This delusion, which seems so weak and insignificant to those who have never really considered the Word of Truth, is, as the Scriptures declare, a ‘strong delusion’ upon many who have only a superficial knowledge of the divine Word. These, after learning to deny the facts in their own experiences, after practicing the delusion all their lives, still deny the reality of the crucifixion, the resurrection, that he bought and secured the right of all men to redemption properly and truthfully on any subject. These, being mentally blindfolded, the Scriptures are twisted for them into such shapes as to bind them hand and foot and render them thoroughly impervious to the Truth.

ERRORS RIGHT ERRORS

The third view of the cross is the offering of the two delusions foregoing: it seeks to hold to the Scriptures and to the cross of Christ, and to some kind of a work there accomplished for mankind, but is confused and blinded, and sees not the true and real sacrifice, the actual thing accomplished by Christ in its fullness. This grasps the statement that Christ set an example to us his followers, but that his sufferings were in no sense of the word redemptive, but merely educational, instructive to his followers. This is one of the most remarkable likenesses to a skull. The two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth and chin will be plainly seen. It is also concave, and the same color as a skull. On the summit of Golgotha there is a great pit heaped over with the remains of victims, where the bones and remains of criminals, who, from time immemorial, have been crucified and stoned. The bodies of criminals are still buried into that same pit. A mighty earthquake upheaved this solid earth and split this very rock sear. Down to the right of the skull is a large garden, where immorality, hypocrisy, and duplicity, and the delusions of the wicked have flourished. At the bottom of the western cliff there is a large garden with a very ancient well. Where it touches the foot of the cliff, six feet below the surface, the rock-hewn sepulcher of our Lord has been discovered. There is now a general consensus of agreement that this is the true Calvary.
En route, and probably near the Damascus gate, a women’s society for the mitigation of the sufferings of those executed met him and bore to his feet a vessel of the form of a narcotic drink of wine and myrrh, intended to relieve the pains of the crucified by numbing their sensibilities. Their sympathy was also expressed by their tears. The account gives us to understand that Jesus courteously tasted of the beverage, but declined to drink the potion. He was willing to endure to the end all that the Father might be pleased to permit to come upon him. “More than conqueror” we behold him—we glory in the principles with which he has blessed us as it were a滥, because we are wise to the或并 and we are inspired by his example to press with vigor on, assured by him that “Greater is he that is for us than all that he against us,” and that he will not permit any experience to happen to us that he is not able to overrule for our best interests.

BEARING THE CROSS AFTER HIM

Another incident occurred about this time: Simon, a countryman, a Cyrenian, met the procession at a time when, according to tradition, Jesus—weakened through the experiences of the night and through his previous experiences, in which virtue went out of him when he healed the multitudes—was about to faint under the weight of the cross. Simon was compelled not then have and after Jesus, but whether this means that Jesus walked before and that Simon carried the cross behind him, or whether it means that Simon walked back of Jesus carrying the end which otherwise was dragging on the ground, we cannot surely know. If, however, it was the last, we may still find in it a just and typical representation of how the Lord’s true followers today are to walk in his footsteps and to join with him in the carrying of the cross—not the literal, but the symbolic.

If we are inclined to wonder where were Peter, John and James, and to ask that they should need a Master no helping hand, we are to remember that they were “common people” and rather despised as Galileans, and that they had reason to fear that the wrath of the chief priests and rulers against Jesus might also attach more or less to them, and subject them to some of the same infirmities and their backwardness. Besides, they were in a great maze of perplexity at the experiences through which their Master was passing—they understood not until after our Lord’s resurrection and his explanation of the Scriptures bearing upon the subject. We are not, therefore, to plume ourselves upon superior courage when thinking how we would delight ourselves in such an opportunity. We are to remember that we have the light and the knowledge and the holy Spirit, which the apostles and servants—we have every reason to rejoice and to be encouraged by in our day.

How necessary is this when we are called to bear the cross and experiencing crucifixion of the flesh as the representatives of him who loved us and bought us with his precious blood. How faithful have we been in the past? how faithful will we be in the future? Here is our opportunity also for coming off conquerors through faithfulness in works.

"FATHERS, FORGIVE THEM."

Arrived at Calvary, Golgotha, the wooden crosses were laid upon the ground, the victims stretched thereon, and nailed to usage. Little did they think as they divided his garments, and then cast lots for his seamless tunic, which was the most valuable article, that they were thus fulfilling prophecy. (Psa. 22:18.) Another incident occurred about this time, with the death of the King of the Jews, that the prophecies are being fulfilled, many of us have part in them, but few can see and understand, because only a few have the guidance and the light to see the fulfillment of prophecy.

DECEPTIVE OUTWARD EVIDENCES

The crowd stood around gaping, and rulers joined with them in deriding the one who so recently had ridden upon the ass as the King of the Jews. They made light also of his miracles of healing, of awaking the dead, saying, “He saved others, let him save himself.” Let him save himself if he be the Messiah of God, his elect one. How deceived they were, and what a lesson it should teach us of the fallibility of human judgment and the necessity for looking deeply, especially in matters pertaining to God and his Word. If the rulers had any compunctions of conscience respecting their king, it was, undoubtedly, that he was not the Messiah, for they were fully convinced that our Lord was a deceiver, a fraud. This was implied in their willingness to say, “His blood be upon us and upon our children.” If they had any qualms of conscience, these apparently were satisfied as they beheld Jesus on the cross, helpless and dying. Here was certainly a test, a trial, of their sincerity in the love that was toward God the Father. That vilest sentence or curse against sinners under the law was not the pain, not the suffering that was upon the cross, but the determination of the sinners to have their sentence executed in this world in general but also the Redeemer of the Jew, as it is written. He who had lived and experienced the sentence of the accursed ones under the law.

It was supposed that it was just about the time that the cross was dropped into the sockets, which would be one of the most striking of all the experiences of the entire experience, that our Lord in the midst of his agony prayed, “Father, forgive them, for they know not what they do.” It certainly would be just like our dear Master to utter such a prayer, and we feel very sure that it was the sentiment of his heart, for it was as it were the first act of his dying. He was cried in dying, “Lord, lay not this sin to their charge.” It is but truthful, however, for us to note the fact that these words credited to our Lord are omitted from the Vatican MS., which is one of the very oldest; and although they appeared in the Codex Sinaiticus, they are not there in the original, but as though their authenticity were doubted. We cannot, however, have any doubt that the words represented our Master’s sentiments toward his enemies, for they are in full accord with his instructions to his followers, Love your enemies, do good to them that persecute you.

"THEY PARTED HIS RAIMENT."

The four soldiers who had Jesus in charge, after they had set the cross in place, began to look after his personal effects, his clothing, which became their portion according to usage. Little did they think as they divided his garments, and then cast lots for his seamless tunic, which was the most valuable article, that they were thus fulfilling prophecy. (Psa. 22:18.) And the crowd joined with them in the torture of these experiences can better be understood in their setting, in the spirit of the Lord, are blind to it, and also the rulers, the Doctors of Divinity. Doubtless the hour will come when measures of force will be used against all who stand faithful to the Lord and his Truth; and they, too, will suffer under the cross; but it is expedient that injustice in some measure be done to a few rather than that their influence should prevail to any further extent against the systems in power.

September 1, 1906.

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V—14
could have resisted their insults, could have had 'more than
ten legion of angels' for his defense. But this was not
have been in accord with his consecration, nor in accord
with the Father's will, and would have left us as the race
of Adam under the sentence of death, without hope of a future
life—dead as brute beasts.

In this contest, however, we may rejoice that the dear Redeemer did not when he was reviled again, when he was malreated resent it
and do injury to his executioners. How we may rejoice in his faithfulness and love, which enabled him to present the accept
ance of the Father, how he can exalt also in the great glory, honor, dominion and power everlasting, which shall come
to him as a reward and as a token of the Father's ap
proval, and what a hope it gives us that we also by his grace and assistance may attain to joint-heirship with him in his kingdom.

"WITH ME IN PARADISE!"

As the multitude of onlookers were divided, some symp
thizing and some deriding, it is not surprising, that similar emotions were awakened in the minds of the two robbers embra
ched with Jesus. In his company, following him, they had
been witnesses of his meekness, gentleness, patience and evi
dent faith in God, yet but one of them had the eyes of understanding to appreciate this in any measure. The other, hands of the Almighty; but hon was, ye see, well, turned into a Paradise at the end of the world. It seems to give the thought that the Lord himself expected to be in Paradise that same day, and therefore the things that would be there and receive blessing and favor at his hand. If by Paradise heaven be understood, we know that there must be some mistake, because our Lord certainly did not go to heaven that day. But the Apostle quotes the Prophet David's words, which imply that he was in sheol (Greek hades) until his resurrec

tion on the third day. (Acts 2:31; Psa. 16:10.) Our Lord himself on the morning of his resurrection told Mary to tell her sisters that he was alive (Greek ekein), until his resurrection on the third day. (Acts 2:31; Psa. 16:10.) Our Lord himself on the morning of his resurrection told Mary to tell her sisters that he was alive (Greek ekein), until his resurrec

But will not all mankind, except those who have now seen and tasted and wilfully rejected the grace of God—will not all others have some blessed opportunity in Paradise, too, under circumstances favorable to their desirable development, which the Lord could have referred. The whole question hinges upon the comma and place it after today
"DARKNESS WITH PARADISE LOST TO BE RESTORED"

The word Paradise, elsewhere mentioned in the Scriptures, refers to the Garden of Eden, from which Adam and Eve were cast out, and to the Paradise restored—the entire earth turned into a Paradise at the second coming of our Lord and the establishment of his kingdom. The Garden of Eden had long been destroyed at the time of this conversation; the

Paradise of the kingdom is therefore the only one to which the Lord could have referred. The whole question hinges upon the word today, which is not generally used now as in this text, where it is used to express emphasis, and is better appreci
ated when we transpare the comma and place it after today instead of before it. Then the passage would read, "Verily I say unto thee, this day thou shalt be in Paradise!" But the Lord and the thief did not have the opportunity of seeing the Paradise of this world, because the thief remained in the state of death until the third day. The Lord arose on the third day, but the thief remained a prisoner in the great prison-house of death, with the remain
der of the world, unconscious.

When the Lord at this second coming, in due time, shall
call the dead, the righteous dead as well as the unrighteous dead, he will not only impart to them the fruits and graces of the Spirit and therefore would not have been in accord with his consecration, nor in accord with the Father's will, and would have left us as the race of Adam under the sentence of death, without hope of a future life—dead as brute beasts.

The word Paradise, elsewhere mentioned in the Scriptures, refers to the Garden of Eden, from which Adam and Eve were cast out, and to the Paradise restored—the entire earth turned into a Paradise at the second coming of our Lord and the establishment of his kingdom. The Garden of Eden had long been destroyed at the time of this conversation; the
rise with healing in his beams for the blessing of all the families of the earth.

"GAVE UP THE GHOST!"

The last verse of our lesson tells of our Lord's last agonizing cry with a loud voice—consumming the remainder of his breath of life—the breath of his life. But it is necessary that he should have the sinner's bitter experience, even to the extent of being entirely cut off from fellowship with the Father. In God's providence however, this was not prolonged, but merely for a moment. The Father hid his face from his beloved Son, the life-giver, Adam and each member of his race in dying surrenders his life to God under the divine edict that they were unworthy of life, that they could not have it nor claim it either soon or ever. But with our Lord Jesus it was different: he had a life that was not derived from Adam. The word "GAVE UP THE GHOST," his breath, his life, was this life to which he had a right that he was now laying down on behalf of, and as a redemption price for, Adam and his race. In letting go his hold on life he surrendered it to the Father, who had already promised that hope. He was put to death in the flesh, but quickened [made alive] in the Spirit. Our Lord triumphed, and his final words as he breathed his last were, "Father, into thy hands I commit my spirit," and having said this he gave up the ghost. The word was not only poor but unlearned, and write themselves down, 'for a moment' in our Lord's life, but the finer he would have dropped Jesus and the malodorous reputation associated with his name. They testified to his resurrection, and preached in his name and through his power as the risen one the forgiveness of sins—and did this at their own expense, with great hazard and peril to their lives. Their testimony fully concurs with the Master's own words before he died—words which his own intimate followers could not comprehend—that on the third day he would rise from the dead.

The resurrection itself is peculiar to the Jewish and Christian religions. Other religions ignore the necessity for a resurrection, and claim that those who die are more alive than they were before their death. The Apostles, on the contrary, admitted that all their hopes and expectations in that respect were now realized. Mark the Apostle Paul's words, "If Christ be not risen, then is our preaching vain, your faith is also vain; yea, and we are found false Witnesses of God; because we have testified that God raised up Christ; whom he raised not up if the dead rise not; for if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished."—1 Cor. 15:14-18.

Yet our Lord triumphed, and his final words as he breathed his last were, "Father, into thy hands I commit my spirit," and having said this he gave up the ghost. The word was not only poor but unlearned, and wrote themselves down, 'for a moment' in our Lord's life, but the finer he would have dropped Jesus and the malodorous reputation associated with his name. They testified to his resurrection, and preached in his name and through his power as the risen one the forgiveness of sins—and did this at their own expense, with great hazard and peril to their lives. Their testimony fully concurs with the Master's own words before he died—words which his own intimate followers could not comprehend—that on the third day he would rise from the dead.

Our Lord announced in advance that he would rise from the dead on the third day. In any view of the matter our Lord could not have been exactly three days and three nights in the grave, for his resurrection was a complete resurrection. If he had lain in the grave for more or less, because he died in the afternoon and rose from the dead in the morning, hence no exact statement of even days and nights would fit the case. We recognize the custom in that day of counting the days of a week, in which thought it was a complete one. For instance, throughout all the records of the chronicles of the kings we find that a portion of a year is counted for a year; that if a king reigned three years and three months it would be counted a reign of four years; if a reign of four or more years and three months it would be counted three years, since he did reign for a portion of the third year. So in the statement of our Lord's period in the tomb, it is properly enough spoken of as three days and three nights, and shown thus:

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(Z-wt 91)

[3803]
Modern Resurrection

Lord arose from the dead a spirit being, disclosing to us new beauties in our heavenly Father's Word—claimed is in consistencies, harmonies. Here we see the Apostle's state to deceive, 'Ye shall not surely die,' and the re-jection of God's statement, 'Ye shall surely die.' When we accept the teachings of the Word of God that the dead are really dead, we really understand this. The spiritually minded have never to have any knowledge or consciousness except by resurrection of the dead—we learn that there is neither knowledge nor device in the grave, sheol, the state of death, whither all go (Ezek. 14:10). As an illustration of how confused some of the ablest clergymen of the country are on this matter, we quote a few words from Doctor Peloubet. He says:

'The resurrection of Jesus shows us the meaning of the New Testament teaching concerning the resurrection of the body. So in the Apostle's Creed we declare our belief in 'the resurrection of the body.' But these things do not express what the New Testament teaches about the resurrection, especially in 1 Corinthians 15. Jesus himself did not have his resurrection body till he ascended. The disciples saw the same body that they had seen before the crucifixion. Our present bodies with flesh and bones cannot inherit the kingdom of God, but shall be changed out from them in some way will grow spiritual bodies.'

What confusion we find here! The cause is not far to seek: it is first the error of supposing that the dead are not dead, and secondly by appearing to them in various forms, as a gardener, as a stranger, as a man on the shores of Galilee and as the one who was pierced—that by all these changes he might demonstrate to his followers that although risen from the dead, he was no longer the same body as before; but was now as a new creature, a spirit being, even as he explained to Nicodemus, he had power to come and go as the wind, and none could tell from whence he came or whither he went—so is everyone born of the Spirit, everyone who experiences a resurrection change from the dead to the same conditions exactly that most explicitly tells us. (1 Pet. 3:18). Thank God that with the morning light shining upon the divine Word these shadows so confusing to heart and mind are gradually fleeing away, disclosing to us new beauties in our heavenly Father's Word—consistencies, harmonies. Here we see the Apostle's statement that we are sown in weakness, raised in power, sown in dishonor, raised in glory, sown a natural body, raised a spiritual body (1 Cor. 15:42-44)—not sown a natural body and raised a natural body out of which will grow a spiritual body. The Scriptures are consistent, harmonious, beautiful, when allowed to interpret themselves.

Reverend Doctors Confused

We suggested that the doctrine of the resurrection is a confusion to the majority of Christians, and we give another sample of this from Doctor Peloubet:

'What is the need of a resurrection body? The body is the instrument of the soul: it is probable that the soul must have some medium of communication with other souls and with nature.'

Now consider: Our dear friends hold that the souls never die, although the Scriptures tell us that a death sentence is put upon every soul of man, and that Christ poured out his soul unto death as our ransom price. (For our views on this subject, 'What is the soul?' we refer the reader to Millennial Dawn, Vol. vi., page 346.) Doctor Peloubet probably holds in common with others that the undying souls go either to heaven or hell immediately at death, that the resurrection will not take place until the second coming of Christ, which he in common with others probably places a long way off; and yet he tells us here that the souls in heaven and in hell would have instrument of communication with each other and with nature without a body. Hence we might reason, if they could not in any manner communicate with nature, they could not even enjoy pleasures or suffer pain. How much more reasonable is the Scriptural proposition that man is made a spirit being, that he is put to death, that the body is dissolved, that the resurrection is a resurrection of being by a reorganization of conditions necessary to restore him—the producing of a body with talents and powers to correspond and vitalized by the great Life-Giver who declares, 'I am the resurrection and the Life.'

Our Lord's Resurrection

With the foregoing suggestions respecting the fact that our Lord's resurrection is well vouched for by good authority, the question was raised a spirit being, let us examine the examination of the lesson. The narrative is simple, unvarnished, natural. The different gospels tell of the matter in different language, narrating sometimes the same item in different form and sometimes different items connected with the mani-festation of the Lord's glory after he had arisen from the dead and before he ascended. Although these accounts differ they in nowise contradict each other; each told what he himself saw and knew, whereas had the account been a spurious one, gotten up to deceive, undoubtedly great care would have been exercised to have notice the fact that several generals present at the battle of Waterloo gave very different accounts of the same—especially respecting the time of the beginning of the battle. Two armies of men witnessed the matter, yet an authoritative account of just when it opened cannot today be known. The battle of Waterloo was fought on the 18th of June, 1815. In the morning, and General Alba, who rode beside him, says the hour was eleven-thirty; Napoleon and one of his assistants, Douret, claimed that it began at twelve o'clock, and General Ney asserted that it began at one o'clock. Evidently these different persons had different conceptions of

Zion's Watch Tower

Allegany, Pa.

BY MODERN RECKONING

4 p.m. to 12 midnight, Friday=8 hours. From midnight Friday to midnight Saturday=24 hours. From midnight Saturday to 5 a.m. Sunday=5 hours. Or another possible view of the matter would indicate Thursday as our Lord's death-day as follows:—

6 p.m. Thursday to 6 a.m. Friday—First night.

6 a.m. Friday to 6 p.m. Friday—First day.

6 p.m. Friday to 6 a.m. Saturday—Second night.

6 a.m. Saturday to 6 p.m. Saturday—Second day.

6 p.m. Saturday to 6 a.m. Sunday—Third day.

6 a.m. Sunday—Beginning third day.

Either view thus reckoned fulfills Peter's words, "He rose again the third day."

Two Views of the Resurrection

The view of the majority of Christians is that our Lord arose from the dead to the same conditions exactly that he had during his life on earth—a man subject to the same limitations that he had before he died. The other view is ours, namely, that our Lord arose from the dead a spirit being, but that the human beings cannot see a spirit being. In the former case, our Lord—really a spirit being—clothed himself as it were with flesh and clothing in order to appear to his followers—in order to give them a demonstration that he was no longer dead; and secondarily by appearing to them in various forms, as a gardener, as a stranger, as a man on the shores of Galilee and as the one who was pierced—that by all the changes he might demonstrate to his followers that although risen from the dead, he was no longer the same body as before; but was now as a new creature, a spirit being, even as he explained to Nicodemus, he had power to come and go as the wind, and none could tell from whence he came or whither he went—so is everyone born of the Spirit, everyone who experiences a resurrection change from the dead to the same conditions exactly that most explicitly tells us. (1 Pet. 3:18).

Our Lord had indeed appeared subsequently to Saul of Tarsus, and manifested to him a certain measure of the glory of his resurrection condition, but the effect upon Saul was to blind him so that it required a miracle for his relief. To have had an appearance seven hundred fifty years before the others of five hundred brethren who believed on him would not have been a satisfactory proof of our Lord's resurrection. They would merely have known that they had seen a great light, experienced a shock, and that they had heard certain wonderful words, but where would have been the proof to them or others of mankind that the one who was buried in Joseph's tomb had arisen from the dead and was now a spirit being? Our Lord, therefore, evidently chose by all means the better plan and with nature without a body. Hence we might reason, if they could not in any manner communicate with nature, they could not even enjoy pleasures or suffer pain. How much more reasonable is the Scriptural proposition that man is made a spirit being, that he is put to death, that the body is dissolved, that the resurrection is a resurrection of being by a reorganization of conditions necessary to restore him—the producing of a body with talents and powers to correspond and vitalized by the great Life-Giver who declares, 'I am the resurrection and the Life.'

Error Always Confusing

The majority of Christian people are greatly confused over the matter of the resurrection anyway. Having received from heathen philosophies in the 'dark ages' the same doctrines that were communicated by the adversary to all the heathen, namely, that the dead are not dead, and secondly by appearing to them in various forms, as a gardener, as a stranger, as a man on the shores of Galilee and as the one who was pierced—that by all the changes he might demonstrate to his followers that although risen from the dead, he was no longer the same body as before; but was now as a new creature, a spirit being, even as he explained to Nicodemus, he had power to come and go as the wind, and none could tell from whence he came or whither he went—so is everyone born of the Spirit, everyone who experiences a resurrection change from the dead to the same conditions exactly that most explicitly tells us. (1 Pet. 3:18). Thank God that with the morning light shining upon the divine Word these shadows so confusing to heart and mind are gradually fleeing away, disclosing to us new beauties in our heavenly Father's Word—consistencies, harmonies. Here we see the Apostle's statement that we are sown in weakness, raised in power, sown in dishonor, raised in glory, sown a natural body, raised a spiritual body (1 Cor. 15:42-44)—not sown a natural body and raised a natural body out of which will grow a spiritual body. The Scriptures are consistent, harmonious, beautiful, when allowed to interpret themselves.

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the matter: one may have counted from the time the first gun was fired, another from a period of the general engagement, or what not. No one thinks of questioning the fact that there was a battle of Waterloo because of these divergent statements respecting the time it began. So with the matter of our Lord's resurrection, the fact that the different records of it are not in the same language militates nothing against the fact as a fact. All agree that the resurrection took place on the first day of the week (Sunday) following the Passover, early in the morning. Mary Magdalene and the other Mary were among the first at the tomb when they got there, and John the beloved (Matt. 27:59), and Mark and Luke tell us that shortly afterward came Salome the mother of John, Joanna the wife of Chusa, and other women, who brought spices for a more thorough embalming of the Lord's body than was possible on the Sabbath. At last they were well satisfied with the lateness of the hour and the approach of the Passover.

The earthquake had already rolled away the stone, the sentries had fled in terror from the manifestation of the angel's presence—they fled to the high priest, who probably harbored the same fear. They were ready to accept the truth of His resurrection. Meantime the apostles had reengaged in the fishing business, when our Lord appeared to them on the shores of Galilee.

As a stranger on the shore Jesus called to seven of his disciples who were fishing.—John 21:1-13.

Quite probably three weeks intervened without the slightest communication. Meantime the apostles had reengaged in the fishing business, when our Lord appeared to them on the shores of Galilee.

(7) As a stranger on the shore Jesus called to seven of his disciples who were fishing.—John 21:1-13.

It was years after this that Paul wrote, "Last of all he was seen by me also, as of one born before the time." He was seen of the other apostles as the gardener, as a stranger, as the Crucified One, etc., etc., but when Paul, the last of the apostles, saw him it was not so, but as we shall see him by and by when we are changed to his likeness—he saw him as one of premature birth. The church of the first-born are at the resurrection changed to be like their Lord and see him as he is. Any special revelation of the Lord might well be withhold from the Apostle Paul until the same time except that it was necessary that the apostles should be "witnesses," testifiers to the fact that Christ had not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify he was granted the vision of the glorified One. He saw him as we shall see him in that he saw him in the brightness of his excellent glory and not as the others, veiled in the flesh. Thank God that the time is not far distant when, those who sleep in Christ, rising been changed to his image, the image of us who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like him, to see him as he is, to share his glory. Not all in the same moment, but each in his own moment, changed instantly—until gradually, thus bringing up the human password from death to life, the full number of the very elect shall be completed and the reign of glory shall begin.

APPEARANCES IN GALILEE

Quite probably three weeks intervened without the slightest communication. Meantime the apostles had reengaged in the fishing business, when our Lord appeared to them on the shores of Galilee.

(8) Shortly after the manifestation on the shores of Galilee Jesus appeared to the eleven disciples on a mountain in Galilee.—Matt. 28:16-20.

It was years after this that Paul wrote, "Last of all he was seen by me also, as of one born before the time." He was seen of the other apostles as the gardener, as a stranger, as the Crucified One, etc., etc., but when Paul, the last of the apostles, saw him it was not so, but as we shall see him by and by when we are changed to his likeness—he saw him as one of premature birth. The church of the first-born are at the resurrection changed to be like their Lord and see him as he is. Any special revelation of the Lord might well be withhold from the Apostle Paul until the same time except that it was necessary that the apostles should be "witnesses," testifiers to the fact that Christ had not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify he was granted the vision of the glorified One. He saw him as we shall see him in that he saw him in the brightness of his excellent glory and not as the others, veiled in the flesh. Thank God that the time is not far distant when, those who sleep in Christ, rising been changed to his image, the image of us who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like him, to see him as he is, to share his glory. Not all in the same moment, but each in his own moment, changed instantly—until gradually, thus bringing up the human password from death to life, the full number of the very elect shall be completed and the reign of glory shall begin.

APPEARANCES IN JERUSALEM

(10) At the close of the forty days our Lord appeared to the apostle James only, probably at Jerusalem.—1 Cor. 15:7.

At the end of the forty days our Lord appeared to all of the apostles at the time of his ascension. This was at the summit of Olivet.—Matt. 28:5-10.

It was years after this that Paul wrote, "Last of all he was seen by me also, as of one born before the time." He was seen of the other apostles as the gardener, as a stranger, as the Crucified One, etc., etc., but when Paul, the last of the apostles, saw him it was not so, but as we shall see him by and by when we are changed to his likeness—he saw him as one of premature birth. The church of the first-born are at the resurrection changed to be like their Lord and see him as he is. Any special revelation of the Lord might well be withhold from the Apostle Paul until the same time except that it was necessary that the apostles should be "witnesses," testifiers to the fact that Christ had not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify he was granted the vision of the glorified One. He saw him as we shall see him in that he saw him in the brightness of his excellent glory and not as the others, veiled in the flesh. Thank God that the time is not far distant when, those who sleep in Christ, rising been changed to his image, the image of us who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like him, to see him as he is, to share his glory. Not all in the same moment, but each in his own moment, changed instantly—until gradually, thus bringing up the human password from death to life, the full number of the very elect shall be completed and the reign of glory shall begin.

ELLEN APPEARANCES AT MOST

For forty days our Lord was with his disciples before his ascension, yet he revealed himself to them, according to the records, not more than eleven times in all—and some of these instances are probably duplications. His interviews with the disciples lasted but for a few moments each, and were surrounded by circumstances and conditions which said to them in thunder tones that a great change had occurred to him—that he was no longer the same being, although he evidently had the same loving interest in them as before. He was still their Lord and Master, this same Jesus, although no longer Jesus in the flesh. He was "the Lord, that spirit," a "quickening spirit." To bring the matter more clearly before our minds let us note the records covering these manifestations or appearances, as follows:

ON THE DAY OF THE RESURRECTION

(1) Sunday morning early—to Mary Magdalene—near the sepulchre at Jerusalem.—Mark 16:9; John 20:11-18.

(2) Sunday morning—to the women returning from the sepulchre at Jerusalem.—Matt. 28:8-10.

(3) Sunday—to Simon Peter alone—near Jerusalem.—Luke 24:34.


(5) Sunday evening—to the apostles excepting Thomas at Jerusalem.—John 20:19-25.

All five of these were on the first day, the resurrection day, the remaining six appearances being scattered through the remaining thirty-nine days of our Lord's presence, as follows:

THE NEXT SUNDAY—THE EIGHTH DAY

(6) Sunday evening, a week after the resurrection—to the apostles, Thomas being present—at Jerusalem.—John 20:26-30.

Following this was a long interval apparently in which there was no appearance whatever, and the disciples, discouraged, perplexed, resolved to go back to their homes in Galilee and there to live the life of penitents, considering that the Lord and his mission had been a failure. Our Lord evidently expected just such a process of reasoning on their part, and his delay was undoubtedly to help them over the difficulty and to start them afresh as servants of the Lord and of his mission. It was in no sense a failure on the part of the Lord, for his visible absence had been for the purpose of sending out his apostles with power as witnesses of his resurrection, and to make known his message to the world. The Lord was not absent from the world, for even while they were not aware of his presence he was exercising his ministry, and his absence was the means of the dissemination of his gospel. The world was not to see him as we shall see him by and by when we are changed to his likeness—he saw him in that he saw him in the brightness of his excellent glory and not as the others, veiled in the flesh. Thank God that the time is not far distant when, those who sleep in Christ, rising been changed to his image, the image of us who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like him, to see him as he is, to share his glory. Not all in the same moment, but each in his own moment, changed instantly—until gradually, thus bringing up the human password from death to life, the full number of the very elect shall be completed and the reign of glory shall begin.

NEW MOTIVES AND METHODS IN FOREIGN MISSIONS

As general doubt begins to overshadow the missionary ideal its teachings are called in question whether or not there is any future life. Deifying the Bible as the work of man, all higher critics and evolutionists are thrown upon the resources of their own judgment respecting the truth, and they are very conscious that their intelligence on the subject is a large blank—a guess. Rejection of the doctrine of eternal torment as the punishment for sin, and the supposition that that doctrine is taught in the Scriptures, was the foundation for their scepticism, which now has spread so that their entire faith has been undermined, and what Jesus said of the Samaritans of old is true of them, "Ye believe ye know not what."—John 4:22.

Not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify he was granted the vision of the glorified One. He saw him as we shall see him in that he saw him in the brightness of his excellent glory and not as the others, veiled in the flesh. Thank God that the time is not far distant when, those who sleep in Christ, rising been changed to his image, the image of us who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like him, to see him as he is, to share his glory. Not all in the same moment, but each in his own moment, changed instantly—until gradually, thus bringing up the human password from death to life, the full number of the very elect shall be completed and the reign of glory shall begin.

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ing of the energies formerly put forth on behalf of the heathen.

Furthermore, the question is: beyond question, missionary effort has accomplished little. This is the way in making saints, and that its chief showing has been along the lines of civilized influences introduced. And is this not true throughout Christendom?

Our faith is this: that this civilizing influence called Christianization can be introduced better and more quickly by national treaties, etc. Thus Secretary Root's last visit to South America in the interest of better business relationship between those countries and the United States is pointed out as an example in missionary work. So greatly do the ideas of man gradually swing around! We quote below from the Springfield (Mass.) Union on this subject:

"We must admit that the impulse for missions simply from the standpoint of soul-saving is not as strong as it was a generation ago. Many have multiplied our missionary efforts into the church. The report of this year is the most encouraging we have ever had to present to you. It shows the force of the Apostle's argument that the Lord will prosper we believe that it will be a blessing to the world, and we have nothing that before the devotions of men and women whose primary interest it is to serve God. Perhaps there are more of these faithful ones than we realize. Jonah was deceived by superficial appearances in Nineveh. Doubtless there are more amongst us than we think who have not been deceived by appearances. Jesus will win the men to Himself, yet alert and discerning. God is calling the church and individual Christians to higher walks of faith and duty. It must be either advance or apostasy."

THE COST OF CONVERSION

The value of a genuine conversion from sin to the Lord—unto sanctity, to a membership in the "little flock" of the footsteps of the Lamb—is almost beyond estimation; because they are all "Jewels." But when we think of the common run of church membership, unregenerate, merely bearers of the name, the average of citizenship is so low that even more than ordinarily reliable channel seem very high for the results obtained. We quote the following from the Pittsburgh Chronicle-Telegraph:

VILLAGE SINNERS CONVERTED CHEAPLY; IT'S DIFFERENT WITH "CHURCHY" ONES

Frankfort, Ind., Oct. 11.—The closing session of the Indiana synod of the Presbyterian church was made interesting by a report on the money it costs to convert a sinner and bring him into the church. The report was made by the Rev. Dr. Donald Morrison, who showed that the cost in cities with the large churches is greatest.

He found that the average ranges from $37 in villages to $213 in cities. In large churches the cost is greatly increased. Dr. Morrison showed that the cost of a church for each sinner brought in was $88, but at the cost of $88 to $600 the cost of the Philadelphia church is not far from the $213 in cities. There was no adverse comment on these figures. The Indianapolis sinner is supposed to be worth the time, effort and money required to get him into the church.

WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

DECEMBER 1, 1905, TO DECEMBER 1, 1906.

Viewed from the standpoint of the great institutions of the world, Bible Societies, Tract Societies, etc., ours is a very small work, if the measurement be by the amount of dollars received and expended. But if the measurement be by the amount of work accomplished, we are certainly in the first rank so far as we know. We distance all tract circulators in the tract matter distributed freely, in the Bible Study Helps put into the hands of the people, etc., etc. God forbid that we should boast: we have nothing that we have not received of divine favor, and if the work has prospered we believe that it is of the Lord's providence and blessing and not by human wisdom and might. However, surrounded by much opposition from the world, the flesh and the devil, the work of God in our midst has been made possible to ourselves in every way possible, and believe it to be the Lord's will that we should communicate these encouraging features to you all, knowing well that you will share in the trials and discouragements which the Lord may over us if we should expect if we would be faithful to him and his Word.

By the grace of God the report of this year is the most encouraging we have ever had to present to you. It shows progress, increase, all along the line. But there is one report we are prepared to dower you with: that the Lord has been good to us and, yet is the most important of all the report of the spiritual condition of those who are in the light of present truth. It is not for us to judge the hearts except in the general sense that the Lord directed, that we may know the difference between thorns and grapes and between brambles and figs. "By their fruits you shall know them."

Viewing the entire harvest field from this standpoint which the Lord gives us, we are encouraged to believe that the spirituality of the flock is as high or higher than it has ever been before. We feel like saying higher than ever before, nevertheless remember that the Lord's dear people in various quarters have had some very severe trials during the year, from which, we dare trust, however, they are emerging purified and polished, better fitted for the presence of the King and the work of his Kingdom. We feel that we have come apparently from the outside: and although the Apostle suggests "false brethren," we hope to like to hope that some who have apparently filled that role were not at heart false, but merely temporary deception or some other unholy motive; and we like to hope also that, by the Lord's grace, some at least of these will ultimately overcome, realizing the force of the Apostle's argument that the Lord resists the proud and shows his favor to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."
Though such storms and shakings may, while being experienced, seem very disquieting, we feel sure that the Lord will not forget his own, as it is written, "The Lord knoweth them that are his." We may be sure that he will not suffer them to be tempted above that they are able—that if they see to it that their hearts are loyal to him such experiences will in its due time be turned into the Lord's people to be "overcomers!" and is it not by the "trial of their faith" that they are to be tested and proved? and is it not for this reason that the Lord permits such shakings? And are not the brethren the stronger after being put into circulation during the year and reached the further side in safety? Are they not more the reliant upon the Lord and the power of his might? And will they not more closely watch, not only to keep their own garments unsullied, but to assist all the Lord's people to be in as little danger or trouble through their own weaknesses or of those others?

In this is that we are our "brother's keeper;" that in meekness and gentleness we are to be courageous for the right, for the truth, and thus treasoned friends of one of the flock. As the years roll on we may expect more and more of these testings and shakings and siftings. We are not to suppose that all who have heard the message and received it with joy will ultimately be worthy a place in the kingdom; hence "think it not strange concerning the adversary, as if by fire, with whom ye are in conflict, being permitted to suffer, as they are who strive with the world."--Heb. 12:1-2. The Lord wishes to see to it that their hearts are loyal to him such experiences will not be in vain. They are needed to test and to separate, as gold is made white and precious by the fire, and to make them white in the blood of the Lamb.—Rev. 7:14.

We would much prefer to have them on the lists. Please don't forget his own, as it is written, "The Lord knoweth them that are his." We may be sure that he will not suffer them to be tempted above that they are able—that if they see to it that their hearts are loyal to him such experiences will in its due time be turned into the Lord's people to be "overcomers!" and is it not by the "trial of their faith" that they are to be tested and proved? and is it not for this reason that the Lord permits such shakings? And are not the brethren the stronger after being put into circulation during the year and reached the further side in safety? Are they not more the reliant upon the Lord and the power of his might? And will they not more closely watch, not only to keep their own garments unsullied, but to assist all the Lord's people to be in as little danger or trouble through their own weaknesses or of those others?

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for tract distribution, each being enrolled as a worker under the general direction of the captain and the special care and direction of the colporteur. The experience of each worker is thoroughly done, no part skipped and none done twice. Many of these companies of volunteers, after having completed their work of distribution in their own city, go out in little bands of two or three or more to adjoining towns or cities by electric or steam cars or otherwise. Thus the work of circulating the truth is done in a most thorough manner. Only districts known to be strongly foreign or Roman Catholic are omitted.

Dear friends assure us (and we could see it without their assurances) that this work, whether it accomplishes much or little for others, is a great blessing to their own hearts. It certainly does help to develop the courage necessary to those who would be "more than conquerors." Some who first felt like hiring newsboys to be their substitutes in the work, have now grown to believe that it is a great blessing to their own hearts, to feel like hiring no substitutes, and go out and do their own work, and do it as well as they can. We are always glad to receive these from any of the dear friends, and you contribute toward this work, you are actually doing what the Lord wants done, and doing it in such a manner that it is not allowed weight or influence in the matter. We seek to supply the "pilgrims" where they are needed and would do the most good, leaving it to the Lord to find the means for the expense. Said Mr. Math, fact is you may be a distance need hinder you from answering these questions, and be assured that we shall respond as well as we are able to all such appeals and as often as the men and the expenses and the money at our command will permit. It is too late to make the request when you notice that a "pilgrim" is headed your way, for their routes are made out several months in advance, and they generally go in continuous journey, thus effecting a great saving of traveling expenses. The labors of the colporteur and the cost of the same shown in our reports will be interesting and are encouraging, though not all that we could have hoped.

THE YEAR'S CONVENTION WORK

We need not go into details respecting these gatherings, as we keep you informed from time to time. We merely remark here that we are realizing the Lord's blessing upon this feature of the work more and more. We are finding that the one-day conventions as a rule are preferable as respects opportunities for reaching the public, that the general conventions are preferable as respects the assembling of those who are already interested in the truth, for spiritual refreshment and further development. The latter, we find, can advantageously cover a longer period of time, even though all cannot attend throughout the entire session. Some combine with the conventions their vacation, and anyway are much less fatigued by having the convention meetings spread over a longer period with larger opportunities for rest and social intercourse in the interim. The general conventions of the year at Asbury Park, N. J., St. Paul, Minn., and Dallas, Tex., were very interesting indeed and we believe highly profitable to the Lord's dear people who attended in large numbers. The one-day conventions in the name of Christ have not received the truth in the love and earnestly followed, and where tactful leaders have been chosen—leaders who will draw the answers to the questions from the classes to which they are assigned. In conclusion will summarize the answers—results are excellent. We trust that all the dear friends will take hold of these Berean Studies. The majority of people neither know nor care to do anything more than go to church to get their food, nourishment, out of what they hear and what they read. Permit the "pilgrims" to help you still more in this direction during the coming year.

"Pilgrim" appointments are only made where we have a positive report and we publish a series of interrogatories, requesting answers thereto from those who desire "pilgrim" visits, that we may judge the better as to the needs and the possibility for public and private meetings. We are always glad to receive these from any of the dear friends, and you contribute toward this work, you are actually doing what the Lord wants done, and doing it in such a manner that it is not allowed weight or influence in the matter. We seek to supply the "pilgrims" where they are needed and would do the most good, leaving it to the Lord to find the means for the expense. Said Mr. Math, fact is you may be a distance need hinder you from answering these questions, and be assured that we shall respond as well as we are able to all such appeals and as often as the men and the expenses and the money at our command will permit. It is too late to make the request when you notice that a "pilgrim" is headed your way, for their routes are made out several months in advance, and they generally go in continuous journey, thus effecting a great saving of traveling expenses. The labors of the colporteur and the cost of the same shown in our reports will be interesting and are encouraging, though not all that we could have hoped.

THE PILGRIM WORK

This branch of the service is, we believe, a very useful one—one which we feel sure has been very profitable to the Lord's dear flock during the year past. The "pilgrims" are brethren recognized as having not only a clear knowledge of the truth, but as additionally possessing more than average ability in its presentation to others. They go from place to place at the Society's expense, and meet with the dear friends for usually about two days at each place. They are prepared to speak at least twice every day if suitable arrangements can be made. They may be in different large towns or cities, or in small towns, or in country districts, where the meetings at any place be for the public, allowing the other half to be especially for the interested, and we are urging that the "pilgrims" during the coming year shall make a special effort to use the successful way of conducting Berean Studies at each of their visits.

We do this because we know how profitable these studies are to those who have learned how to conduct them along proper lines, and how insipid they may be if the real spirit of the questions is not kept in view. We also urge the public classes where these studies have been most carefully and earnestly followed, and where tactful leaders have been chosen—leaders who will draw the answers to the questions from the classes to which they are assigned. In conclusion will summarize the answers—results are excellent. We trust that all the dear friends will take hold of these Berean Studies. The majority of people neither know nor care to do anything more than go to church to get their food, nourishment, out of what they hear and what they read. Permit the "pilgrims" to help you still more in this direction during the coming year.

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NEwspaper harvest work

Very few probably realize what a great work is possible through the newspapers. This work does not conflict with the other departments of the service, but rather co-operates. The immense circulation of newspapers in our day amongst all classes of thinking people permits the publication of powerful force for good or for evil. Why should we not seek to use these channels, these implements, in the harvest work? The Lord directed that in the Jewish harvest the message should be sent to everyone, and we apply the same rules to the present harvest. At the present time and for a long while back Brother Russell's discourses are published regularly in five different newspapers whose combined circulation is 119,000 copies. This in a year represents 6,188,000 sermons printed and scattered during the year. While we cannot say that 7,000,000 people were turned to the Lord and to his truth thereby, we do know that some have been interested, profited, blessed, brought into the truth through this channel. What more can we expect? Besides, these lessons reach many who are not entirely convinced thereby, but merely are assists to the harvest work. We see that the hearses of the Jewish age covered but a small field, Palestine and vicinity, whereas the harvest of this age properly extends to every part of the world where there are thoroughly consecrated Christian people. And yet the same length of time, forty years, which was assigned to the Jewish prophylactic doors, and our imitations of the same, it is altogether safe for us to expect that the Lord should arrange greater convenience for the harvest work in our day. And how we see that railroads, steamships, telegraph and mail services all co-operate and make no remittances to the Tract Fund, and that the whole community of the Redeemer at Calvary for their food and raiment, and we are permitted to profit by the benefits of our neighbors. (Rev. 14: 14), the separation of the colored people. Reports from these fields are crowded out of this issue, but may be expected in the January 1st number.

Harvest work in foreign lands

The harvest work is gathering strength in Great Britain and Australia and fairly well in other quarters, Denmark, Sweden, Norway, Germany, Switzerland, France, Italy, Greece and near our own doors in the island of Jamaica—amongst the colored people. Reports from these fields are crowded out of this issue, but may be expected in the January 1st number.

The financial showing

The receipts and expenditures of the year exceeded those of any previous year. Not only so, but the shortage of last year has been overcome and we have a credit balance to carry over for 1907. We do not boast;—we are aware that our totals are as nothing compared with the millions devoted annually to the propaganda of error in its various compounds and delusions. Were it not for those millions spent in salaries for ministers, in church edifices, etc., the bad tidings of great misery for all people except the elect would speedily give place to good tidings of great joy which shall be unto all people.

Evidently the Lord has designed the permission of this great misrepresentation of his character and name by the adversary who for so long has deluded so many of the true household of faith and totally blinded those who believe not. (2 Cor. 4: 4.) And doubtless, too, it is of the Lord's permission that now, as the clearer light shines in upon his Word, that those millions should gradually turn to the support of that "religious philosophy" called Evolution, and its twin sister, the Evolution theory, which repudiate the Bible record that Adam was created an earthly image of God and fell into imperfection and death through disobedience; that hence the race needed the word of the Redeemer at Calvary for their forgiveness, and will yet get the benefit of the Sinner's work of restitution back to all that was lost in Adam (during the Millennium), ere God's plan of salvation is completed. (Acts 3: 19-21.) Doubtless these "strong delusions," together with that of spiritism and Christian Science falsely so-called are permitted now for the testing of Laodicea for so it seemed to the Lord that the Lord knoweth them that are his, and that none of these should be placed in his power, his control. It will not be possible in this day for those strong delusions to "deceive the very elect," however ignorant or humble they may be.

On the other hand we note that the Lord wonderfully blesses what man his wisdom does provide. And the very scarcity of money becomes a blessing in that it encourages the faithful to economy and self-denials which doubtless inspire to their greater spiritual profit in various ways. Doing what we can let us be thankful and content. "Thy will be done!"

1906—Summary of the Output—1906

Total output of DAWNS "Good Hopes" edition cloth bound, sold at cost............. 377,959
Total output of DAWN, Vol. I., magazine form, sold at cost............. 43,100
Total output of Tract Books, Tracts and newspaper publication of our journals, stated in usual form of tract pages............. 215,308,672

1906—Financial Statement—1906

Receipts

"Good Hopes" realized............. $36,127.02
Tract Fund from other sources............. 26,134.06
Total............. $62,261.07

Expenditures

Deficit of 1905, paid............. $3,973.57
Pilgrim and Convention expenses............. 11,732.45
For Tracts, & Tract Fund paper publications of our journals, stated in usual form of tract pages............. 36,490.31
Maintenance of Foreign Branches............. 9,715.83
Total............. $61,911.32
Balance, overplus, 1906............. $3,349.75

French translation of "Hell" booklet can also now be supplied at 10c. each, 50c. per doz.
"IF I GO AWAY I WILL COME AGAIN"


Golden Text—"While he blessed them, he was parted from them and received up into heaven." We have seen that he could manifest himself in every way he pleased. He could appear in the midst of the disciples, and eat and drink with them. But their fears thus allayed, they were the better prepared to receive the appropriate instructions of the hour—prepared as they could not have been under any other conditions of which we can think. Evidently our Lord chose the very best way of proving the two facts: first that he was risen, that it was his very self; and, secondly, that he was changed—not the same as previously, because now, as the angels, he had power to come and go, to appear and disappear, to assume one form and clothing or another as suited convenience and the objects he wished to serve.

OPENED UNTO THEM THE SCRIPTURES

Their fears allayed they were prepared for further instruction—an explanation of the wonderful experiences through which they had recently been passing. We could hardly think of our dear Saviour speaking of them to his loved ones upon any other topic at such a time. He explained that the necessity of their trying experience and his, that the Father had so arranged from the beginning, and had so outlined the matter in the prophecies of Moses and all the prophets, including the Psalms wherever they referred to him. Thus he opened the understanding of the hearts of the disciples, that they might not be surprised without certain divine assistance is inconceivable. The Scriptures perfectly, because this was not to be their understanding at the appropriate time for the highest welfare of their followers. We are not to suppose that our Lord worked some miracle upon the minds of his followers to obtain their understandings; rather we are to suppose that he operated then as he still operates in giving instruction; that he used natural means, that he reasoned with them, explaining to them the necessity for the one feature and the other of the divine plan, until they got before their minds the logical order and sequence of affairs and were able to some extent to grasp the divine purpose. We are sure, however, that they did comprehend the Scriptures perfectly, because this was not to be their understanding at the time. According to our Lord's own words, until he had ascended on high and sent forth the holy Spirit, which would guide them into all truth, yes, into the deep things of God.

What our Lord did do was to give all the details that the natural man in a conscious condition of mind could appreciate and act upon. He doubtless showed them briefly that the sacrifice of the law typified his own sacrifice, that the atonement for sin was necessary on a higher scale by better sacrifices before the real reconciliation could be effected and that our whole world of mankind was permitted to come back into relationship with God and to have an opportunity for life eternal. He doubtless showed them that natural Israel was not worthy to constitute the kingdom class, that therefore none except as they accepted him had been chosen—"The election hath received it and the rest were blinded."—Rom. 11:7.

He showed them, further, the work expected of them—to declare not only his righteousness but that he was the sin-offering, and that although he died he arose again to give life to them. He showed them that repentance would be granted through the merit of his death and the remission of sins, and that this would be open and applicable to all mankind—all nations. Evidently, however, he did not explain to them that the Gentiles were to be fellow-heirs with themselves in the great honor of being the children of God from them, and was received up into heaven."
The apostles did tarry at Jerusalem until they received the Pentecostal blessing, and the lesson to all the Lord's disciples from that day to the present time is that none except those endued with power from on high—none except those who come under the anointing of the holy Spirit—are qualified to be the ambassadors for God and his representatives before men. When our Lord sent forth his apostles during his ministry he put his Spirit or power upon these, which enabled them to preach and cast out devils, in harmony with his wishes and instructions; but as soon as he was gone they might do no more work until they received the actual blessing in their own hearts.

We fear that a general truancy amongst the teaching and preachers of the New Testament is existing today, and in this present hour we have that they did not tarry until they were endued with the holy Spirit, but recklessly pressed into the ministry without this, the real credentia] of divine authorization. Let us not make the same mistake; let us realize that work not done under the guidance of the holy Spirit is sure to be defective and in some respects evil, and to result in evil fruitage, of which we can see so actual presence, that was gone—"Ye shall see me no more" in the name of the Lord." (Matt. 21:9.) He went from them quietly, unostentatiously, unknown to the world. Hence his followers are to be on the watch for the signs that will indicate the presence of the Son of man in the midst of the Gospel age, and are to remember that it will be in his day as it was in the days of Noah, men will be eating and drinking, planting and building, marrying and giving in marriage, not discerning, knowing not that the Son of man is present, that the Gospel age is closing, that a new dispensation is about to dawn, to be inaugurated by the complete change of the members of the body of Christ, because flesh and blood cannot inherit the kingdom.

"THEY WORSHIP HIM"

Although our Lord taught us to worship the Father in spirit and in truth, he also taught, "O Father, which art in heaven," and although the Apostle said, "I bow my knees to the God and Father of our Lord Jesus Christ," (Eph. 3:14); nevertheless the general sentiment of Scripture seems to imply that the New Testament church, in our address of petition to our Lord Jesus direct if any so desire at any time. As the head of the body it is but the appropriate thing that, as every member of the natural body makes known its desires, its petitions, to its own head, so the church, the body of Christ, should manifest its desires to its own head. As we read in our lesson that the apostles worshiped the ascended Jesus—they recognized his greatness and dignity and honor as the Messiah, the Son of the living God, the Redeemer of the world, who in due time shall come and receive his faithful and elect, and do his will in his own time and in his own way.

The Lord's own words are appropriate here: he says, "That all men should honor the Son even as they honor the Father."—John 5:23.

Matters had now taken a changed form in the minds of the disciples: their perplexities were gone, they understood...
why Jesus had died, the necessity for this, and that it was related to his second coming and the kingdom then to be established—that it was the very basis of his future work. They knew not, indeed, how long it would be before he would come again—the Lord graciously kept this from them lest the length of the period might have discouraged them. Nor was it necessary either to them or their successors, because not one of them would live the entire period, and it was appropriate that each one should live his space of years in expectation that the kingdom might come in his day, and with the assurance that he would live to see it. The same was true of the OT, as of the NT, who live today have the happy lot to live ‘in the days of the Son of man’—in the days of his second presence—in the days of the establishment of his kingdom—of all days the best.

Instead of being discouraged the disciples now had great joy as they realized the long-looked-for day was at hand and on the very day. Meantime they were continually in the Temple—not that they lived there, but as we say today of a regular attendant of church. ‘He goes to church all the time,’ meaning regularly. So with the apostles: they were from Galilee, and had no special business in Jerusalem during the remaining ten days till Pentecost, and they improved the opportunity of spending much of their time in the Temple, praising God, and presenting to all the people the proofs of what they had witnessed of his body, are represented as abiding in the Temple, the Tabernacle, the Holy, as the Apostle says: ‘We are seated together with Christ in the holies,’ our hearts have fellowship with him, prayer and praise and worship seem to rank amongst the most appropriate. The OT, no doubt, declared that the members of his body, are represented as abiding in the Temple, the Tabernacle, the Holy, as the Apostle says: ‘This is the place of the name of the Lord, the holy place.’

THE STORY OF JESUS IN REVIEW

DECEMBER 30.

Golden Text—‘His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.’

—Isa. 9:6.

The closing lesson of the year is a review of the quarterly study of the blessed Redeemer, and truly the Golden Text serves well to congratulate and crystallize all of our previous studies of the wonderful character and work of the Prince of Life, the world’s Redeemer, the church’s Advocate, and soon to be our Judge.

Many are the names of the Son of man—the man Christ Jesus, the Son of God, who was made flesh that he by the grace of God should taste death for every man. The first name given in the list of the Prophet is called Wonderful, and is surely appropriate. He is the most wonderful creation and the most wonderful character of which we have any knowledge. Who else than he left the glories of the heavenly state for human conditions, to he himself said ‘No man hath ascended up to heaven save he which came down from heaven.’ (John 3:13.) Wonderfully was the Father before the world was; he alone exercised that wonderful faith in the Father which permitted him to sacrifice everything with joy, delighting to do the Father’s will, with confidence that in due time the reward of his favor and love would more than compensate for every sacrifice.

Wonderful, too, was his life amongst men, the Light shining in the darkness, the darkness comprehending it not. More and more as we come into the light ourselves we are able to comprehend this Wonderful One. As the Apostle suggests, the eyes of our understanding being opened we are able to comprehend with all saints the heights and depths and lengths and breadths of the love of God which passes all understanding, such love being manifested, exhibited, illustrated in this Wonder Man. Wonderful is the sacrifice. It is said of the Lord ‘first that should rise from the dead,’ ‘the first-born amongst many brethren,’ ‘highly exalted, given a name that is above every name, that at the name of every knee should bow, of things in heaven and things in earth and things under the earth;’ (Phil. 2:5, 10.)

The second name on the list, ‘Counsellor,’ is also appropriate. Who else is such a Counsellor? Who else is able to be touched with the feeling of our infirmities? Who else is able always to guide us with his eye? Who else has assured us that all things shall work together for our good? How are they who have made the acquaintance of this Counsellor, whom God hath set forth to be the satisfaction for our sins and to be the Counsellor, the Leader, the Guide, the Instructor of his people, and to bring them out of darkness into his wonderful light? The Counselor of the Father took first the death back to full liberty of the sons of God. Let us more and more heed the voice from heaven, our Counsellor.

The Mighty God,” another of his names, is also appropriate.

If the angels were called Elohim, gods, and if the angels never had sin, then as they have come up from the presence of the God, because they were the representatives of divine power, surely much more appropriate is the name to him whom the Father specially sent as his special messenger to men. If else is the Father, then the mighty ones are the Father, next to the Father himself, and may therefore most properly be termed the mighty Elohim—the Mighty God—the one mighty amongst the mighty. ‘Mighty to save’ we sometimes sing; yea, says the Word of the Lord, ‘He is able to save unto the uttermost all who come unto the Father through him.’ (Heb. 7:25.) Such a mighty Savior we need, one not only able to sympathize with us and to instruct us, but able also to deliver us from the evil one and from our own weaknesses as well as from the divine sentence against God—the one mighty amongst the mighty.