"Watchman, What of the Night?"
"The Morning Cometh, and a Night also!"

Semi-Monthly
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"I will stand upon my watch, and set my feet upon the towers, and will watch to see what He will say unto me, and what He shall answer me." 

"Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh."—Luke 21:25-28-31.
THIS JOURNAL IS one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the Watch Tower Bible & Tract Society, chartered A. D. 1851, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

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

The Journal is the outgrowth of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which... has been hid in God, ... to the intent that now might be made known by the Church the manifold wisdom of God..." (Eph. 3:9-10). It stands free from all parties, sects and creeds of men, while it seeks more and more its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but conformable to the truth with implicit faith in the final and complete perfection of God, it is held as a trust to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

**To Us the Scriptures Clearly Teach**

That the Church is "the Temple of the Living God"—peculiarly "his workmanship;" that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:20.

That means, throughout the Millennium, "the perfecting of consecrated believers in Christ's atonement for sin, progressions; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," and will "render to every man according to his works..." (Heb. 2:9; Jno. 1:9; 1 Tim. 2:5, 6), and will meet all mankind with implicit faith in the sure promises of God. And "in due time,"—Heb. 2:9; Jno. 1:19; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2, 3; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present condition of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6, 20.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—when all the willing and obedient will be destroyed.—Acts 3:19-20; Isa. 11:11-12.

CHARLES T. RUSSELL, Editor.

**INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS**

**AT WHICH BROTHEI C. T. RUSSELL WILL BE PRINCIPAL SPEAKER**

**FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED TO ATTEND**

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**FOREIGN AND DOMESTIC**

**FEBRUARY, 1903**

**WESTERN CONVENTION TOUR**

Plans are nearly perfected for a Western Convention by Brother Russell. He proposes starting June 9th, making first stop Chicago; St. Louis, Mo.; Denver, 18th; San Francisco, 24th; Portland, July 2nd; Winnipeg, 9th. A few stops between these.

Brother Dr. L. W. Jones, 3003 Walnut street, Chicago, loping of the proposition, asked if there would be any objection this paper be added to the of a book published in the United States. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

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THE NEW YEAR'S OUTLOOK

Our Society's very encouraging report for the old year in the December 15 issue naturally directs our mind to the New Year and inquires the prospects—the outlook. Our view respecting the financial and social outlook may appear to be prejudiced. We believe from the Scriptures that we are in that particular time which immediately precedes the great period of world-wide anarchy foretold by the Prophet Daniel as marking the end of Gentile Times and the inauguration of Messiah's kingdom. But while we expect such troubles and believe there will be usury for us to attempt the strife, lock-outs, panics, etc.—though all of these will be prominent factors in the precipitation of the anarchy which all so justly dread.

While the world is outwardly at peace, there is a great unrest in the hearts of humanity. The general increase of knowledge has brought general increase of dissatisfaction and ambition which cannot be satisfied, except in a very few instances. This discontent has already made itself felt in Russia and Japan and is likely to precipitate trouble in India and China, the most populous parts of the world. Only the Lord knows to what extent and how long the winds of strife will be held, as pictorially set forth in Revelation.

Governments are beginning to learn that great battleships and military fortresses are sources of danger, as well as of protection. For instance, quite recently the government of Brazil purchased two war vessels of most modern type. Scarcely were they put into commission and manned by the Brazilian sailors when the crew deserted. After much danger and loss, the government evidently feels that they are more of a menace than are foreign warships in their harbor. It has been suggested that the guns from the vessels be taken ashore and stored against time of need and to keep them out of the hands of rebels.

Similarly Portugal is having trouble. The revolution unseated the king and established a republic, only to find that the sailors, now that the king is gone, feel that they are no better off. The present situation and may demand such wages and treatment as they think proper. When the time is ripe the trained soldiers of Europe will probably have at their control the great arsenals and immense stores of war material for the overthrow of governments which provided them. These are not pleasant prospects to hold up at the beginning of the year: but why should we deceive ourselves? Here in the United States we have had a somewhat similar exhibit. A strike of boatmen in the capital city of Ohio has been maintained for months, accompanied by violence. The State government has sought to maintain order, but has been able to do so only to a limited degree. Regiments of State militia, brought to the scene of trouble, sympathized with the strikers and declined to maintain order and were returned to their homes.

While there is a great deal of prosperity as compared with former times, the manufacturing plants of the world, equipped with modern machinery, are able to sell their products at a larger rate of production. Congress has described the situation and may demand such wages and treatment as they think proper. When the time is ripe the trained soldiers of Europe will probably have at their control the great arsenals and immense stores of war material for the overthrow of governments which provided them. These are not pleasant prospects to hold up at the beginning of the year: but why should we deceive ourselves? Here in the United States we have had a somewhat similar exhibit. A strike of boatmen in the capital city of Ohio has been maintained for months, accompanied by violence. The State government has sought to maintain order, but has been able to do so only to a limited degree. Regiments of State militia, brought to the scene of trouble, sympathized with the strikers and declined to maintain order and were returned to their homes.

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With the victory of the Japanese fleet, the world has seen the end of the European war. The result bids well for the demonstration of the Spirit of China. The fact that the Japanese have been able to maintain a political position and have a financial backing, before which undesirable truths would be forced to seek shelter or be publicly pilloried and secretly ostracized, is the reason why this federation is near at hand; the Scriptures have long foretold the Federation, as we have been pointing out therefrom for thirty years. It is to us one of the special signs of our day, one of the special indications marking the end of the Gospel age and the inauguration of Messiah's kingdom.

THE MESSAGE TO THE JEWS

The Scriptures are explicit in declaring that with the close of the Gospel call of this age and the completion of the bride class divine favor will turn again to natural Israel. We have from time to time noted favorable climatic conditions in Palestine and later on how the Zionist movement has stirred the Jews everywhere to an interest in their home land and a desire to re-possess it. But these hopes and ambitions have seemed impossible of attainment and the fervor of Zionism has recently been on the wane. Just as this juncture divine providence seemed to bless our message to the Jews. Most remarkably the message has been scattered all over the world, partly by Jewish journals interested in the message and partly by others opposing it—nevertheless The Voice (Die Stimme) has gone forth to the ends of the earth.

As a result Jewish hopes are turning more and more toward the prophecies of the Holy Scriptures. The result bids fair to be such a work of grace as the Scriptures describe when telling that the Lord the poor upon Israel at this time the spirit of prayer and supplication. The message to them now is that the land is theirs—that their period of chastisement is at an end and that shortly divine blessing will come to them—next as Christians; that as Jews the spiritually they will recognize the Spiritual Messiah referred to in Daniel 12:1. Their journey thenceforth will be an easy one, for the kingdom will prevail, and Israel will be blessed and become the channel of divine blessing to all the families of the earth—through the glorified Christ on the spirit plane and operating through his spiritual, invisible government.
THE HARVEST WORK FOR THIS YEAR

Day by day it becomes more evident that there is a great sifting work in progress amongst those who have been so highly favored of the Lord in respect to present truth. During the past thirty years those who have not been thoroughly captivated by it, those who have not rejoiced to present their bodies living sacrifices in its interest, will have been lukewarm rather than hot, are evidently being rejected of the Lord from any part or lot in the kingdom of God. Others in turn are coming into the truth—of all denominations and classes and ages. Some of these are ripening very rapidly. Independently of the Sutton event, at times out to shame those who have had much larger opportunities, but who have of late been neglecting them. Our advice still is that to keep thoroughly in touch with the truth and to keep the bright line of distinction between the truth and the error. It is a good plan for the editor and writer of this paper, if possible twelve—because this reading permits a review of the entire six volumes in less than a year.

We still also recommend the verse, Surely it is a great blessing to many of the Lord's people, not only reminding them daily of their own interest in the harvest work, but also keeping them in a sympathetic and prayerful touch with all the brethren. And finally, amidst the increasing beseechments of our dear ones, if possible attract better resolution and better close to the sufferings of the cross. But while this sifting and testing and purging of the church is in progress it is noteworthy that the purged seem to be more earnest, more zealous, more faithful, more loyal to the Lord and to the truth in the world.

Additionally we note a broadening of the work within the past year, which, for aught we know, may continue during the year beginning. More than one thousand newspapers, reaching more than ten millions of people weekly, is certainly a recognition that the sifting work is in progress. So many of these papers have scored off the false and sifting it is noteworthy, and that they are professedly at the service of the Gospel. But the sifting work on the church is in progress, and those who have not been living sacrifices in its interest, those who have been lukewarm rather than hot, are evidently being rejected of the Lord from any part or lot in the kingdom of God. One of the Australian brethren, writes us of an astounding circumstance. One of the Australian brethren has a wife who is neither for nor against the truth, who professes no sympathy for Spiritism. Quite recently the brother, returning to his home, had aharrowing tale related by his wife. She declared that Brother Russell had appeared to her. (Possibly she had seen his photograph.) She declared that he made improper proposals, to which she yielded. At such a distance it is easy enough to prove an alibi—to prove that the Editor was not there. But suppose the matter came into the court, that the Editor, instead of being in London, or in the Bethel home, or in any of the various cities which the Editor visits in the preaching of the gospel, or in a Pullman sleeping car, in which he frequently travels, was in fact in the brethren's home, in which case this might easily be very difficult to prove. And what would be true in this respect of the Editor might be true in some respects of many of the pilgrim brethren: yea, true of all of the Lord's people everywhere.

How few of mankind know of these fallen angels, or believe in any such portions of Scripture as this, of the coming harvest. At such a distance it is easy enough to prove an alibi. Could we blame such people if they should mock the innocent under such conditions? Would not all explanations seem like pretexts to them. It is a matter of experience to many of the brethren who are part of the church's experiences during the year 1911, it will mean very stirring times indeed and that some of us wholly innocent may have opportunity of dying cruel and very ignominious deaths, after the manner of the Lord.

"AS DECEIVERS AND YET TRUE."

Nothing in all this need make the Lord's consecrated people timid or fearful. Nothing can by any means harm us as new creatures. If such experiences come to us, let us not doubt that the Father will protect us, and that he has poured for us, and let us seek his aid in the drinking of it with courage. Whatever may be the Lord's portion of experience for us, his grace is sufficient, and he is able to make an ignominious death a joyful one to those who put their trust in him.

Was the Alarm Clock Right?

Chronology (time prophecies in general) was evidently not intended to give God's people accurate chronological dates for the foundering of the ship of days, but for other great divisions of time. The conclusion drawn from the passage in this chapter is that they are not to be held to the very dates of the Bible as we understand them, but are to be held to the actual dates of the Biblical events, and the intermediate events. It is easy enough to prove an alibi. This is certainly the only case in which the fall of the angels is referred to.

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1910—REPORTS FROM THE SOCIETY'S FOREIGN BRANCHES—1910

BRITISH BRANCH REPORT

Dear Brother Russell:—

Enclosed is the report of the British work for the financial 
year ended on October 31, 1910.

Your perusal of the account will show you that 
while all the branches of the work have not made progress the 
work of the year has been good and consistent. In the 
work, the distribution of the People's Pulpit, has made great 
increase. We have sent out from London during the year 
over 4,000,000 of these copies, and still the brethren are 
carrying our for more, which we are proceeding to supply.

That this distribution of the glad tidings of great joy is 
effective is the stirring up of many minds is abundantly evi­ 
denced: Our inquiries are both numerous and general from all 
over the kingdom. It is true, however, that the distribution 
of the folk's literature has been land still is mostly among 
the 
urban population. In London alone the brethren—helped on the 
occasions of your two visits by some brethren from the 
Provinces and from Scotland—have given out from door to 
door over 8,000,000 of these copies. In the villages and 
the 

massers of truth. This has meant much labor, for in London 
there is no system of any dwelling in a flat having a letter­ 
box at the front of the stairs, and therefore each one must 
have a separate delivery effected. We do find evidences 
of the influence of the literature so extend and still is mostly among 
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The Editor thanks God for any and everything which has 
helped to awaken him to an appreciation of the length and 
the breadth and the depth of the divine plan now visible to the 
"Two Watches." The Editor will not 
repine, but thank God, even if the expected time shall pass 
without seeing the fruition of our every hope. He feels 
confident that "Who led us first will lead us still," and glad­ 
ly sinks into his will.

The Editor requests that the dear friends who send him 
Greetings at this season do not expect personal replies, which 
are not possible. The Editor thanks all Watch Tower readers, his best wishes for their best interests 
during 1911 A.D. As no special motto card for 1911 was 
prepared he here offers the following:—

MY GRACE

SUFFICIENT FOR THEE

MY STRENGTH

PERFECTED IN WEAKNESS

If, then, it should prove eventually that the crisis of 
earthly government will not be reached by the end of 1914, 
should we not be very faithful anyway, and remember that 
that it not been for that alarm clock which helped to awaken 
us from the worldly stupor, we might not yet have been 
awakened to the wonderful spiritual blessings which daily crown our lives?

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 whole-time colporteurs have not increased in number. How­ 
ever, the decrease is but small, and perhaps it seems a little 
disappointing because we are always desirous to have the 
increase which the work seems to demand.

We are of the opinion, expressed in our report of last year, 
that there is a large class of people in moderate means, 
the people who have been the backbone of Christian work, 
and whose hearts lean towards God, who have not yet been 
touched with the harvest message, and who ought to be reached 
by colporteurs. No doubt this means that the colporteur 
ought to be a good one; but it is not always easy to get 
many among us well able to do any work of the kind, and who could 
place sets of the Studies amongst the best of them. 
The donations to the Tract Fund are in excess of those of last 
year; particulars are given in the report, showing whence the 
items come—from London or the country. 
From your personal observation you will know that the 
work in the United Kingdom goes on well, accomplishing the 
gathering of the "wheat into the garner," and witnessing of the 
approach of the kingdom; that the Brethren are closely 
united in the bond of Christ, which is the bond of love; 
and that they are ready for the work of the Lord as it may be 
revealed to them. 

While we say this we nevertheless believe that the brethren 
might do more in the colporteur work. We believe there are 
many brothers and sisters of ability who could do well enough 
to make a livelihood in the work, and who could thus become 
ministers of the Word to a large class not yet made aware 
of the harvest message. Besides, many cities and towns 
have not yet been volunteered. We hope for more of this work 
in 1911; for the spirit of fellowship in the labors and suffer­ 
ings of Christ is on the increase.

While we joyfully report the prosperity of the brethren, 
gratefully acknowledging the mercies of the Lord in this 
respect, we know that the warning you give in the current 
issue of the Watch Tower is timely, for it is clear that as 
the Day approaches much shall be "cost out." 1" is getting 
keener, and we do well to take heed to our­ 
selves. We daily commend you to the grace of the Lord, 
and we know you remember us all on this side. 
With much love in him, and on behalf of the Brethren,
I am your Brother in his grace and service.
J. HEMERY.
British Secretary.

FINANCIAL SUMMARY

Cost of Public Meetings and news­ 
paper work .......................... £1,470 11 2= 7,146.50
Cost of Tract 
presses, etc. ................................ 2,710 11 5= 10,555.55

£3,648 2 7=17,652.05

Studies, Bibles, Booklets, sold at cost, not included.
Tract Fund Donations' .......................... "My 

Hopes' .................. £1,719 2 10=8,329.04

Deficit .......................... £1,928 9 9=9,331.41

*14371
SUMMARY OF WORK ACCOMPLISHED

Copies Scripture Studies, sold at cost.......................... 34,345
(Magazine edition) sold at cost.......................... 10,742
Booklets, MANNA, etc., sold at cost.......................... 84,012
PEOPLES PULPIT, issued free.......................... 4,062,485
Other tracts issued free.......................... 655,755
Free literature, etc.......................... 52,500
Newspaper sermons circulated (estimated).......................... 12,000,000

Correspondence:
Letters and cards received.......................... 19,870
Letters and cards sent.......................... 12,745

SWEDISH BRANCH REPORT

Dear Brother Russell:

It is once more my duty to send you herewith the usual annual report of the work of this branch during the past year. This is a great pleasure, because it will, partly at least, show you how richly the dear Lord has blessed his harvest workers here also during the past year, and how our humble efforts to glorify his holy name by spreading the truth regarding his character and plan have been successful in different ways. All the honor and praise belong to him alone.

A review of the work of the past year, combined with present prospects, shows us that almost unlimited opportunities for work still present themselves for the "harvesters," although even here we can clearly see how the oncoming "night" has commenced to cast its shadows, and how the threatening clouds gather about us. This fact leads us, however, to appreciate still more the precious opportunities we now possess, and to look forward with eagerness to your own return here, as you have earlier promised us, and which we, therefore, look forward to with great confidence, until we have to leave them in order not to miss my train.

As you have earlier informed us, the Swedish branch has been originally furnished with 20,000 copies, besides a 10,000 edition thereof, and are preparing for the third. Would you not advise us to take 20,000 copies at once this time? It is very difficult, if not impossible, for the Swedish branch to use all of these six volumes at once here, because of the poverty amongst the people, who have had their attention clearly used to a large degree of the Lord in the encouraging of his people. The Swedish friends appreciated very much your kindness in sending us the dear Brothers Rutherford and Piersen last spring when you yourself could not visit us. We cannot express our gratitude for this in our own return here, desiring it as soon as it can be arranged.

Permit me, please, to add a few words about the Harvest Work in Finland, also, before I close. As you have earlier informed us, the French branch has been furnished amongst the Swedish-speaking people in Finland with 15,000 copies, and is preparing for the second year in the beginning of the year, with which we hope to meet before your return here, desiring it as soon as it can be arranged.

It is only about two months, practically, since their work amongst the native Finnish people began, but they had previously made preparations for it, in that they had translated and published the Bible (1st and 2nd Peter) into Finnish (1st and 2nd Peter have been published) and are preparing for the translation of 1st and 2nd Peter, and for the "Divine Plan of the Ages." They have gotten orders for the same at an average of about twenty letters a day. They have also begun the translation of Vol. 2 and the "Hell!" booklet into Finnish. In addition to this they hope to hold, during these weeks, six public meetings in the largest cities of the land, visited by altogether 10,000 attentive listeners to the harvest message. Some of the Finnish papers have stenographed their lectures and published them in tens of thousands of copies, spread broadcast over the country. Next Sunday, December 4, they expect to have the third Finnish meeting in the capital of the country. They use the largest and finest halls obtainable, which are even then overcrowded and often too small to hold the people attending their meetings. In one place lately the "noblesse" of the city had to stand on the street outside the hall for half an hour in order to gain entrance to a lecture by Brother Von Hartman.

These brethren ask me now to convey their deeply felt thanks and gratitude to you, our beloved Brother Russell, for the great spiritual benefit you have done them through your writings and your faithfulness to the Lord's cause.

We remember you always, and with thankfulness, in our prayers, and ask humbly for your prayers on our behalf. May the Lord's blessing be upon you continually, to the exaltation of his holy name and the profit and joy of all his true people.

Your brother and fellow-servant,

Aug. Lundborg, Secretary Swedish Branch.

(78) THE WATCH TOWER

Brooklyn, N. Y.

The pilgrim service has been greatly extended and clearly and richly blessed of the Lord. Seven Swedish brethren have taken part in this work, two of them giving all their time thereto. Hundreds and hundreds of truth-hungry people have gathered at many places all over the country and have listened attentively to the truths of the Gospel. The brethren have prepared for the "harvesters," and a large town not very far from this place, and had spoken in the evening to a very intelligent audience of more than 500 for two hours on the subject, "Is there salvation after death?" The brethren who would not go to the London exhibition left other hour and a half, asking questions on misunderstood Scripture texts, etc., until I had to leave them in order not to miss my train. The following Sunday, in the afternoon, I visited one of our brethren, who was in Orebro (after having talked in a well-filled hall here in the morning), and found that people crowded the comparatively very large meeting hall, giving good attention to our presentation of the true Gospel, for fully three hours; then we were obliged to stop and empty the hall, which was to be used for other purposes.

Besides the regular pilgrim service we have had during the year two general conventions (one in Orebro and the other in Stockholm) and fifteen very good and well-attended local conventions in different parts of the country, all of which were clearly used to a large degree of the Lord in the encouraging of his people. The Swedish friends appreciated very much your kindness in sending us the dear Brothers Rutherford and Piersen last spring when you yourself could not visit us. We cannot express our gratitude for this in our own return here, desiring it as soon as it can be arranged.

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Aug. Lundborg, Secretary Swedish Branch.
SUMMARY OF THE WORK

(Finnish work and expenses for same are not included in these figures):

Copies of STUDIES in the SCRIPTURES circulated... 19,011
Various other books and booklets, MANNA, TRADERS' SHADOWS, etc. 17,533

Total 36,364

Number of subscribers to the Swedish Tower... 1,445

Old stock of Swedish Tower, cloth-bound and unbound... 948

Bibles sold... 283

Volunteer Tracts and sample TOWERS... 629,186

Expressed in usual form of Tract pages... 7,779,994

Number of meetings held... 1,246

Number of miles traveled in preaching tours... 54,796

Letters and cards sent out... 2,551

Letters and cards received... 3,203

Total number of various sendings, by mail and by railroad... 17,584

Pilgrims, Conventions and other meetings...

<tr kr. 9,123.13=$ 2,259.07
Translation, printing, binding, paper, etc. ...<br>kr.55,524.99=$ 6,879.81
Freight and postage... kr.2,288.71=$ 300.58
Helps to poor Colporteurs... kr.3,020.01=$ 417.02
Office expenses, rent, light, heat, telephones, etc. ...
<br>kr.4,345.62=$ 1,171.32

Total kr.44,541.01=$11,924.80

RECEIPTS

Voluntary donations to Tract Fund... kr.18,649.48=$ 5,026.81
Swedish Tower subscriptions... kr.1,921.42=$ 257.91
Books sold, etc. ... kr.17,520.44=$ 2,676.61

Total kr.57,921.14=$10,221.33

Deficit kr. 6,319.87=$ 1,765.47

THE WORK IN DENMARK

Dear Brother Russell:

I have the pleasure to send you the report of the little Harvest Work accomplished in this country during the past year. That the number of books sold is not larger is partly due to the fact that one of our most successful colporteurs has been out of the work very much this year on account of ill health.

Meetings have been held in a number of towns and cities which had been previously canvassed, and considerable interest was manifested at the meetings. I have strong reason to believe that in spite of the comparatively small figures representing the work accomplished here, yet a larger number has shared the truth, and more hair become truly interested this year than in any previous year. We hope for still better results to come through the grace of the Master of the harvest, who is so dear to our hearts.

SUMMARY OF THE WORK

Output of DAWN TRACTS... 4,429
Output of various booklets... 2,323

Total 6,752

Tracts free... 48,683
Letters and cards received... 1,148
Letters and cards sent out... 793
Parcels sent out... 974
Copies of Danish WATCH TOWERS sent out monthly... 762

With much Christian love, yours in Redeemer,

CARL LETTSCHIU

Danish Branch Secretary.

AUSTRALIAN BRANCH REPORT

Dear Brother Russell:

We are pleased again to render account of the year that is past, and rejoice that we can show some improvement on the previous one. We realize that many hungry hearts have found the truth and are today happy in the glorious prospects which have unfolded to their view, as a result of the year's work.

You will notice that there has been a fair increase of STUDIES put out, but according to present prospects we can expect a much larger output for the approaching year, as we have left our best colporteurs in Brothertown and Sister Richardson, who have gone to India at your request. This leaves us quite short of such workers, yet Australia has been gone over once only, whereas parts of the United States have been co-operated several times, so we are wondering if the Lord is going to send us any others from America; or, may be they will be raised up by the friends in Australasia.

Our output of free literature has increased fourfold, and this we hope to maintain and further develop, as the friends are awakening more to their opportunities in this direction, and we believe are realizing a blessing in the distribution of volunteer matter in their own districts, as well as in cooperation with us in the mailing of the PEOPLE'S PULPITS. In this we have not only the Melbourne friends, but also a growing number in addressing wrappers, wrapping, and delivering, and the same zeal is shown in other centers. The friends at Hobart, though only a few number, undertook, and have carefully carried out, the work of putting a "Where are the Dead?" in every house in Bass Straits in the face of great difficulty. All did splendidly and many have been encouraged and strengthened in the faith so dear to our hearts.

In regard to pilgrimage work: With the exception of the more isolated parts, the friends everywhere have been visited, some more than once, and we believe they have been encouraged and strengthened in the faith as a result of these visits. The amount of donations, nearly £10,000, was all that was received by way of donations to the Tract Fund. In the year just closed the total of Tract Fund, Good Hopes and PEOPLE'S PULPIT contributions has reached £21,175 1s. 1d.; this is simply the work of the truth, and the work of the friends as solicited in any way. Then if we were to add to this the amount which the friends in various parts have spent in connection with the Pilgrim meetings of the International Bible Students Association, which, as far as we know, was not less than £300, we should have a total of £253 17s. 1d., which is much beyond anything that has been done in the past. We know that many of those who have contributed have done so at quite a little personal sacrifice, and yet have realized a joy that money cannot buy in thus co-operating with the great Lord of the Harvest in bringing the joys of the truth to others.

We believe that the interested ones all over have made good spiritual progress and our meetings in Melbourne have increased in interest, and with numbers, in the year 1911. We have just undertaken a special effort in the way of Saturday night chart-talks in South Melbourne. The first was last Saturday and was quite encouraging: some twelve or thirteen of the friends distributed about 12,000 PEOPLE'S PULPITS with a good handout of reports. We are hoping to find some new interest in this way. With Christian regards to yourself and all the happy household, yours in the Service of our Redeemer,

R. E. B. NICOLSON, Auditor.

EDWARD NELSON, Secretary.

SUMMARY OF THE WORK

Scripture Studies, sold at cost... 11,927
(Magazine edition)... 470
Booklets... 2,941

Total... 14,478

Free Literature:
Old and New Tracts... 114,710
Debates, Sermons, Towers, etc... 54,411
PEOPLE'S PULPITS... 267,600

Total... 446,721

[4739]
THE PRAYER - ANSWERING GOD

1 Kings 18:1-40.—February 12.

"Choose you this day whom ye will serve."—Joshua 24:15.

The word of the Lord came to Elijah in the third year instructing him to manifest himself to King Ahab, with a view to the termination of the drought. This may have been the third year of the Prophet’s sojourn at Zarephath, or it may have been the third year after Elijah’s announcement to high priest Ahaziah of the impending drought, or he may have been experiencing a six-months’ drought when Elijah announced to the king that no rain was to be expected until he, as God’s servant, would annul it or bring it. In any event we have the assurance that the land of drought was three and a half years.—Luke 4:25; James 5:17.

When the time was fulfilled God directed Elijah to present himself to King Ahab, because the time had come when God was willing to relieve the drought—when a sufficiency of rain was needed to show Israel that their iniquities were forgiven when least some of them had been called to their senses, reminded of their covenant with the Lord and his engagement to give them blessings or adversities, according to their obedience. On arriving at the palace Elijah called for the royal superintendent of the storehouse of Obadiah. He was a godly man and, of course, distressed by the idolatrous course of the king and queen. If he was not sufficiently courageous to protest openly, he was, nevertheless, courageous; for, in a time when the servants of Jehovah were being persecuted to death, it is probable Obadiah hid one hundred of them and supplied them with the necessities of life—evidently at the risk of his all. When Obadiah met Elijah and was told to tell the king that Elijah was there to see him, Obadiah feared to do so. He declared that himself and others had searched the entire country over most carefully to find Elijah and found him not. He realized that the Lord had hidden him. He protested that if now he would declare that Elijah was ready to see the king, the probabilities were that, by the time the king would get there, the spirit or power of the Lord would somehow carry Elijah away. Then the king, infuriated, would cause Obadiah’s death; but Elijah reassured him.

When the king met Elijah his first word was, “Art thou that troubler of Israel?” This is the worldly custom. The fearless minister who tells the truth and relates the divine prophecy respecting the rewards of evil-doing is held accountable, as though he had caused the trouble. But Elijah was not intimated. He promptly answered, “I have not troubled Israel; but they themselves have forsaken the commandments of the Lord and followed Baal.” Three years before the king would have probably ordered the execution of Elijah; but the fulfillment of his word and the proofs of hunger had humbled him. He was anxious that the blind should be removed and responded to the demands of Elijah that the eight hundred and fifty prophets of idolatrous Baalism should meet at Mt. Carmel and that thither all the people of Israel, represented by their chief shepherd, should assemble. In that way we have forsaken the commandments of the Lord and followed Baal.”

Three years before the king would have probably ordered the execution of Elijah; but the fulfillment of his word and the proofs of hunger had humbled him. He was anxious that the blind should be removed and responded to the demands of Elijah that the eight hundred and fifty prophets of idolatrous Baalism should meet at Mt. Carmel and that thither all the people of Israel, represented by their chief shepherd, should assemble. The design, evidently, was a contest between Elijah, the representative of God, and these numerous priests of Baal, protectors of Queen Jezebel.

“CHOOSE YE THIS DAY”

This gathering of the priests and of the prophets required time, but was finally accomplished. When the meeting convened Elijah declared that it was time to have a testing and showing as to who really was God, Jehovah, or Baal. The test was to be that two altars were to be built and two bullocks were to be sacrificed. The Bullocks were to provide the bullocks themselves and to make choice of the one for their own altar. Whichever God would answer by fire and accept the offering, would be acknowledged as the only true God. The proposition was so fair and reasonable that the prophets of Baal could not refuse it.

To them came the first opportunity. They had the noon-time opportunity, when the fierce heat of the sun seemed almost warm enough to set fire to the fat of the bullock. They prayed; they shrieked; they cut themselves with knives, entreating that Baal would answer by fire and prove himself the mighty god. Hour after hour this proceeded until evening, when they were forced to give over and admit their inability.

Then came Elijah’s turn. He commanded that water be brought and that the altar which he was to use should be thoroughly flooded with water. No one must have room to say that there was a secret smoulder of fire beneath. And, since the sun had gone down no one could claim a spontaneous combustion. Then Elijah prayed calmly, earnestly, reverently and the divine answer came—a fire from heaven consuming the sacrifice and licking up the water in the trough of the altar.

Then the people recognized the difference. They fell on their faces and said, Jehovah is The God! A great lesson had been learned.

A lesson for us is that the masses of Christendom are deceived today, as when the masses of Israel then. And when, by and by, God shall open their eyes of understanding through the agency of Messiah’s kingdom, every knee shall bow and every tongue confess. The knowledge of the Lord will fill the whole earth.

Complying with the Lord’s direction through Elijah, the Beneitess slew all the priests of Baal. We are not to understand this to represent the divine command to us today to put all false teachers to death. We are to remember, as before suggested, that Israel was a special nation with which God dealt in a special manner, and that many of their doings, under divine direction, were typical of higher things to be accomplished in God’s kingdom. Ultimately, after full opportunity, every false teacher and every wilful sinner will be destroyed. All the wicked will God destroy. The death of those priests of Baal foreshadowed the destruction in the second death of all who work iniquity; but these priests themselves did not suffer the second death. Like all the remainder of Adam’s race, their resurrection from the dead was provided for at Calvary, and they, as well as all others, must be brought to a knowledge of the truth and to an opportunity of reconciliation to God. Following this denunciation came the long-desired rain, not only physically refreshing, but also showing a return of divine favor. It fell on the evil and on the good, to make both better.

“When clouds hang heavy o’er thy way, And darker grows the weary day, And thou oppressed by anxious care Art almost tempted to despair, Still wait upon the Lord.”

“Choose you this day whom ye will serve.”—Joshua 24:15.

Brooklyn, N. Y.

Representing Tract pages..................................7,924,792
Letters received...........................................1,944
Letters sent out..........................................2,829

TRACT FUND EXPENDITURES

Deficit from 1909...........................................£99 17 7
General expenditure (including freight, postage, rent, etc.)............................211 12 5
Pilgrim work, meetings, etc................................107 1 7

£1,288 11 7

Good Hopes and donations to Tract Fund from Australasian friends..................£197 3 4

Deficit now owing Brooklyn................................£1,091 8 3

Total..................................................................5,157
Tracts and Profiles Pulpit circulated free........2,342,000
These in Tract pages........................................5,484,900
Letters and cards received................................1,164
Letters and cards sent out.................................710

THE WATCH TOWER

[4740]
A DISCOURAGED PROPHET'S FLIGHT


"They that wait upon the Lord shall renew their strength."—Isaiah 40:31.

So signal a victory of truth over error, of God over Baal, doubtless greatly encouraged Elijah, the Prophet. It was God's victory, the reward of the right course; and because he had, in so large degree, been the divine agent in the matter. But soon he learned that Queen Jezebel was as implacable a foe as ever. She viewed the matter, not as a contest between the Almighty and Baal, but as a feud between her prophets and Elijah. When she learned that her prophets had been slain, she was enraged and sent word to Elijah that his fate must be the same. So unexpectedly a turn of affairs Elijah had not anticipated. He had the courage to meet the prophet to denounce the eight hundred and fifty priests of Baal, but bare a message from a woman sapped his courage. He fled into the wilderness—there, strangely enough, to pray the Lord to take away the life which he had run away to protect.

Let us not forget, however, the suggestion in the previous study that the course of Elijah was intended to be typical—to foreshadow the experiences of the church during this Gospel age. Let us examine this feature a little further and note the type and antitype.

Not only is Jezebel referred to in Revelation as symbolizing a corrupt church system, inculcating false doctrines amongst the Lord's nominal people (Ahab, her husband, as representing the civil power and Elijah typical of the saintly class of the church), but let us also note that the time of no rain was the symbol of the time of the Gentiles in the last days of Revelation. Four times is this same period of three and a half years referred to as the period in which the true saints of God were hidden from the eyes of the world in general in a wilderness condition. And during the same period they entered into a strange fellowship, even spiritual, amongst the people. Those three and a half years, in Revelation, are styled three and a half times, and again, twelve hundred and sixty days, and again, forty-two months.—Rev. 12:6; 11:3; 13:5.

In Revelations, however, these various references to three and a half years are symbolic—each day for a year—and hence signify twelve hundred and sixty years in the antitype. Many believe that those years began to count in 978 A. D., and that they ended in 1380. These we understand, must recognize the increased interest in the Bible which followed 1798 to signify the time of rain (refreshment and blessing), which for the past century has brought great enlightenment to the whole world. But, however, may also apply to three and a half years (twelve hundred and sixty literal years), most evidently they cover the antitypical period represented by Elijah's wilderness experiences.

The type or true application implies a measure of fear and cowardice for a time on the part of God's saintly people. As Elijah again went into hiding it would imply that the saintly ones became obscure. While they were in the wilderness condition not understood, God directed their course and taught them some important lessons, represented in Elijah's experiences related in this lesson. He was shown a strong wind, tearing the mountains and breaking in pieces the rocks, but this was not the Lord's manifestation of another power which he has in the world, by which, ultimately, the present order of things will give way before the kingdom of his dear Son. The fire, representing a great time of social unrest, disturbance, upheaval, is not enough to manifest the true power of God. It was merely one of the signs to be seen by the Elijah class, in order to understand God through the still, small voice heard by the ears of their hearts—the voice of truth, the voice of God's Word speaking to his people today most wonderfully, not only for the prophetic order, Ahah, Zechiel and others, intended only for the antitypical Elijah class.

"I HAVE YET SEVEN THOUSAND" Notwithstanding this voice, Elijah felt disconsolate and distressed to die, thinking of himself as being alone conscripted to the Lord. But the Lord answered him, "I have yet seven thousand in Israel, 'who neither bow the knee unto Baal." Similarly today there are two classes in spiritual Israel. One class is in the wilderness condition, separate from the world. Another, a large class, is still more or less associated with and bound up in Babylon, although at heart they do not acknowledge any but the true God nor bow the knee to others.

A KING SOLD HIMSELF

1 Kings 21.—FEBRUARY 26.

"Take heed and beware of covetousness—which is idolatry."—Luke 12:15; Col. 3:5.

To King Ahab Elijah said, "Thou hast sold thyself to work evil all in the sight of the Lord. For the drought which was upon Lebanon, but its solitary lesson re­ mained with the king and with the people to a considerable extent. The true God had some recognition. Baal's influence was considerably broken. Queen Jezebel evidently re­ lucted concerning her threat against Elijah. He returned and founded various schools of the prophets in Israel, himself being the master-spirit amongst them.

Our present lesson shows the meanness of covetousness and the awful power of a wicked woman, Ahab, who had two fine palaces, and a grove where he burned incense to Baal, but even its possession did not make the king happy. He desired to attach to it a fine palace; one of them, at Jezreel, but even the namesake did not please him. He had allowed covetousness to grow in his heart. He wanted that vineyard. He was king, so it was very dis­ respected of Naboth to refuse to take what was his. Elijah waited for it. Naboth declared as his objection that the Lord's regulations forbade that he should sell his family inheritance. Apparently it was a hopeless case and Ahab, solemn and sour, lay abed, refusing food.

Then entered Jezebel the queen, inquiring the cause of his sorrow. Hearing it she answered, I will give it to you. Forthwith she wrote letters to the chief men of the city, signing the letters with her husband's seal. With brutal frankness the letters told the selec men of the city what was desired of them.

(4741)
reprehensible in God's sight? And dare any who respect the Lord, so thoroughly neglect the golden rule of his Word?

Another illustration: A storekeeper doing a good business was offered a certain commodity at a less price than he had been paying under a three-years' contract. He accepted. The party who had been selling him this commodity in the past was angry, covetous of the trade. He set up a competing business and sold goods at a loss, as he could afford to do, being wealthy, until the first storekeeper failed for lack of business. Then the new store was closed down, because it had effected its work as a business assassin. It had killed Naboth. Indeed, covetousness and Jezebel methods, adapted to present-day conditions, prevail much more generally than the majority of people suppose and truly amongst the very rich, who have enough and to spare, but who covet their neighbors' stocks and bonds, gold and silver, etc. If God denounced Ahab as having sold himself to iniquity, what would the Lord's verdict be on some of the customs of our day, which has so much greater degree of light and knowledge than Ahab possessed?

**"THAT WOMAN JEZEBEL"**

As per instructions, word was at once sent, which came to the hands of Jezebel, saying that Naboth was dead, as per the king's wishes. The queen then said to her sullen lord, Arise, take possession of the vineyard of Naboth, for he is dead.

The king seems to have had no qualms of conscience, but to have been in some respects as bad as the queen, but with less courage. At all events he proceeded to take possession of the vineyard—as though he did not recognize that there is a God of justice to whom he must ultimately account.

Then Elijah, under divine direction, went forth to meet the king and, by the Lord's command said, "Hast thou killed and also taken possession? In the place where the dogs licked the blood of Naboth shall dogs lick thy blood." And Ahab was full of the very short letter shortly after. Note, however, the king's attitude and how inclined he was, as before, to ignore the Lord and to think merely of the Prophet.

Ahab accepted Elijah, saying, "Hast thou found me, O mine enemy?" He received the answer, "I have found thee because thou hast sold thyself to work evil in the sight of the Lord."

Covetousness is one of the most crying evils of our day. It is causing more heartaches and trouble of every kind, perhaps, than any other sin.

**SOME GLAD, SWEET DAY**

"Thou hast been faithful, Thou hast borne the cross, The thorns have fully filled thy feet;"

But now the night is past—
The day has come—bright, Glorious day of endless joy and love.

The trial time has proved thee true, And thou art safe, beloved, In thy Father's home."

O glorious day, for thee we long! We will be faithful, will the Burdens bear, sustained by grace divine.

In meek submission to thy holy will, Dear Lord, by faith we clasp thy hand As side by side we tread the narrow way And wait—oh! for it will surely come—

Some day, some dear, sweet day, Oh, tarry not too long! Lizzie C. Ramsdell.

**SOME INTERESTING LETTERS**

Dear Brother Russell—

Though you, dear Brother, are so busy, with the dear Lord's work, I am sure you will be pleased to know that the passing year has been the best ever to me, your humble sister in Brazil.

Please take my case as a positive, living proof that there are none too few among us, led by the "river, the stream whereof shall make glad the city of God."

It is with thankful heart I mention God's wonderful providence in the mail system of this day, which brings to me the precious truths through his chosen "Servant," THE WATCH TOWER, etc. I rejoice with you in the new and wider fields of usefulness—especially your recent messages to the Hebrew people—and I am trying to "Keep awake and watch the stately movements of our present Lord amongst the affairs of mankind."

I had some difficulties in understanding the question of "Our Advocate and the World's Mediator," but now I see clearly the Scripturalness of your teachings, and thank God for the light on this and many other points. The only "assembling together" there is for me is in the printed page. Therefore, "The Vow," "Manna," the hymns, THE WATCH TOWER, DAWNS and sermons, and our dear new Bible, are unspeakable treasures to me.

May the Lord's presence abide with you continually. Pray for me, as I do for you daily.

**BELLESA FERGUSON.—Brazil, S. A.**

Dr. L. W. Jones, Chicago, Ill.

My Dear Doctor—

Your letter of October 18 reached me in time. I am sorry not to be able to help you along on your Chicago meeting. I have no one in Chicago with whom I could make you acquainted with a view to help along that noble movement, which has as its end the spreading of that wonderful message concerning the future of the Jewish people. My experience with Pastor Russell's literature, particularly that part that treats the Jewish question, has taught me that in the very near future we will create a great movement among the Jews, a movement which probably will have no equal in the history of my people.

All over the country, where Pastor Russell's words reach, they are received with the greatest enthusiasm. But a certain method must be adopted to reach my people. They are very suspicious, when they hear a Christian speak about their future. They immediately think there must be something wrong behind it. Besides, Pastor Russell has created a great number of enemies among my people. Some of the influential rabbis, and some of the Jewish editors, have seen the majority of the Jewish people turn with great enthusiasm to Pastor Russell's literature. They have seen the popularity that this man has gained within a short time. They have heard that in Jewish meetings in Argentina and elsewhere Pastor Russell's sermons are read and discussed. Immediately many thought that this man is about to become a leader among Israel, and they are trying their best to discredit Pastor Russell.

You know, my dear Doctor, what representatives of the Christian dogmatic church are trying to do, in order to minimize Pastor Russell's influence in the Christian world. Both Jewish rabbis and Christian ministers are led by the same motives. They are a breed of a man who proclaims the Bible as the supreme authority; the Bible as interpreted by itself.

I hope that your meeting will be a great success. There is no doubt in my mind that it will. By this time, every Jew in this country and in others has heard something about Pastor Russell. I wish I could be present in Chicago and help you along as much as possible, to make that meeting the success it deserves to be.

I have great news for all who take interest in Pastor Russell's work and would like to see his great ideas and noble
teachings become universal. The news that I am referring to will make history as soon as it is made public.

Very truly yours,

Adolph B. Landau.

My Dear Brother Russell:

The "vow" first came out I was undecided for some months as to whether I should take it or not. I could not see any objection to any of its features, although I felt that I had made a full consecration to the Lord and hence did not need to add anything to it. In the meantime many friends seemed to be greatly blessed through the taking of the "vow," and I came to the conclusion that I could not afford to miss any blessings, so I took it.

JEWISH HOPES

We have in the English a pamphlet which gives certain extracts from STUDIES IN THE FUTURE Through various materializations of the vow, and implies that God will make this the cloak. and hence that she would never die. But she, too, has gone the way of all the earth. How uncomfortable must be the religious theory which fails its votaries at the very last! Events other than anticipated at the time of the vow, have made failurr; from grace to grace; from knowledge to knowledge; from one attainment to another. But Christian Science must admit that thus far all of its votaries have made shipwreck of their faith in the end—have yielded, according to their own theory, to "mortal error"—to the error of thinking that there is such a thing as death and going into it. Alas! how poor and weak is the human mind! How easily deluded!

BEHOLD NOW A GRAVE DANGER IN CHRISTIAN SCIENCE

"Death is mortal error!" This is the declaration of Christian Science. All Christian Scientists thus far have made fatal mistakes in this very thing. They had hoped that Mrs. Eddy would never yield to mortal error and hence that she would never die. But she, too, has gone the way of all the earth. How uncomfortable must be the religious theory which fails its votaries at the very last! Events other than anticipated at the time of the vow, have made failurr; from grace to grace; from knowledge to knowledge; from one attainment to another. But Christian Science must admit that thus far all of its votaries have made shipwreck of their faith in the end—have yielded, according to their own theory, to "mortal error"—to the error of thinking that there is such a thing as death and going into it. Alas! how poor and weak is the human mind! How easily deluded!

NEW DANGER IN CHRISTIAN SCIENCE

We have already pointed out that the teachings of Christian Science (that there is no sin and there is no death) is in direct contradiction to God's Word—"The wages of sin is death," "The soul that sinneth, shall die." We have pointed out, on the contrary, that Christian Science is in direct support and defense of Satan's first lie, by which he deceived our first parents, saying, "Ye shall not surely die." (Gen. 3:4.) We do not mean to say that Christian Scientists are knowingly in league with Satan and willfully propagating his falsehoods. We have, however, declared and now repeat that we believe that Christian Science delusion is of Satan, with whose word it agrees, and that it is not of God, whose Word it contradicts.

The Apostle speaks of the "depths of Satan," and again says that "we are ignorant of his devices" and "we have pointed out the probability that Satan would prosecute his work in the near future through various materializ­ations for the further deception of humanity and their further enslavement to error. But it had not occurred to us that the adversary, the Devil, would manifest himself even in the person of Mrs. Eddy after death than before it—that her "mortal error" might be made an occasion for the still further delusion and enslavement of well-meaning but deceived people. The latest pronouncement from one of Mrs. Eddy's most prominent followers, Augusta E. Stetson, implies much more:

(1) Christian Scientists are now directed to expect that, as Jesus arose from the dead and appeared to his disciples after his resurrection, so will Mrs. Eddy do. This, to us, as a Christian, is a most thrilling and inspiring thought. We will join in praying for Mrs. Eddy and personate Mrs. Eddy for the further deception of those who have almost worshiped her. Such materializations and deceptions are only what we have expected, although we looked for nothing of this kind from the Christian Science quarter.

It went along about a year and the Lord finally showed me, through "the vow," that after all my consecration had not been as complete and deep as it might have been. Then and there "the vow" became to me a real thing and for the past year I have had a wonderful blessing through it in the way of a closer walk with my Lord and Master.

The contemplation of what "the vow" has done for me during the past year proves to me that it is only another feature of the truth—"meat in due season."

My daily prayer for you is that you may hear the "Well done."

Your brother in the Anointed,

S. M. Peterson.

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VIEWS FROM THE WATCH TOWER

AND PROSPECTS

(2) That the teachings of Christian Science will hereafter be modeled more carefully along the line which we believe to be the truth—teaching that the millennium is nigh, even at the door, with its reign of righteousness and immortality of a new social order. We may be sure, however, that our great adversary, Satan, will not advertise any measure of the truth except for the purpose of injuring it or to take advantage of seeds of truth, which the Lord has been permitting us to plant through millions of copies of the Press. It is a part of his policy, as the Apostle explains, to put light for darkness and darkness for light. At every presentation of the truth of the past past Satan has more or less successfully introduced grievous errors under its cloak.

Undoubtedly wonderful times are immediately ahead of us. It behooves all those who have been blessed of the Lord with the opening of the eyes of their understanding to walk very faithfully—to remember that theirs is a covenant of sacrifice and to count all earthly things but as loss and dross, that they may win Christ and be found in him—members of his body in glory, members of the Anointed Prophet, Priest, King, Mediator between God and men.

We give the following extracts from the New York World:

AGUSTA E. S T E T S O N S DEC LA R A T I O N S

"I know, and every true believer in Christian Science must know, that Mrs. Eddy will make a manifestation, will reveal herself to me and to others, to the outside world, the unbelievers, too.

"The same situation exists today as when Jesus of Nazareth died and was buried. After three days he manifested himself, to prove that there is life after death. Mrs. Eddy will show the same, from the same standpoint of today precisely the same position that Jesus occupied in his day.

"It may take, will take, longer for Mrs. Eddy to pass through the experience of material death to the stage of demonstration of everlasting life. It may not occur for years, or it may occur tomorrow or next week. But she will manifest herself, and all men shall know of it.

"Those in the church who profess doubt of such a demonstration are like the disciples who doubted till they saw and fell of Jesus. I shall see Mrs. Eddy again, and I shall see her by her side, holding her hand, along the path that leads to life which has no death. All men who will believe will be shown how they may, by spiritual means, demonstrate over death, but first they must await Mrs. Eddy's manifestation."

"Yesterday I would not answer questions relating to the expected demonstration by Mrs. Eddy—her resurrection, as some call it. I felt then that the hour for me to speak had not come. Today I am convinced the time is proper. From all quarters I am receiving reports of dematerialization and
in the field of Christian Science because of the delay in the demonstration and because of the spreading abroad of declarations that Mrs. Eddy will not manifest herself.

"To say that Mrs. Eddy is gone forever is to deny the very principles of Christian Science and to refute the teachings of her life and her work. "The gospel is closed," went on Mrs. Stetson, speaking in the most earnest way. "A new era is opening, the era of the one thousand years which the Bible tells us will follow the second appearance of Christ, the opening of the millennium. Christ means truth, and Mary Baker Eddy was the one chosen to unfold the new truth to the world."

"And while other leaders are waiting and watching, for we know the moment is at hand when God will prove, in the person of Mrs. Eddy, that she was his inspired mouthpiece, to teach and unfold the truth with a new and soul-satisfying love and life which are represented by Christian Science."

**PEACE, PEACE, YET NO PEACE**

At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands—each missionary to convert thirty-two thousand heathens in a year—it is well that we try to view the situation rationally, as well as sympathetically. We certainly have every sympathy for the heathen. We surely greatly appreciate the benevolent intentions of the so-called Laymen's Missionary Movement, which enterprises raise millions of money and accomplish the conversion of heathendom instantly.

"Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized Europe and America have assumed the mission of the heathen, and we are in a position to raise the banner of heathenism and take to a true knowledge of God—can be found? And where are they? Alas! we know as a fact that our great schools and colleges, so richly endowed, are graduating infidels, instead of Christians. To send such men to the heathen would be to do them no favors."

The same principle holds true with the Scripture Studies. Those who so desire can pick flaws in the Bible and turn and compare their own findings with our own blessings. This principle has been taking place recently and will continue. The Bible is surely greatly misunderstood, and the heathen of the fallen race."

**ANOTHER PEACE-COMPELLING GUN**

Wake up the mighty men. Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the
THE GREAT COMPANY AS LEVITES

One has asked, if the Levites, aside from their priests, were intended to typify the great company class and if the members of the great company class were called with the same "high calling" as those who are of the "royal priesthood," and all were begotten of the holy Spirit, why is this not shown in the type? Well, this is what the Levite represents to the world only and never entered the Holy? And why is it that they are not shown as having been anointed with the anointing oil?

Answering the last question first we would say that the anointing oil was poured upon the head of the High Priest and ran down over his body. The under-priests were not anointed separately, except in the case of the death of the High Priest, when one of them should attain to that office. The one High Priest, therefore, according to the picture, represented all of the members of his body—all of the under-priests.

Considering the other part of the question, we are to remember that the Court condition and the Tabernacle condition, as we said, represented the condition of things in God's plan at the present time, during this Gospel age. During this time all those who leave the Camp and desire to draw near to God approach the Court, which represents that normal condition, the condition of harmony with God. Only those inside the Court can see the matters pertaining to the sacrificing and the entering into the Holy. In proportion as these take the necessary steps toward the Holy, in that proportion they draw nigh to God and experience a measure of justification, a measure of harmony, and become more prepared for complete justification and harmony with him.

Washing at the laver is an important step, and as they go on to the door of the Holy, they present themselves it implies full consecration. Then they pass beyond the veil.

Very few make such a consecration. Many prefer to stand around outside the door. And when the "harvest" time shall come (it being here now), all such shall be thrust out. As expressed, a thousand will fall away to one who will stand.

These, on account of their lack of obedience to the Lord, have rejected him and thus lose their partial justification—it never becomes vitalized. Similarly, those who have made a full consecration are subjected to severe tests and, if they prove unfaithful, they will not remain members of the royal priesthood, but will be rejected. Only those who are prepared to the extent that they have received over 7,000 marks more the past year than the year previous. May the dear Lord guide and direct all things to his praise and to the glory of our dear heavenly Father, is our prayer continually.

As ever, your brother and fellow-servant in the Lord,

O. A. Kofferrt.
come into their position of either being priests or of serving the priests. They were all a part of Israel, but God separated them unto himself; he gave them no inheritance in the land. All their rights were withheld from them and they were made dependent upon the other tribes. Why was this so? Therefore, the Levites could not be priestly. They were neither one of the ‘first born’ of all the tribes of Israel. Thus the tribe of Levi became the typical ‘church of the first born.’ Then out of this typical ‘church of the first born’ the Lord selected a priestly family, Aaron and his sons, who typified the royal priesthood, Christ and his church. All of the tribe of Levi represented the church of the first-born and the family of Aaron represented the ‘very elect.’ While the under-priests were not personally anointed, they were represented in the body of the High Priest. The anointing that the anti­priests have, as members of the body of Christ, is lost if they fail to make their calling and election sure.

RELATIONSHIP TO THE LORD NOT NECESSARILY DEPENDENT UPON OUR KNOWLEDGE

We wish to suggest here that none should feel unnec­essarily annoyed if he is not able to understand all the items of the chronology or of the TABERNACLE SHADOWS, or other minor features. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that many of us were God’s people before we understood any of these things, before we understood the philosophy of the divine plan. Hence we are to be trustful of the Lord and wait for the remainder, either in the providence of the Lord or when we are able to learn whatever its motive or mainspring may be. There is but I will forewarn you whom you shall fear; fear him who has called them out of darkness into his marvelous light.”

So with those who hate us. The light, however, has an in­fluence to take knowledge of them that they have been with Jesus.

"Let your light so shine before men, that they may see your good works, and glorify God in the day of visita­tion. “Let the light that is in thee become light before others that they may open the eyes of them that are in darkness. "But the class mentioned in the text is the priestly class, the spirit-begotten ones. Of these the Lord has elsewhere said that they should take heed how they spend that light in the world.

God’s Word is frequently referred to as the light, the lamp to our feet. But this does not seem to be the thought here. The meaning might be, partially, that we should let the truth shine out. But the class mentioned in the text is the saintly class, the spirit-begotten ones. Of these the Lord has elsewhere said that they should take heed how they spend that light in the world. Hence it does not mean to let all the light of truth shine upon the world. The world would not be able to receive all the truth. This light here mentioned is elsewhere spoken of as the illumination.

This illumination comes, not only through the truth, but also through the begetting of the holy Spirit. The holy Spirit becomes the illuminating power in the life of these. Their whole life is betteri of the kind of fear and a proper kind of dread. And the proper fear carries this dread with it. For instance, if you were acquainted with a king or an emperor, you would say, I would dread to do anything that would hurt or offend him. And so with us. We should dread to do anything that would displease the Lord.

"Their fear toward me is taught by the precepts of men.”—Isaiah 29:13.

REGARDING THE WORD FEAR

We understand the word fear to be the same whether it is used in one connection or another. There are different kinds of fear, just as there are different kinds of fear, different kinds of persons, different kinds of animals. Fear is, whatever its motive or mainspring may be. There is a proper kind of fear and a proper kind of dread. And the proper fear carries this dread with it. For instance, if you were acquainted with a king or an emperor, you would say, I
littleness. We should not go into his presence in prayer in any way other than by being sure that our heart is right. We must have in mind that he is the great King. So in all of our dealings with the Lord, we understand that we should fear to do anything that would lessen this great reverence—taking heed that we do nothing that would do violence to this great and good God whom we have in mind.

Coming back to the text under consideration—'Their fear toward me is taught by the precepts of men.' We understand that the Lord is pointing out here through the Prophet that we should not practice fear of men in our dealings with him as the Catholics say: If I were to be approved of God, I must pray to some of the holy saints first, and then ask them to intercede with Mary, and then ask Mary to intercede with the Son. They have a fear that the Father has not inculcated. It cannot be that they have not inculcated some of the precious things of God and have substituted some of the 'doctrines of devils,' as certain Scriptures point out.

THE LORD IS AT THE HELM

In the text—'Say ye not, a confederacy, to all them to whom this people shall say, A confederacy: neither fear ye their fear, nor be afraid.' (Isa. 8:12)—the fear here we understand to be some fear that would be leading people especially, leaders, to cry out for a church federation—that unless this took place, there would be great danger. The Lord's people know that he is at the helm and that he knows how to direct such matters and that they should not join such a confederacy. There is no mention of anything that should be made to mean more than merely church federation, perhaps. We are to 'fear not their fear'; that is to say, be not fearful as they are fearful. The Lord's people are to understand that their safety is not dependent upon human power, but that if they have given their hearts to the Lord they should seek the chance in all their ways, as we have remembered that he is able to make all things work out for their good.

Dreading they know not what, the Federation of Labor is led on by their fear of the Federation of Trusts. In this they are influenced by the dangers they fear. But the Lord's fear is not thus fear. They are to commit their ways and interests to him and to walk by faith and to recognize that he will make all things work together for good to them, giving them the necessary direction and instruction and encouragement to the end.

As to the attitude that we should take toward these federations, sympathetically, we may see that federation is necessary for the maintenance of these earthly institutions and that there is a measure of excuse to those that would take this stand, along the lines of business of society or socialism. As time our sympathies should be regulated by the divine Word.

It behooves all those who see the end to stand as clear as possible from all these entanglements, and to be helpful in respect to all who might be willing to receive their counsel. Their sympathy might lead them to say to labor unions, for instance, 'We see your difficulty. We see that you have maintained a standing by means of your organizations. We sympathize with you in your position, to a certain extent; nevertheless, instead of averting the calamities, in the end we have made matters worse, and we do not doubt, and will help to involve others in trouble.'

The Lord's people know the truth which makes free. They are to seek to stand up for the truth in respect to God, his character, his brethren, doing good to all men as they have opportunity.

THE RANSOM AND THE CHURCH

'The man Christ Jesus, who gave himself a ransom for all.'—1 Tim. 2:6.

The word ransom is used in the Scriptures in two different senses. The one is represented in the above text. The other reads, 'I will ransom them from the power of the grave.' (Hosea 13:14). In the latter, the word ransom signifies to redeem, to release, the latter being the word used in the word ransom in the first text. We understand it to refer to a ransom-price, the ransom-price of one man, the ransom-price furnished by 'The man Christ Jesus.' Our Lord laid down that ransom-price during the three and a half years between his consecration at Jordan and his death at Gethsemane, but he did not apply it at that time (but later when 'he appeared in the presence of God for us,' the church class), nor has he yet applied it for the whole world. He will, however, apply it in the world to come, for the world to come is now incoming. But that is not a ransom to a small class, so that they may be acceptable to the Father and have the privilege of participating in his sufferings—'filling up that which is behind of the afflictions of Christ, for his body's sake'—so that they may have fellowship with the world to come, and to be in his glory, in his great office as Mediator between God and men.

Thus the church will have a share with her Lord in the sufferings of the present time that she may be a part of the sin-offering. This does not imply that they will have a share in the ransom-price, because one man is the ransom-price, and not many men. The church's share, therefore, as a part of the sin-offering is not to be confounded with our Lord's work as a ransom-price. Even in the sin-offering the church does not offer the bullock, and the High Priest also offered the goat. It is not that the High Priest offered the bullock and the under-priests offered the goat—as though we offer or sacrifice ourselves. This was not our work, but the Lord's own willing sacrifices. It then remains for the High Priest to come forth and impute of his merit in order to make an acceptable sacrifice of this class represented by the 'goat.' Thus it is seen that we do not share in the sin-offering in the one sense does not offer the sin-offering. The High Priest's offering was of two parts, the 'bullock' and the 'goat,'—the bullock representing his own person and the goat that of his followers.

OUR PART IN THE SIN-OFFERING A FAVOR

Some one might inquire, Where, then, does the church appear? We answer that the church does not appear in the 'goat'; but the consecrated human being is represented in the 'goat' which was presented. When the sacrifice is made (the offering of the High Priest having been accepted), we become members of the High Priest's under-priests. From that on, as his members, we have a participation with him in everything that is good, sacrificially and otherwise. But we have no personal identity in the Holy. It is the new creature that is represented in the Holy, though not the new creature as separate and apart from the High Priest, but as coming in under his robe, as a member of his body, according to the divine arrangement.

Following out this thought: It is nowhere represented that we as the church here have any interest in the bullock or under-priests and there sprinkle our blood as the Lord sprinkled his blood. On the contrary, it was the High Priest who sprinkled the blood of the bullock and who, later, sprinkled the blood of the goat as that of his own body. So we, as individual members, have nothing to do with that. Our individuality is lost as we become members of the body of Christ and take his name. We are, therefore, to share his glory and his work.

'WE SHALL BE LIKE HIM'

We do not mean, however, that we will have no individuality beyond the vail, because the Scriptures assure us that we shall be like him. The thought is that we will have no individuality in respect to the glory and the crown. We are representatives of the one Melchizedec Priest. All others are lost sight of. There will be the Priestly and Kingly Office and we shall share in all of it, in our relationship to him who is 'the Head over all things to the church, which is his body.' As individuals, therefore, we have nothing to do in the sacrificing. Any association that we have in the work of sin-offering, from the divine standpoint, is all accredited to and included in the work of Christ—it is his work.

The participation of the church in the sin-offering for the world is not due to any necessity that has arisen; but owing merely to the divine arrangement, which permits us to come in with Christ and share in his glorious higher nature and work. This is of suffering, for it is a part of the church, and entirely unnecessary. Jesus' death alone is all that was necessary for the release of the world from the divine sentence of death.

It is, as we see, highly important that we keep clearly in mind this relationship between our work of presenting our bodies as living sacrifices and our Lord's work, as the great High Priest, in offering us sacrificially. The two matters are distinctly separate, as shown in the type. The goat was brought to the door of the Tabernacle and there the High Priest offered the sacrifice which he made. But the goat had not yet been offered and no one but the High Priest was qualified to make the sacrifice. The work of the High Priest in sacrificing the goat was the only sacrifice, in the proper sense of the word.

Even after the presentation of ourselves and the Father's acceptance, and after we have become new creatures and are members of his body, and, therefore, members of the royal priesthood, there is a continuous work—the presenting of ourselves daily. So the Lord Jesus has continued the offering.
THE WATCH TOWER
Brooklyn, N. Y.

The Harvest Work in Africa

Dear Brother Russell:

At last I am able to report to you on the mission which has brought me to this part of the world. I have just returned from a trip to Lusitania, which was occupied altogether close on four months. My experiences have been many and varied. I have traversed the African forest at midnight, slept in all sorts of queer places and traveled in all kinds of conveyances, from an ocean steamer down to a native canoe, and slumbered on a pole and carried on the shoulders of the natives.

It is not of my personal experiences, however, that I wish to speak, except in so far as these bear upon the harvest work in which so many of your readers are engaged. There are not many missionaries here to make reports, as the great majority are occupied helping the natives with their daily exercises of prayer and worship. The service is conducted in the vernacular, and the work is practically destroyed by the advent of the harvest message.

Within a radius of thirty miles of Bandawe there are close on one hundred churches in as many villages and thousands of natives owning allegiance to Present Truth. Each little company has its own church building, a wattle and daub structure erected by the native brethren themselves. Some of these structures are of considerable dimensions; the church at Chitomba is the largest, with a floor area of 100 feet long by 50 wide. As the natives sit on the floor, the seating accommodation of these buildings is greater than ours. On the occasion of my visit to Chifira I estimated the audience I addressed at between five and six hundred natives.

Each church has also its own organization modeled upon the recommendations of Scripture Studies, Vol. 6. They are served by elders and deacons and I found nine brothers acting in that capacity. There are also church officers stationed in different parts of the country and act as instructors to the brethren in their various districts, preaching and exhorting the Truth. Most of these pastors have had some instruction themselves from Mr. Booth, but not all, and have a fair grasp of the elementary features of the plan. There is no literature in the vernacular and the brethren are dependent for their spiritual food upon the preaching of these teachers and their elders. This is unfortunate, as in many instances the less prominent brethren are none too well equipped for their task.

The number of brethren who speak English is comparatively small and those able to read it are even fewer. Many claim that ability, but a few minutes’ conversation with them, or a simple explanation on the point displays their ignorance. Yet a translation of some of the more important tracts into the native language would be of great service in Nyassaland.

This would be a work of some difficulty, however, as these brethren, like almost all the brethren in all parts of the world, are drawn from various tribes and speak no fewer than three different languages, namely, Chiuyanja, Chitonga and Chitumbuha. The former language (Chiuyanja) is the native dialect of the south and is read and spoken by all educated natives throughout the country, but the great majority of the people are poorly educated and speak only one of the other two tongues.

And now, having spoken of the magnitude of the work, permit me to give my impressions of its spiritual value. While in Nyassaland I found something that encouraged and something that discouraged me in the attitude of the brethren towards the Truth. Many of them appear to be filled with a strong desire for a more intimate acquaintance with God’s Word and some have a very fair grasp of the truth. But all is manifest in a spirit of coldness and self-seeking that is not in harmony with their profession. This is not, I trust, evil sneaking, nor am I presuming to sit in judgment on brethren in Christ. They stand or fall to their own Master. I simply wish to report the facts such as I observed and the impressions which I found to exist in Nyassaland, that you may be rightly informed with regard to the blessed harvest work in that country.

The leading brethren and myself did not quite see eye to eye concerning normal arrangements. They were disappointed when I assured them that the Society could not lend its support in any way to an educational work, providing school books and teachers for instruction of the young in the English language and native dialects. This is one of the methods pursued by other missions in the district and doubtless they thought our work would be similar. I pointed out that our work was the gathering of the Lord’s saints together out of every nation, tribe and tongue in the truth, in accordance with the instruction in the Word of the Lord only.

Some of them, however, got away with a pocketful of money to endow all the pastors and teachers and give them lucrative employment under the Society. I had to disabuse their minds of that idea. One brother was an apologist Commissioned to act with him and procure a certificate from his wife (a custom that prevails in that country). When I advised him to wait till he had saved sufficient to get him out of one difficulty before venturing another, he suddenly reduced his demands down to the level of an old shirt and hat. I regret to say that almost in every case where I had dealings with individual brethren their interviews ended with an appeal for financial assistance in some shape or form.

It was the recipient of much kindness from them when I first appeared in their midst. They loaded me with presents of food, provided me with a native house and vied with each other for the privilege of carrying me about in the machine. But I soon found that their gifts were bestowed with an end motive.

Before leaving the country I was asked to pay for the house I had been invited to occupy. I paid up. Many of those who had shown me kindness proposed that I should sign their labor certificates, a document indicating that they had been paid. I refused. In a few cases they were content with a reduction of three shillings in their hut tax. Even with the more prominent brethren, whom I proposed to recommend as teachers of the volumes, there was a spirit of bargaining that was not the spirit of consecration.

I do not condemning these brethren altogether. While these circumstances are regrettable, we must not expect too much from a people so lately rescued from barbarism. They are more or less grown up children and have all the weaknesses that children develop.

The natives are naturally indolent. The white men have taken their country and they look upon every white man as a mine of wealth upon which they can draw for all their needs.

Mr. Booth’s influence is markedly manifest on the work in Nyassaland. The brethren generally do not keep the seventh day as a sabbath, but I found the teachers with strong leanings that way. These opinions were strengthened by circulating the Book of Year among the future prominent brethren has been sent me by Mr. Booth and those who kept the sabbath had the harvest message. Also since going to America he has been sending a copy of the Seventh Day Baptist Book of Year along with a $5 note to all teachers reputed to be keeping the seventh day sabbath. I did what I could to discourage this practice and in many cases succeeded in getting the grace of God to deliver at least some of them from bondage.

While in Nyassaland I called upon the Governor of the Protectorate and the president of the West Nyassa Province, where most of the brethren are located. I was told by them that they had received the brethren in a tolerant attitude toward the work. Viewed at first with some misapprehension, the spread of the work has proved the groundlessness of their fears. The Government has no opposition to offer to our work so long as the brethren conduct themselves in the manner indicated by the brethren at Bandawe.

Your letter, with powers of attorney, was awaiting me on my return to Durban. It will be impossible for me to lay claim to the title deeds of the Shiloh Mission Station until my return has been approved by the board of directors of the same.

That station, however, is now in our hands, with a native brother, Alexander Makwinja, in charge. I stayed there for some time while waiting for a connection for Bandawe.

I indicated to you in a previous letter this property at Chirundu of questionable value. The brick chapel is an irretrievable ruin. The teachers’ houses have no existence now, unless these describe a few grass huts erected by the few natives who have taken up their residence on the site of the mission station. These have been put up by the natives and are their property.

I do not know where the workshop is, unless it be a dilapidated building now used as a church building, where a few dozen natives and their wives meet daily for prayer and instruction. There is an attendance of about twenty on Sundays.

This building is very much in need of repairs. The roof is stayed from the floor, the walls hinge outwards and were the stays removed the whole structure would certainly col-
The building of any real value is the house and it, too, is fast falling into decay. It is a four, not five-room structure, unless, perhaps, the kitchen is included, bringing the number of apartments up to five. This house could be repaired and made habitable if it would be worth while to spend more money.

The Shiloh Station is hundreds of miles removed from the center of interest in the truth. It is a full week's journey from Bandawe, and the number of interested in the neighborhood can be counted on one's fingers.

It is particularly encouraging that the material furnished from my visit to Nyassaland is that the work among the African natives cannot hope to rise above the level of a restitution work. Doubtless there may be eminent exceptions, but, generally speaking, they have the greatest difficulty in appreciating spiritual things. Their minds are untrained. Unlike the Asiatics, they have had no philosophy of religion (even of error) in the past to direct their minds toward God, and while they readily grasp the rudimentary features of the plan, I doubt if many of them appreciate their spiritual significance. The keeping of a sabbath and the preference of immersion over sprinkling as a Scriptural mode of baptism are tangible things which their minds can lay hold of and retain, but the spiritual meaning underlying these is something which it would take a long time to impart to any but a favored few.

This work is too great, however, to be neglected and following the suggestions made by you before I left Scotland, I shall recommend the appointment of native brethren as teachers under the Society, they to visit these districts in rotation, spending sufficient time in each village to go through one of the volumes of DAWN, and emphasizing the things that are to be brought to the next. The brethren whose names I am giving have a fair grasp of the truth; they are able to speak and read English. They have all read at least the first three volumes of DAWN and are capable of interpreting them in the native dialect for the establishment of an African newspaper (which I hope shortly to accomplish, having received the papers and forms forwarded by the Lecture Bureau) and making the brethren to work to translate some of the more important tracts into Chitonga (the majority of the brethren in Nyassa-land speak that dialect) and I myself hope to provide a glossary for the volumes which will bring most of the difficult words in these books within the comprehension of those who have even a smattering of the English language.

My thought is that this work could be better carried on if you had by taking up residence in Nyassaland, as would enable me to address them in their own tongue and even were that accomplished there would still remain the other two dialects unconquered.

For these and other reasons I would recommend that my headquarters be situated in the south, preferably in Durban, where I can give my attention to the very promising work going on here among the whites. While keeping in touch with Nyassaland, as already suggested, and making the aforemen­tioned provision for the continuance of the Lord's work there, I could visit that country at least once a year as long as the opportunities for harvest service remain with us and seek by my presence and instruction to encourage the brethren and further the Lord's cause in this region.

Meanwhile I would counsel the establishment of an African Agency in Durban, the publication of the sermons in South African newspapers (which I hope shortly to accomplish, having received the papers and forms forwarded by the Lecture Bureau) and the appointment of native brethren as teachers under the Society, they to visit these districts in rotation, spending sufficient time in each village to go through one of the volumes of DAWN, and emphasizing the things that are to be brought to the next. The brethren whose names I am giving have a fair grasp of the truth; they are able to speak and read English. They have all read at least the first three volumes of DAWN and are capable of interpreting them in the native dialect for the establishment of an African newspaper (which I hope shortly to accomplish, having received the papers and forms forwarded by the Lecture Bureau) and making the brethren to work to translate some of the more important tracts into Chitonga (the majority of the brethren in Nyassa-land speak that dialect) and I myself hope to provide a glossary for the volumes which will bring most of the difficult words in these books within the comprehension of those who have even a smattering of the English language.

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posed to marriage. We told her that she was likely to drive them to the opposite extreme; that she would better allow them to have Jesus, etc., and encourage them to come to her and seek advice, etc. But no, she did not do that. The result was that one daughter married a man who afterward went from the Church. We have had taken a more moderate course, which she has been doing with the others.

PROVING ALL THINGS

Question.—Will you kindly explain what the Apostle meant by this text: "Prove all things; hold fast that which is good"?—1 Thess. 5:21.

Answer.—Proving all things would signify the testing of them. But we could not take the words all things in the very broad sense, for that would involve an absurdity. We have not time to test all things in this sense; we have not time to test all kinds of foods, nor even all kinds of breakfast foods that are advertised. Neither would it be wise to do so. Nor does it refer to all things along other lines which we have not time to test. Nor could it imply the absolute sense, for then, we are to test everything according to the Scripture. What, then, did the Apostle mean? Did he mean to prove everything in the Scriptures? We answer, No; for, at the time he wrote this, the Scriptures were not yet canonized. The different books of the old Scriptures were not then equally acceptable to the church. We do not know a better guide, or standard than the Word of God by which to prove things; but to our understanding the Apostle did not have any of these things specially in mind. It seems to us that he meant, Use your judgment in all things, and to everything. The Lord does not wish his people to be guided in any sense as a horse with a bit, or as a ship with a rudder. But he appeals to their minds and judgment, not only through the Scriptures, but also through their experiences in life—through his providence and the means of grace. To our understanding, therefore, the Apostle meant by this statement that God's people should be reasonable, rational people, and should use their very best judgment as to what they accept or reject.

Question.—Suppose someone had come to those of the early church, before they had the Bible, before they had the Scriptures, and had said to them, "Your God intends to torture eternally nine hundred and ninety-nine out of every thousand of his creatures. This is a revelation from God.

These persons should and would have rejected such teaching as being contrary to all that the church knew about God. If anyone tells us something derogatory to the character of God, or anything else that is not pleasing to us, we reject it by Scriptural methods. And no time should be wasted on the matter, believing nothing derogatory until it is forced upon us. The Lord's people should not receive what they may hear without proper examination. They should prove what they hear and should use good judgment as to what is supported by the Scriptures. The end for which they should prove what they hear is that they may hold fast everything that stands the test applied by the divine Word and proves to be in accord with the holy Spirit; and whatever will not stand these tests should be promptly rejected by them.

Question.—We have been asked the meaning of the Scripture, "Thus saith the Lord of hosts, evil shall go forth from unclean lips; and he that speaketh evil of his neighbour shall be raised up from the coast of the earth."—Jer. 25:32.

Answer.—We understand that the word coasts might, in a general way, mean the outward parts. It might be under­

standing the portion of society nearest the "sea." And as the "sea" represents the masses that are ready to intrude upon society, so we suggest that it represents society being encroached upon by that lawless element.

Question.—Why are faith, hope and love linked together as Christian graces by the Apostle Paul?

Answer.—Faith, hope and love are very properly linked together as the Christian graces. We suggest that the Apostle had in mind that the church had faith even before it had par­

taken of the spirit of love. Subsequently the work of faith be­

came "labor of love" and not merely with faith. They also had the "patience of hope"; they were not getting their rewards immediately. But they were willing to go on and wait for their reward. The patience of hope was neces­

sary, in order to keep them going, as it will continue to be, until the works of faith and labor of love meet their reward in the fulfilment of the Lord's promise. We can surely agree that they are all linked together in every way.

Question.—When do we reach the condition of perfection mentioned in this text: "The God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make ye perfect, stablish, strengthen, settle you."—1 Pet. 5:10.

Answer.—The construction of the sentence, we think, would naturally lead us to suppose that God would establish, strengthen, settle us! What is the import of the expression, "Behold, the Lamb of God"?

What is the import of the word behold in this expression?

Answer.—When John made this statement it no doubt produced surprise amongst those who heard. They were un­

derstanding of the greatest of the prophets, our Lord said—and he was speaking prophetically. Look, see, behold, there stoodeth the Lamb of God, who taketh away the sin of the world! Even John did not know in what sense Jesus was the Lamb of God. He offered his life to be crucified. He had not the least idea what it meant. Subsequently the "work of faith" and the "labor of love," manifested by the lamb—its meekness and meekness and gentleness. In this way the lamb represents our Lord. "He is led as a lamb to the slaughter and as a sheep is dumb before her shearers, so he openeth not his mouth."—Isa. 53:7.

What did John use this expression, "Behold, the Lamb of God"?

"Behold, the Lamb of God"? What is the import of the word behold in this expression?

"Behold, the Lamb of God," two of his disciples sought Jesus and inquired where he lived, and afterward became his disciples. They had been with John because he was a reformer. But when John declared that there was one among them greater than he, the latched of whose name was not written, and was not written, he turned away this Great One. So they kept on the lookout. Then they be­

gan to discern in some sense of the word that this gentle One, this unapproved One, this uncombative One was he who should fulfill the foretold prophecy of the prophets. They had the least idea what it meant. No Jew understood, for 'had they known they would not have crucified the Lord of glory.'

We read in the Scriptures that, after John had made this declaration respecting Jesus, "Behold the Lamb of God," two of his disciples sought Jesus and inquired where he lived, and afterward became his disciples. They had been with John because he was a reformer. But when John declared that there was one among them greater than he, the latched of whose name was not written, and was not written, he turned away this Great One. So they kept on the lookout. Then they be­

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**HEIRS OF GOD**

Question.—What is meant by the phrase, “Heirs of God?”

Answer.—This use of the word heirs is not the ordinary or common one. We are heirs of God and joint-heirs with Jesus Christ our Lord in the sense that God has a great gift to bestow on the earth. He has written a covenant or testament; whereunto as most property is given by testament or will, the death of the testator being necessary in order that the gift may be received.

In life insurance there are different kinds of policies—life policies and endowment policies. So, in this case, God has in his possession to give away the divine nature and the honors of the kingdom. First he promised that he would bestow upon them his Son as a gift, if he would show certain obedience.

The Scriptures nowhere declare that the time of trouble either begins or ends in 1914, nor that the saints, the bride class, will all be taken away at that time. These are only inferences, and no difference how reasonable these inferences seem to us, we cannot know whether they are correct or not until after that date is past. The case is the same with all that has been claimed for 1914, with the exception of the two things mentioned above.

The fact that God’s lease of power to the Gentile nations expires in 1914 does not necessarily imply that they will all fall to pieces in that year. Gentile nations existed for centuries before God gave them a lease of power; and as for anything whatever we actually know they may continue to exist for a short time after that lease expires. Both of these events the time prophecies show are due in 1914—namely, the expiration of the Gentile lease and the completion of the harvest period; and yet nothing may happen in that year which the Scriptures state, over and over again, that the overthrow of the Gentile nations expires then, and the other that the harvest of the Gospel age ends there. Everything in addition to these two bare facts is only an inference or guess founded on these facts.

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The earthly phase of the kingdom will be established later than the literal Elisha class, over and over again, that the overthrow of Babylon is impending under others to see; and yet nothing may happen in that year which the Scriptures nowhere declare that the time of trouble either begins or ends in 1914, nor that the saints, the bride class, will all be taken away at that time. These are only inferences, and no difference how reasonable these inferences seem to us, we cannot know whether they are correct or not until after that date is past. The case is the same with all that has been claimed for 1914, with the exception of the two things mentioned above.

On the other hand, our inferences may all prove to be correct, improbable as they now appear to the world, for the Scriptures say, over and over again, that the overthrow of Babylon is impending under others to see; and yet nothing may happen in that year which the Scriptures nowhere declare that the time of trouble either begins or ends in 1914, nor that the saints, the bride class, will all be taken away at that time. These are only inferences, and no difference how reasonable these inferences seem to us, we cannot know whether they are correct or not until after that date is past. The case is the same with all that has been claimed for 1914, with the exception of the two things mentioned above.

**SOME INTERESTING LETTERS**

**Pastor C. T. Russell:**

Your remarks in the January 1 Tower in regard to 1914 are very sensible. There is no flaw in the time prophecies concerning 1914 as set forth in the Dawns, but I would like to see an article from your pen on the subject—“What can we say we know about 1914, and what do we merely infer or guess.”

There are only two things stated in the time prophecies concerning 1914. One is that the lease of power granted to the Gentile nations expires then, and the other that the harvest period of the Gospel age ends there. Everything in addition to these two bare facts is only an inference or guess founded on these facts.

The Scriptures nowhere declare that the time of trouble either begins or ends in 1914, nor that the saints, the bride class, will all be taken away at that time. These are only inferences, and no difference how reasonable these inferences seem to us, we cannot know whether they are correct or not until after that date is past. The case is the same with all that has been claimed for 1914, with the exception of the two things mentioned above.

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Dear Brother Russell:-

I have just finished reading the January 1 Tower. How it revives and energizes to renewed vigor and zeal! More dollars and sense to do with our hands to do, while yet it is day.

The Australian account of the doings of the fallen angels recalls a brief interview with you at the Put-in-Bay dock just as the boats were leaving for Cleveland and Toledo at the close of that memorable convention. The conversation had the vow as its basis, and also your expectations that as in our Lord’s case the cause of the truth went down in apparent disgrace, so might we expect that the servant be not above his Master. As then blasphemy was considered a crime worthy of death, so now public opinion lays great stress upon morality, and while the world is not strictly hewing to the line, it is certainly expecting it of those professing to be the Lord’s people.

As then accusation against our Lord was false, so might we expect to be falsely accused of immoral conduct, and thus the cause of the truth come to an apparently ignominious defeat.

In this connection I had briefly related how, on coming home from Mansfield convention, I had made the Vow my own and how the Lord had been pleased to use me in helping others to see; and how it had been my blessed privilege, at the Put-in-Bay convention, to give a talk on “Consecration and the Vow,” to the Elisha class, who were assembled in an upper room in Hotel Victory, and how nearly every one in that room (I think there were thirteen) got down on their knees and vowed that Vow unto the Lord and then and there subscribed their signatures in witness thereof.

You asked me to write you a brief account of this—that perhaps the publishing of it in The Tower might be helpful to others. I shrink from this—do not know why.

I was not among the first to take the view; but was for its sake alone I am glad to see it in the Tower with the friends, though I did not make it my own until our talk with you at Mansfield, and then—oh, the peace that was mine.

On my return home at midnight, alone in the room (as far as human eye could see) on my knees I vowed a closer walk with God. Everything relating to the Vow was the feeling of having done that which was pleasing to my Heavenly Father. I felt that I had his approval, and as though heavenly visitors were present saying, “Amen; well done.”

If this be the means of bringing others “Nearer, My Lord, to Thee,” I shall feel that I have redeemed the time.

Hymn 208, to my mind, is the Vow in different words, but the same in spirit and intent. How any can object to the Vow and yet sing that hymn, I cannot understand.

My heart goes out to you, dear Brother, for your loving service to the household of faith, and daily our prayers ascend in behalf of you and all the dear Israel of God, that we all be kept by power divine.

Your brother in the Lord,

E. W. V. KUEHN.
LEADING SHEEP ASTRAY

We have already noted that at the Chicago Stock Yards they have what they call a bullock that meets the animals for the slaughter, tosses his head and galleys before them along a narrow passage leading to the slaughter. He has a niche into which he knows to turn aside, while the animals following him butt each other ahead into the slaughter pen.

It appears that at St. Louis they have a goat which serves a similar role to the bullock. When a flock of sheep has been sold and it is to be transferred to the purchaser’s pen a white billy-goat (that is said to chew tobacco with a relish) is trained to lead the sheep. He enters their pen, looks around upon them serenely and compassionately, and then, as though saying, “I sympathize with you; you are not being rightly treated; I will lead you to a better place,” he stamps his foot, tosses his head, gives a snort and rushes out of the pen followed by the sheep. He leads them into the pen of the slaughterhouse.

The Lord likens his people to sheep. They are frequently less worldly wise than the goat class. All the more they need to take heed to the voice of the Shepherd and not to follow goats everywhere under any pretext. Failure to give heed to the Shepherd is an evidence of unfitness for the special purpose for which he is now selecting his “little flock.” Of these it is written that they will not heed the voice of strangers, but know the voice of the Shepherd. The sheep of old were natural for the goats to be leaders, and the sheep must be on their guard and discriminate, and follow none except those who have the sheep character of meekness, gentleness, patience, etc.—those who follow the Chief Shepherd’s footsteps. If any have been doing otherwise, let them take heed in time and rearrange matters. None should be in the eldership of any class of Bible Students who does not give evidence of having been with Jesus and learned of him in doctrine, and been developed in the fruits of the holy Spirit of the Lord Jesus Christ. “My sheep hear my voice and they follow me.” A stranger will they not follow, but will flee from him.”

REFORMATION BY SURGERY

“The wonders performed by surgery constantly increase, and perhaps in no direction has the beneficence of the science been so much demonstrated as in the direction of making mental and moral characters normal through surgical operations. From time to time a number of cases have been reported whereby—with an operation on the head, removing some depression from the brain, or perhaps opening the skull to allow greater brain expansion—backward and vicious boys have been given normal mental and moral conditions and a fair chance in life.

Edward E. Grimmell, when 14 years of age, received a blow on the head from a picket, which fractured the skull and left a discernible depression. His parents paid little attention to the matter as he grew up, and from time to time showed criminal tendencies. He made little progress at school and was vicious, and was frequently the subject of police attention. After serving three terms in State’s prison he was finally arrested and tried for forgery. He did not deny any of the facts, and his counsel contended that his criminal impulses were the result of injuries to the head.

RELEASE OF PRESSURE ON BRAIN CHANGED COURSE OF LIFE

“The Judge did not place credence in the claim made in his behalf, considered him a clever professional crook, dangerous to the community, and sentenced him to the Dannemora prison. That the inmate begged the prison surgeon to perform an operation, saying he desired to lead a decent life, but could not resist the opportunity to commit crime whenever he had a chance. He preferred death to a continued career of crime, since he felt he was doomed to have. He finally attracted the attention of an eminent surgeon of Boston, who performed the operation, relieved the pressure on the brain and changed the whole tendency of the man’s thought and action, and from having the most perverse and criminal nature prior to the operation, he has since become, to all appearances, a moral man of the highest impulses.

“It has been found that surgical operations, removing adenoids and other growths of nose and throat, allowing proper breathing, has changed many cases of stupid children into bright and active ones. Crime comes ordinarily through an abnormal physical condition; viciousness is considerably the result of ignorance through the presence of abnormal conditions.”—Plattsburg Sentinel.

If accidents to the skull can produce degradation of morals, who will deny that the shape of the brain of the child is largely influenced by heredity—particularly by the mother? This Scriptural declaration, I was born in sin, shapen in iniquity; in sin did my mother conceive me.—Psa. 51:5.

Who will deny, further, that the father has much to do with the child’s physical vitality and vigor of constitution or an additional brain is largely responsible for the mother’s surroundings and mental condition during the period of gestation. Injustice, harshness, cruel words at such a time from anybody, but particularly from the husband, would arouse in the mind of the mother grievous
thoughts, gloomy thoughts, anger, hatred, etc., sure more or less to leave their impress upon the child she is carrying.

No one should be more generous to the weaknesses and vices of humanity than the parents; but all should have a measure of sympathy. While enforcing law and order let us remember that in the whole human family a reign of sin and death is in progress. And let us sympathetically do all in our power to promote righteousness and to be helpful to those who are in still greater difficulty than themselves along these lines.

The worldly thoughts give us great charity toward all, but they cause us the more reverently to look up to God as the only One competent to fully release the groaning creation. Looking into his Word we perceive that the promise of salvation for the race is along the line of uplift from moral to spiritual perfection in God’s likeness. And while praising the Almighty for this generous plan soon to be put into operation for the world at the second coming of Messiah and the establishment of his kingdom (Acts 3:19-21), let us also note with joy our own privileges—our “high calling of God in Christ Jesus.”

FERTILITY OF PALESTINE

Prof. Richard Gottheil, of Columbia University, the director of the American school of archaeology in Jerusalem, has this to say concerning Palestine: “It will be in fact what the Hebrew Scriptures say in poetry it was at one time—a land flowing with milk and honey. The professor admits that changes will have to come before the ideal is realized, but he believes that the change will come.

When a friend suggested that there would have to be a change in the soil, as well as in the government, he replied that appearances were often deceitful in Turkey, and that it was impossible to say what the soil on the hillsides of Judea was really a fertilizer in rock form. Prof. Gottheil is a truthful man, but a truthful man is sometimes called upon to explain statements which seem contrary to facts, and this is the explanation he made: “The soil of Palestine is peculiar, it is remark­able as the primitive methods of cultivation show. If so much can grow as does grow with the mere scratching which the ground receives, how much might be produced in the soil that has been previously tilled? And in growing where there was absolutely no dirt visible, but in some way the roots had reached the soil and they had obtained a foothold, which enabled them to grow and bear fruit.

PREDICTS GREAT FUTURE

“But what is more remarkable still is the fact that there is in the rocks which one sees on these hillsides, chemical properties which correspond with those ingre­dients in the best fertilizers, and these principles work from time to time, so that what seems so forbidding from an agricultural point of view is really going back into the soil as manure. There is an institution in Jerusalem, founded by a gentleman from the west, for the enlightenment of the Hebrews, whose manager actually pounds up the soil, not waiting for it to decom­pose, and he produces very fine crops as a result of this mixture. Several cases might be cited where hillsides may be made to bear, not exactly forests, but a sufficient num­ber of trees to prove my contention that a great future awaits this country, when conditions now prevalent are changed; and then we shall have an air and a new spirit in the air, and in the government as well.”

TO MAKE EDEN BLOOM AGAIN

Sir John Jackson has obtained the contract for the construction of the first dam in the irrigation works de­scribed by Sir William Wilcox for the Turkish Govern­ment, with the object of again making an Eden of Mesopo­tamia.

Sir William Wilcox, who has been engaged in survey­ing that country for the Turkish Government, in 1902 predicted that the banks of the Tigris and the Euphrates, in 1907, would be dammed and made capable of carrying a huge load of water, which could then be distributed over the country in various directions to produce a fertile land. By this means he expected to make the Tigris a river as the Euphrates is, and that was the beginning of the great irrigation work in Mesopotamia, and one that is of vital importance to the well-being of the nation.

GIBBONS’ FANCIFUL SPECULATIONS

Brother W. H. Bundy has forwarded to us a mimeo­graphed three-page article speculating in regard to time prophecy and implying that the writer has some fore­knowledge of the contents of Studies Volume vi, and that his presentations are in line therewith. Brother Bundy is credited with having presented these fanciful interpreta­tions. His letter below denies all relationship to the article. As for the Seventh Volume, the Editor can assure the reader that no such monstrous interpretation will be, for not a word of it has yet been written. While some of the articles are so full of important work, and while the Church evidently needs to study more deeply the Six Volumes already possessed, we cannot consider it to be the Lord’s will that we should press on with an assignments to take up the writing of the Seventh Volume. No doubt in his own due time the Lord will give us the time and every­thing else necessary for an exposition of Revelation, if it be his will that we should thus serve his church.

On the contrary, we have moved in the direction of taking a firm stand against the dear friends everywhere is to accept nothing in a way of Scriptural exposition save ours, except what is published by our Society or over our signature. Brother Bundy’s letter denying the fanciful, prophetic interpretations, follows:

Dear Brother Russell:

This is the fourth letter of this kind I have received lately and I feel that would be glad to have some way of assuring the friends that I have no sympathy for specu­lations, but endeavor always to confine myself to the Scrip­tural teachings of the six volumes of SCRIPTURE STUDIES and THE WATCH TOWER. There is no foundation for thinking I ever presented such fanciful teachings suggested in the enclosed letter and I fear my name is confounded with Gibbons’ sermon. Can you recommend any way whereby I can clear myself, if you think it advisable? It grieves me to think of any of his little ones could suppose I would act so unwisely and so contrary to your admonitions. I love you, God bless you! In much gratitude,

Your Brother,

W. H. BUNDY.
All who are conversant with history understand what I mean when I say that God has been pleased to permit an illustration of—first a united Christendom, and, secondly, a divided Christendom. For long centuries there was practically but one church in Europe, the Roman Catholic. The Church of the Apostles—Christ's own church—not only existed, but was desired. That unity of church brought neither secular nor religious education, nor did it bring to the world the Millennium promised as the great desideratum of humanity. Rather in that long period we see that ignorance and superstition reigned in their full sway. But few centuries have we had the opportunity of testing the division of Christendom into various sects and parties. While the results are not satisfactory, while the condition is not what God's Word prompts us to desire, this question of the condition has certainly tended toward greater freedom of thought, greater liberty from ignorance and superstition.

So, then, when we think of the church, both Catholics and Protestants agree that we should not desire such a condition as one which during the period in which it is known as "the dark ages." The unity we seek and pray for is a knowledge-enlightened and more sanctified unity, which will not require to be maintained through the arm of civilized power, and the rack and thumb-screw and stake. Our prayers and desires should go for the kind of liberty mentioned in the Bible—"the liberty with which Christ makes free"—"the liberty of the sons of God." 

**THE PERPLEXING QUESTION**

So, then, dissatisfied with the sectarian divisions, and strife, and equally dissatisfied with the compulsory union of the past, mankind is, the more teach the unity of the church, we ask, How may this Scriptural unity be attained—the unity of the Spirit in the bonds of peace and love, which maintains its own liberty and grants the same to others? Where shall we find; how shall we obtain; by what process shall we accomplish this unity?

We agree with the Cardinal that our Lord speaks of himself in the Scriptures as the one Shepherd of the one flock; and the Superintendent of our friend, or if one may so designate, that there is but the one church, for whom the Master prayed during his dying hour—"That they all may be one in us." We agree also that the Apostle speaks of the one church, likening it to a human body, over which there is the one head, and of which all are members. We agree also that there are not many bodies, but one; not many heads, but One. We agree, also, that there is but the one true Vine of the Father's right-hand planting, and that this refers to Christ, not to part stock, as in the case of the many branches. We agree also that as there is only one Lord, so there is but one faith, and, additionally, that there is but one baptism.

Agreeing with all these Scriptural premises laid down by Scripture, we are not without our misgivings, despite his conclusions, that this one church, which Christ declared he would build upon the rock of truth, and which would grow to a glorious temple composed of living stones, of which St. Peter was one, is the Roman church, just as we would like to think the unity of Christendom was in the past, and of which our Lord said, "Surely, truly, knows which is the church," the "little flock." In this one church, which Christ speaks of in the Scriptures, we believe there are the vine, living stones in the temple of God imbued with the Holy Spirit, active members in the Spirit-begotten body of Christ.

To this conclusion the words of Scripture assure, assuring us that "strait is the gate, and narrow is the way which leadeth unto life and few there be that find it." From this standpoint we disagree with our Baptist friends when they tell us that there is but one church, which is the church of the Baptist sect, or that such a claim is in accord with the teachings of the Baptist church. They are correct in saying that this church has not been the living stones in the temple, not branches of the true Vine, not members of the "little flock." They have been worthy people with religious sentiments and good desires who misunderstood that great teaching of the Lord Jesus, "Ye are my disciples, if ye continue in my word." And again he said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." 

**CHRISTIAN UNION NEVER LOST**

From this standpoint we perceive that the great masses, Catholic and Protestant, are not, and never were, the church of Christ: they deceive themselves. They have been children of this world, not spirit-begotten new creatures in Christ; they have not been living stones in the temple, nor branches of the true Vine, not members of the "little flock." They have been worldly people with religious sentiments and good desires who misunderstood that great teaching of the Lord Jesus, "Ye are my disciples, if ye continue in my word." And again he said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." 

**THE WORLD HIDDEN MYSTERY**

Does one say, Where is the history of this church? We answer, in the language of the Apostles, that "the world knoweth us not, even as it knew him not." The world of Jesus' day were the professors: religionists; yet...
they know not the great religious Teacher and Redeemer whom God had sent, and they crucified him. Similarly all the way down, the great religious teachers of the various systems have not recognized the ‘members of the body of Christ’ a bit more than the Jews recognized the Head of that body.

But Cardinal Gibbons recognized this, as Paul emphasized. He declares that the fact, as well as the philosophy, of the church being members of Christ is to the world—both the religious and the religious world—a Hidden Mystery; it is outside of their philosophy. In history, the under-stated fact, that the most saintly characters, both in Catholicism and Protestantism, have been martyrs, as Jesus was, as St. Stephen was, as all the apostles were, and all the faithful during the intermediate centuries were, and as some of the faithful are to-day, and will be, is merely a problem of the ‘dark ages.’

**COUNTFEETING THE TRUE CHURCH**

If now we declare that, to a certain extent, the true church has been counterfeited, both by Catholics and Protestants, let no one take offense and suppose that we are wishing to speak unkindly. We do not charge that these counterfeits of the true church were made knowingly or intentionally, but merely that the church, coming under the control of brilliant minds not spirit-begotten, not heavenly in inspiration—under the Word of God, misinterpreted it, and followed their misinterpretations.

Thus, the Catholic church appropriates to itself the words of Jesus respecting the ‘little flock,’ etc.; they apply those Scriptures to the clergy, and not to the congregation. This is the system Papacy's great system, which is a counterfeit of the true church. And because the Scriptures declare that the Lord's faithful ‘little flock,’ “the church of the living God whose names are written in heaven,” will reign with Christ, therefore Papacy claims, on the strength of that promise, the right to reign with imperial power and heavenly authority over its kingdoms of earth. And it has been Papacy's endeavor to carry out this erroneous reasoning, and to make good its counterfeit of the true church and her work, that has led to so many grievous difficulties, persecutions, wars, turmoil.

**THE TRUE REIGN OF THE SAINTS**

If Papacy has the counterfeit of the true church and the counterfeit of the true reign, which is that Papacy thinks they are saints, it is their belief that they are the true church. This is the faithfulness of the unknown, disesteemed, rejected of men, saintly class, whose names are written in heaven; the Longsuffering of the unknown, disesteemed, rejected of men, saintly class, whose names are written in heaven; the giving to them of new life from the Life-Giver, will bring as many as will prove willing up to the full perfection of human nature and life everlasting. All refusing this uplift and rejecting the grace of God will be destroyed in the second death. St. Peter tells us that their destruction will be similar to that of the brute beast. That perisheth.—2 Pet. 2:21.

**ARE THERE PROTESTANT COUNTERFEITS?**

Although Protestants repudiate the Roman Catholic idea that the clergy alone constitute the church, and that all of the church are saints, they, too, in many denominations, have a counterfeit of the church. This is notably true of the Episcopal church, which puts everything in the way of government into the hands of the clergy and treats the laity, who are also members of the church, as merely members of the congregation. It is impossible to comprehend spiritual things. The Methodist Episcopal church follows closely in the same line of procedure. The Presbyterian and Lutheran systems also quite logically differentiate the clergy from the laity, even though the laity be given some apparent recognition by the ecclesiastical boards. This is done usually for a reward for the purpose of securing financial or legal advice. But the laity is not supposed to have an equal standing with the clergy in respect to spiritual things.

Congregationalists and Baptists and Disciples most nearly recognize an equality between the clergy and laity and that the entire church of God, whoever they may be, are a royal priesthood. Yet even with these congregational systems, there can be no multiplicity of kings, as in the true reign, and laity, and to hold all the spiritual power and authority in the hands of the clergy. This is done along financial lines in the Congregational church through the so-called Congregational Union.

In the Baptist church the ministers combine in what is known as a Baptist Ministers' Association, which holds the reins over the people as parents over children, and tells them whom they may call for a Pastor and whom they may not. The Association is willing to ordain as its Pastor, and whom it will refuse. Thus the same spirit is manifested in all these early systems, and by it they are all distinctly differentiated from the true church and her Scriptural regulations, which declare, All ye are brethren—first your Father, even Christ, and One is your Pope, or Father, even God.

**ROYAL PRIESTHOOD COMPOSED OF SAINTS REGARDLESS OF DENOMINATION**

So, then, we ask Cardinal Gibbons to consider with us the Scriptural teaching which we have presented, namely, that the royal priesthood is composed exclusively of saints, regardless of whether they belong to their clergy or laity, or are to be found elsewhere—"The Lord knoweth them that are his." We ask the Cardinal to consider that this one church is indivisible; that the heavenly Father is the Husbandman of this true Vine; that he does not suffer any to partake of his heavenly grace but those who are members of his true church unless they bring forth the true fruit of the Vine.

We ask the Cardinal to consider the Scriptural teaching that this saintly class, already vitally united with the heavenly Father through the blood of Jesus, identified with Paul (2 Cor. 11:5), and that they are waiting for the completion of their number, when the Heavenly Bridegroom, at his second coming, will receive them to himself in glory. By the power of the first resurrection they will be changed and increased, that the church, in the word of the Association is willing to ordain them as their Pastor, and whom it will refuse. Thus the same spirit is manifested in all these early systems, and by it they are all distinctly differentiated from the true church and her Scriptural regulations, which declare, All ye are brethren—first your Father, even Christ, and One is your Pope, or Father, even God.

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**CHILDREN OF THE CHURCH**

What our Catholic friends have is merely a foreshadowing—or, shall I use the harsher word, counterfeit—of the truth respecting the church as a mother and certain children. The children are the new creatures. The children of the church shall take to himself his great power and institute his Messianic kingdom for the blessing and uplifting of mankind, he will have a bride—the church, the bride, the Lamb's wife. (Rev. 21:9.) And the Scriptures declare that the New Jerusalem which descends from God out of heaven with great glory will be the heavenly Bridegroom, and the glorified church, who is the heavenly bride, will, figuratively, beget children. That is to say, all through the thousand years of the reign of righteousness the glorified Jesus will be the everlasting Father, and all will be like Him, in a sense, even all of his children will accept it on the terms of the kingdom. Then the church will be the mother or nourisher and caretaker of all mankind to uplift them, instruct them, develop them, in the ways of righteousness—

"This is the very point which St. Paul emphasized. He declares that the fact, as well as the philosophy, of the church being members of Christ is to the world—both the religious and the religious world—a Hidden Mystery; it is outside of their philosophy. In history, the under-stated fact, that the most saintly characters, both in Catholicism and Protestantism, have been martyrs, as Jesus was, as St. Stephen was, as all the apostles were, and all the faithful during the intermediate centuries were, and as some of the faithful are to-day, and will be, is merely a problem of the ‘dark ages.’"
At the time of their foreknowledge of the Lord's death and resurrection as an antitype. The type was instituted by the Jews as a parallel of testing on the day of the Passover type. There was a definiteness about the date of the type which would not necessarily attach to our celebration of the antitype. The type was intended to be followed, the same as the Lord's death and resurrection were to be followed. Hence great particularity on the part of the Jews was appropriate. Now that the great fact of Jesus' death is a thing of the past, there seems not to be as great necessity for particularly as to the sanctity of a day and an hour. Hence we see no objection to the custom followed by Episcopalian, Catholics and Lutherans of celebrating the Friday and the Sunday nearest to the anniversary of our Master's death and resurrection, as Good Friday and Easter Sunday. Indeed, something may be said in favor of their custom, as it permits the anniversary to harmonize with the days of the week. However, for over thirty years we have been accustomed to observe this Memorial—the nearest, that we know to the actual fact annexed our Master would be crucified. Hence great particularity on the part of the Jews was appropriate. Now that the great fact of Jesus' death is a thing of the past, there seems not to be as great necessity for particularly as to the sanctity of a day and an hour. Hence we see no objection to the custom followed by Episcopalian, Catholics and Lutherans of celebrating the Friday and the Sunday nearest to the anniversary of our Master's death and resurrection, as Good Friday and Easter Sunday. Indeed, something may be said in favor of their custom, as it permits the anniversary to harmonize with the days of the week. However, for over thirty years we have been accustomed to observe this Memorial—the nearest, that we know to the actual fact annexed our Master would be crucified. Hence great particularity on the part of the Jews was appropriate. Now that the great fact of Jesus' death is a thing of the past, there seems not to be as great necessity for particularly as to the sanctity of a day and an hour. Hence we see no objection to the custom followed by Episcopalian, Catholics and Lutherans of celebrating the Friday and the Sunday nearest to the anniversary of our Master's death and resurrection, as Good Friday and Easter Sunday. Indeed, something may be said in favor of their custom, as it permits the anniversary to harmonize with the days of the week. However, for over thirty years we have been accustomed to observe this Memorial—the nearest, that we know to the actual fact annexed our Master would be crucified. Hence great particularity on the part of the Jews was appropriate. Now that the great fact of Jesus' death is a thing of the past, there seems not to be as great necessity for particularly as to the sanctity of a day and an hour. Hence we see no objection to the custom followed by Episcopalian, Catholics and Lutherans of celebrating the Friday and the Sunday nearest to the anniversary of our Master's death and resurrection, as Good Friday and Easter Sunday. Indeed, something may be said in favor of their custom, as it permits the anniversary to harmonize with the days of the week. However, for over thirty years we have been accustomed to observe this Memorial—the nearest
through him and that, through him, come all our hopes of a future life.

Secondly, as represented by His life, we must share his sorrows, be partakers of the sufferings of Christ, fill up that which is behind of his afflictions, in walking faithfully in his footsteps—even unto death. The cup which the Father poured for the Master he drank. And by the grace of God we are privileged to share in his cup; for if we suffer with him, we shall also reign with him. If we escape the sufferings of Christ and fail to become living sacrifices with him, we will thereby also be escaping the glorious privileges of his kingdom.

We are giving this timely notice because some of our readers live in remote Australia and China.

LIFTED BY WHIRLWIND OUT OF SIGHT

EXPERIENCES OF ELIJAH THE PROPHET

II Kings 2:1-11.—MARCH 5.

"Enoch walked with God and was not; for God took him."—Genesis 5:24.

will humble man and prepare the way for the establishment of the Messianic kingdom in power and great glory.

CAUGHT UP IN A WHIRLWIND

Many Christians have not noticed that there is not only a difference between the heavenly salvation, which God has provided for the church, and the earthly constitution (Acts 2:42-47) in which God has provided for the world, but additionally there are two distinct classes of the church brought to our attention in the Bible. First, we have the spiritual or royal priesthood, of which Jesus is the Head. These have the promise that they shall sit with Christ in his throne and be judges of the world during the Messianic kingdom. The other class of saved ones on the spirit plane, the Scriptural people, are not part of the present church, whose number no one knows." (Rev. 7:9, 14.) These are different from the elect, whose number is positively fixed by divine predesestation—one hundred and forty-four thousand. As that company is Scripturally styled a little flock and a royal company (Rev. 13:11), so the "living company" in the Bible is styled antitypical Levites. While the elect sit upon the throne with Christ, this secondary class of the saved will serve before the throne. While the saints few will wear crowns and thrones, the greater company of their brethren, before the throne, will have no crowns, but instead have palms of victory. While the elect are the living stones of the temple of God soon to be brought together in the first resurrection, to be the meeting-place between God and the world, the elect are neither living stones nor pillars in this temple, though they will be blessed with the glorious opportunity of serving God in this temple day and night. Ezekiel placed Elijah as the type of the "elect class," Bible Students are inclined to consider Elijah as probably a typical character; also a representative of the greater spiritual class, the antitypical Levites. It was toward the close of Elijah's experience that Elisha became his servant and companion. The various instances in which Elijah suggested to Elisha that he should tarry behind are supposed to represent the trials and difficulties in the pathway of the church here, which will suggest to the "great company," the Elisha class, that they continue not to follow their more zealous brethren of the Elijah class. These various statements of Elijah to Elisha have not been interpreted correctly by a large number of Bible students who have not made a full consecration of their lives to the Lord, and who will not be eligible to the heavenly condition as members either of the Elijah or the Elisha class.

Elisha Successor to Elijah

II Kings 4:25-37.—MARCH 12.

"The gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

Our lesson follows in order the one of a week ago. Elisha was with Elijah until the whirlwind swept him away. But Elisha took Elijah out of sight. His mantle dropped to Elisha and Elisha's prayer was answered that a double portion of Elijah's spirit might rest upon him and that he might take up, in a measure, the work of Elijah as a teacher.

Using the mantle to strike the river Jordan, the same miracle happened as had happened to the four lepers of the whirlwind. On the other side of Jordan he began his career as a prophet. At Jericho the supply of water came from a brackish stream, unpaintable and unhealthful. Elisha went to the fountain and there performed a miracle similar to the one performed.
by Moses at the Wells of Moses at Marah. To this day the spring is known as the spring of Marah.

Again we read that one of these "sons of the prophets," or students, died and that his widowed mother was in want and that the Prophet Elisha helped her to exercise faith. She had a cruse of oil, which increased in supply as she poured it into vessels. The oil was the reservoir of spiritual grace for all her debts. Several other miracles of a restorative character are noted, the most prominent of which is related in our lesson, namely, the restoration of a boy to life and health. The thing connected with Elisha's experiences which advanced under his inspiration and general reprobation was his curing of forty-two youths. These were children in the sense that every person is by the Law considered a child until twenty-one years of age—they had been mocking Elisha, crying, "Go up, thou bald head." 'Your Master, Elijah, went up to heaven in a whirlwind. Why do you not go also? You are a bald head, or one who has lost his master. You are not fit to pose as a prophet nor to be compared to Elijah." (This is our paraphrase.)

Elijah did not swear at the children; we read that he cursed them the proper thought is that he condemned them, just as Jesus said to some with most kindly art, "Woe unto you, scribes and Pharisees," etc. So Elisha pronounced woe or blight upon those youths of various ages who taunted him. The Law said that he who cursed another would square accounts and vindicate himself. Fortuneshop with two she bears came upon the rabble, put them to flight, and forty-two of the mob were torn and wounded—more or less, depending upon the order of things. It is possible that four children were killed, but nothing of the kind is stated.

We are to remember that the Israelites under the leadership of their King Ahab and Queen Jezebel had been turned to idolatry, and that although the Prophet Elijah had re-established the true religion, the king and the queen and the majority of the people merely tolerated it. The youths who had taunted Elisha were probably the young men and boys of Jericho, a baddom set ranging in years from ten to twenty, who had followed the prophets. It is reasonable to suppose that for the sake of their parents, seemed to destroy his influence. The divine judgment following the Prophet's denunciation was doubtless intended as a just rebuke and a profitable lesson for those torn and for their parents and for all who heard about it.

ELISHA CONSIDERED TYPICAL

Our interest in this story of Elisha's experiences after Elijah was taken away increases as we consider the fact that he, like Elijah, was quite a positive and typical character. We have already intimated a correspondence between Elijah and the antitypical priests and between Elisha and the antitypical Levites of the Gospel age. Elisha may also typify the antient worthies, into whose hands the co-operation of the church in glory, which, while here, is appropriately styled, "the salt of the earth." The healing of the stream of truth will come from the glorified church, although it will come through the ancient worthies as a part of the New Covenant blessings then to come to the world of mankind through the Jews. This is also what St. Paul calls to our attention in Romans 11:25.

The 'death of the potter' will be effectually offset by the blessings of the Lord through his glorified kingdom. The earth shall yield her increase. The wilderness shall blossom like the rose. Streams shall break forth in the desert. The blessing of the Lord will be everywhere—represented symbolically by the sons of the Prophets. These were some who separated themselves from the idolatries of their land and who gladdened the heart of the people of the Prophets, prophesy­ing themselves, as their followers. The blessing upon the widow's cruse of oil has symbolical significance, in proportion as we realize the value of the oil to the people of that time. It is not only a part of their food but the primary article of commerce and furnished them with light. What came through the prophets, therefore, is a very beautiful picture of restitution blessings, which may be expected in due time and which will come to all the worthy. The restoration of life to the widow's cruse of oil is a beautiful picture of the great features of the new dispensation—Messiah's kingdom. And this power will be exercised doubtless through the 'princes' of that time, typified, we believe, by Elisha. Those most to be favored will be those who will most thoroughly app­preciate and best receive the "princes" represented by Elisha, even as the parents of this child whom Elisha raised from the dead had made gracious provision for the prophet's comfort.

The judgment upon the opposers of the Elisha class, typified by the tearing of the forty-two, would seem to tell of disciplinary judgments which, during Messiah's kingdom, will be promptly executed against all opponents of the divine arrangements. The assurance of the Scriptures is, "When the number of the righteous is come to be great in the land, not only a part of their

DEFEAT THROUGH DRUNKENNESS

I. Kings 20:12-21—March 19.

"It is not for kings to drink wine; nor for princes strong drink."—Proverbs 31:4.

Today's lesson recounts an invasion of the land of Israel by King Benhadad, overlord of Syria, who had under him thirty-two kings of Syria and a large army of invasion. Warfare in those days, of course, was very different from what it is today. The numbers in conflict were fewer and their weapons inferior. Their motive was plunder. They would take back with them, not only the gold and silver and other valuable articles, but also the women and children.

Our day witnesses a considerable advance along the lines of diplomacy. Wars and invasions now are always based upon some philanthropic motive—to free people from bad govern­ment, or to establish a civilization, or to give them more responsible and representative government, or greater freedom of religion. Robbery and pillage, by an invading army, are reprobated. Whatever is taken from the conquered people must be ob­tained by the payment of a ransom or of an indemnity protecting the nation. Whatever was once taken from the conquered people, amounting to far more than could be stolen by the loot­ing processes. All this speaks to us of a higher moral sense, even though much relating to it be hypocrisy. The very need for the hypocrisy implies that, with a considerable number, there are qualities of conscience on the subject.

THE BATTLE WAS THE LORD'S, AND OF COURSE HE WON

Benhadad sent his demands to King Ahab saying, "Thy silver and thy gold are mine; thy wives and thy children, even the goodliest of them." King Ahab, recognizing the great

ness of the army and his own unpreparedness for resisting them, answered, "My Lord, O King, according to thy saying. I am woe unto me, and all that I have. But when the invaders broadened his demands and included with it the wealth of all the nobles of Israel, their wives and their children, etc., resis­tance was aroused and the message went back that the additional demands would not be granted. Thereupon the invaders laid to the line and the battle array against the walls of Israel's capital Samaria.

At this juncture God sent a Prophet to Israel's king, informing him that he would deliver the invaders into his hand and that they would be whipped into a very négligible position which among others would make the battle be waged against the host. The answer was that at the command the princes of the provinces should fight under Ahab's direction, supported by the militia. By this signal victory God would demonstrate his power by the destruction of the army. The three syllable word is from the Law Covenant. He would revive their faith and loyalty.

The divine order was followed. Two hundred and thirty-two princes, or chiefs, of the people at noon passed out of the gates of the city, followed by seven thousand militia—a force of some two thousand wherever he meet a host. Apparently this was poor generalship; but the Lord was the General and over­ruled the results. King Benhadad and his associates had been drinking and were amused by the sallying forth of the battle army from the gateway. The Syrians were ordered to cap­
ture the men alive. But this they did not do. Soon the Syrian forces were in disorder and completely routed. Humanly speaking, the battle was lost by Benhadad’s over-confidence, and particularly by his indulgence in intoxicating liquors.

LESSONS WHICH WE MAY DRAW

The honest, the holy, the reverent of mankind, who seek peace and righteousness may be likened to Israel, to God’s people. Benhadad, and his thirty-two kings and their armies would correspond to Satan and his various hosts of unrighteousness. We may name these hosts as we please. To some, one portion, and to others, other portions of these hosts are the more reprehensible. Many of these hosts may be compared to the various trusts in life. Many of life’s necessities are, attacking the welfare of the people. Others of these kings may represent political grafters. Others may represent various vices which prey upon the public, including intemperance. The forces thus set arrayed against the public are appealing, especially when the wealth at their command is considered.

The demands of these various “interests” come first upon the honorable and well-meaning public servants. These, like Ahah, would be inclined to submit, everyone individually, thereby the public would be safeguarded. But when the demands broaden, and it is evident that general pillage is the intention, the voice of the Lord should be heard and heeded, and a strong resistance must be made.

As with Ahah, the resistance should not be defensive merely. The call is for the princes, the chiefs of the people, who love righteousness, to go out first to do battle with all iniquitous invaders of the rights, happiness and interests of the people. And these princes or leaders who stand for righteousness must he immediately repulsed, just as we would resist anything that they hate. And then comes the condition of malice, envy, of bitterness which would grow and develop until it would immediately lead to hatred for the person, for the thoughts, words and actions will be impure—brackish.

The thought seems to be to take heed to our hearts—not to have an ungenerous sentiment. And if such intrude, it must be immediately repulsed, just as we would resist anything contagious. And so we must resist every evidence of bitterness of spirit, not only anger toward a person, but even a disposition to criticize, or find fault with anything he would do. This is the place to watch our hearts. As soon as the bitter spirit has found place, all the faults of that person will be exaggerated. The virtues minimized will be found an evil feeling, a bitter spirit of opposition. The angry feeling persisted in would immediately lead to hatred for the individual.

Every man and woman should have positive convictions respecting every question of right and wrong, and they should have the courage to take their stand on the side of right. Christians, of course, should expend their activities mainly along the higher lines, which others do not so clearly see and could not so well serve. But in every question of right and wrong, equity and inequity, every child of God should be a positive force for righteousness.

Not long since the streets of Chicago witnessed a novel parade which was an array against the liquor traffic. St. Gaudens, Major-General of the United States Army. Later he withdrew from the ranks and reviewed the marchers for nearly two hours, frequently doffing his hat. The General evidently wished to give his moral support as against drunkenness.

The Springfield Republican, commenting, said, "The sudden and unexpected prominence of General F. D. Grant, as a possible prohibition candidate for the Presidency, is explained by his alleged statement in an interview, "If I could, by offering my body as a sacrifice, free this country from this foul cancer, the demon drink, I would thank the Almighty for the privilege of doing it. If I had the greatest appointive power in the country, no man would ever get even the smallest appointment from me unless he showed proof of his absolute teetotalism."

MELCHISEDEC AND AARON AS TYPES

There was really but one priest—the High Priest. The under-priests were merely representatives of the High Priest. So with Christ, the great Priest of the future. The association of the under-priests with the Lord recognizes him as the High Priest, and the under-priests as his members, and the "great company" as the servants of this great Priest.

God’s work for the world is future. The only work yet accomplished is the providing of the priesthood and the qualification of the great Priest and his members and his servants for future work. We may compare the consecrated and sacrificing manhood during the thousand years of Messiah’s reign.

During the Gospel age the getting ready of the great Priest, Head and members, has required of them sacrifice. As the Apostle declares, “I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable.” The sacrifice of the Head was acceptable because of his perfection. And all the sacrifices which he subsequently offers, represented in his members, are likewise acceptable as Mediators.

The AARONIC PRIESTHOOD CONTRASTED WITH THE MELCHISEDEC PRIESTHOOD

Two priesthoods are set before us in the Scriptures, the Aaronic and the Melchisedec. Both typify The Christ—Head and body. The Aaronic pictures the sufferings of Christ, but shows nothing of the glory and reign, except as these were symbolized in the garments of glory and beauty. The Melchisedec Priest represents merely the future of The Christ, after the sacrificial shall have been finished and all the members of the body completed.

The work of the Priest may be viewed from these two standpoints. His sacrificing is the most important in one sense, because all of his future work is based upon these sacrifices. But in another sense the sacrifices are merely the preparation for the great work which will follow. The Priest must first offer sacrifice, in order to become worthy of his own exaltation to the priestly office and glory; and, secondly, he must have the merit of that sacrifice whereby to satisfy justice on behalf of the sins of the world, in order that, as the glorified Priest, he may have the full right to stand as Mediator between God and mankind—to bless the latter and uplift them during the thousand years of his reign as the Melchisedec Priest—a priest upon his throne.

The Apostle declares that Messiah is a Priest after the order of Melchisedec, and not after the order of Aaron (Heb. 7: 21); for if he were on earth, he could not be a priest. The significance here is that Jesus, being of the Tribe of Judah, and not of the Tribe of Levi, could not have served as a priest under the Mosaic Law, which gave that right to Aaron and his sons forever. Aaron and his sons, however, as a priesthood typified the preparatory feature of Messiah’s priesthood—the sacrificial preparation. Messiah’s claim to priestly functions is not, therefore, to be expected from the Aaronic line, for the Scriptures expressly declare, “I have sworn by Myself, I will not repent: Thou art a priest ever after the order of Melchisedec.” (Heb. 7: 21.) The Priest here referred to is the glorified Messiah, Head and body, at the conclusion of this Gospel age, when the consecrating and sacrificing will be at an end and the glorious priestly office, serving the world of mankind, will begin.

TAKING HEED TO OUR HEARTS

"Let all bitterness and wrath and anger and evil speaking be put away from you, with all malice."—Ephesians 4:31.

This list of dis-graces seems to have a connection or relationship, the one to the other, and usually, it is presumed, the relationship is inbred. The Apostle speaks in one place of a danger of having a root of bitterness spring up, and thereby many being defiled. In this case he seems to indicate how deleterious the fruit is because the root is bitter, and what would be the evil results from permitting such a root to grow. Bitterness is frequently represented by brackish water—not pure water, but alkaline, unpalatable. In the text under consideration it is said to be represented the heart condition. And so, if the fountain become defiled or impure, the thoughts, words and actions will be impure—brackish.

The thought seems to be to take heed to our hearts—not to have an ungenerous sentiment. And if such intrude, it must be immediately repulsed, just as we would resist anything
a resentful feeling—not only willingness to speak evil, but a willingness to do them some injury, and to feel glad if some injury befalls them. And thus the evil goes on.

The influence of all this is to stifle the new creature, to mortify the new creature. As every victory of the spirit over the flesh is a victory of the new creature over the old creature, so any victory of the spirit in doing this to himself, reconciling us through the flesh is a victory of the old creature over the new creature.

THE SCRIPTURES ARE A MIRROR

To get a proper view of ourselves seems to be a most necessary thing to any reformation movement in connection with ourselves. It was not until we saw ourselves without strength that we appreciated the great offer of God to redeem us to himself, reconciling us through the merit of his Son. The Scriptures are a mirror. So if we are living in the right attitude it will be proper to take a look into the mirror every day and see what manner of persons we are. Our Lord’s prayer is, “Forgive us our trespasses, as we forgive those who trespass against us.”

We are to be in a right attitude of mind. The very suggestion, Is there anyone against whom I have trespassed, or who has trespassed against me, ought to be enough, so that if we find any trace of unforiveness we should eradicate it, put it away. The roots of bitterness would not only be put away, but hindered, if the very first sign of such a feeling were heeded and dealt with. If any one found that he had given an offense, he might think, “How does the Lord view such a condition; how impossible it would be for him to have love for one who has such a disposition? Anyone who really loves God would be so shocked at the picture he would thus get in the looking-glass of God’s Word that he would instantly set about to get the wrong feelings and go forward to the one he had wronged. If the wrong had proceeded to anger, evil-speaking, then this should all be overcome, nullified. If the matter had gone so far, and no one else knew it, then this would be the end of the matter.

But since anger and bitterness are entirely out of order, the flesh should be humiliated in some manner. For instance, on going to the person one had been acting bitterly against the latter should be told that he had thought bitterly of him, but that he should have left the matter in God’s hand. It is our belief that some make a mistake in not giving themselves a correction in righteousness. “Well,” they may say, “I will stop and not do this thing again.” When that is done, it is our opinion that the flesh is being fostered and encouraged. A special blessing comes to those who chaste themselves, judge themselves. As the Apostle says, “If we would judge ourselves, we should not be judged of the Lord.” 1 Cor. 11:31.

In this connection we are reminded of the story that is told of a man who was driving along the road and saw a beggar and then said, “I will give this man twenty-five cents; it is Christmas morning.” Then he thought, “I won’t; I will give him a penny.” As this thought came he thought how he could have done. He thought that he should have given him the quarter, should have allowed the generous impulse to have sway. Then he said to himself, “Give that man a dollar—make it four-fold.” So he gave him a dollar, and was out seventy-five cents.

Using that same principle or illustration, we believe that it is most advisable for the Lord’s people to judge themselves—not after the manner of our Catholic friends, who would say, “Now go and pray so many hours,” or, “Wear something uncomfortable, or ‘Take a whip and lash your back.’” The choice would be to judge ourselves in a more rational way. A certain kind of penance tends to produce fruit of an acceptable kind.

GOD’S PERFECT PEACE

Not a blast of hurry toucheth spirit there.
Stayed upon Jehovah, hearts are truly blest,
Finding, as he promised, perfect peace and rest.

“Every joy or trial cometh from above,
Traced upon our dial by the Sun of Love.
Touched by the dew of the morning light,
Traced upon our dial by the Sun of Love.

If I give twenty-five cents, who will accept it?
And will he be for him to have love for one who has such a disposition?

A willingness to do them some injury, and to feel glad if some injury befalls them: hence, the evil goes on.

INTERESTING QUESTIONS

Question.—When will the obedient of the world be entitled to eternal life? What is the answer to this question?

The obedient of the world will get their life under the terms of the New Covenant, and will begin to receive it just as they keep the law. After the close of this age, the great High Priest will sprinkle the earth, and all the nations of the earth will be blessed by the seed of Abraham. Thus the gift which they receive will be for them to have love for one who has such a disposition.

The obedient of the world will get their life under the terms of the New Covenant. The gift that is associated with responsibility.

We are guaranteed that a full opportunity will reach all, but that opportunity will be under the terms of the New Covenant for the blessing of all the nations of the earth. It will be found applied to the ancient worthies; they will get the blessings and privileges of the New Covenant immediately. After that it will be, “to the Jew first,” because of his long waiting for such a kingdom, and his waiting for such a kingdom will be rewarded by the joy and blessing which he will at that time enter into.

However, it will not stop with the Jew; but all mankind will be privileged to come into these blessings, and thus they will be blessings themselves through the seed of Abraham. While it is true that the Seed of Abraham will bless the world, this is particularly true of the Spiritual Seed which will bless all; yet the strict reading of the text would imply that “in thy seed will all the nations or families of the earth bless themselves.” They will bless themselves by coming under the New Covenant arrangements; just as the Jews were not blessed by the covenant which Moses mediated, immediately after they said, “All these things will we do,” but not until after the exilic covenant was made and the New Covenant by whosoever will accept it and will comply with its conditions, will ensure to them eternal life—and this they will get only by obedience to that covenant. Thus the gift which they will receive will be for them to have love for one who has such a disposition.
Question.—Is Christ the Advocate for the "great company," as well as for the "little flock"? If so, will he be the Advocate of the "great company" during the time of trouble, until they shall have been made white by the blood of the Lamb?

Answer.—Yes. The "great company" is part of the church of the first-born. In the type, the "passed-over" ones, the church of the first-born, were represented in the whole family of Levi. They took the place of Israel's first-born, who were spared through the blood of the Lamb. "We keep certain things hid by the blood of the antitypical Lamb"—"the blood of Jesus Christ, which cleanseth us from all sin." Evidently "the great tribulation" through which the "great company" will pass will take place before the Mediator takes the kingdom, hence they are not now under him as a Mediator, but must be under him while he is now holding the office of Advocate.

The "great company" are not distinctly recognized anywhere, save in an incidental way. For instance, when Rebecca became the bride of Isaac, her two maids also became part of the family; but no particular notice is taken of them. In connection with the church, it is stated that those that followed her are her servants. This is particularly shown in the illustration given in Psalm 45.

TRIBULATION—THEN EXALATION

Question.—Are the Lord's people more awkward than others in meeting more and more transformed; the world being chaste in the night of this world, being led of God, and to know the time and their vocation (1 Cor. 7:29), and to be "not wise as concerning fleshly things, but as concerning the things of the spirit" (1 Cor. 2:13), and as "wise virgins, watching for the coming of the Lord" (Rev. 19:7), and to be part of the family; but no particular notice is taken of them.

The opposition of ourselves—the warring against our human nature and the misunderstandings of others—all these combine to make our tribulation in the world.

WHICH WEARS THE ROBE?

Question.—Is the robe of Christ's righteousness worn by the new creature or the old creature?

Answer.—The answer can be approached from either standpoint; for instance, we might say that the new creature needs no robe, never having sinned, but that the flesh, which is imperfect, needs the robe as a covering for its blemishes.

But while the answer is correct it would not be correct to say that the old creature needs the robe, for those who wear the robe are dead as old creatures, and have their standing with God only as new creatures.

So, then, it is the new creature only that is recognized of God, and invited to the wedding, and granted the wedding garment, the robe of Christ's righteousness. The new creature needs this robe, not for itself, but as a covering for its flesh. The fleshly will is dead, but the fleshly body is the new creature's only body at the present time while it waits for its new body in the "first resurrection." "Reckon ye your bodies dead indeed unto sin, but alive toward God through Jesus Christ!"

BROTHER RUSSELL'S FOREIGN ITINERARY

NEW YORK, LONDON, BERLIN, ETC.

Leave New York Tuesday, March 7th, 9 a.m., steamer Prinz Friedrich Wilhelm; arrive Plymouth about 13th or 14th.

London—March 19 (Sunday), at London Tabernacle, subject for public discourse, "Two Salvations, But No Second Chance."

March 20 (Monday), leave for Barmen, Germany.

Barmen—March 21 (Tuesday), attend International Bible Students Association for public discourse.

March 22 (Wednesday), afternoon or evening meeting; one for Jews.

March 23 (Thursday), one or more meetings for Jews; leave at night for Vienna.

Vienna—March 24 (Friday), leave at night for Vienna.

March 24 (Saturday), arrive at Berlin; possibly evening meeting.

March 26 (Sunday), two services at Berlin; one for Jews; leave on night train for Copenhagen.

March 27 (Monday), hold two meetings; leave on afternoon boat for Stockholm.

March 28 (Tuesday), hold two meetings; one meeting for the interested; leave at night for next two appointments.

March 29 (Wednesday), leave London Tabernacle at the regular hour; evening meeting at Royal Albert Hall.

Edinburgh—April 4 (Tuesday), two meetings, both under auspices of International Bible Students Association.

Glasgow—April 5 (Wednesday), two meetings, under auspices of the International Bible Students Association.

Belfast—April 6 (Thursday), meeting under the auspices of the I. B. S. A.

Dublin—April 7 (Friday), meeting under the auspices of the I. B. S. A.

London—April 9 (Saturday), near Valenciennes; return to London.

Denha, France—April 15 (Saturday), near Valenciennes; return to London at night.

London—April 16 (Sunday), "London Tabernacle," two services.

April 23, "London Tabernacle," two services.

April 26, depart from London, Waterloo Station, at 9.25 a.m. for Southampton and steamer Kron Prinz Wilhelm, due to arrive at New York May 2.

Time will be apportioned to Liverpool, Manchester and sundry other large cities; timely notices will be sent.
DANGEROUS POINT IN GERMANY NEAR

Years ago the German Emperor, although ostensibly the head of a Protestant church, founded it necessary to consolidate the representatives of the Centrist-Catholic Party, which previously had been decried by his government to be the "early signs of anarchy," by and without the knowledge of the radical parties in Parliament are numerically so strong and so opposed to the Kaiser's schemes that his government policies would fail without the Catholic support.

Socialists in the Reichstag (Parliament) twit the Emperor for speaking contemptuously of them, and say that as the Catholics were once officially known as the "powers of darkness," and opposed to the government which represents the divine will, so their coming into power with the government would be the case for an honest foe; and that now that Socialists are coming into power, this should be regarded by the Emperor and all as the latest manifestation of divine will.

The Kaiser is pressing to impress the people with the thought that they are his subjects, and that he is the one fitted to be their ruler. And the Pope's wishes become practically the law in Germany.

Meanwhile there is a rising up of opposition against the Kaiser for their government. Thus politics and religion are more strongly than ever united. And the Pope's wishes will be the law in Germany. Meanwhile there is a rising up of opposition against the Kaiser for his government. Thus politics and religion are more strongly than ever united. And the Pope's wishes will be the law in Germany.

The Catholic priests of Germany receive support from the German treasury, as do the Protestant ministers. The latter are waging the Pope's demands, while the Emperor incites them to bear them. This new cause of friction has been introduced into German affairs. The Kaiser must stand by the Catholic party in Parliament, in order to have passed his schemes for a great navy and militarism in general.

The Socialists and Liberals in the Reichstag are pushing for a standing separation of church and state, such as we have in the United States: such as has recently been established in France and Portugal.

The conflict between Parliament, the law-making body, and the Kaiser and his executive board of administration of government grows in intensity. The Emperor's pronounce that he reigns by the will of the German people, but by the grace of God, is publicly declared in Parliament to be an attack upon the people and their Parliament. The theory opposed to the Kaiser is that he holds his authority in the State of Prussia by the gift of the people there, and that his title as emperor of all the Germans came to him from the German Parliament, which, having erected him in his honor, has a right and fully qualify to take from him the Emperorship, and, if it choose, to create a Republic.

Dr. David recently declared in Parliament that the Kaiser has written into the "gold book of the German people, as intended for eternity, the message, "by divine right! I am king; hence, am responsible to the Lord alone. The weighty responsibility, therefore, which the king bears for his people gives him the right to expect faithful cooperation on the part of his subjects."

"But," said Dr. David, "we are not subjects. We are free citizens of a State. The people gave the Prussian king his crown in the battle of liberty, and, as for the crown of the Emperor, the mass is clear that the Kaiser received it from the Germans."

Another representative, Ledebour, said that German citizenship is standing face to face with a question of destiny. "Perhaps this question is being raised for the last time," he continued. "We could fight our battle alone, and the result would be that all the men of the people's parties who disdain the divine right of kings, etc., would ultimately come on our side. If we (Socialists) fight together with you (Liberals) we will still maintain our aims. We hold fast to the Republic as a principle and as a doctrine; but the Revolution, Republicanism must be fully developed. The spirit of the times, which the Kaiser had declared pernicious, must be victorious. . . . if you will fight with us, we will ultimately fight together."

The approaching issue in Germany is equal and unlimited franchise to rich and poor alike. The Socialists believe that this point gained will mean a peaceable revolution in Germany. Others fear that rather than permit the Parliament to be thus freed from the imperial control, the Kaiser, acting upon his claim of divine right to reign, would put the country under imperial law without a Parliament, and reign as an autocrat. It is further feared that such a move would mean civil strife, anarchy, bloodshed. All seem agreed that the Kaiser and the people cannot long be deferred of solution.

The German Chancellor is quoted as using the following language: "The revolutionary character of the Socialist party becomes more pronounced and brutal in its character.

"This party is in an active state of opposition to the Kaiser and his government. The German Chancellor is opposed to the Kaiser's schemes for a great navy and militarism in general. Meanwhile there is a rising up of opposition against the Kaiser for his government. Thus politics and religion are more strongly than ever united. And the Pope's wishes will be the law in Germany.

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pealed refusal to affirm his faith in the virgin birth of Christ, the raising of Lazarus from the dead and the raising of Christ's own body from the grave.

"Second, in answer to questions, he twice declared his readiness to lead a congregation in the repetition of the Apostle's Creed, including the phrase 'born of the Virgin Mary,' which had told the Presbytery that he really did not believe."

From this it appears that it is no longer Presbyterian doctrines in New York that we have a sinless Savior—holy, harmless, undefiled, separate from sinners. They are not satisfied with the higher criticism. To them it is safe to assume that these ministers are higher critics who have no use for the Bible, and do not believe in Jesus as a Savior, because they have abandoned the theory that man fell from God's image and likeness and murdered his fellow men, as they all accepted the evolution theory that Father Adam sprang from a monkey, and that his race has been doing nobly since and needs no Redeemer. They would probably acknowledge Jesus as a noble sample of manhood for his time, but not up to our day and standards, which are to be sought rather amongst college professors.

Is it any wonder that Christian character, unsupported by a message recognized as divine and upheld merely by cordialities, is vanishing everywhere the acts and ideas which were supposed to be? The majority of Presbyterians will follow their leaders and soon Christendom en mass will be without God and without hope. Faith in a nature god and in laws of nature can have no such influence upon heart and life as has faith in a personal Savior, a personal Redeemer, a personal salvation and an inspired Bible.

Thank God that the terrible confusion and anarchy which the Scriptures show to be imminent will be speedily followed by the inauguration of the kingdom of God. It is a reign of righteousness backed by power divine, as well as by love and justice. In that strenuous hour nature as a god will not succor and faith in the God of nature will not comfort. But evidently, as the Scriptures show, all the 'blind eye' will be opened; all the "deaf ears" will be unsealed; and the wisdom of man, in contrast with the wisdom of God, will be manifested as foolishness.

THE MARK OF THIS AGE

Judge Connine says: "The mark of this age is irreverence for human laws and customs, and a growing disrespect for human laws, and customs lies disrespect for the divine law. And for this disrespect of the Bible, the Christian ministry, colleges, and seminaries are chiefly responsible. The colleges have led the way in teaching higher criticism, infidelity and evolution theories. They have within the last fifty years gradually molded the opinion of the ministry and generally educated classes to these anti-Biblical teachings. They were led on in this wrong course by the opinion that all the were taking their stand for truth against ignorance and superstition. So far as their own minds were concerned they repudiated the creeds of the 'dark ages,' which they still laughingly profess to adhere to. And as the creeds were repudiated the Bible went with them to the dustbin of oblivion. The criticism of the higher critics, for instance, has kept the Bible from the schools and has made it impossible for intellectual attainments, for uprightness, ability and honor are on the wane. Some of the causes can be named; among them are encroachments by the executive branch of our states and nation upon the legislative and judicial and the legislative upon the executive; the encroachments of the executive branch of our states and nation upon the legislative, judicial and executive. All the same, the general shaking of the public faith, the assumption that it was to blame for the anarchical tendencies of mankind, when this great evil was gradually being remedied by the laws, the benefit of all the world. It is a serious question how long this extravagance can be continued."

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FINANCIAL PROSPERITY AND RELIGIOUS DECLINE

Newspaper reports tell us how great is the financial prosperity in Germany, as per the following clipping:— "Germany today is one of the most prosperous nations in the world, and both the farmers and mechanics, the land owners and the manufacturers, have shared the benefits of a protective tariff. Nowhere have the results of the protective policy been so conspicuous as in Germany. During the first ten years after it was adopted the national income of about $1,000,000,000, a condition of this country has been prosperous, and the income of the last ten years has increased 56 per cent. The aggregate incomes of persons who pay the income tax in Prussia increased during the last ten years from $725,000,000 to $1,650,000,000."

Financial prosperity and religious decline there. Prof. Rudolph Martin, German philosopher and political prophet, refers to the decline in religion in Germany as remarkable and notes the almost complete disappearance of religious influence among the peoples of Europe. He concludes with a sad yet prophetic note: "The age of anti-religious feeling and a profound indifference, with marks of hostility toward the clergy."

The professor asks what will take the place of religion in Germany? "The inherent tendencies of mankind, when left without regulation, tend to ultimate anarchy. He says a potent safeguard and fear to humanity in general. Pointing to England as an example of piety he declares that it is now drifting toward extreme worldliness.
He remarks on the empty churches; declares that nine-tenths of the people never enter a house of worship, and that Sunday observance has given way to golf, tennis, bridge- and concerts. He wonders if the same is true of America. In Germany he sees that despite the Kaiser's pious utterances and his wife's pious utterances, the masses of the people are being alienated from the old forms of religious belief rapidly. What, he inquires, will be the effect? Will mankind sink into depths of wickedness? Will there be outbreaks of wrong-doing?

The Scriptures answer, Yes; "there shall be a time of trouble such as never was since there was a nation."

—ZIONISM IN PROPHECY

Many of our readers are aware that on the Editor's return from Palestine last June he delivered a discourse entitled "Jerusalem." Many Jews were attracted by the theme and considerable interest amongst them was aroused. The address was written in God's commercial language. It included a flow of pamphlets. Then came invitations to address a Jewish mass meeting at the New York Hippodrome, with signatures on three sheets of paper. Accordingly on Sunday, October 2, the Editor was met by a committee of five prominent Hebrews, Brother Rutherford also accompanying us. The party went in automobiles. The meeting was an enthusiastic one. The number present was estimated at four thousand, and we were told that no finer representative class of Hebrews had ever before come together in one assemblage in New York.

The address was well received, but apparently it was not fortunate that some of the pamphlets, entitled "Jewish Hopes and Prospects," were given away at the conclusion of the meeting. Some of the Jews with whom we were acquainted felt offended, that pamphlet was gotten out for our Christian readers, considered that by it we were endeavoring to entrap the Jews into Christianity. And Christianity to the Jews, especially Catholicism, means many persecutions which have come against their people for many centuries. Yes, one may say that he imputes to us the merit of that righteousness. What, he inquires, will be the effect of those things come to us from Jesus, from Isaiah 40:1, 2: "Comfort ye, comfort ye, my people; speak ye comfortably to Jerusalem; cry unto her that her appointed time is accomplished; that her iniquity is pardoned, for she hath received of the Lord's hand double." We declared that it was not our expectation that the Jews would return to Palestine as Christians. On the contrary, we explained that in respects Jerusalem are earthly promises to natural Israel.

To a few who asked quite deeply we explained that our understanding is that the Messiah of prophecy is a great spirit company composed of many members, including English, French, German, Jews, etc.; that God is gathering this Messianic company to heavenly glory from every nation, people, kindred and tongue, and that only the saintly will be in and of it. We explained: We do not understand that Christians in general, any more than Jews in general, will have part in that Messianic body and that it would be the furthest from our thought to have the Jews get as mixed up on different matters as are the majority of Christian people.

Since then several Jewish papers continue to publish our works and articles, and we have had much correspondence. One of these was in Chicago. It was somewhat of a disappointment as to numbers, until we noticed that the Saturday on which it was held was a particularly unfavorable time. Many Jews expressed their disappointment in not being able to send more people, because they had to do business on the Sabbath. One of these was in Chicago. It was somewhat of a disappointment as to numbers, until we noticed that the Saturday on which it was held was a particularly unfavorable time. Many Jews expressed their disappointment in not being able to send more people, because they had to do business on the Sabbath.

Our last meeting with the Jews was held in Philadelphia. It was the last advertised in the secular press. In other words, it was a Jewish meeting. Garrick Theater was full to the limit, with about three hundred standing, when the police, following the fire ordinance, forbade others to enter, and several hundred were turned away disappointed. That was late Sunday evening. We have had aasticous meetings. One of these was in Chicago. It was somewhat of a disappointment as to numbers, until we noticed that the Saturday on which it was held was a particularly unfavorable time. Many Jews expressed their disappointment in not being able to send more people, because they had to do business on the Sabbath. One of these was in Chicago. It was somewhat of a disappointment as to numbers, until we noticed that the Saturday on which it was held was a particularly unfavorable time. Many Jews expressed their disappointment in not being able to send more people, because they had to do business on the Sabbath.
Father begets them of the holy Spirit, they need the great Advocate to stand as their Advocate, and in every time of need he still stands ready. As the Apostle says, "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous."—1 John 2:1.

**OUR LORD'S RIGHT TO BE AN ADVOCATE AS A MAN AND HIS RIGHT TO HUMAN LIFE IN THE HANDS OF JUSTICE**

What, then, was it that he gave? The answer is, that when he sacrificed himself he was righteous as a man. It was, then, that righteousness and consequently that right to human life, that he consacrated and then gave up. It is that which is in the hands of Justice. In this is included life-rights for all the world. And the basis was his own rights as a man. But he does not give those things up to us, but merely imputes to us the benefit of them.

Suppose we had in the bank a thousand dollars, and suppose we said to the banker, "I wish to leave this in your hands in favor of certain notes which I am going to endorse." We then, accordingly, endorse notes for you. Now, our thousand dollars was that in the bank is merely a security. We are imputing the merit of that thousand dollars to you on the notes which we endorse.

Thus Christ imputes to us his merit; and the great One to take note of this and act upon it is the Heavenly Father. The Father immediately accepts the sacrifice and the person is begotten of the holy Spirit and that person is reckoned, so far as his flesh is concerned, dead. This means that this merit of Jesus he continued to consacrate to such persons until they shall have been born of the Spirit and have come subjects of the second death. And so they must each one die, in one or the other way, that every bit of merit that was used in the case of any one of them will be released, to be used in another case in the future. And yet, as nations, we give them, under the terms of the New Covenant, the rights which Jesus sacrificed at Calvary.

We have not a sufficiency of merit for the Father to accept it as a sacrifice. To illustrate: He that is guilty of theft (a capital offense) is judged of the law at once, and sentence of death is pronounced upon him. He has not the merit of twenty-five points of character as to the one with seventy-five points. Any one with ninety-nine points in his favor would fail just as thoroughly as the one who had only fifty.

Now, then, that is just the position of mankind as a race. Justice cannot accept anything but a perfect sacrifice. We might say that we are in various degrees of imperfection, and that we range all the way from twenty-five points to seventy-five points. What must be done to make it acceptable? The one with twenty-five points needs seventy-five points; and the one who has seventy-five points would just as much need the Advocate and just as much need the imputation of Christ's merit as the one with only twenty-five points; but he would not need so large an amount of goodness. Christ, however, is the Advocate of all the friends of the Father, and then made it applicable to all such as recognize their need, and it is just as free to the one with twenty-five points of character as to the one with seventy-five points.

The church's sacrifice is not to get the world free, but to get herself into a sacrificial condition. In God's arrangement, in God's purpose, our sacrifice is not necessary for the world. Christ's sacrifice is all that is necessary for the satisfaction of justice for the sins of the world.

All this arrangement is purely for us, in order that we may, through it, have an opportunity of entering into the "high calling." But actually we are not anything, because the whole thing is arranged for us in the Father's hands. We add nothing to it. Our sacrificing is that we may suffer with the Lord; and, consequently, reign with him. "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29.

So one asks if in any way, either individually or collectively, the church in any sense of the word purchases the heavenly inheritance.

**HOW THE SPIRITUAL NATURE IS OBTAINED**

The glory, honor and immortality which the Lord purposes to give to the church is not given free. Jesus never purchased for the church the divine nature or any spiritual thing whatever. The only things that he did purchase were the human rights and the human nature. This which he purchased, true humanity, he then consacrated and used and purchased with it that with which we may obtain the spiritual nature. This is the Father's "high calling." He invites us to make the exchange, or barter, giving up our humanity for the divine nature.

In the case of our Lord, the matter is somewhat different. He received it as a reward, and besides, held a certain merit which he had to give away as he pleased. We make consecration, and are acceptable to God by means of the imputation of Christ's merit, which covers our imperfections, in order that we may share with our Lord in his great work of uplifting mankind and with a view of sharing with him his kingdom glory, as members of his body—members of the royal priesthood.

"For we have not the expression twenty-five, fifty and seventy-five points of character. We did not mean to say that principle is to be sacrificed, that good character is to be sacrificed. No; we used the word character in the sense of moral purity. Not that Christ or any perfectly good character, elements of a perfect human character. With the thought in mind that we have seventy-five elements of character and twenty-five that are blemished (and all humanity is blemished twenty-five, fifty or seventy-five points, as the case may be) we realize that the church's sacrifice is not to get the world free, but to give to the church, is not given free. If Christ had not appeared for them, he is to make good our deficiency; then all that we have would stand for or represent a perfect human being—nothing more, nothing less. It was an imperfect human being the moment before the imputation of Christ's merit constituted it a perfect man or woman.

The divine terms upon which life might be enjoyed perpetually were the keeping of the law; so any one who could keep the law perfectly could have claimed life eternal. The man that doeth those things shall live by them." (Rom. 10:5.) God has given this law to the Jewish nation, whose typical sacrifices foreshadowed the real sin-offering.

The middle wall of partition being broken down, there was an opportunity for each member of that race to present himself before God. It was not given to the church before this era of the history of man that she would have the opportunity of giving to the church, as God had given to the nation. It was given, however, to the church in every sense of the word, the church being made up of two different kinds of persons. One can, however, scarcely escape the above advice from two of the Lord's Apostles without having another Scripture suggested to his mind—and this, too, from the lips of our dear Lord himself—which at first sight may seem contradictory, viz., "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16.)

The two, however, are not antagonistic, but are in full harmony when rightly understood.

How, then, shall we understand that we are not to have friendship with the world, and yet are to love the world? The solution of the apparent contradiction is found in the word "world." As, for instance, if one should go into politics, he would find that politics is so interlaced with evil things that it would be practically impossible for him to engage in it without compromising his relationship with God. In former times no one could associate with one another without the charge of "world." If, for instance, he were, more or less, in politics. Therefore, it would mean being in accord with sinful practices—not, perhaps, directly, but indirectly.

Very few people know how political affairs are carried..."
THE LOVE TO BE DESIRED

"Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter 1:22.

The word "souls" in this text stands, as usual, for the being, and not merely for the physical being, which is included. The purifying, therefore, refers to a thorough cleansing of the heart (the mind, the will, the actuating intentions, or motives), as the effect of such purification will be manifest in the outward life and conduct. We purify our souls—that is, our souls are purified (have been cleansed)—by obedience to the truth through the Spirit; that is to imply that it is necessary for us to know the whole truth, not merely in the abstract, but necessary for us to know the great truth on this subject—the truth that God condemned sin; to know the truth that the whole world of mankind came under this condemnation; to know the truth that there is no way of escape from this condemnation that is upon the world; to know the truth that there is but one particular way in which any can avail themselves of this divine provision, namely, that of being justified by faith in Christ, and taking up the cross and following in his footsteps. When we presented ourselves in spirit and in truth, through faith, our sins were forgiven; we were accepted as new creatures in Christ; our souls were purified; we were started in a new career.

In our text the Apostle proceeds to say that, having had this grasp of the hand, but that through this spirit we have recognized that all who trust in the precious blood and are consecrated to the dear Redeemer, and are seeking to follow his leadings, are "brethren," regardless of race or color or education. They are the believers of all ages, from whom our motives while we endeavor to do them good.

Our Lord Jesus says, "Love one another, as I have loved you." Our love for the brethren might, at first, be merely obedience in following this command; but as we follow on, obeying the divine command, our relationship to the Lord and their relationship to the Lord; how they, like ourselves, are new creatures in Christ; and this should give us great sympathy and a desire to do everything we can to encourage them, to help them. DISINTERESTED LOVE—STRONG AND INTENSE

This love is different—brotherly love. It is disinterested love; so warm, so intense, that we should be willing to lay down our lives for the brethren. This love is the kind exemplified in our Heavenly Father. While we were yet sinners, Christ died for us, and made a sacrifice for us; and if we are true to this sympathy with its arrangements, pure, benevolent; a love which undertakes to do good for us for our own sakes, not from a hope of getting anything from us.

The Apostle proceeds to say that we should not only have this love, but that we should have it with fervency, warmth, ardent; not with a semi-indifference, but with a real interest in each other's welfare—the rich as well as the poor; the educated as well as the ignorant. Our love should go out to these as we see any lack in them that we could supply rendering assistance of any kind; using always, of course, discretion, for love learns to be wise, and to take into consideration our motives while we endeavor to do them good.

The Apostle suggests that we see to it that this is our own experience; not merely to believe the teaching of the Word, but to recognize, but that we should give heed to ourselves that this should be accomplished in us, in our own lives. It would not be natural to have that benevolence of mind which would practice forgiveness of those who trespass against us. But when we think of the fact that the whole race is fallen into disregrated through heredity, it should make us sympathetic; if some are more depraved, we should have the more sympathy for them. As we think sympathetically along those lines, our love should go out to them, and then we should be sympathetic love the new creature develops.

Our Lord Jesus says, "Love one another, as I have loved you." Set this standard before you. Our love for the brethren might, at first, be merely obedience in following this command; but as we follow on, obeying the divine command, our love increases, our sympathy expands. The Apostle says we must see to it that we do not neglect this. If we fall to heed this admonition we are not of the kind that the Father is choosing; for the Apostle also tells us that he predestinated...
that all those who should be members of the body of Christ should be copies of him; copies in having an unfeigned and fervent love.

STRENGTH IN THE LORD PROPORTIONATE TO KNOWLEDGE OF HIM

No one can grow strong in the Lord unless he grows also in knowledge. We presuppose that he has discovered for himself a love for the Lord and for his truth evidenced by their zeal in the study of his Word, and whose favor with God is manifested by their being guided more into the deep things of God.

Nevertheless, the weaker ones of the household of faith are to be cared for and loved and helped that they may grow strong in the Lord. And just here the Apostle offers another word of counsel, saying, 'We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves.' (Rom. 15:1.) This clearly implies that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we endure with gentleness the trial to our patience, not seeking to please ourselves, but rather to lose our life to save another's soul.

Such combination of Scripture, apparently contradictory, is quite a stumbling-block to worldly people; and some of those who have inclinations toward the Lord, but have not much knowledge of his Word and Plan, experience all kinds of trouble in a vain attempt to reconcile them. To these God's Word is apparently proven to be contradictory. It seems as if the standpoint of faith can it be recognized as always true and harmonious. Yet the standpoint of faith may not always be exactly the same. We might use the word 'thee' in the text, as applying to the Lord (the new creature) and the members of the body (the new creatures) and consider that the flesh is the great enemy, the great opponent, to be gotten rid of. Or we might think of the flesh as their earthly tabernacle for a time, and take the matter in a more figurative way.

We, however, prefer to consider the new creature entirely apart from the flesh. 'No evil shall befall thee.' Applying this to our Lord, we see that no evil befell him as a new creature. All the things that happened to him were necessary. Without these he could not have fulfilled the calling that was given him. Similarly we, as new creatures, as his followers, could never have attained to this calling except by the crucifixion of the Lord. 'Mortify, therefore, your members which are upon the earth,'—Col. 3:5.

It was by some extent lost the esteem of their friends and neighbors; they have been counted as the offscouring of the earth. They have been tested in every possible manner. These things were necessary for them; therefore, they were not evil.

'THE CAPTAIN OF THEIR SALVATION MADE PERFECT THROUGH SUFFERINGS'

Our Lord asked, 'Ought not Christ to have suffered these things and to enter into his glory?' (Luke 24:26.) To be fitted for the priestly office to which he was called, our Lord must be proved beyond all peradventure. His loyalty was put to the extreme test in the Garden of Gethsemane. Possibly he himself did not realize the strength of his righteous character until brought face to face with this last trial. There he was tried and proved to the utmost, and under the trial his character—always perfect to the full measure of its testing—gained, by divine grace, its glorious perfection of completeness.

Jesus, through suffering, he learned obedience to the perfect will of God, down to the lowest depths of self-abnegation; and God permitted it so to be, because such proving was necessary, both for the development and the manifestation of that perfection of character which would be worthy of the high exalted office to which he was called.

And so we also must suffer if we would be footsteps-followers of the Lamb. Character cannot be developed wholly without trial. It is like a plant; at first it is very tender; it needs an abundance of the sunshine of God's love; frequent watering with the showers of his grace; much cultivating of the soil by prayer and self-control, and the fruits will develop, established, perfected through suffering. Thus we learn to realize that 'All things work together for good . . . to the called according to his purpose,' to those who are to be members of his body.—Rom. 8:28.

DELIVERED OVER TO THE ADVERSARY FOR THE DESTRUCTION OF THE FLESH

But some one may ask, 'We see how these experiences of life are working out good for the new creature; but is there no way in which experiences could work evil things that would be bad for them?'

We are to recognize that there are two classes of spirit-begotten ones, and that our text has reference to only one class of them. The 'members of the body (the new creatures) and consider that the flesh is the great enemy, the great opponent, to be gotten rid of.' Our Lord's followers have to some extent lost the esteem of their friends and neighbors; they have been counted as the offscouring of the earth. They have been tested in every possible manner. These things were necessary for them; therefore, they were not evil.

'A HOLY NATION PICTURED'

At the time God accepted Israel to be his people he entered into a Covenant or agreement with them. He gave them the law, represented in the Ten Commandments, as the basis of the covenant which Moses mediated. Israel agreed to be faithful people whose God is Jehovah.'—Psalm 144:15. Ful to God, and to keep those commandments perfectly. And God agreed that in that event he would bless us. They should be his people and do by the things contained in the Law should live everlasting—no die. Not only so, but he
promised to bless them in all the temporal affairs of life; in their homes, in their families, in their flocks and herds they should be prospered.

Israel failed to get these blessings, for the same reason that any other people would have failed; namely, because God was not perfect, the measure of a perfection of a perfect being, 

"Thou shalt love the Lord thy God with all thy heart, mind, being and strength; and thou shalt love thy neighbor as thyself." 

Hence, the Israelites continued to die, as their fathers had done, and as all mankind—never being able to keep the divine law perfectly. The same reason should explain wars, famines, pestilences and droughts, in proportion as they were negligent of the terms of their Covenant.—Lev. 26:14-33.

HAPPY IS THAT PEOPLE

In our lesson the Prophet David pictures the holy, happy, blessed nation of the Lord. It is a picture of the future and not of the past. It is an ideal picture. It will be realized when Messiah's kingdom shall have been established amongst men—when Satan's power shall be restrained, when he shall be bound, when the blessings of restitution shall have uplifted mankind from sin and degradation and shall have brought them back to the image and likeness of God lost in Eden, but re-acquired for our race through the sacrifice of our Lord on Calvary.

But that happy nation will acquire, additionally, a happy home and world-wide Paradise. Even human perfection would not realize such a bliss. Blotted out the storms and tempests of the waves, earthquakes, famines and pestilences continued. Thank God, the Bible's assurances are that the blessing of the Lord shall be, not only upon mankind, but upon all their earthly home, The earth shall yield her increase. The wilderness and desert shall be fruitful as the rose. The Lord will make his footstool glorious.—Acts 15:19-21; Isa. 11:9: 65:25; Ezek. 37; Is. 35:1; 60:13.

PARTICULARS GIVEN BY THE PROPHET

Incidentally to the blessed condition of the holy nation of the future, the Prophet mentions a deliverance from strange children: "Rid me and deliver me from the hands of strange children, whose mouth speaketh vanity, and whose right hand is the right hand of falsehood."—Psa. 144:11. In the church of the present age there are some whom the Apostle styles "lastards," or strange children. All may make the same profession and confession, but the Lord knoweth them that are his, and in his due time he will separate false or strange children from the true and will glorify the saintly ones as members of the great Messiah, the Christ. Then will come the time for dealing with humanity in general—the time described in our text, when humanity in general, under the Millennial kingdom, with its beginning to become an holy and happy people of God—when Satan and sin will be banished and righteousness and truth will flourish and the knowledge of the glory of the Lord will fill the whole earth. God the great Messiah undertakes to be the world's Life-Giver, Father, Regenerator. All mankind will be awakened from the tomb and have the opportunity for regeneration and full attainment of human perfection and God-likeness. However, for quite a time there will be strange children amongst men—those who will experience the blessings of that glorious time without giving proper heart responses. Not until the world shall have been rid of these, by their dying the second death, will the fullness of happiness prevail amongst the children of God.

"TIMES OF REFRESHING SHALL COME, AND HE SHALL SEND JESUS CHRIST"

"Then your sons will be like plants, grown up in their youth; and your daughters shall be as olive branches amongst the rose. Every one that is born shall be like the holy nation of Israel, of which Messiah will be the great Messiah, the Christ. He will be the most holy, the holiest of the holiest, and will be a picture of the Coming One. He will be a picture of the model of a palace." The grace and beauty of the children of Messiah, partakers of human restitution blessings (Acts 3:19-21), will be marvelous. They will attain to more than Adamic perfection, for they will have an increase of knowledge and understanding.

Then the garners will be full, furnishing all manner of provisions. Then your sheep will bring forth thousands and tens of thousands in your open pastures. The earth shall yield her increase under the blessings of Messiah's kingdom. Israel, of which Messiah will be the great Messiah, the Christ. He will be the most holy, the holiest of the holiest, and will be a picture of the model of a palace."

GENERAL NAAMAN'S LEPROSY CURED

THE PLAGUE TRANSFERRED TO A HEBREW GRAFTEE, GERAZI

2 Kings 5:1-14.—APRIL 2

"Look unto me, and be ye saved, all the ends of the earth.

General Naaman, of the army of Syria, on the northern border of the land of Israel, was a sick man. He had leprosy. He was a great man in the eyes of the king of Syria. Wealth, influence at Court, life's abundance and honors could not offset this terrible plague upon his life. The study of today tells of his miraculous healing by the Prophet Elisha. In Naaman's household was a young girl who had been captured from the Israelites and was a slave, although doubtless well treated. The maid remembered the Prophet Elisha and how wonderfully divine power, through him, had healed diseases. Instead of rejoicing that her captor and master was suffering, she sympathized with him, and he did not go to the Prophet, who, she felt sure, would be glad to pray for him and heal him.

Although it seemed like catching at straw Naaman followed the advice of his servants. He went to the King of Israel and presented himself to the latter requesting healing by Israel's great Prophet, of whom he had heard. The King was astonished. He knew leprosy to be incurable. Apparently he knew little about Elisha's powers. He surmised that the King of Syria was intent upon picking a quarrel as an excuse for sending an invading army to pillage his kingdom. Eventually, however, Naaman was directed to Elisha's place of residence, at a distance from the King's Court.

Here again there was difficulty. Naaman expected great consideration for his rank—that the Prophet would make gestures over him and pray; perhaps offer sacrifice and incense, and, possibly, after a great ado, he might be healed. But instead of this, Elisha, without coming to see him at all, merely sent word by his servant that the General should go to the river Jordan and there wash seven times.

Some days were spent in journeying to the Jordan, from which Naaman was not until upon picking a quarrel as an excuse for sending an invading army to pillage his kingdom. Eventually, however, Naaman was directed to Elisha's place of residence, at a distance from the King's Court. Here again there was difficulty. Naaman expected great consideration for his rank—that the Prophet would make gestures over him and pray; perhaps offer sacrifice and incense, and, possibly, after a great ado, he might be healed. But instead of this, Elisha, without coming to see him at all, merely sent word by his servant that the General should go to the river Jordan and there wash seven times.

Naaman was angry. He had come several days' journey with his attendants and his horses, and he was turned away like a dog with a bone. He fumed as his chariot drove on: Have we not better rivers in Syria than this river Jordan, which is always muddy? It is not bathing that I need.

However, a message of wisdom came to him from his servants, who suggested that he try the Prophet's prescription; that the fact that it was simple and easy of performance should not cause the General to reject the proposal. Although fearful that no good would come from the washing,
and that he would be made the laughing-stock of his own servants, his own people and the Israelites, he concluded, nevertheless to follow the Prophet's direction. He bathed seven times in Jordan and his leprosy was healed thoroughly.

**LEPROSY A FIGURE OF SIN**

In many respects leprosy corresponds to sin; first, it is invariable; secondly, it is loathsome; thirdly, it is contagious; fourthly, it is incurable.

As only divine power could heal the leper, only the same can heal the sinner. As the maid could call attention to the Prophet, and the Prophet prescribe the remedy, and the servants exert compliance, so all those who know of a divine power and can see the results of such power will tell the good tidings, even to their enemies. The ministers or prophets of the divine Word may direct as to the proper way to obtain divine forgiveness and restoration, and others may help to impress the lesson; yet no recovery can be made except as the individual himself follows the divine prescription, exercising both faith and obedience.

The number seven in the Bible is used to represent completeness; hence the seven washings in Jordan would signify a complete cleansing, washing. The poet has beautifully referred to this and pictured the cleansing, healing Fountain into which by faith sinners may plunge:—

"There is a Fountain filled with blood, Drawn from Immanuel's veins, And sinners plunged beneath that flood Lose all their guilty stains."

It is by faith that we may now wash ourselves completely in the blood of Christ; by faith we may realize that the sacrifice of Christ cleanses, purifies, and sanctifies the whole of the world, and may appropriate our share thereof.

**GEHazi, THE GRAPHER, A LEPER**

Gratitufe is one of the most worthy sentiments of the human mind. General Naaman's nobility was manifested in the fact that, after being healed, he retracted his journey nearly forty miles, in order to thank the Prophet for his recovery and to bestow upon him gifts which he had brought. We may assume that if he had not been noble-minded, God would not have provided for him this healing. "The generous soul shall be made fat." To the General's surprise the Prophet declined to take any thing. The gifts of God's grace are not to be bartered for earthly good things. How fortunate it would be, and how much to the Lord's glory, if all of God's people would emulate Elijah in this respect! But Gehazi, Elisha's servant, had a different spirit. As he saw the wealth rolling away he thought the Prophet foolish and determined to get something by a process of "graff." When he learned that the chariot was out of sight he hastened and hailed it and told the General that although his master would take nothing of the things offered for himself, he would willingly accept some of the garments for the young men of the school of the prophets. The General very promptly and gladly gave them more than was required. But God through the Prophet punished the perjury of Gehazi. He took Naaman's presents: he got, also, Naaman's leprosy.

**NAAMAN NOT SAVED—GEHAZI NOT LOST**

Many have erroneously assumed, in connection with this lesson, that Naaman was saved to heaven and Gehazi lost. Both conclusions are unsupportable. Naaman was saved to health and Gehazi lost his health. But the eternal interests of neither were settled.

Not until Cornelius' day, three and a half years after the Cross, did any Gentile come into any kind of relationship with God. Previous to that, from the time of Moses, only the Jewish nation had recognition. "'You only have I known of all the families of the earth.'" (Amos 3:2.) And God's favor to Israel was merely an earthly and preparatory one. No one, who, by a life preparatory to heaven, would have gained more than he was required. But God through the Prophet punished the perjury of Gehazi. He took Naaman's presents: he got, also, Naaman's leprosy.

**SURROUNDED BY HEAVENLY HOSTS**

2 Kings 6:8-23—April 9.

"He shall give his angels charge over thee to keep thee in all thy ways."—Psalm 91:11.

When war was declared by Syria against Israel the invaders sought to gain an entrance into Israel's army in the mountain passes, but God through the Prophet Elisha forewarned the Israelites. When this had happened several times the Syrian king concluded that there were traitors amongst his counselors, but was answered, No! the Prophet Elisha surely warns Israel's king of anything that you plan secretly.

Learning that the Prophet was living at Dothan, near the Syrian border, the king sent a detachment of soldiers to capture him. They came by night. Elisha's servant, arising early, saw that the little city was surrounded. He ran to warn the Prophet for his recovery and to bestow upon him gifts which he had brought. We may assume that if he had not been noble-minded, God would not have provided for him this healing. "The generous soul shall be made fat." To the General's surprise the Prophet declined to take anything. The gifts of God's grace are not to be bartered for earthly good things. How fortunate it would be, and how much to the Lord's glory, if all of God's people would emulate Elijah in this respect! But Gehazi, Elisha's servant, had a different spirit. As he saw the wealth rolling away he thought the Prophet foolish and determined to get something by a process of "graff." When he learned that the chariot was out of sight he hastened and hailed it and told the General that although his master would take nothing of the things offered for himself, he would willingly accept some of the garments for the young men of the school of the prophets. The General very promptly and gladly gave them more than was required. But God through the Prophet punished the perjury of Gehazi. He took Naaman's presents: he got, also, Naaman's leprosy.

**FROM DOTHAN TO SAMARIA**

When the Syrian army corps drew near to Dothan, Elisha with his servant went out to meet them, praying that God would blind them. They were not blinded literally, but, as far as they saw the little city at any instant to be exercised as much as need be for the accomplishment of God's will. The same God who willed that Elijah should flee before Jezebel arranged that Elisha should be specially protected. But we are to remember that only those who are in covenant relation with God are under this special watch-care and protection.

We are to remember also that there are fallen angels, called "wicked spirits," and that these are on the alert to entrap and ensnare humanity through spirit mediums, spirit raps, seances, clairvoyants, ouija-boards, etc. God's people are warned against these, and they in turn should warn the world of the great danger resulting from any association with these fallen angels, who misrepresent themselves to be our dead friends.

Many are being misled by these evil spirits. They have introduced various false doctrines and continually seek to entrap the human will and, if possible, to gain control over it—through obsession. Curiosity is one of the main baits to these mediums, including mediums, are being deceived. They think that they converse with the dead. They will indeed acknowledge that there are "wicked spirits," "lying spirits," as the Bible says; but they do not acknowledge that they are deceiving. The mediums may have only partially realized the depth of Satan's power and deceit in this direction. The Bible indicates that shortly, in the ending of this age, there will be a great time of trouble, which, to a considerable degree, will be brought about by these evil spirits. It is the duty of those who know to warn those who understand not the situation.
the hypnotic spell dissolved, and they beheld themselves prisoners and that the Prophet had fooled them. At Elisha's suggestion the King made them a feast and sent them on their way back to Syria. The effect of this treatment was that for a long time, at least, there were no further incursions into Palestine from Syria.

The King's suggestion was that the King of Syria should be killed. But the Prophet in reply said, If you had captured them in war at the risk of your life, you would not kill them. Now, seeing that God's providence has placed them where they can consider them as your guests and treat them kindly. How many enemies could be won by kind treatment, who would be made bitter by what might even be termed just treatment! After all, love is the great conquering power of the world—and love is the greatest thing in the world. It is the 'love divine, all love excelling,' which constrains or draws us to God.

COMPARATIVELY FEW HAVE YET LEARNED OF GOD'S LOVE

Only God's consecrated people have yet learned of his love, and they very imperfectly. The tactics of Satan and his demon hosts for ecstasies has been to blind the whole world and, as much as possible, God's people respecting his true character. By misrepresentations of the Scriptures and some interpolations and some mistranslations they have succeeded to a wonderful degree in putting light for darkness and darkness for light. This is shown in the creeds of all denominations—some in a greater and some in a lesser degree.

A century or more ago, when the creeds were believed more for their creational use than for their literal meaning, was the time that people thought. Good men and women, under the delusions of these creeds, tortured one another, often to death, with thumb-screws, racks, burning-irons, the stake, etc. Their hearts were not so much worse, perhaps, than ours; but their heads were more deluded. Believing in the literal part of the love of God, they found it necessary to co-operate with his justice, wisdom and power—all co-operating now for the blessing of the saints with heavenly salvation, as it will by and by bless all the world of mankind, through this Seed of Abraham.—Gal. 3:29.

WHAT "CORRUPT COMMUNICATION" SIGNIFIES

"Let no corrupt communication proceed out of your mouth; but grace unto the hearers."—Eph. 4:29.

Corrupt communication is the spreading of evil report or message instead of good. Our text might be understood to mean a corrupt communication every way, according to the course of conversation. Our minds might get us into all kinds of difficulty with ourselves and with others, if we did not keep a rein upon them and hold them within certain bounds; but our tongues might do even more injury than our minds. What we may thus sinfully devour ourselves of evil to transgress is not the thing we are talking about. We might be unwilling to cultivate the tongue in the matter, not only are our own minds defiled, but there is contagion, there is rancor; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending, perhaps, at times ever so slightly, to a moral diminution of the power of the tongue. It would appear that not only amongst the worldly, but amongst the Lord's people there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful in themselves, but if to tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancor; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending, perhaps, at times ever so slightly, to a moral diminution of the power of the tongue.

I would like, however, if more could be done to awaken the attention, to the need of the matter, not only are our own minds defiled, but there is contagion, there is rancor; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending, perhaps, at times ever so slightly, to a moral diminution of the power of the tongue.

BROAD SCOPE FOR CONVERSATION ON RICHES OF GOD'S GRACE

But some, even of those who profess to love the Lord and to be trying to walk in his footsteps, will say, 'I never speak

I have been hoping that at some time you would consider it profitable to advance this specialty in the TOWER and suggest a subject for each week's meditation and for testimonies (each Wednesday night); or, possibly, that the MANNA verse and comment for Wednesday be read in advance at the previous testimony meeting and be considered as the subject for the following week.*

The classes which I have visited and which have Wednesday evening testimony meetings seem to be more up-to-date in both knowledge and spirituality.

* Some of the friends follow the plan of using Brother Russell's sermon text of the week, which the majority of them get through the newspapers.
Dear Brother Russell:

I am still rejoicing in the "feast of fat things" which our gracious Lord is constantly spreading before us.

Your recent relation of the various experiences had with our Jewish friends and how they are reaching out for more and more about the Messiah and his Kingdom, brought me back in mind to the days of John the Baptist, when he announced the Messiah, etc.

In connection with this, in looking up what you had written about Enoch and Elijah, I read in Tower No. 9, 1898, about Elijah’s career, and then in Vol. 2, p. 254, to conclusion of chapter. You speak of the Elisha class not expecting to be glorified. Could this class be the Jews who are now becoming interested?

A further thought, or rather, finding—2 Kings 2:9: Elisha prays for a double portion. Marginal rendering is, "The portion of the first-born.”

My recent experiences and the reading of the above, and particularly the chapter on "Elijah shall first come," have energized me to renewed zeal and vigor to press on to the battle of the Lord.

Our prayers go up in your behalf, dear Brother, that grace and strength and wisdom from on high be your portion sufficient for every time of need, until your work is finished and you have heard the Master’s “Well done.”

Yours in him,

E. W. V. KUEHN.

Dear Pastor Russell:

I feel that I must write you a word of thanks for the greatest blessing I have received in my life. I need not go into details, for the seventy-third Psalm exactly covers my experience; and I feel that in allowing me to read "The Divine Plan," God indeed took me into his sanctuary.

Oh, wonderful patience! When I look back I can hardly believe it—he took such infinite pains just to show me his love!

Last year, after many tribulations, stretching over a decade, I said to myself, Well, it may be all right; but if I’m not to grow utterly bad and bitter I must have a little prosperity. I can’t bear this incessant going wrong any longer.

(My principal temptation was that I wanted my children to have a good time.)

Well, the prosperity didn’t come—but your book did. It took some mental compulsion to read it, too. I couldn’t really afford the set of Studies at the time I ordered them, and was cross, though much interested. So I put them on the shelf and never looked at them for months, till one day I had nothing to do and nothing to read, and took them down.

I can only say they utterly changed the world for me and my family. We were sick of churches—we had been served so many mean trials by "Pillars."

I have sent out copies of the Plan (five-cent edition) to all of my friends and hope they will benefit, as I have done. I am longing for the other three Studies, and hope to send for them next month. We enjoy The Watch Tower so much.

Always wishing to be up-to-date in my reading I feel that I am so more than ever now.

My husband has told many men about the book. He finds the poor love to hear about it, but the rich will have none of it. One old man said it was what he had been waiting for all his life. He knew his Bible nearly by heart and said the "Plan" was just what it seemed to say to him.

Indeed, I can say your book has answered the "Why?" I have been asking ever since I was sixteen years old. When I had read it my little daughter (eight years old) asked me a question and I sat on the floor beside her and told her all about it.

When I had finished she looked at me with tears in her eyes and said, "Oh, mamma, isn’t God good!" It makes me cry to think of it. I used yesterday to say, "If there were any poor people here I would just take my two dollars and give it to them”—all she has—and she’s been saving it to buy a doll.

I believe she truly tries to "do as she’d be done by"; so isn’t it possible that she might be of the kingdom, notwithstanding her youth? She has told all her little friends about the Plan.

With many thanks for the help you have given me and mine.

Yours sincerely, ELEANOR I. CHILDE.

DIVINE LOVE'S CONSUMMATION

Beholding heaven's starry blue,
I said, 'Dear Lord, I will be true;
Thy will shall be my chief delight,
Clothe me in robe of spotless white.'

As in his glorious realm behold,
He beckons me with crown of gold.

'Lord, this is all my heart's desire—
That I may join the heavenly choir
And sing the praises evermore
Whom angels worship and adore.
O guide me to my Father's home,
To sit with thee upon thy throne.'

'Very child, wouldst thou this honor gain?
The way is narrow, full of pain,
For he, who shares the throne with me
Must pass through dark Gethsemane;
Must often suffer scorn and loss;
With patience daily bear his cross.'

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TRANSCENDING JOY! He speaks to bless
In tones of loving tenderness!
"As sweet incense thy prayers arise,
Thy God accepts thy sacrifice,
Though thou art in the furnace proved,
I'll ne'er forsake, nor cease to love.

Though hard the way and tempest riven,
Meat in due season will be given;
The faith and courage thus sustained
Press forward till the goal is gained.
As temple stones both true and tried,
My heart, he'll keep thee from all harm,
Till quick all dead
The earth restored to Eden's^.

The earth restored to paradise.

ETTA C. SCHAFER.
sets forth that, having refused to enter the combine, his magazine is suffering boycott. Thus the capitalist syndicate, which is said to be headed by J. P. Morgan, the banker and trust-finder, says: "Hampton's Magazine is warned to cease "black-marketing," to cease attacks upon Wall Street methods, to cease attacks upon the trusts in general." Mr. Hampton says:

"Constantly increasing pressure has been brought to bear upon us to change our policy since Wall Street started its attack upon us. We have now reached the biggest of all trusts. First this took the form of withdrawal of advertising. That failing to be effective we have been threatened in various ways. A few months ago we were notified that if we printed an article relative to a certain point in Wall Street, the threat was implied that if published it would cause trouble for us with our stockholders. We printed the article. Within a month various magazines and newspapers and 'news bureaus' began to attack the stock of Hampton's Magazine.

\section*{MONEY WIELDS CLUB}

"About this time we were advised that 'no bank with Wall Street connections' would have anything to do with this corporation so long as it remained under its present management. Also stockholders advised us that they had been approached, apparently by agents of Wall Street brokerage houses, who endeavored to secure their proxies to vote at the meeting.

The remaining people are in the grasp of the 'money trust.' In the past the banker's only question has been the character of the business man, his experience and skill, the nature of his business, its conditions and the probable chances of success. Conditions have changed. 'Thou shalt not make a test of the money trust.' The test of the American business world—this is the first in the American business world. The money of the United States is cornered in Wall Street, just as wheat is cornered by a small group of men. No banking institution of whatever size dares to hazard a conflict with this influence.

As an illustration of what can be done, the current issue of Hampton's Magazine is being held up on the news stands. The Union News Company, because the magazine contains an article that offended Standard Oil, has ordered its agents not to sell the paper. The paper lies on the stands, but the agents have their orders not to dispose of it, and when February 20 comes the copies will be returned unsold.

This matter of coercion along financial lines is one of the most powerful methods of warfare ever known. Yet it keeps within the law. The effect will be to keep the surface of things quite smooth, whatever may be the turbulence beneath. The cry of 'Peace, peace,' where there is much fault-finding, may be a natural enough substitute, but by far it is far more pernicious than open war. It will save a great deal of friction, heart-burnings and heart-achings. It will make us more like our blessed Master, better representatives of him before each other and before the world. It will incline us to seek not our own but the welfare of others. For it will not expect quite as much of others until after they shall have learned the beauty of the right way by observing our course. Let us be content whatever the method adopted by the majority, if it expresses the will of the majority, however the conclusion may be reached. If we think the majority less wise than we, let us learn patience and wait, as the Lord does, until they learn the error of their ways and amend it. In a word, let us each more and more seek to be "perfect, being conformed to the image of Him, who is the Spirit of the new covenant, for he shall be called the children of God." 1 Pet. 4:2.

\section*{POPE PIUS X. CONGRATULATED}

The present Pope is taking steps for the elimination of all higher criticism. He is opposing the study of the Bible from the Catholic priesthood. All the clergy and all the clerical students are required to swear their allegiance to the sacred traditions and to oppose what is styled 'modernism,' high-critical study. He is opposing the teaching of the Bible, but also the teachings of the church.

If loyalty to the Bible alone had been enjoined we could have wished that all the different Protestant denominations might have followed suit. That would have meant the cutting off of more than half the ministers, and many of the ministers, trustees, etc., who freely confess that they have lost all faith in the Bible and are Bible teachers in name only—Bible opponents, in fact.

\section*{FEDERATION IN FACT}

"Few people realize that most of the important Protestant denominations in America are united in a federation that is as real as the federation of States. Even the
OPPOSITION TO JEWS IN TURKEY

Turkey has long had the honor of being one of the few countries in which Jews enjoy all the rights and privileges of preferred citizens. The Turkish Revolution was supposed to mark an era of special favor to the Jews residing in Turkey. It now seems that this is not the case. We quote from Mr. Edison's statement, above quoted:

"Dr. Israel Auerbach states that the era of good feeling produced by the successful outcome of the revolutionary movement among the young Turks has vanished. Turkish officials were disposed to exhibit an anti-Semitic tendency, and Protestant creeds, still hold a powerful sway in the minds of many Protestants who still like to think that what their fathers believed was infallible on every subject.

As our readers know, there assembled in Philadelphia two years ago last December, for the first time, the Federal Council of the churches of Christ in America. These thirty denominations have, we believe, followed the course that will lead to real Church Union."—The Outlook.

THE IMMORTALITY OF THE SOUL

Mr. Edison has taken time from his scientific investigations, which have centered chiefly in electricity, to take a look into things metaphysical and spiritual. In a magazine article recently he discussed the immortality of the soul. He brought to his subject the reasoning and philosophical powers of a gifted brain accustomed to look more carefully than usual at the relationship and bearing of one principle upon another, one theory upon another, one fact upon another. Mr. Edison denies the immortality of the soul; he declares that he never has, and never can, see any need in nature leading to one such conclusion. As a sample of his close reasoning on the subject we quote one of his statements, which he considers too self-evident to need proof. Indeed, we doubt not that Mr. Edison's position would be that human immortality is not necessary to the welfare of minds.

"A man's intelligence is the aggregate intelligence of the innumerable cells which form him—just as the intelligence of a community is the aggregate intelligence of the most gifted among the women who inhabit it. If you cut your hands, it bleeds. Then you lose cells, and that is quite as if a city lost inhabitants through some tremendous accident."

PHILOSOPHERS OF THE PAST HANDICAPPED BY DREAD

It will not do for us to claim that Mr. Edison is not a philosopher because he disagrees with philosophers of the past. We must admit that his attestments in science have all been results of the exercise of a naturally philosophical mind which women who inhabit it. If you cut your hands, it bleeds. Then you lose cells, and that is quite as if a city lost inhabitants through some tremendous accident.

The Watch Tower
MARCH 1, 1918

THE IMMORTALITY OF THE SOUL

Under the authority of the Committee a branch of the Council, the Commission on the Church and Social Service, has made an important report on the relation of the church to industrial conditions in a center of steel manufacture. The Executive Committee of the Council at its meeting approved by 85% of the votes for the use of the Commission on the Church and Social Service.

"Compared with the great mass of people composing the constituency of this Council—about fifteen millions—the sum appropriated seems minute. But the size of the undertaking, the vital importance of the result, the lives of men will be incredibly enhanced. That is just what the Protestant churches of America are doing.

"As our readers know, there assembled in Philadelphia two years ago last December, for the first time, the Federal Council of the churches of Christ in America. These churches found their common interest, not in a creed—though they agreed in the assertion of their attitude toward Christ—or in a common ritual or form of government, but in the common and practical interests of about a hundred and fifty million people. The Council held its second annual meeting. It is noteworthy that all their discussions pertained to common activities of service. Whatever discussion there was concerning beliefs was the by-product of the consideration of a practical measure, and it was of no effect upon the final action. In all such organizations the crucial question is the financial one. People are ready to gather together for talk; but when they are called upon to pay, to see some future in nature leading to one like to think that what their fathers believed was infallible on every subject.

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in so small a degree as not to be appreciable to one in healthy faculties. 

PUZZLED OVER BELIEF THAT BLOW THAT WOULD KILL WOULD ENABLE MAN TO KNOW EVERYTHING

In olden times we were told, and tried to believe it, that a great wind that would kill one. We were puzzled by the fact that a blow on the head might stun one to insensibility, in view of the fact that we were told that a heavier blow, that would kill the man, would enable him to see. The devil of this was handed to us thus: The soul is the intelligent being, of which nobody knows very much. It is imprisoned in our mortal bodies and can operate in them only insubstantially. The moment of death is the moment of release to the world and free and reason more soundly than when obliged to use the brain.

Many of us tried in childhood years to believe such unphilosophical philosophy. We asked for proofs and were told that it was the vision of the devil's philosophies, and if we would doubt it we would be damned to eternal misery. Believing this, and not willing to be doomed to eternal misery, many of us restrained ourselves and that portion of our brain became well-nigh atrophied.

Even the religious found it difficult to believe in so immaterial a soul and inquired, Why, then, a resurrection of the dead? Will the resurrection signify another real imprisonment of the soul and a decrease of intelligence, as this philosophy (?) would seem to imply? Some gave up the fight and became various soul-less beings—nothing more intelligent outside of all the creeds and philosophies of "science falsely so-called." Others of us have held to the Word of God and sought to see its philosophy, its teachings, and to harmonize them to this growing class of Bible students who declare, Let God and His Word be true, though it dispose many of the theories we once believed and almost worshipped. (Rom. 3:4.) We want the truth!

THE WILL AND THE SOUL

We are not personally acquainted with Mr. Edison, nor with his religious views, but we believe that his philosophical mind is turning quite into line with the teaching of the Word of God. If he has thought out his philosophy and we do not say that he has attained the Bible viewpoint, but merely that he has taken a good step in that direction. Without discounting good features contained in our own creeds, we must admit that many of them are thoroughly illogical and unscriptural. For instance, the theory that a human soul is an invisible entity specially created by God and full of divine intelligence and that this intelligent soul is introduced into the new-born child is the real soul of the ancestor logical. Deo vindice! We wonder that our forefathers of the darker period, in their wonderful philosophies, did not see the absurdity of such a position. If it were true, would it not make the Almighty Creator a co-laborer with fornicators and adulterers, giving them life, perhaps, to do the same things that they did? Still worse, does not this theory charge to the Almighty God of wisdom, justice, love and power the creation of idiots and mental imbeciles and moral degenerates? If the human parents merely bring human bodies into existence as receptacles for souls which God individually and specifically creates in each instance, then not the parents, but the Almighty is responsible for all the degeneracy we see in the world, for it is the soul that is responsible, as all men admit.

THE FIRST MAN, OF THE EARTH

The center of the mistake on this subject, handed to us from the philosophers of the "dark ages," is the assumption of being a spirit being. St. Paul assures us to the contrary of this, saying, "The first man was of the earth, earthly." The Lord through the Prophet David declares the same truth, saying, "What is man that thou art mindful of him?" (Ps. 8:4, 5.) The angels are the lowest in rank on the spirit plane, and man, although in God's image when perfect, was still lower than the angels, in that he was not a spirit being, but a human, an earthly being. "Earthly" with little or no soul at all. This position is not that God made a body for man out of the dust of the earth and put a spirit into that body, but that God made man of the dust of the earth, breathed into his nostrils the breath of life (an animal soul) and gave him a body of soul and body, which is earthly. In other words, the entire Adam became a living soul—a living being. That one man was subsequently made twain for the very purpose of propagating living souls in his own likeness. And thus for six thousand years the divine command has been in process of fulfillment. "Multiply and fill the earth," the earth was created but the one soul originally, divided it, and then, by natural processes, generation after generation of human souls have been born. Man is an earthly soul or earthly animal, as are all the earth creatures, only that his is a higher nature, earthly being, as we say. Creators of these are.

From this standpoint how clearly we can discern the mistakes of the philosophies of the past and the true philosophy revealed to us only in the Bible, although discerning, interpreting, philosophical minds like that of Mr. Edison may reach the same truth from the study of the great Book of Nature.

From this standpoint we see that the entire man is a living soul—that is to say, a sentient being. The form of Adam was made in the image of God in the likeness of God. This Adam was the same true philosophy as that which we study in the Bible, and to the same truth from the study of the great Book of Nature.

If, then, in this world of the "dark ages," is the absence of the soul, which God, in His infinite wisdom, has put into each of His creatures, to strengthen and immortalize them, and to make them immortal, we will have to admit that He is responsible for the failure of the world in this respect. The weak, the sinned against, the victims of injustice, the weak, the sinned against, the victims of injustice, would be able to have a conscious soul of their own. This would be a great help toward bringing in the Kingdom of heaven on earth.

All these outward signs indicate the character of the soul, being—all are identified with it. In a word, a soul is a person. The various districts of the brain represent the various organics. The organics are as many members, each having its own personality. Amongst these various members of the human mind some are stronger, some weaker, and the stronger ones dominate. There are exceptions, of course, to this rule. The reason for what we believe is, the actions that are performed, means the establishing of a new rule or order in the individual life. Note the method of its accomplishment:

1. Certain matters are brought to the attention of the personal soul which others of us have not been able to do the one pursued in the past. The various districts of the brain, like so many members of a council, consider the proposition, weigh its pros and cons, advantages and disadvantages, and then reach a decision. That decision we call will. Some of the various members of the council of thought battling and struggling against each other. The will may be strong or may be weak, just as a party in Congress may be strong or weak while in power. But the will rules with more or less vacillation or temporary decisions, according to the members supporting it. Thus we have found some possessed of strong characters; others who are weak, vacillating—"double-minded."

THE WILL REPRESENTS THE SOUL, THE PERSON, THE EGO

Each of the qualities of the mind may be styled the "flesh"—this term represents the lower and more animal qualities of the person, the soul. To the contrary of these are the higher organs of the mind—reverence, spirituality, conscientiousness, sublimity, ideality, etc., and these are called the soul, because they include the affections and qualities of the mind to which God appeals, saying, "My son, give me thine heart."

Thus seen, we are daily making soul-character, influenced by our environment and by the brain. But the brain is only a passing mechanism to which we give our attention. The character develops either upward or downward—toward God or toward sin. But there is no such thing as total depravity, except in idiocy, for, by divine providence, some features of the original divine likeness of the Father are to be found even in the children of men who have reason. The effort of all reformers is to appeal to the mind, either through fear or love or self-interest, to effect an organization of the mental qualities or favoring the things of righteousness and opposed to sin. The permanence of conscience, which is an individual entity, is the appeal of love—"The love of Christ constraineth us." The love of the Father is potent in the hearts of all who receive it. It can effect changes in conduct, in language and in thought, which can be accomplished by appealing either to fear or love.

METHODIST BISHOP'S DEFINITION OF SOUL

A Methodist bishop is credited with the following definition of a soul: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nut-shell." Mr. Edison does not believe in such a soul.
In repudiating such a view he places himself in accord with the divine teaching.

The word immortality is rarely used in its strict, academic sense, as signifying deathlessness or that which is proof against death—inherency of life, requiring no sustenance. Immortality in this sense of the word is, of course, a quality which belongs to God alone. As the Scriptures declare of him, "He alone hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." Immortality in this sense of the word, possessed by the Heavenly Father and his only begotten Son, the world's Redeemer, is promised as a special reward (not possessed by angels or any other creature) to the elect, saintly few, called, chosen and faithful during this Gospel age. These are styled the bride, the Lamb's wife, and the promise to them is that they shall see God as he is, and remain with him forever. Thus when the Redeemer shall appear in his glory in the end of this age to grant to them a share in the first or chief resurrection from the dead. With this attainment of immortality they are promised also new bodies, no longer flesh, but spirit, no longer in the likeness of the first man—"As they have the image of the earthy, they shall also bear the image of the heavenly."—1 Cor. 15:49.

ARE ALL MEN IMMORTAL?

Mr. Edison is in full agreement with the Bible in his conclusion that human soul or personality is always identified with an organism or body. We must also agree with the Bible and with Mr. Edison that all souls die. The Bible declares, "The wages of sin is death," and again, "The soul that dieth, it shall die." The Bible explains that Adam, as a living soul, might have continued his existence perpetually had he not transgressed the divine law and that the transgression brought to him and his posterity the earth under his feet and a thorny wilderness to dry the tears that pass. There will be a resurrection of the dead. With this attainment of immortality they are promised also new bodies, no longer flesh, but spirit, no longer in the likeness of the first man—"As they have the image of the earthy, they shall also bear the image of the heavenly."—1 Cor. 15:49.

THE KINGDOM OF GOD IN SAD CONDITION

Bishop Hughes (Methodist), of California, recently spoke in Boston. He complimented the Catholic church and berated his own denomination and, incidentally, called attention to the sad state of God's kingdom. In its report of the address the Boston Transcript says: 'Praise for the Roman Catholic Church is due that it does for its children, whereas Bishop Edwin H. Hughes, of California, before a large congregation at the Bromfield Street Methodist church last evening at the final session of the Sunday School Institute. Bishop Hughes said:

"You talk about the wonderful hold the Roman Catholic church has upon its people. You ask, how does it do it? I will tell you how it does it. They instruct their children. It is borne in upon the consciousness of every child in every good Roman Catholic home, as soon as it comes to any sort of understanding, that it is the duty of every child to acquaint himself and his child with the Bible, and he is held right to that idea. They establish their catechetical classes, they run their parochial schools with a religious purpose, and they lay an enormous emphasis upon taking part of their child's weekly earnings in the form of tithes, and by that means they lay the foundations for the lasting growth of their children's piety and instruction.

"I say to you, if the Roman Catholic church is willing to pay that price for holding its own, and the Methodist Episcopal church is not willing to pay that price for holding its own—then I say the Roman Catholic church deserves to be the component of God's kingdom.

"The Protestant church that does not see that its future is inevitably bound up with the religious instruction is just as certainly doomed to failure as I am standing here tonight. If the members of the Roman Catholic church are more willing, under the instructions of their priests, to obey the laws of God with reference to the children of the church than people are, under our instruction, then I say that the Roman Catholic church is entitled to the credit of the whole business.

"When God Almighty puts into the arms of any earthly parents a new life, then I say that God Almighty pays those parents the biggest compliment that he can possibly pay. That child is God's child ere he is our child, and he is to be held as a member of the kingdom of God. We of the Methodist church hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God. If it is not done, then the parents are mistaken, if they cannot believe the testimony of their own eyes, if such a delusion can keep so firm a hold on so many different characters for so many years and become the basis of all their beliefs and the transforming power of their lives, then no human testimony is of any value; then let us close our courts of justice, for no case is proven by so many trustworthy witnesses.

CARDINAL GIBBONS' WORDS AGREE TO THIS

Cardinal Gibbons gave an interview to a reporter of the Catholic Magazine in answer to Philosopher Edison. Nothing could be further from the philosopher's mind than the doctrine of immortality, we have clipped and below produce the essence, the kernel, of his argument on the subject as based upon the Scriptures. We are pleased to see that, like ourselves, the Cardinal finds the Scriptural proof of a future life, not in the philosophies of a darker past, but in the resurrection promise of the holy Scriptures, as follows:

"Christ brings to humanity the certainty of eternal life. He proved it by his own resurrection; and if anyone thinks the evidence for Christ's resurrection is weak, I ask him to study the testimonies of those who claim to have seen our Lord after the resurrection. No sane, sober, member, denies that we have the testimony of St. Paul himself; nor that St. Paul is honestly setting down the testimony of those who claim to have seen our Lord after his resurrection. It so many sane men, Apostles and disciples of Christ, are mistaken, if they cannot believe the testimony of their own eyes, if such a delusion can keep so firm a hold on so many different characters for so many years and become the basis of all their beliefs and the transforming power of their lives, then no human testimony is of any value; then let us close our courts of justice, for no case is proven by so many trustworthy witnesses.

THE SUNDAY SCHOOL EFFECT

The Bishop voices the hope wishes in connection with an address on Sunday School Work. His words endorse our presentations of the subject. In Studies in the Scriptures, Vol. VI., we call attention to the fact that Sunday Schools are an innovation little more than one century old. We point out that they are the expression of human wisdom merely—that neither to the Jews nor to Christians did God give directions respecting Sunday School organizations. The divine arrangement is that each family should complete a unit and that the parents should be the instructors of the children in religious instruction. Disregarding this divine arrangement two evils have ensued:

(1) The parents have felt relieved of the responsibility of teaching their children and thus have lost a great blessing and source of personal instruction.
(2) The children have been taught to look elsewhere for the highest information, and correspondingly to disrespect their parents as unqualified to be their instructors. As a result, disrespect and disobedience to parents have increased and parental interest is and control over their children have diminished.

We urge upon all parents everywhere within the range of our influence to weigh the responsibility resting upon them in respect to their children. Whoever brings into the world a child, should feel the responsibility toward it for food and raiment and reasonable comfort, and particularly free and rational teaching; for whether they do or do not, all of the Lord’s consecrated people should be faithful to this great trust. No service to the Lord could possibly be acceptable as a sacrifice if it meant the neglect of duty to one’s children.

**ATONEMENT AND THE KINGDOM**

We are glad to note that Bishop Hughes recognizes the unconditional benefits of the Atonement in respect to all children. His reference to the kingdom of God, however, clearly shows that his understanding respecting it is quite vague. There are at this moment at least eight hundred millions of children under ten years of age. If these all be members of the kingdom of God, our Savior was quite in error when he declared: ‘‘Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.’’ Eight hundred millions could hardly be called a little flock. And besides, Jesus said the kingdom had not yet been given. On the contrary, as this article shall reach, to consider the improbability of the Bishop’s view of matters being true.—the incorrectness of the Methodist view. If earthly parents have a responsibility for their children, how about the heavenly Creator or Parent, ‘‘In whom all live and move and have their being.’’ King David, the father of Jesus, was a consecrated Solomon’s foreign wives who ensnared him. His reference to the kingdom of God, however, was lost in Adam and provided for at Calvary. The one-sand years’ reign of righteousness. Satan will then be bound with chains and all the nations are not his people and that obedience to his laws will receive the kingdom of God by and by—the kingdom of God’s dear Son.” The promise is still more sure which has not yet come. We are still, in the language of the Apostle, “waiting for the kingdom of God’s dear Son.” The promise is still more sure that the faithful, saintly overcomers of this Gospel age will sit with Messiah in His Throne of spirit control during His Messianic kingdom. We are still waiting for it. Neither the heathen children nor the heathen parents, nor the Christian children nor the Christian parents are yet in the kingdom which has not yet come.

We are glad that the Bishop sees that the Atonement of Christ is universal—for all mankind. We ask him to look again at the subject and to note that in the present Age, during the last one and one-half generations, the royal household of royalty being the saintly followers of Jesus to constitute with him the kingdom or ruling class. These are the little children, or humble children of God. ‘‘Beloved, now are we the sons (children) of God, and it doth not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is.’’

God has not only arranged that the Atonement work of the Savior shall be for the sins of the whole world, but he has also provided that there shall be a time and an opportunity in which the Redeemer will make his atonement work available to all mankind—heathen and Christian, old and young. To them he will give the opportunity of restitution to all that was lost in Adam and provided for at Calvary. This will be the second coming of Christ, as St. Peter explains in Acts 3:19-23.

Then Messiah will set up, establish, his kingdom—a thousand years’ reign of righteousness. Satan will then be bound with chains and all the nations are not his people and that obedience to his laws will give place to the glorious light of the knowledge of God. Under those favorable conditions humanity will not have an opportunity of becoming kings and priests unto God, members of the ‘‘little flock;’’ but they will all have the opportunity of becoming kings and priests unto God, members of the ‘‘little flock;’’ but they will all have the opportunity of becoming identified with the kingdom, not as kings, but as subjects. They will all have the opportunity of attaining everlasting life as human beings in this world, which will then gradually be transformed—Paradise regained. Meantime the unwilling, rebellious, disobedient, as St. Peter said, will be ‘‘destroyed from amongst the people’’—second death.

**RESPONSIBILITY OF CHRISTIAN PARENTS**

The fact that God has not neglected his responsibilities, but is working out his glorious purposes to fullfil them, must have a powerful influence on the parents. If a parent acts as if the example should make them all the more careful by showing them a parent’s obligations. Some of the children may so respond as to become eligible to a share in the kingdom proper, as members of the royal priesthood, who shall sit upon the throne of the kingdom. That law is still upon the Jews, but not others. A proper recognition of the antitype, or spiritual significance of that item of Jewish law, should be observed by all; it is applicable to Christians, who constitute, from the divine standpoint, ‘‘the little flock,’’ the sheep of Jesus, and that the Israel of God is not to be unequally yoked with unbelievers. Christians are to come out from the world and be separate. This, however, does not apply to nominal Christians, but only to the spirit-begotten class, who have made a full consecration of themselves, not to the world, but to the others, parents also have a duty. Such should be taught, not that all transgressions will be punished alike, in eternal torment, but that every transgression, great and small, will receive eventually a just recompense of reward. They should be taught that whosoever is saved must be led to harmony with God’s arrangement with that one nation alone, that they should be his people in a peculiar sense, that other nations were not his people and that obedience to his laws would bring them blessings and disobedience bring them adversity. That law is still upon the Jews, but not others.

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MURDERING FOR POWER

When King Ahaziah was slain by Jehu, his mother, the Queen Dowager, realized instantly that this meant her loss of power—the power and honor and riches which her selfish, proud heart so loved. She realized that the moment her grandson ascended the throne she must vacate her position in favor of her daughter-in-law. Her selfish, proud heart resolved that on no account should this be done. She would be a murderer. She therefore bribed her grandchildren to be slain, except one, an infant, who was hidden by his aunt in a room used for the storage of sleeping mats, and, in our lesson, styled a bed-chamber. Subsequently, he was nursed until his seventh year, in one of the rooms connected with the old temple, which was in disuse during Queen Athaliah’s reign, as she favored and upheld the worship of Baal.

One lesson for us here is the power of pride. We may well hope that many could not be influenced to become murderers, even with such inducements. But not many of us will ever have such a temptation either to grasp a throne or to retain hold on one already possessed. Other illustrations of the power of pride leading to murder, in the interest of a throne, are mentioned in history. For instance, King Herod’s murder of all the infants of Bethlehem of two years and under was to preserve to himself and his heirs the throne of Israel. History tells us of how Laodice poisoned her six sons, one by one, that she might be Empress of Constantinople. Another mother, identified as a widow, signified her will, arranged out the eyes of her own son that he might be incapable of ruling the Empire over which she sought to reign alone.

No wonder the Bible declares that the heart of man in his fallacious attempt to make himself a God and destroy all his wicked! No wonder the Bible tells us that the blessing of the New Covenant which God will establish with the world through Israel, during Messiah’s reign, will operate to the taking away of the stoniness of heart and to the return to a mankind divinely dependent on the help of Jehovah, such as the perfect man had when he was created in the image and likeness of God! How glad we are that Messiah’s kingdom will not merely restrain sin and sinners, but, by restitution processes, take away the stoniness of heart and bring as many as are willing of mankind back to tender-heartedness and into harmony with the divine law of love for God and for the neighbor!

Since we are not kings and queens and have not their temptations, let us note that the same principle of hard-heartedness operates in the business world, in the social world and in the family. In the business world, it operates to the destruction of a business and to the embezzlement or neglect. In the home, as between parents and children, brothers and sisters, it frequently means injustice. The correction for all this is the righteousness which will lead each to love and to obey the Golden Rule and, as nearly as possible, to comply with the divine will, ‘‘Thou shalt love the Lord thy God with all thy heart and all thy mind and all thy being and all thy strength, and thy neighbor as thyself.”

CROWNING THE BOY KING

The young King was named Joash. He was kept in hiding six years and, in his seventh year, was crowned. Jehoiada, the Chief Priest, whose daughter had rescued Joash, superintended the inauguration ceremonies. With great wisdom he called together the chiefs of the nation at a festival time, when their coming would not be thought strange. Likewise the guards were so disposed as to give every protection to the young King and leave the palace without protection. The ceremony passed off successfully. The Queen Dowager, hearing the shouts, ‘‘Long live the King!’’ came forth from the palace to the temple to investigate and, realizing the situation, cried, ‘‘Treason, treason!”

So it is that injustice sometimes becomes entrenched and fortified in human minds so that an attempt to establish righteousness is considered treason, rebellion, outrage. The lesson to all the Lord’s consecrated children is, ‘‘Keep thy heart with all diligence, for out of it are the issues of life.”

—Prov. 4:23.

When the crown was put upon the young King’s head, on top of it was laid the Testimony, the parchement scroll of the witness, which was intended the inauguration ceremonies. With great wisdom the top of it was laid the Testimony, the parchment scroll of the New Covenant which God will establish with the world. It was the heart, the intellect, the mind that is to be educated up to the higher standards—then those high standards will be attained by the body politic.

TOO MUCH MONEY—FURTHER OFFERINGS REFUSED

A LESSON FROM THE PAR PAR T ON GIVING FOR RELIGIOUS PURPOSES—TREASURERS WITHOUT BONDSMEN

APRIL 23.—2 Kings 12:1-16.

‘‘Then the people rejoiced for they to make the repairs and more. Further donations for this purpose were refused. The temple was put into good order and a general blessing followed the experience.

There is a lesson in this matter for us. The people like to see results. (1) They want to know that monies that are donated for benevolent purposes are not all absorbed for office expenses. (2) Voluntary offerings have the approval of both God and man, rather than offerings that are importuned, coaxed, begged, wheedled from saints and sinners. Every friend of the cause of Christ may feel that he is entitled to get as good treatment as they deserve. It is the heart, the intellect, the mind that is to be educated up to the higher standards—then those high standards will be attained by the body politic.

PRIESTS POOR BUSINESS MEN

King Joash was now old enough to collect the money wherewith to repair the temple showed no results. Not every good-hearted man has executive ability. The record does not tell that the priests respecting the repairs of the temple, which was considerably dilapidated, because the people were still half-hearted in the worship of Jehovah. The influence of the idolatry of surrounding nations was still upon them. Some of them still burned incense upon the altars of Baal.

FREE WILL OFFERINGS ONLY

Sixteen years passed after the incidents of our previous study and found King Joash in his twenty-third year. Already he had made suggestions to the priests respecting the repairs of the temple, which was considerably dilapidated, because the people were still half-hearted in the worship of Jehovah. The influence of the idolatry of surrounding nations was still upon them. Some of them still burned incense upon the altars of Baal.

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Nothing was done. The young King and his priestly advisers feared the opposition of the high priest, whose daughter had rescued him. The influence of the idolatry of surrounding nations was still upon them. Some of them still burned incense upon the altars of Baal.

The answer of the priests is not given, but the King’s mandate was, ‘‘Now, therefore, take no more money from your acounts.” The King passed over the matter as lightly and courteously as possible, without charging the priests with embezzlement or neglect. A new procedure was to have a specially prepared money-chest inside the temple court, convenient to the worshipers who passed in and out, and under the care of the priest, who served as bookkeeper. This method proved successful. The money speedily accumulated. Ere long there was a sufficiency

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With many the faith in a personal God even, is shaking and they incline to wonder if, somehow or other, we have not an unintelligent God—nature—and mankind and all other intelligences merely evolutionary products. The cause and foundation of this disastrous condition is not far off.

The absurdities of the creeds formulated during the "dark ages" are so great that intelligent people can no longer accept them. We have made the mistake of supposing that these absurdities are based upon the Scriptures and well supported thereby. The truth is that our creeds of the past not only contradict each other, it also contradict the Bible. "To learn this, to believe it, signifies a return to Bible study with the colored spectacles of our fathers removed and with our hearts uplifted to God that he may give us the light promised to his faithful people in the end of this age, of which we read that he will bring into perfection a kingdom of peace and justice to a light shining in a dark place until the day dawn and the day star arise."—2 Pet. 1:19.

### THE DUTY OF THE HOUR

Noting the spiritual impairment of the House of God, the Church, all who love the Lord and who worship him should do their part, make their contribution, toward the improvement of these spiritual conditions. It is not to be left wholly in the hands of the clerical or priestly class. The people in general are to appreciate the situation and each delight to do his part in the rebuilding of the spiritual walls of Zion. Those spiritual walls consist of "the faith once delivered to the saints."

Each Christian should ask himself, What am I doing toward these repairs? How am I manifesting to the Lord my zeal for truth and righteousness and my hatred of sin and untruth? And as an answer to this question each should re-double his efforts to understand the Truth and to help others to an understanding of it, whatever may be the cost to the creeds and systems of the "dark ages."

### 1911—MEMORIAL SUPPER—1911

The Jewish Passover, which lasts for a week, begins this year on Thursday, April 13, which, in Jewish reckoning, is the beginning of the 15th of the first month. In Jewish reckoning a day begins at 6 o'clock. The Memorial-April 9—in the Brooklyn Tabernacle at 3 p.m. The subject of baptism is to be treated of at length. All Christians in Christ should make their contribution toward the improvement of the "household of faith." This should, therefore, be a time of heart searching and purifying. This, in the Jewish Passover, is designated a time of the seeking of the Lord. Let us also request to remember our covenant of sacrifice, by which we become members of the body of Christ.

Any suggestion or additional thought you may have or can suggest is not immediately to be lost to sight. As a result of your article in the Overland Monthly, I have been helped to a solving of these questions, and I am sending you herewith my calculations and conclusions for any comments or added thoughts you may have or can suggest.

### FIRST CALCULATION

This is my understanding of your reckoning as presented in Overland Monthly:

"To fulfill the word of the Lord by the mouth of Jeremiah..."
Then shall the land enjoy her Sabbaths, as long as it lieth desolate; for as long as she lay desolate she kept sabbath, to fulfill three score and ten years. —2 Chron. 36:17-21.

In the above question we find the entire number of Jubilee years the Lord purposed for Israel to be 70, which mark 70 cycles or periods of time. Each cycle was 49 years and its Jubilee the 50th year.

70 times this number (50 years) would be ............ 3,500 yrs. And this period, measured from the time Israel entered Canaan, which occurred before the date known as A. D. 1, to complete above period of 3,500 years, are ............ 1,925 yrs.

Or 1925 A. D. marks the date when the full number of Israel's Jubilees would have been accomplished as indicated by the Lord through Jeremiah the prophet.

THE SECOND CALCULATION

This calculation is based on the Jubilees from the standpoint of the Law which was given to Israel as a nation and to which they bound themselves, and which has been and is now being fulfilled with regard to the Jews.—Lev. 26.

This calculation in no way antagonizes the view as expressed in Scripture Studies, Vol. II, chapter 6, paragraph 5, page 180; nor page 181; but is considering only with regard to the Jewish nation and their land and not with regard to the restitution or antitypical Jubilee as set forth in S. S., Vol. 2.

The multiplying of the Sabbath or 7th day by 7 (7 X 7 = 49) pointed out Pentecost, the 50th day, or Jubilee day, which followed.

The multiplying of the Sabbath or 7th year by 7 (7 X 7 = 49) made the cycle which pointed out and led to the 50th year or Jubilee year.

The multiplying of the Sabbath or 50th year by 50 (50 X 50 = 2,500) made the cycle which pointed out and led to the 51st cycle or Jubilee cycle.

As the Jubilee day was not celebrated on the last or 49th day, but at the following 50th day, and the Jubilee year was not celebrated on the last or 49th year, but on the following or 50th year, so the Jubilee cycle (of 50 years) was not celebrated on the last or 50th cycle, but on the following or 51st cycle.

The Law required that where the typical system ended, the antitypical counting should begin.

Total number of years in Great Cycle ............ 2,500 yrs. From the celebration of the last Jubilee by Israel to the year A. D. 1 ............ 625 yrs.

The number of years since A. D. 1 necessary to complete the cycle of 2,500 years ............ 1,875 yrs.

If the year 1875 A. D. marks the end of the Great Cycle of 60 X 50 years, then the following 50 years, or from 1875 A. D. to 1925 A. D., will be the Jubilee Cycle or period of time during which the Jews will be returned to their possessions. (This date, 1925 A. D., as we have seen, is the date originally intended by Jehovah as completing the Jubilees for Israel.) And how harmoniously does this agree with the ending of the Times of the Gentiles, which terminate during this Jubilee period; their lease of power departing from them allows the Law to be fulfilled toward the Jew, who can now come into his possessions.

Here we get the key to the matter regarding the celebration of only 19 Jubilees before the Great Cycle (of 50 X 50 years = 2,500 years) began to count. The last or 20th Cycle of 50 years was reserved for the Jubilee Cycle to follow the Great Cycle.

Jubilees celebrated in the land by Jews ............ 19 Jubilees represented in Great Cycle ............ 50 Jubilee period representing the time in which the Jew, according to Jubilee celebration, should return to his possessions ............ 1

THIRD CALCULATION

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, neither gather the grapes in it of thy vine undressed. —Lev. 25:10, 11.

Here we have two statements made respecting the Jubilee year:

1. The return of every person to his possession; and
2. The xerex of the land.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths while you dwelt in it. —Lev. 26:34, 35.

Here again we find that while Israel celebrated the Jubilee when they dwelt in the land, and each man may have returned to his possession and family at the Jubilee period, nevertheless the Lord declares, "And the land 'did not rest'" in its Sabbaths when they dwelt upon it.

So the Lord provided the rest feature of the Jubilee for the land when Israel went into captivity for 70 years, and here the 70 Jubilees of rest were accomplished for the land, but during that time the typical feature of the Jubilee, or the Jubilee year, was not celebrated on the last or 49th year, but on the following or 50th year, and the Jubilee year was not celebrated on the last or 49th year, but on the following or 50th year.

How, then, and when will this returning feature of the Jubilees be accomplished?

As shown in Scripture Studies, Vol. II, chapter 6, Israel could not celebrate 19 Jubilee years during their captivity, and we have no reason to doubt that at each of these celebrations the returning of the people to their possessions was accomplished to the best of their ability.

Now, as 70 was the number of Jubilee Sabbaths or years of rest celebrated for the land (during the captivity), but only 19 Jubilee years or years with the returning feature were celebrated, will the other 51 Jubilees or years with the returning feature be fulfilled? We answer:—

70—Full number of Jubilee Cycles ordained of God.
19—Cycles (with Jubilees) celebrated (50 years each) ......... 950 yrs.
51—Cycles remaining (without Jubilees) celebrated (49 years each) ............ 2,499 yrs.

Total years ............ 3,449

Number of years Israel entered Canaan before the date known as A. D. 1 ............ 1,575 yrs.

Total number of years since date known as A. D. 1 to complete above period of 3,449 ............ 1,874 yrs.

Or the year 1874 A. D. completes the above period as was actually fulfilled. This date, 1874, is just 51 years prior to the year 1925 A. D., which, in the first calculation, was found to be the date originally intended by Jehovah as completing the Jubilees for Israel.

Here we have the 51 Jubilees or years to be celebrated all at one time and not individually as were the first 19. What wisdom on the part of our Heavenly Father is here displayed! The land was already enjoyed the rest feature of the Jubilees (the Jews were serving in captivity to Babylon) and now Israel, being deprived of the privileges of the returning feature of the Jubilees for 51 Cycles (of 49 years each), can celebrate the 51 Jubilees with returning feature from 1874 A. D. to 1925 A. D. And this we find fully corroborated, for in 1874 the first Jewish colony was founded in Palestine. (Overland Monthly, September, 1910, page 254, 7th line from top of page.) And we see every year the increase of Jews returning to their land and fulfilling the purpose of those 51 Jubilees.

The further question as to why Israel remained in the land 19 years after the celebration of the last Jubilee, is answered, to my mind, as follows:—

IS THIS TOO FAR-FETCHED?

If a day symbolically represents a year in Scripture, and 7 days mark to Israel the Sabbath which was carried out in the larger or 7-year system, would not the year symbolically represent the next greater time measure, or the Cycle period? If so, then, after the typical feature had ceased and the Great Cycle began to count, Israel's 19 years in the land and 70 years captivity would fitly represent, or typify, the 19 Jubilee Cycles which Israel celebrated in their promised land, and 70 Cycles (or 70 X 50 years = 3,500 years) 3,500 years of captivity before they would be permitted to fully possess again their land. [4779]
THE WISE CHOICE

"Choose ye this day whom ye will serve; as for me and my house we will serve the Lord."—Joshua 24:15.

The Children of Israel had crossed Jordan. Moses was dead and Joshua was their Leader. They were having no difficulty at that time; but Joshua thought that it was proper just then for them to make their decision—proper for them to decide whether or not they would be faithful to the Lord, or would allow themselves to be led away by the idolatry of the people who lived in Canaan. Joshua had called them together and had recounted to them the Lord's favor which they had thus far enjoyed, and then expressed himself in the grand and noble sentiments of our text.

So, dear friends, we who realize that the Lord has been blessing, guiding and sustaining us in the past, should come to a full, positive decision as respects our course of life. The very fact of coming to a positive decision is a great blessing and a great help in the formation of character. Every time we come to a wise decision on any question, it strengthens mind and character, and makes us much more ready for another test—testing our will on matters which we have not thus far met, perhaps.

We well recognize the fact that the entire consecration which the Christian makes, leaves nothing out; but we need to have some touchstone, something which will enable the mind to reach a decision quickly, and this touchstone should be God's will, so that to perceive the Lord's will on any subject would be to settle it without any temporizing. Again, it is highly proper that we should reiterate our consecration, and thus make it prominent before others.

There was a testimony meeting in another place, and we were at a testimony meeting, there would be nothing wrong in saying,—"Whatever any one else may do, I acknowledge God and will serve him!"—not as a new vow, but as a fresh acknowledgment of the consecration vow which we have already taken.

We are to recognize the difference between making a new covenant every day, and the daily renewing of our covenant; the one would be an impropriety; the other would be proper. If we have made a binding covenant for life, we should no more think of breaking it than would a man who had leased a house or sold it.

So, why we should renew our covenant with the Lord—renew it and make it fresh in our minds, thus showing that there has been no change on our part; that we are still in the same attitude. This is the same thought as was in the making of our consecration; we are dead with Christ—"Ye are dead to sin, but alive unto God through Jesus Christ our Lord." We are exhorted to make this review of our lives and renewal of our consecration daily; to continue to keep before our minds and hearts; to render our sacrifice to the Lord. Thus we are baptized by baptism into his death; and this baptism consists of us, as it was with our Lord. He had made his consecration and so it had to be completed; so it is with us; our vow, our covenant is unto death.

If the Lord's consecrated people could be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If they then should wrestle with him until the breaking of day, their hold upon him would be sure to bring the desired blessing. The Lord reveals himself for the purpose of giving this blessing; but he withholds it until we learn to appreciate and desire it.

ONE SACRIFICE SUFFICIENT

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's; for this he did once, when he offered up himself."—Heb. 7:27.

It has been asked how the church could in any way be identified with the offering of this sacrifice.

To get the Apostle's thought we are compelled to take one of two views; either that the High Priest in this case meant the Lord Jesus alone, separate and distinct from his body, or else that it did not mean our Lord Jesus alone, separate and apart from his body.

In another place the Apostle tells us that God foreknew of the antitypical bullock, and afterwards the offering of the antitypical goat. He should be the Head: "He [the Father] hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself." (Eph. 1:4, 5.) Consequently, to take any other view would indicate blindness respecting the Scriptures. For this reason, we think that Paul referred in the text under discussion, to the High Priest as a whole—Head and body.

Although this feature of the plan was not revealed until the end of the Gospel age, we see, nevertheless, that the Apostle was discussing the change of dispensation, and that everything pertaining to the Tabernacle and the "Most Holy" passed away to give place to the "better sacrifices" of the Gospel age—all these things coming in instead of those things. And this is what the Apostle is reasoning out. When, therefore, he speaks of the High Priest, saying, "And this he did once," he is referring to the one sacrifice of two parts. He declared that this was, so to say, the price. We are exhorted to make this review of our lives and renewal of our consecration daily; to continue to keep before our minds and hearts; to render our sacrifice to the Lord. Thus we are baptized by baptism into his death; and this baptism consists of us, as it was with our Lord. He had made his consecration and so it had to be completed; so it is with us; our vow, our covenant is unto death.

If the Lord's consecrated people could be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If they then should wrestle with him until the breaking of day, their hold upon him would be sure to bring the desired blessing. The Lord reveals himself for the purpose of giving this blessing; but he withholds it until we learn to appreciate and desire it.

INTERESTING QUESTIONS

Question.—Kindly explain the following text, especially the forepart of it: "The Man Christ Jesus, who gave himself a ransom for all—a ransom. The application of this promise will be made in due time. It has been, at the present time, appropriated to the church, imputatively, on account of their turning from sin and walking in the footsteps of Jesus. The next step in its application will be, not the imputation, but the actual giving of this to the world, bringing them up out of their imperfection, during the thousand years of the Mediatorial reign; bringing them back into that condition in which they shall be in harmony with God, even as Adam was in harmony with him before the fall."

Answer.—Our Lord gave himself a corresponding price for all—a ransom. The application of this promise will be made in due time. It has been, at the present time, appropriated to the church, imputatively, on account of their turning from sin and walking in the footsteps of Jesus. The next step in its application will be, not the imputation, but the actual giving of this to the world, bringing them up out of their imperfection, during the thousand years of the Mediatorial reign; bringing them back into that condition in which they shall be in harmony with God, even as Adam was in harmony with him before the fall.

Regarding the expression, "The Man Christ Jesus," we would say that the Man who gave himself seems to be the particular point. That Man who gave himself, the anointed Jesus, who finished the giving of himself at Calvary, is the
Mediator between God and men," between God and the world of mankind. In harmony with the divine plan, during this age, before his work of uplifting mankind is due to be begin, he is doing another work that the Father has ordained; namely, the selection of brethren over whom he is placed as the Captain of their salvation. These are counted in as members of the body of the Messiah, he being Head over them—"the church which is his body."

So, then, the Man Christ Jesus is the Redeemer of the world. But in the interim—as noted above—before the application of his merit shall be made for the world, the testimonies given to a few—as many as his ears to hear and are joint-sacrificers with him. These will be associated with him as Prophet, Priest, Mediator, King and Judge between God and men during the Millennial kingdom.

Question.—After Adam sinned, could God have made with him such a Law Covenant as he made with the Jews—a Covenant offering him life upon condition of fulfilment of the law?

At one time these words seemed irreconcilable with either justice or love. Supposing that the poor Jews who were blinded, stumbled into eternal torment, God's conduct seemed inscrutable—no matter if, through the Apostle, he did attempt to explain (vss. 25, 26) that, generations after, the blindness should be turned away—after the fulness of the elect church, the Gentiles, had been brought into divine favor.

We reasoned that the recovery of a man's great-great-grand-children could never compensate for his own loss, if he went to eternal misery. And although trained in Presbyterian thought, it seemed terrible to read the calm, cold assertion, "What then? Israel hath not obtained that which he seeketh for; but the elect hath obtained it, and they were blinded."—"stumbled," "snared," "trapped."

KNOWLEDGE OF THE DIVINE PLAN ENABLES US TO UNDERSTAND THE SCRIPTURES PROPERLY

But, thank God, our own blindness was removed and the breaking of the Millennial dawn, revealing the divine plan, set our ideas right, enabled us to rightly divide and apply the Scriptures and brought the grandest order out of our confusion. We found that the hell to which Israel went was the grave-hades; that there is no consciousness but although the fleshly Israel is said to be in hell (Heb., sheol; Greek, hades—Ezek. 37:12; Psa. 6:5); that blinded, stumbled Israel is still there, and that not merely their grand-children, centuries after, will have their blindness removed and their sins forgiven, but all of them will be made new in him.

They all were included in the unbelief and blindness and stumbling, that God might have mercy upon all and recover every one of them from that blindness and bring every one of them to that full, clear knowledge which will render every one of them for excuse and fully responsible for his choice of life through obedience to Christ, or of the 'second death' through disobedience. See verses 27-32; John 5:28; Ezek. 37:12; 13; John 1:9; John 14:6; John 17:3; John 19:30; 1 Cor. 15:22; 1 Pet. 3:20; 4:6; Matt. 20:28; 28:19; Acts 13:47; Rom. 11:26; Gal. 3:29; Eph. 1:4-10; Tit. 3:5. Hence, the cross was a great relief; but still our heart cried out to God for an explanation and a just reason for the blinding, stumbling and entrapment of all but an elect few of a nation to which, as a whole, he had made many gracious promises and for whom he had already done so much. For long centuries a nation which alone of all the nations of earth recognized him as its Ruler and were under covenant relations to him and his law.

ISRAEL'S PROMISES EARTHLY—NOT HEAVENLY

The answer of God's Word is that, while he had called Israel by his promises to a great and noble part in his plan of salvation, he did not call them to the place of chief favor and honor. His promises to them were earthly, not heavenly. And although all of the divine plan, as called or invited, it was a conditional call which the nation as a whole never complied with. Only the few ever kept his laws (or were reckoned to have kept them by proper intention) and hence, all along, it was true that some children of Jacob, professedly children of God, were really of their father the devil (John 8:44), because they were not all Israelites that were of the nation of Israel.—Rom. 9:6.

When God's due time came for the great atonement for the sins of the world, he selected his spiritual Israel (Heb. 7:27), that also was his due time for beginning the selection of his spiritual Israel, to whom he extends heavenly promises and for whom he has reserved the very high est place in his great plan—next to himself.

EARTHLY ISRAEL SET ASIDE—UNTIL THE COMPLETION OF THE SPIRITUAL ISRAEL

Christ himself became the Head and Chief of this spiritual or heavenly Israel, of which fleshly Israel with its prejudices between them and the spiritual Israel; he being the "Captain of their salvation." These are counted in as Prophet, Priest, Mediator, King and Judge between God and men during the Millennial kingdom.

QUESTION.—After Adam sinned, could God have made with him such a Law Covenant as he made with the Jews—a Covenant offering him life upon condition of fulfilment of the law?

How grandly systematic and rea-
true children may gather and eat only the crumbs that fall from it.

UNLAWFUL FOR ANY EXCEPT THE PRIESTS TO EAT THE SHEW-BREAD

It is the table of the consecrated believers at which others "have no right to eat" (1 Cor. 13:10). The true consecrated are the antitypical or Royal Priesthood, whose "table" was typified in the Tabernacle and in the Temple by the table of shew-bread, of which it was not lawful for any except the priests to eat. If, therefore, you have "tasted that the Lord is gracious" (Heb. 3:10), the truth which you have received has the promise that "if you have tasted the good Word of God" (James 1:12), you will go to heaven. And if you have "tasted of the good Word of God," you are among the "holy spiritual Israel, which know the truth which is the truth" (John 18:37).

THE THINGS WRITTEN WERE SPECIALLY FOR OUR LEARNING

But now we come to the most important feature of this subject. These things were written for our learning, upon whom the ends of the ages are come. (1 Cor. 10:11.) As fleshly Israel was a shadow or type of spiritual Israel, so the stumbling, trapping, snaring in the harvest of their food spread before fleshly Israel, God's fleshly children, consisted of those special favors and promises of God to them as His chosen people. (Matt. 15:26, 27.) Thus seen, it was God's goodness and favor toward them that stumbled and entrapped them and prejudiced their unconsecrated hearts. They presumed upon God's favor. They said within themselves, "We have Abraham to our father." (Matt. 3:9.) They concluded that God must keep his promises to Abraham and that they, being his children, the kingdom to bless the world must sooner or later be themselves. They trusted in themselves and despised others; they became arrogant, haughty and self-confident, and hence that much the less the humble-spirited, that the Lord sought, for his spiritual Israel.

PRIDE LED TO OVERSIGHT OF CERTAIN SCRIPTURES FORETELLING "THE SUFFERINGS OF CHRIST"

Their pride led them to look only at the promises of glory and honor and power to accompany the exaltation of Christ, and to pass over the passages and promises that Messiah must first be rejected and "led as a lamb to the slaughter" and "pour out his soul unto death," being smitten for our sins, "the chastisement of our peace being laid upon him."

For the same reason they overlooked the statements of God's prophets, that they should first be scattered amongst all nations, where God would show them no favor; and that their later blessing would be in connection with their regathering out of all nations. (Isa. 43:28; 52:36, 37, 65, 66.) and that when the Lord shall deliver them they shall look upon him whom they have pierced, and they shall mourn for him as for an only son." —Zech. 12:10.

Then their "table" became their "trap," which still holds them tightly—their pride of heart, built upon those promises, still blinds them. But we should notice carefully that their stumbling was not because of any wrong done them by God. No; "his way is perfect." "Every good and perfect gift cometh down from our Father." "He is not a God of confusion" and "he is the same yesterday, today, and forever." The "table" which he provided was good. The entire difficulty was that Israel's consecration was incomplete; hence the majority of them were not able to understand the truth before the Messianic age, when the eyes of all shall be opened and all shall come to an accurate knowledge of the truth.

WHAT EFFECT HAS THE TRUTH UPON OUR HEARTS?

It becomes each of us to ask himself the questions, Have I not received considerable knowledge of the truth—of God's character and plan? Has it had the bad effect of causing me to rebuke and make me feel that I am not the only one who has it, properly, caused me to feel divine appreciation of the dignity and majesty of God? Has it caused a self-satisfied feeling, which ignores my own weaknesses and failings and merely relies on God's mercy and seeks to exagerate that mercy and to ignore Scripture texts which clearly show that "God is angry with sinners, even with the chil Ind" (Ezek. 18:22), and will "punish all the unrighteous for all unrighteousness," for all unrighteousness will be "punished with utter destruction."? Has it caused me to be more humble, to fear dependence on God for the "food" of spiritual life? Do I use the "food" now spread and served by the Master himself, become to us a "sacrament" of spiritual life? Do I use it but to satisfy my own fleshly appetites and desires? Is it the food of "holy service. The crumbs of the table are not meant for the "outer darkness" of the world, because of a failure to properly use its blessings already received.

"Let us fear lest a promise being left us of entering into his rest [by full consecration and perfecting holiness]...[4783]"
in our hearts and conduct and thus developing our characters and being changed from glory to glory into the likeness of God's dear Son; any of us should seem to come short of it."—Heb. 4:1.

"I AM MY BELOVED'S, AND MY BELOVED IS MINE" [SOLOMON'S SONG 6:3]

NOT ONE, BUT MANY INDIVIDUALS CHOSEN TO BE BRIDE OF THE BRIDGEMAN

But our text deals specially with another part of this great love story of the Scriptures. Our loving Father, having provided a redemption for all our race through Christ Jesus, did more: he highly honored and glorified his Redeemer, that he might restore again to divine favor and blessing whosoever wills to return after learning of his loving provision.

How different this view of the divine character and plan from the one which originally terrorized us—when we thought of God as almighty in power and knowledge, but destitute of love and sympathy; when we thought of him according to the universally accepted false teachings as having, with cold indifference, sat in the counsels of eternity, before the creation of the earth or our race, and there planned our creation and everlasting destiny; that he there deliberately arranged ("according to the counsel of his own will," as the catechism expresses it) that he would place us as a race under such unfavorable conditions that only a mere handful, comparatively, would ever attain to a life of bliss, either in the present world or in that which is to come. Deciding also that the vast majority, ignorant (whom the God of this world hath blinded), steeped in inherited sin and degradation, borne and shared the same iniquity, should remain, as constitutively and presented to them, could they never end their miserable existences; and, withal, providing, we were told, a great place for their eternal torture, from which would ascend for ever and ever, alike futile and unheeded, their prayers, their curses and their groans.

BELIEF TO KNOW THAT GOD IS REALLY A GOD OF LOVE

What a relief do we experience as finally we awake to a better knowledge of God and of his precious Word, to find that all these teachings of the dark ages were but a horrible nightmare, as unreal as they were cruel and unjust—as inscriptural as they are contrary to every reasonable conception of every reasonable mind, of the proper exercise of justice, wisdom, love and power—the divine attributes. We are reminded of the nursery tales of childhood, told to children by parents and nurses who, with grossly mistaken ideas of wisdom and propriety, used them as a lash of terror with which to secure a frightened obedience. As the bugaboos of infancy faded from memory, or at least ceased to inspire error, as we grew older and began to take note of the deceptions which had been practiced; so do the "terrors of the Lord"—which, however severe, are reasonable and just—have been distorted by theologians and others who would fain exercise a terrrizing influence upon the world, to restrain from evil. We have learned, in the language of Scripture, that "their fear toward me is taught by the precepts of men," and not by any of the divine precepts.—Isa. 29:13.

Oh, what a relief it has brought to our hearts to know God as revealed to us by the Bible, who is not only willing to save unto the utmost, but able to save unto the utmost all who put their trust in him! and who is so willing thus to save that he has made abundant provision that every member of Adam's race must come to a personal knowledge of him. For in the very word that contains the "terrors of the Lord"—which, however severe, are reasonable and just—have been distorted by theologians and others who would fain exercise a terrrizing influence upon the world, to restrain from evil. We have learned, in the language of Scripture, that "their fear toward me is taught by the precepts of men," and not by any of the divine precepts.—Isa. 29:13.

It does us good at times to look back and view, not only the horrible pit and miry clay of sin out of which Jehovah lifted and by his grace binding him to them. Not one, but many individuals chosen to be bride of the bridegroom. And this contract—to be his in every thought and word and deed, to the extent of our ability, if he will accept us and be our Bridegroom, is our marriage vow or covenant.

The Scriptures assure us that in the present time, while evil prevails and the God of this world blinds the minds of the vast majority, none can come to the Lord Jesus, except as the Father draws them. (John 6:44) The Father is not drawing all mankind now, but only believing. He is leaving the general work of drawing the world for the next age, the Messianic age, when Christ and the church glorified shall, as God's agents, cause the whole earth to be filled with the knowledge of the truth. Whenever the truth reaches the heart and understanding its influence then all who have had opportunity of union with the great Bridegroom, some have gladly accepted and given themselves wholly to the Lord, thus sealing the covenant binding themselves to him and by his grace binding him to them. (See Acts 3:23.) But it is only the few who are being drawn to Christ by a knowledge of the truth. And while many resist the truth, some may resist even the knowledge of union with the great Bridegroom, some have gladly accepted and given themselves wholly to the Lord, thus sealing the covenant binding themselves to him and by his grace binding him to them. (See Acts 3:23.)
to the Lord, to be ultimately accepted as a member of his Bride, if he continue faithful to his engagement to the end. If we are faithful, and so long as we continue to be faithful, it is our privilege to look up with confidence and be assured of the second part of our text, "My beloved spake and said unto me, rise up, my love, my fair one, and come away; for, lo, the winter is past, the rain is over and gone, the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land. Sing, ye daughters of Jerusalem, and be hold, let us sing unto the Lord."—Song of Sol. vi. 1-4.

How much is implied in this statement, "My Beloved is mine!" We are reminded of the Scripture which declares, "He that hath the Son hath life—eternal life. More than this, the Apostle assures us that those who have Christ, who can truly, Scripturally say, My Beloved is mine, are assured of Israel's call, "I am my Beloved's, and my Beloved is mine."—Song of Sol. vi. 9. For since Christ is the heir of all things, if we have become associates with him, then, indeed, "all things are yours (things present and things to come) for ye are Christ's, and Christ is God's." (1 Cor. 3:22, 23.) If it lifted from us a great load to know that our hearts, graciously forgiven through the merit of the precious blood, how much more of a load of care does it lift from us to know that we are vitally united with the illustrious Son of the Great King of the Universe—the Son in whom the Father is well pleased and with whom he has made his sole associate in the glory and dominion of the universe.

Nor does this promise of blessings in Christ apply merely to the future. The glories and honors truly are not now, but will, on the contrary, be granted to his betrothed, to his faithful and devoted associates, in his present life. They have named the name of Christ, who have associated with him, then, indeed, "all things are yours (things present and things to come) for ye are Christ's, and Christ is God's." (1 Cor. 3:22, 23.)

I know them, either one flock who follow him. And he hath divided his flock from the goats. "One flock and one shepherd."—John 10:16.

During the Gospel age the Lord has but one church, one flock, who follow him. "Our sheep hear my voice, and I know them, and they follow me." (John 10:27.) From the very first there has been no change in the Lord's flock, either in the terms of discipleship or in the reward promised: as we read, "Ye are called in one hope of your calling."—Eph. 4:4.

The "other sheep" evidently refer to others who will become the Lord's followers under different conditions and under a different call from that which has gone forth during the Gospel age. The present flock are called up to succeeed the earth-born, earth-minded, human nature, and retain the human nature and body; and experience restitution to perfection of mind and body and morals, lost through sin in Eden and re­deemed by the great sacrifice at Calvary. These are not now of the "flock," for they are not invited to the divine vineyard and a heavenly mansion, but will be invited to earth, earth's nature and Paradise restored during the reign of Messiah.

"When He who is our life appears we shall appear with him."—Col. 3:4.

These other sheep are particularly mentioned by our Master in Matt. 25:31-46. This parable of "the sheep and the goats" belongs, not to this age—the Gospel age—but to the coming age—during the Messianic reign. The introduction of the parable (vs. 31) shows this, saying, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats."—Matt. 25:31.

The other sheep are divided into two classes: (1) "The sheep that went out during the Gospel age, and who, in the present life, had been called and chosen, and were associated with the Great Shepherd in his work of dealing with the "other sheep"—Job 5:19; 2 Cor. 12:9; Psa. 50:15; Rom. 8:28.

The "other sheep" not of this fold, are heavy with the "other sheep," who have named the name of Christ, who have associated with him, then, indeed, "all things are yours (things present and things to come) for ye are Christ's, and Christ is God's." (1 Cor. 3:22, 23.)

What a blessing of peace, quietness of spirit, ability to endure hardness as a good soldier of Christ, and, in the exercise of the power of faith, to "pray in the day of trouble," and so "call upon me in the day of trouble," and so "know that all things shall work together for good to them that love God, and are called according to his purpose;" we are assured, with confidence, that the "sheep" of the Gospel age will be as the "sheep" of the sheepfold. This parable of "the sheep and the goats" belongs, not to this age—the Gospel age—but to the coming age—during the Messianic reign. The introduction of the parable (vs. 31) shows this, saying, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats."—Matt. 25:31.
with the world of mankind during his reign. Then all mankind will be an assignment or try to be treated with a view to proving who will develop the sheep-like disposition, and who will develop the goat-like disposition.

THE DIVIDING OF THE SHEEP WILL BE IN PROGRESS DURING THE MESSIANIC REIGN

During that thousand years all who develop the spirit of obedience will be accepted as members of the Shepherd's flock, on the right hand of favor, as worthy of eternal life; and at the close of that dispensation will bear his work's reward. Many pulpiteers may be right in perceiving that God has prepared for you from the foundation of the world. —Vs. 34.

Those of the contrary spirit who, under the favorable conditions of that glorious time, will fail to develop the character which will assure them a place in the kingdom prepared for you, will be cast away. The lesson shows us how much greater is the compassion of the Great Apostle Paul advises, "Love seeketh not her own;" the giving of the life, prepared for you from the foundation of the world, is beyond the sphere of human interpretation. Salvation began to be preached by our Lord. —Hebrews 3:1-4.

Jonah's preaching was that within forty days God would destroy Nineveh. But the people, impelled by a sense of God's pity for the heathen, repented of their sinful course and sought divine forgiveness. The King's proclamation was that "neither man nor beast, herd nor flock taste anything; let them not feed nor drink water, but let them be covered with sackcloth, both man and beast, and let them cry mightily to God; yea, let them turn every man from his evil way and from the violence that is in their hands." The Lord hearkened to the Ninevites, accepted their repentance, and permitted their national existence for forty years. We are, of course, under the obligation to understand that the Lord knew the end from the beginning—that he knew that the Ninevites would repent and that he would not blot them out within forty days, in accordance with Jonah's preaching. Nineveh did repent, but God did not extend the forty days beyond the forty literal years. Possibly the time meant by the Almighty was that which punishment is applied to mankind, and it is sometimes termed prophetic or symbolical, a day for a year—forty days, forty years.

The lesson shows us how much greater is the compassion of the Almighty than that of his imperfect servants of human kind. God was pleased to have the Ninevites turn from their sins to hearty repentance. He was pleased to grant them an extension of earthly life. But Jonah was displeased. His sense of jealousy was excited. There was for a moment of time, however, a period in which the Lord would not destroy the Ninevites. Jonah was displeased. His sense of jealousy was excited. There was for a moment of time, however, a period in which God did not destroy Nineveh. But the people, impelled by a sense of God's pity for the heathen, repented of their sinful course and sought divine forgiveness. The King's proclamation was that "neither man nor beast, herd nor flock taste anything; let them not feed nor drink water, but let them be covered with sackcloth, both man and beast, and let them cry mightily to God; yea, let them turn every man from his evil way and from the violence that is in their hands." The Lord hearkened to the Ninevites, accepted their repentance, and permitted their national existence for forty years. We are, of course, under the obligation to understand that the Lord knew the end from the beginning—that he knew that the Ninevites would repent and that he would not blot them out within forty days, in accordance with Jonah's preaching. Nineveh did repent, but God did not extend the forty days beyond the forty literal years. Possibly the time meant by the Almighty was that which is sometimes termed prophetic or symbolical, a day for a year—forty days, forty years.

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Thus Israel, his favored people for centuries, were cut off and God's dealing toward them changed... But God's purposes never changed toward Israel. He foreknew and foretold their rejection of Jesus and his rejection of them, and how later on they would be re-gathered to their own land and be forgiven and be blessed by Messiah when he assumed his Messiah Office as King of Kings and Lord of lords—"the Prince of the kings of the earth."

The Lord taught Jonah a lesson respecting his sympathy for a gourd, an inanimate thing, and his lack of sympathy for the Ninivites. So it is with many preachers and others. They have sympathy for the flowers, for the birds, for the lower animals, for children and, to some extent, for all mankind under the distresses of the present time. Nevertheless such people sometimes become angry at the bare suggestion that God does not attend to the Ninivites, the Amalekites, or anybody else, to all eternity and that his gracious purposes for the world in general will be manifested in giving all an opportunity to attain to human perfection, a world-wide Eden and everlasting life, if they will hear and obey the divine commands.

"PRIDE GOETH BEFORE DESTRUCTION"

A great and prosperous king in Jerusalem was Uzziah. He made a good beginning, was reverent toward God, and put his capital and the remainder of his kingdom into a good condition for defense against enemies. When thinking of the wars of Israel we are to remember that this nation for a time represented God's rule in the earth in a sense that no other nation ever did, either before or after them. Israel's kings were appointed by divine commission and authority, as were no other kings, and they were said to sit upon God's throne. Other kings, such as those of Egypt, which were of God's selecting, will really come to earth after Messiah shall establish it. For a thousand years he shall reign to uphold the humble and to bless all who seek righteousness and to punish and correct all others and finally to destroy the incorrigible in the second death. It was, therefore, quite in line with the arrangements of that time that the kings of Israel and Judah should fortify and strengthen themselves and defend the land which the Almighty had specially given to their nation.

The truthfulness of our text was illustrated in King Uzziah when his fame had spread abroad and he began to feel his greatness. Pride came in; he forgot that he was merely the Lord's representative in the kingdom, and that his first duty as a loyal subject of the Almighty was to hearken to and obey the divine commands. Having accomplished great things from a political and military standpoint, Uzziah essayed to a religious distinction. He evidently felt that God was proud of him and of his success and would be very pleased to have him enter the temple after the priests had made sacrifices at the altar. He knew of the rules and regulations governing the temple and its service, but considered himself above them. He would go direct to God and not recognize the priest. Many successful people have erred by supposing that their success in business or in politics, their brilliancy of mind, or their polish of education are the only requisites in the sight of Jehovah. They feel that if they should go to church and acknowledge God, God should be very proud to have them and, of course, should give them the first place in everything. This is a mistake. The great King Eternal, "the Lofty One that inhabiteth eternity," has rules and regulations governing all attempts to approach him. There is just the one way of approach and no other.

"Oh!" says one—"I see. You wish us to understand that the laity have no access to God, that they must come through the clergy, even as King Uzziah should have approached God through Israel's High Priest! But I deny that the clergy are more brilliant of mind than myself; that many of them are less educated, and others totally devoid of business sense. I admit that it may be well enough for the common people to approach God through the clergy, but whenever I approach God in prayer aside from him. Their prayers may be answered to a limited extent, if offered in sincerity, from the heart, and because, as the Apostle intimates, God "winked at" their ignorance of his arrangements.

As in the case of Uzziah, so it is now. There is but the one way of approach and no other. The penitent publican, Luke 18:11, expressed it thus:

"I thank thee that I am not as other men, nor even as this publican.' "

"I am not as this publican.' "

"He that humbleth himself shall be exalted; and he that exalteth himself shall be abased.' (Luke 14:11.) It was not enough, even if the king had good intentions, in stead of pride, backing him up. Good intentions should have guided him to a study of the divine arrangements and to a realization of the fact that Jesus is the great antitypical Priest through whom communication with the Father has been opened up would come under condemnation to a realization of the fact that Jesus is the great antitypical Priest through whom communication with the Father has been opened up would come under condemnation to a realization of the fact that Jesus is the great antitypical Priest through whom communication with the Father has been opened up would come under condemnation to a realization of the fact that Jesus is the great antitypical Priest through whom communication with the Father has been opened up would come under condemnation to a realization of the fact that Jesus is the great antitypical Priest through whom communication with the Father has been opened up would come under condemnation to a realization of the fact that Jesus is the great antitypical Priest through whom communication 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The letter, therefore, are handpicked as respects this grace, though Scripturally advantaged in respect to courage to battle against present adversaries. On the whole our handicaps through imperfections of the flesh are not so unequal as to make it easier for one than for another to enter into the kingdom under the call of this Gospel age, for where much is given much is required; and the judgment of the Lord will be according to the heart, the will, the intention, the endeavor, and not according to the flesh and its weaknesses and failures.

It is important, not only on its own account, but also because the other graces of the holy Spirit cannot be cultivated without it. The Apostle begins the list of these spiritual graces with meekness. How could one be gentle or make good progress in the cultivation of these graces if he were not meek? How could one be patient and submissive in the trials and difficulties of life if not meek? How could one be kind toward opponents and in all things if he were not meek? How could one be patient toward all who were not meek? How could one have brotherly kindness except through meekness? How could one be Godlike except he possessed meekness? How could one be loving in the Scriptural sense without meekness? Along these lines all who will be of the church will be tested. And meekness and humility must be cultivated and must abound in the heart, in order to enable the cultivation of the other fruits of the Spirit.

In Thee I Trust

Only to thee, Lord, would I live, while here below;
It is my great delight, thy love to show;
Use me, then, first as thou seest best—
Not mine to choose, but mine to trust and rest.

Only to thee would I resign my will, 'tis all
I have to give; and, Lord, it seems so small
A thing to offer unto thee,
Who didst lay down thy life for me.

The Call to Divine Service

May 14.—Isaiah 6.

"Then said I, Here am I; send me."

Let us study today Isaiah's vision. The temple at Jerusalem, otherwise called the House of Jehovah, was the scene of the vision. But instead of the holy and most holy, the mercy-seat, the altar, the table of shew-bread and the golden candlestick, everything was changed—a glorious throne was there, and upon the throne the Lord. On either side of him, as representing the divine attributes, stood the four seraphim, while the entire temple was filled with the train of followers. The temple was full of glory-light and two of the seraphim cried, "Holy, holy, holy is Jehovah of Hosts." The two on the other side replied, "Let the whole earth be full of his glory." Following this response the door-posts were shaken and an opening hale filled the temple, dimming the glory.

Let the whole earth be full of the Lord's glory

The signification of this vision we draw from the words of Jesus. He refers us directly to this vision. (John 12:41.) In fulfillment of the divine promise Jesus appeared at his first advent and tentatively offered himself to Israel as their great King of Glory, the great Mediator of the New Covenant, promised them by Jehovah. (Jer. 31:31.) God knew that Jesus would be rejected; nevertheless the offer was made. Had he been received and had he then taken to himself his Messianic glory and power it would have meant that a sufficient, and perhaps even perfect, kingdom had been received in its proper condition. A new temple must be provided through which the glories of the King of kings will issue forth to the world. St. Paul declares that the shaking of anything, in a typical sense, represents its instability, its removal—that something superior may be established in its stead. The Jewish nation was removed from its favored position and a new nation, a new doorway, a new channel of access between God and men has since been in process of establishment.

"Ye are a holy nation" No other nation in the world was found more worthy than Israel as the kingdom class, the new doorway or threshold connecting the earth with a heavenly world. God proceeded to make a new nation composed exclusively of saints. As St. Peter explains, "Ye are a royal priesthood, a holy nation." (1 Pet. 2:9.) First of all, the saintly Jews were taken, to be the nucleus of the new nation, spirit-begotten, heavenly.

Subsequently, the selective processes having continued throughout this Gospel age, with its close the holy nation will be completely by the power of the first resurrection. Thereafter everything will be in proper readiness, and the command, Let the whole earth be filled with the glory of Jehovah God, will go forth and the world will be blessed—natural Israel being promised a prominent share in connection with this grand work.

In the vision Isaiah recognized that the shaking of the door-posts and the obscuring mist signified an unpreparedness somewhere for the glory of the Lord and he cried out, how could they have own the perfection of those with whom he dwelt. A glimpse of the Lord's glory showed his own defects and those of his neighbors. This was the effect of Jesus' teaching upon all those who received his message. The law shone out more resplendently than ever and they found that they violated it more than they had supposed—not only in deeds, but also in words and thoughts. The holy ones, as represented in Isaiah, took the matter to heart and humbled themselves before the Lord and acknowledged that they were not fit to be the teachers of the Lord's glory, the unreadiness of the world to receive, to be established in its stead. The Jewish nation was removed from its favored position and a new nation, a new doorway, a new channel of access between God and man was established in its stead. The Jewish nation was removed from its favored position and a new nation, a new doorway, a new channel of access between God and men has since been in process of establishment.

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THE FIG TREE IS WITHERED AWAY

"And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away."—Mark 11:21.

Our thought is that this particular incident in our Lord's earthly ministry may be very significant. We see that nearly all his acts were good, not only for the time being, but, as it were, pictures of larger things to come after. In the casting out of devils, etc., he was showing forth the glory of his coming kingdom. When his kingdom shall come, all the sick will be healed, all the blind will have their eyes opened, all the lame will walk; there will be literal healing and blessing of the world. All devils will be cast out.

The Lord did not attempt to heal all the sick he saw when on earth. We recall the case where the impotent man was lying on the porch at the pool of Bethesda. Jesus went to that one man and said, "How is it that you are here?" He said, "When the time comes for the moving of the water, others step down before me." Then Jesus merely said to him, "Arise, take up thy bed." He said nothing to the others. He did not pretend to heal all the sick. He was merely demonstrating his mighty power, which will be fully expanded when the glorious kingdom is established.

Therefore, we think we are taking the proper view of matters when we suppose that even the little things, every little act of the Lord Jesus, was in some degree prophetic, significant of the great things to come. Take, for instance, his coming into the boat at night. There was a great storm; but as soon as Jesus came into the boat, they were at the shore where they were going.

Now in the instance under consideration, we read that Jesus was by the pool of Bethesda, and there was a fig tree and he declared something about gathering of figs; "for the time of figs was not yet," our common version reads; more properly it would read, "for the time of figs was not over," was not past. It would be strange for Jesus to come before the proper time to look for figs. And he cursed the fig tree and said, "Let no more figs grow on thee to the age." Then later St. Peter called attention to the fact that the fig tree was beginning to wither, and Jesus said, "Have faith in God." What is the reason?

...
PROPER AND IMPROPER JEALOUSY

"Jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."—Song of Sol. 8:6.

Jealousy of another is always an evil quality; as the text states, it is "cruel as sheath," which engulfs all mankind; it is unreconciling and insatiable. On a basis of "jealousy is really—whether so recognized or not—a thirst for blood, life; at any moment, when reason is a little weaker than usual, jealousy is ready to kill the thing it hates or the thing it loves. It signifies either apprehension of being displaced in the affections of another, or of being outdone by a rival in matters of favor or popularity with others.

The jealousy mentioned in our text is the most vicious kind of cruelty, committed in the name of love, or through eavesdropping and insinuation. It is the spirit of the greatest foes which confront every Christian and is closely allied to hatred, malice, envy, strife, and should be slain on sight as an enemy of God and man, and of every good principle; and to the extent that its presence has defiled the heart even for a moment, a cast is thrown upon the soul and body. It is not only a cruel monster of itself, but its poisonous fangs are almost certain to inflict pain and trouble upon others. The mind which is once poisoned with jealousy so rapidly brings everything within its environment to life, own color and character that it is with great difficulty that it can be entirely cleansed from it.

"I, THE LORD THY GOD, AM A JEALOUS GOD"

Nevertheless, love, wisdom, hatred, jealousy, are attributed to God and should all be in us. We read, "I, the Lord thy God, am a jealous God," if man could have his hatred and his jealousies along the same lines as God, it would be all right. We, as God does, should hate sin, but not the sinner. God's jealousy is just and is sure to bring to the sinner a just punishment. He tells us that when we have other gods, we must consider him jealous; but the impropriety of jealousy is when it leads to bitterness and other like qualities to which the fallen human mind is subject and liable.

When the Lord announced himself as a jealous God, he means us to understand that he wants all of our affections, all of our heart and soul, our whole being, his entire trust. He wants that we should be so fully in accord with him that his will shall be supreme in all the affairs of life.

"He that hath no rule over his own spirit is like a city without walls"

Forceful, indeed, is the simile found in our text. A city, especially in olden times, was a place where people were congregated for mutual advantage and protection. Marauders were abroad ready to plunder and the wall of the city was its best protection. It is just as the strong city within its environment to life, own color and character that it is with great difficulty that it can be entirely cleansed from it.

We publish above the information in full so that all who take this trip should do so with the spirit of Truth—meekness, gentleness, patience, long suffering, brotherly kindness, love.
WHY SHOULD I FEAR?

"Where'er the storms come down on thee, And days of peace all seem to flee; This thought thy peace again shall bring, Why should I fear?—the Lord is King.

"E'en when the tempest rages high, And darkest clouds are drawing nigh, With hands of faith to this, O eling— Why should I fear?—the Lord is King.

"Amid the stormy waves of life, Above the tumult and the strife, The chimes of hope still sweetly ring— Be not afraid—the Lord is King.

"Thy ship is toss'd by wind and wave, But there is one whose power can save; Across the sea he hastens to bring Both rest and peace—the Lord is King.

"Yes, Jesus walks upon the sea, And in the storm he comes to thee; Then trust in him, rejoice and sing; He calms the waves—the Lord is King.

"He stretches out his hand to thee, And from thy fears he sets thee free; Beneath the shadow of his wing He keeps thee safe—the Lord is King."

THE BIBLE IN STONE

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof of the land of Egypt."—Isaiah 19:19, 20.

What are the facts? If we look for poets, where shall we find them? Have we today, in this so-called "Brain Age," any one to match with the poet Shakespeare or the Psalmist of the Lord? Under the Evolution theory one who lived 3,500 years ago should have been merely an intelligent ape; yet who can read the Law of Moses and not be struck with his intelligence, justice, wisdom and generosity? Well would it be if we, in our civilized times, would copy some of Moses' regulations; that, for instance, of the Jubilee year, in which all property rights reverted to the original owner.

THE GREAT PYRAMID ONE OF THE EVIDENCES OF THE SKILL OF THE ANCIENTS

The Great Pyramid of Egypt is one of the evidences of the skill of the ancients, which those of Evolution fame would have us think were mere uneducated monkeys. Today, with our latest machinery, we might possibly duplicate everything in the Great Pyramid, even down to the fine joints between the immense stones. But every thoughtful person examining the Great Pyramid, or reading accounts thereof, must be impressed with the wonderful precision exercised by its builders—a precision supposed to have been impossible for any living prior to our day.

The Pyramid, however, is but another evidence in contradiction of the Evolution theory. No doubt all of our readers have read Study in the Scriptures, Vol. III, the last chapter of which describes the Pyramid and sets forth much of the wonderful symbolic teaching shown in its construction. It shows the Pyramid to be in exact harmony with the Bible. Indeed, some, after reading this volume, have referred to the Great Pyramid as "The Bible in Stone."
DO YOU BELIEVE IN THE RESURRECTION OF THE DEAD?

"He preached unto them Jesus and the resurrection." (Acts 17:18.) "And when they heard of the resurrection of the dead, some mocked." (Acts 17:32.) "If there be no resurrection of the dead, then is our preaching vain, and your faith also is vain; and we are found also to be in lies ye are also in sin." (1 Cor. 15:14-15.)

When we remember that the word "resurrection" is used no less than thirty-seven times in the New Testament, besides various other words of similar import; and when we remember that all the prominent creeds of Christendom declare faith in a resurrection as an integral and essential part of Christian belief (though, although that term is rarely chosen for discourse, except upon Easter Sunday, it is, nevertheless, indissolubly attached to every funeral service; and these numerous occasions, we believe, amply justify us in the statement that both the clergy and all denominations of people have little or no faith in a resurrection of the dead.

Nevertheless, we have serious reason to doubt that a belief in the resurrection of the dead prevails amongst Christians to any considerable extent; and it is because we believe the resurrection to be a very important doctrine in its connection with other doctrines of Scripture (throwing light upon other doctrines), that we desire to call general attention to this subject and to invite an examination of our question in the light of facts and of Scripture; our hope being that the careful examination of the subject may prove to the many more of God's people will come to believe—consistently, logically, Scripturally—in a resurrection.

RESURRECTION RARELY CHOSEN NOW AS A SUBJECT FOR SERMONS

"Like priest, like people," is an old adage, which implies that the views of the teaching or clerical class on any subject may safely be considered an index to the views of their parishioners. It is not difficult to ascertain the views of the clergy of all denominations on the subject of the resurrection of the dead, for, although that term is rarely chosen for discourse, except upon Easter Sunday, it is, nevertheless, indissolubly attached to every funeral service; and these numerous occasions, we believe, amply justify us in the statement that both the clergy and all denominations of people have little or no faith in a resurrection of the dead.

True, it is customary on every funeral occasion to read the words of the Apostle Paul, in which he sets forth the truth of the Christian faith, and if, although that term is rarely chosen for discourse, except upon Easter Sunday, it is, nevertheless, indissolubly attached to every funeral service; and these numerous occasions, we believe, amply justify us in the statement that both the clergy and all denominations of people have little or no faith in a resurrection of the dead.

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Indeed, it has come to be the general belief among Christian people that a death is a delusion and not a reality; that people merely seem to die, and do not die; that they merely experience a change to a higher form of being; that so-called "Christian Scientists" are quite correct in saying, "There is no death."

Whoever holds such views does not, cannot consistently believe in the resurrection of the dead; because if no one is destined to have a resurrection in Christ, for, in the room, hovering over them; and that if permitted to speak he would say to them, "Dry your tears; weep not for me; I am far better off in glory."

TO MANY DEATH HAS BECOME A DELUSION AND NOT A REALITY

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"CONSISTENCY, THOU ART A JEWEL!"

Well, well! Who would have supposed such inconsistency on the part of so many learned and well-meaning men! Before taking up the Scriptural side of the question, to show that such expectations are at variance with the Scriptures teaching, let us examine the proposition of these ministers in the light of its own inconsistency.

(1) They tell us that the deceased is "far better off," in that he has gotten free from the "fetters of the flesh," and that now "his free spirit wings its flight to God, where he "bears" his "free spirit" in "ecstasies," according to the "grandeur and liberty and blessedness of the one who has died, and who, by reason of getting rid of the body, has attained to life more abundant, knowledge a hundredfold, and blessings indescribable."

(2) In the same breath they quote the Scriptures referring to the resurrection and (wholly misconstruing those Scriptures) tell us that by and by, at the second coming of the Lord Jesus Christ, the same bodies of flesh that were buried will be reorganized (Dr. Talmage, in his famous resurrection sermon pictured the resurrection morning, and the entire sky darkened with the fragments of human bodies coming together from various parts of the earth, where a finger, a foot, or a hand had been lost by accident, disease or murder, the "resurrection body," created by the "God who says, have left those bodies at death, will then return to them, as their everlasting habitations. Then, inasmuch as the resurrection is Scripturally set forth to be the grand and glorious result and consummation of our salvation, they are unable to, or do not care to, present the resurrection, and to tell how glorious and grand will be the result.

They seem to overlook entirely the inconsistency of these two propositions; and they expect that their hearers will be satisfied. But they will have no difficulty in finding in Scripture teaching that their expectations are perfectly justifiable, for the majority of their hearers swallow the inconsistency without difficulty; yea, many of them seem to think that the more inconsistent and unreasonable their belief may be, the more they like it, and are glad to have any resurrection at all, whether it be in the form of a very strong faith. However, the real fact is that they have a very strong cedultry. But they will have no reward for believing unreasonable things which God's Word has not endorsed.

Who cannot see, if he will, that the man who dies fifty years old, in his dying he obtains life more abundant and knowledge a hundredfold, and a freedom to "wing his flight," etc., would be sadly disappointed by a resurrection that he would have to get rid of the very body that he has gotten free from the fetters of the flesh, has attained to life more abundant, knowledge a hundredfold, and blessings indescribable? Now, apparently their expectations are fully justified, for the majority of their hearers swallow the inconsistency without difficulty; yea, many of them seem to think that the more inconsistent and unreasonable their belief may be, the more they like it, and are glad to have any resurrection at all, whether it be in the form of a very strong faith. However, the real fact is that they have a very strong credulity. But they will have no reward for believing unreasonable things which God's Word has not endorsed.

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The Scriptures hold out the only hope, the blessed hope, the consistent hope.

From the foregoing considerations, we feel that we are justified in our assumption that the vast majority of Christians do not realize that the Bible never taught the Scriptural kind of resurrection of the dead, but the kind they themselves teach, namely, a resurrection of the body. With this preface to our subject, we go to the Scriptures to learn from them what is meant by the resurrection of the dead, and to show that the Scriptures speak of the resurrection as the hope, the only hope, the blessed hope, not of only of the Lord's people, who are to have part in the first resurrection, but of the world in general, who are to have an opportunity to share in the resurrection of the body, and a reincarnation thereof.

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elsewhere. Their unanimous testimony is that the dead are dead; that "in that very day their thoughts perish." (Psa. 116:4.) Of the dead the Scriptures further declare, "His sons come to him and knoweth it not; to dishonor, and he perceiveth it not of them;" "for there is neither wisdom, nor knowledge, nor devise in the grave whither goest thou."—Job 14:11.

WHICH SHALL WE BELIEVE—GOD OR SATAN?

Here is a direct conflict between modern teachers and the inspired Word, the Scriptures claiming that the dead know not anything, the modern theologians claiming that they know everything. The Bible claims that the dead are really dead. It claims that death is the penalty for sin pronounced against our race—"Dying thou shalt die." The opposers take up with Satan's delusive statement to Mother Eve, "Ye shall not surely die," and attempt to prove that the dead are not dead; that God's penal sentence actually death has not been fulfilled. They go so far as to say: "Is there anything of the divine which brings the dead back to life?" We believe that the Scriptures are the Word of God, recorded for our instruction, and we must claim His authority. We ask: What is the clear and cutting testimony of the Bible? What is it that our Lord and Master charged His disciples with proclaiming? "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matt. 28:19-20.

THE FIVE SENSES IN FULL ACCORD WITH THE SCRIPTURES

The Scriptures declaring respecting the dead are in full accord with the testimony of the five senses given us as men by our Creator; and this is what we should expect, though we should be ready to admit the possibility of our senses being in error if the divine revelation contradicted our senses. But when our senses are contradicted by a human theory, contrary to Scriptural statements, the theory should be rejected and the testimony of the senses held to be true; and when the Scriptures and our senses together unite in one testimony, it is the duty of every intelligent man to accept the plain truth as related by the Scriptures. The Galatians 6:10 is a case in point, which is contradicted by divine revelation and by our own senses as well. And whoever thus repudiates his God-given (though sin-impaired) senses and the divine testimony, need expect nothing else than to be led into darkness and stumbling.

"AS DIETH THE ONE, SO DIETH THE OTHER; THEY HAVE ALL ONE BREATH"

The testimony of our senses, like the testimony of God's Word, is that death means the loss of life, and not an increase. Watch the dying one, and note his wakening, his powers, mental and physical, until the spark of life becomes extinct. You have seen nothing go from him, you have heard nothing but the death-rattle; you have felt the gradual cessation of all vital functions—"dust to dust, ashes to ashes." You note the similarity between the death of your friend and loved one and the death of the brute beast, and your senses can discern no difference between them; and the Scriptures and the testimony of the sinner's conscience declare that he has as much evidence of immortality as any other; they have all one [spirit of life] breath."—Ecc. 3:19.

But with a longing for a future life, implanted in your nature by our Creator, you inquire, Is there no hope? Is death the end? The Scriptures answer: "No, there is hope!"—2 Cor. 4:18. Watch the dying one, and you will notice his wakening, his powers, mental and physical, until the spark of life becomes extinct. If you look about you and study the subject carefully, and then ask the question, assuring us that, physically speaking, man "has no pre-eminence above a beast," But the Scriptures assure us that although mankind is not possessed of any power of life beyond that of the beast, the Creator has, nevertheless, made provision for the satisfaction of our longing, and that provision is the very thing for which we long, namely, everlasting life. The Scriptures point out to us that this provision for man's everlasting life was made by the Lord in the beginning—not by implanting a deathless quality in the man's constitution, but by creating a Garden of Eden, the means of continuing his life eternally; nevertheless this provision was conditional, dependent upon man's obedience to his Creator.

We are informed that man's disobedience brought upon him the sentence of death, and that the execution of that sentence was effected by driving him out of the Garden and away from the life-sustaining fruit of its trees. Thus driven out, the sentence, "Dying, thou shalt die," took effect upon the first Adam, and all his posterity have to die nearly to the end of the first thousand-year day. His posterity, becoming weaker and weaker as generations rolled by, arc today (notwithstanding the many advancements in science, and medicine and sanitary arrangements) reduced to an average of about thirty-five years' life, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow and they are soon "cut off from the land of the living," to go into "the land of the enemy," into the great prison-house of death, in which it is estimated that over twenty thousand millions of our race are "kept in darkness and bonds through fear of them that sit in the Garden of Eden, the means of continuing his life eternally; nevertheless this provision was conditional, dependent upon man's obedience to his Creator.

"JESUS DIED, THE JUST FOR THE UNJUST"

The Scriptures answer our inquiries respecting the dead. While assuring us of the justice of the divine sentence of death, they nevertheless declare that our Creator is a God of mercy and pity; and that when this was no eye to pity and no arm to deliver us, his Arm brought salvation to us. The Scriptures, moreover, point out to us the Lord Jesus Christ as the Arm of Jehovah, stretched down for our relief from sin and sickness and pain and trouble and for our deliverance from death. And we will see that this is the true restoration to the liberties and privileges of sons of God.

It was in harmony with this divine sympathy that, in due time, God sent his only begotten Son into the world for our redemption—to give for us the ransom-price, and ultimately to bring all things together in Christ, as the perfect balance of all the consequences of the fall by a resurrection from the dead. But divine love could not make void divine justice; it was necessary that God should be just, if he would be the justifier of them that believe in Jesus; hence the demands of justice—the
penalty for sin—must be paid by our Redeemer, before the work of release and restitution could begin. And here we have the best of evidence respecting what is the penalty of sin, and what is not; because, since our Lord Jesus pays for us the just penalty of sin, what he laid down for us will prove what was the penalty against us. What did he do for us? The Scripture unfolds. He did only what was due—what is due, not only for our sins"; “He died, the Just for the unjust”; “He poured out his soul unto death”; “he made his soul an offering for our sin,” and “by his stripes we are healed.”

—Isa. 53:5, 10.

Nothing is more evident than that our Lord Jesus did not suffer an eternity of torment as the price of our redemption; and hence, if the matter needed proof, we have here the proof that eternal torment was not the penalty for our sins. On the contrary, the fact that our Lord Jesus died for our sins indicates that the Heavenly Father accepted of that sacrifice of his life on our behalf, proves that it was our lives that were forfeited by sin; that the full penalty of the divine law against us as a race was the deprivation of life. The whole race, under sentence of death, has gone down to the great prison-house of death—the grave, sheol, hades. And so our dear Redeemer, when he gave up his life for us, went also to sheol, hades, the grave. He took our place, and suffered for us the penalty of our sins.

But as Jesus? death ransoms man from the sentence of death, so his resurrection from death became the assurance of the justification of all who accept and obey him. The Heavenly Father gave evidence that the ransom-price was entirely satisfactory. This was shown by the fact that the dead man was raised from the dead, and, as the Father’s Agent and Representative, will soon begin the work of blessing the entire world redeemed by his precious blood.

**THE PRISON-HOUSE OF DEATH TO BE OPENED AND THE PRISONERS SET FREE**

The blessing of the world means the breaking open of the prison-house and the setting at liberty of the captives, who for six thousand years have been going into the prison-house of death. For this reason our Lord is called the Life-giver, because his life work is the work of redemption, not the work of mankind, who lost life in Adam. And since the restoration of life to mankind will mean the removal of pains and sicknesses and troubles, which are a part of the dying process, our Redeemer is styled the Great Physician.

The prophecy which mentions the breaking open of the prison-house of death, and the setting at liberty of its captives (Isa. 42:7), was applied, and unquestionably correctly, by our Lord to himself; but he did not break open the prison-house of death, and set all the captives free by resurrection immediately upon his own resurrection. He tells us when this work will be done, saying (John 5:25-29), “The hour cometh in the which all that are in the graves shall hear the voice of God, and they that hear obey his voice then, Acts 3:22 shall live.”

Our Lord thus passed over the interim of the Gospel age, and pointed to the grand consummation of his work in the incoming age, because such was the Father’s prearranged plan. The Father did not leave the world of man, who had already understood the work of redemption, at a time sufficiently in advance of the “times of restoration,” or resurrection, and the general blessing of the world during the reign of Messiah, to leave the inhabitants of this Gospel age for another thousand years, for selecting from the world a “little flock,” a “royal priesthood,” a “peculiar people,” a “holy nation,” to be joint-heirs with Christ Jesus their Lord in the honors of the Mediatorial kingdom. These shall be associated with the Redeemer in the reign of the Lord in the glory of his kingdom, and darkening and breaking open the prison-house of death, and setting at liberty the captives of sin and ignorance and superstition; and in fulfilling generally all the provisions of the gracious promises of God made to Father Abraham, that in his seed (Christ, and his elect body, the church), “all the families of the earth shall be blessed.”—Gal. 3:8, 16, 29.

**BLESSD AND HOLY ARE THEY WHO HAVE PART IN THE FIRST RESURRECTION**

This brings us to the Scriptural proposition, that there is a first, a chief resurrection, 

The first or superior resurrection includes the resurrection of our Lord Jesus Christ and of the entire elect “church which is his body”—no more, no less. “Blessed and holy are all they that have part in the first resurrection; blessed and holy are they which have not defiled themselves with the beast, neither the number of their names was taken out of the book of life and sealed unto God and shall reign on the earth”—the Messianic kingdom class. Those who will share in this first resurrection will experience an instantaneous “change” from the human nature to the divine nature—the highest of the spiritual natures; not human, not flesh and blood, for “flesh and blood cannot inherit the kingdom of God.” Their hearts begin to be taken in the heavenly kingdom, and the change of heart takes place beforehand, and only the “overcomers” will receive this blessing. Some of the characteristics of their change are indicated by the Apostle as a change from weakness to power, from dishonor to glory, from corruption to incorruption, from a natural [human] body to a spirit body.

The time for this best, or chief resurrection, is everywhere in Scripture indicated to be at the close of the Gospel age, at a time when the entire Gospel church will be completed. And here we have an amazing change: change to spirit nature will be instantaneous; that the moment the dying, as human beings, are really dead, as human beings, and know not anything; but inasmuch as they have been informed respecting it, and have hopes therein, therefore they are spoken of as being merely asleep—resting from their labors; waiting for “the crown of righteousness.”

**THE GENERAL RESURRECTION TO BE A RAISING UP BY JUDGMENT**

But as the first resurrection is the resurrection of the blessed and holy, of the sanctified in Christ Jesus, his Body, and constitutes the beginning of the Mediatorial kingdom, it is designated as “a resurrection of judgment,” mistranslated in our common version “resurrection of damnation.” It is styled a “resurrection of judgment” because, while all the preparation has been made, so far as God is concerned, for granting the rights of life to all who believe the promise of God made to Father Abraham, now that the time is at hand, and the first fruits of the resurrection for that kingdom are going to be released, it is proper for all those who are aware of the divine provision for the awakening, by faith to speak of the interim figuratively as a sleep. Thus the Apostle exhorts us to trust and hope in the resurrection as respects those who were asleep—resting from their labors; waiting for the end of the work of redemption, at a time sufficiently in advance of the times of restoration, or resurrection, and the general blessing of the world during the reign of Messiah, to leave the inhabitants of this Gospel age for another thousand years, for selecting from the world a “little flock,” a “royal priesthood,” a “peculiar people,” a “holy nation,” to be joint-heirs with Christ Jesus their Lord in the honors of the Mediatorial kingdom. These shall be associated with the Redeemer in the reign of the Lord in the glory of his kingdom, and darkening and breaking open the prison-house of death, and setting at liberty the captives of sin and ignorance and superstition; and in fulfilling generally all the provisions of the gracious promises of God made to Father Abraham, that in his seed (Christ, and his elect body, the church), “all the families of the earth shall be blessed.”—Gal. 3:8, 16, 29.

**SOME ARE CONFUSED BY THIS EXPRESSION, “Flesh and blood”: they fail to see that it signifies human nature; we therefore invite such to examine the use of the same phrase elsewhere, here be some examples.**

The Testament writers. In so doing they will be convinced that our Lord Jesus is making the distinction of spiritual and physical condition, will be convinced. See the following uses of the phrase: Matt. 16:17; John 3:5, 6; 1 Cor. 15:50.
the Lord and in the bringing of their own hearts and lives into accord with the world he had made for them, and in the world, for it in the second death, incorruptible and unhindered by the gift of God, eternal life—or in their perfection, and their final adjudgment of worthiness to have and enjoy the great boon of Life Eternal, under the blessed conditions which are then promised to prevail—when there shall be no more sighing, no more dying, no more crying, because there will be no more sin and no more dying, no more sorrow or crying, no more sighing, no more reproach. The Lord Jesus will say, 'It is finished.'—Rev. 21:4.

THE CONDITION OF THE DEAD SPOKEN OF AS A SLEEP

The condition of the dead, up to the time when the resurrection work begins, is one of total unconsciousness: 'There is neither wisdom, nor knowledge, nor device in the grave whiter thou goest'; 'Thy sons come to honor and he knoweth it not, to dishonor, and he perceiveth it not of them.' Of the latter, the world, and in a measure, is written to the dead: 'Thou shalt forget thine own mother; thou shalt not remember thine own mother.'-Eccl. 9:10; Job 14:21; 1 Kings 2:10; 11:43; Acts 7:60; 1 Cor. 15:5; 18; 1 Thess. 4:14.

The Apostle shows that this sleep-condition will prevail, even as respects the church, until the time of the second comings of the Lord, assuring us that the living members of the church at the time of the second advent will not be blessed prior to those that have fallen asleep, but contrariwise, the living shall not prevent [hinder] them that are asleep, for the dead in Christ shall arise first: then we who are alive and remain will be blessed, and ultimately experience our 'change.'

*Christ is the title of our Lord as the new creature, and of his office; while Jesus is the name for the Redeemer, through whose sacrifice he opened to all men an opportunity to share in a resurrection of the dead.

"THOU SOWEST NOT THAT BODY WHICH SHALL BE"

The moment of re-awakening will seem to the awakened ones to be the next moment after their death—'for there is neither wisdom, knowledge nor device in the grave.' The bodies in which the world will be awakened will be practically the same as those which died, though not the same atoms of matter; for the body of the spirit of man will be as natural as is as good as another in this great work. Thus the Apostle says, 'Thou sownest not that body which shall be.' The bodies of the world, as they shall be when awakened, will be really new bodies, in the sense that they will be different atoms of matter; but the life that will be old bodies, in the sense that they will be duplicates of those which died and went to dust. We cannot wonder that the worldly mind, which knows not God and knows not of his power, cavils at the thought of resurrection of the body, and says, 'How can a dead thing be raised? God is a Spirit, more wonderful by far than man's original creation; it will resemble the body of flesh of the angels, and to the angels of heaven also, the grandest exhibition given of Divine Omnipotence.

He who formed man in the beginning, in his own image, has the power not only to form him again of the dust of the ground, and to re-enkindle the spark of life, but yet more than in these will he exhibit both his omnipotence and his Infinite wisdom in the restoration to each being of a brain like his present one, having recorded therein the events and circumstances which have transpired in the present life—just as the wax cylinder of a phonograph bears in itself the recorded words of the speaker, which can be reproduced at another time and place. None but an Infinite Being could claim the right to reproduce the experiences and the results of the exercise of faith in such a stupendous miracle as he has promised shall be performed.

Nor need we expect that the world of mankind will all be awakened simultaneously, but rather that the first work of the Messianic kingdom will begin with those who have not gone down to the tomb, but who are nevertheless in death, in the sense that they are not alive in the complete, full measure of freedom from the power of death. When the work of restitution shall have progressed to the extent of his Word, the chief resurrection and says, 'He was seen of above five hundred brethren at once; of whom the multitude are still alive, and some are fallen asleep.' Again he speaks of some who are 'fallen asleep in Christ,' here distinguishing between the church, who are in Christ, as members of his body, while the term of mankind in general, who 'sleep in Jesus,'-Eccl. 9:10; Job 11:21; Kings 2:10; 11:43; Acts 7:60; 1 Cor. 15:5; 18; 1 Thess. 4:14.

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"A Thorn in the Flesh"

[This article was a reprint of that published in the issue of December 15, 1894, which please see.]

THE SONG OF THE VINEYARD

May 21—Isaiah 5:1-12.

"Let me sing to my well-beloved a song of my beloved touching his vineyard."

To this lesson, as to the last, we have a divinely-inspired key, for the words were quoted by the great teacher and applied by him to the Jewish nation, as indeed the Prophet himself explains. What the Prophet styles a song we might properly term a parable or story. God is represented as having planted the nation of Israel as his own vineyard. He gathered out the stones, or removed the difficulties, and planted in it the choicest vine, the richest promises—promises of the Messianic kingdom and the blessing of Israel and all the families of the earth. He provided a watch tower for it in the Prophecy; and a hedge about it in the law and the prophets and in all theOT, which promised that the nation was preserved. Its walls of divine protection and guidance were maintained and its watch tower. John the Baptist was the last of the Prophets. Since his day the Lord has fulfilled to all the sons of the kingdom the promise of the vineyard; but when he came to the Jewish people in all these more than eighteen centuries.

THE PROPER KIND OF FRUIT

What was the proper fruitage which the Lord had a right to expect from this vineyard and why did he not find it? He
The whole world has for a long time been boasting that civilization and Christianity have won the day, that the world has become God’s Empire and that the blessings of the Millennial Kingdom reign. With the establishment of the Lord’s Kingdom in the earth, the demands of the law were supreme—love for the Almight, governing every thought and word and act, and a love for the neighbor as yourself—an unselfish love. The ability of the flesh was the requirement. Had there been such fruitage in Israel at the time that Jesus presented himself to them eighteen centuries ago, they would have been ready to constitute this spiritual Kingdom, which would have been established, according to divine promise. But their unreadiness led to the breaking down of their entire system. They did not have love enough toward God, nor love enough toward their fellows.

We are not to understand from this that Israel was more degenerate than the remainder of the world. The contrary of this, we believe, is true. But then the other nations had not been specially planted and specially hedged about and specially watered; they especially required the fruits of the vineyard. When and when not was found required. And when more was not the faithful few were gathered out and the vineyard temporarily abandoned. We are glad, indeed, to note from the Scriptures that the time is coming when that same vineyard shall be restored and still more offer the fruits of the vineyard. The lack of the Spirit and the kingdom of God, the kingdom of thousands of years with the kingdom of Messiah and the kingdom of God, the kingdom of the earth. And shall come again and shall receive his kingdom.

APPLICATION TO SPIRITUAL ISRAEL

God’s dealings with fleshly Israel not only represent the principles of divine government and requirements, but also the requirements of natural Israel’s service, as the Scriptures show, and they typify spiritual Israel. As natural Israel failed to be ready to accept Jesus at his first advent, except the few, the remnant, the prophets, the 144,000, the Christendom, will fail to be ready to receive him as the great Messiah at the establishment of his kingdom. Note the care with which the Lord planted his church, gathering out all the difficulties at the time of its establishment. Note the heavenly, spiritual promises, exceeding great, with which he surrounded the church, as his vineyard. Note that it is of the Father’s right-hand planting. Note the watch tower of grace and truth established by the Apostles. Note the blessing of the holy Shit.

In the end of this age comes a harvest time for spiritual Israel, as in the end of the Jewish age there was a harvest time for natural Israel. Here, as there, only the few would be worthy the vineyard. Only the few, the remnant, would come upon the great estates and the earth would not be tilled. Only the few is God’s Empire and that the blessings of the Millennial Kingdom, the establishment of his kingdom. Note the care with which the Lord planted his church, gathering out all the difficulties at the time of its establishment. Note the heavenly, spiritual promises, exceeding great, with which he surrounded the church, as his vineyard. Note that it is of the Father’s right-hand planting. Note the watch tower of grace and truth established by the Apostles. Note the blessing of the holy Shit.

Moreover, as the Prophet proceeds to show, the accumulation of wealth has generally an injurious effect upon the rich—idleness, music and wine and disregard or things divine. The last time there will be a sufficient number to complete the "elect." The Kingdom of glory will be established and all the nations of the earth will, shortly after the time of trouble, begin to recognize the long-promised blessing. Indeed, the "time of trouble" will be used of the Lord to humble the world—"to prepare mankind to receive properly the blessings of the kingdom.

TO THE KINGDOM OF PEACE

May 28.—Micah 4:1-8

"Nation shall not lift up sword against nation, neither shall they learn war any more."

Be necessary along these lines than to point out the difference between present conditions and those which the Scriptures declare will precede the time of trouble. It would be unsatisfactory—"a time of trouble such as never was since there was a nation."—Dan. 12:1.

In our favored land

The United States of America does not lead the world in the size of its standing army and in great battleships. She has not a battle fleet. No other of the Christian nations to menace her. Yet even this nation, walled about by thousands of miles of ocean, is making enormous expenditures on account of war.

One of the most modern of the battleships of the United States Navy is named the North Dakota, after one of the States. She costs $10,000,000.

The Minneapolis Journal shows what the money expended for this battleship would have accomplished in the State for which she was named. It would have provided a $25,000 agricultural school and experimental farm in its every county, with an endowment fund of $175,000 for each school, the interest on which would have provided $10,500 annually for the maintenance of each school. Additionally, it would have left $500,000 of an endowment for the State Agricultural College.

The situation in Europe is still worse. Does not this preparation of the so-called Christian nations of the world to destroy one another prove to us that there is a mistake—that
the term Christian has been misapplied to them? Nor can we say that there is no danger, for only fear could lead to such costly preparations for war.

PRAY FOR MESSIAH'S KINGDOM

The hope for humanity is the Messianic kingdom described in the documents. The message that the Lord's house signifies the kingdom of God's house, his church, will be established in the top of, or above the kingdoms of the world. It will be exalted amongst the nations and all peoples will flow to it. There will be an attraction in it for all peoples. It will lead them to open the ear to the messages of the Kingdom. We will thus draw mankind will be the blessings of health and restitution, which the kingdom will be prepared to grant to all peoples as they shall come into harmony with its requirements.—Acts 3:19-23.

But that kingdom will be closely identified with the Christian movement and the Holy Land. The kingdom itself will be spiritual, invisible to men, but its earthly agents will be visible and they will be Jewish—'Ye shall see Abraham, Isaac, and Jacob and all the prophets in the kingdom,' etc. (Matt. 8:11.) The Jews, already impelled toward it, the new Lord of Promise, will go farther in increasing numbers, and all of the faithful of them will go in sympathy and representative, through financial assistance. The Israelitish hopes and promises will attract that number strongly first. And gradually all the nations, learning of the grace of God, and the blessings of restitution to be bestowed, will say, 'Come, let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us (as well as the Jews) of his ways and we will walk in his paths. For out of Zion shall go forth the Law and the Word of Jehovah from Jerusalem.'—Isa. 2:3; Mic. 4:2.

THE PEACE OF GOD ESTABLISHED

Verse 3 tells of how Messiah's judgments will be manifested, favoring most the nations which are most righteous and rebuking all unrighteousness. The effect will be that wars will cease from the earth; the destruction which was previously used in weapons of destruction will be used in plowshares and pruning hooks. The earth shall no longer be soaked with human blood, but be filled for the blessing of the race, with none to molest or make afraid. The Lord's people, at the beginning of that period, are represented as saying, Let each follow his own common sense of God, but Israel must follow Jehovah. And at that time he will assemble her and gather her back into her own land—'a remnant.' Then the Lord shall reign over them in Zion.

The original dominion was given to Adam, but lost through sin. Jesus, by his obedience even unto death, has become the strong Tower, the Fortress, the Protection, to all of God's people. 'To him will come the first dominion' and for a thousand years he shall reign for the blessing and uplifting of all the willing and obedient.

GOD WORKS WE WORK

'Beloved, ... work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure.'—Phil. 2:12, 13.

The gospel church has been called with a 'high calling.' The text seems to indicate that we accept the 'call' signifies that we appreciate the great opportunity thus granted in reservation for us if we are faithful, and that we accept the 'call' signifies that we appreciate the great opportunity thus granted in reservation for us if we are faithful, and that we accept the 'call' signifies that we appreciate the great opportunity thus granted in reservation for us if we are faithful.

The Lord has such a calling for all of his work, and we are not only to work, but to work with fear and trembling, lest we should come short of the great prize of our high calling. We have a remnant, a little flock, but it is a strong Tower, the Fortress, the Protection, to all of God's people. 'To him will come the first dominion' and for a thousand years he shall reign over all the nations and all peoples will flow to it. The attraction which will lead them to climb upward. The attraction which will lead them to climb upward.

We are not alone, therefore, in working out our salvation. God is working in us and has already worked in us; and his promises confirm this fact with enlivening power. He works in us to produce a result worthy of himself; the result of our endeavors, but, the Apostle says, he works in us to 'do' that is, to 'work,' to 'labor,' to 'strive' for the prize. But whatever may be our endeavors to keep the divine law, we are assured that success is not bought about merely by our own aspirations and best endeavors; but that he who called us has himself begun a good work in us which he is both able and willing to accomplish. We are not alone, therefore, in working out our salvation. God is working in us and has already worked in us; and his promises confirm this fact with enlivening power. He works in us to produce a result worthy of himself. The result of our endeavors, but, the Apostle says, he works in us to 'do' that is, to 'work,' to 'labor,' to 'strive' for the prize. But whatever may be our endeavors to keep the divine law, we are assured that success is not bought about merely by our own aspirations and best endeavors; but that he who called us has himself begun a good work in us which he is both able and willing to accomplish.

The Apostle admonishes us to work out our own salvation with 'fear,' 'trembling,' and the word 'strive.' The Scriptures declare that 'the fear [reverence] of the Lord is the beginning of wisdom.' (Prov. 9:10.) Our first thought of the Almighty is, very properly, an apprehension of his greatness and our own insignificance. But as we come to know of his arrangement and plan, this kind of fear turns its place to respect and love, for he is very gracious toward all who are inclined to be in harmony with his beneficent arrangements and purposes. We find that he has made glorious plans, which are working out day by day, and that we have a share in them. Hence, this kind of fear casts out dread.

There are Christian people, however, who have not progressed far along the Christian way, but who are bound up in false doctrines. Of these the Scriptures say, 'Their fear toward God is a slothful fear, and their knowledge is false knowledge. Greater knowledge of God and of his character will dispel this kind of fear.

The 'fear' of our text seems to be a fear of nonattainment of the glorious promises; of failure to become partakers of the divine nature. The Apostle counsels us, 'Let us, therefore, as the days run over us, make haste to work out our salvation, for only fear could lead to this effect. For the reward of our own righteousness is not to be relied upon; but who are bound up in our Lord, and who are free, will be recognized according to their faith; and we may be confident that our best efforts toward righteousness are acceptable to God only when presented through the merit of the righteousness of Christ, imputed to us by faith.—Heb. 4:16; Eph. 2:8.
BLAMELESS AND HARMLESS, WITHOUT REBUKE

"That ye may be blameless and harmless, the sons of God without rebuke, among whom ye shine as lights in the world, holding forth the Word of life."—Phil. 2:15, 16.

To be blameless is to be devoid of any disposition to do evil; not controlled by anger, malice, hatred, strife; but, on the contrary, to be disposed to do all the good possible to all with whom we have contact. We should be harmless, not merely so far as God would see, or so far as the brethren would see, but, so far as possible, harmless in the sight of the world, before whom we stand.

Blamelessness does not necessarily mean perfection. One might be blameless and yet imperfect on account of natural weaknesses. To be blameless in the sight of God is to live so that he may see one's intentions always to be just, loving, kind, merciful, and patient; to will evil of our Lord, and will hate us; for the darkness always hates the light. If we have the friendship of the world, we are not in accord with God. The Apostle James asks, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God?" (James 4:4.) But if we are friends of God, the world will seek to do us injury as evil-doers—"as deceivers, and yet true." While not "friends of the world," we must endeavor to be at peace with them, so far as lies in us.

We cannot, however, expect to please everybody. We are to be blameless in the sight of those of mankind who are recognized as having the best judgment amongst the people. Thus it was with our Lord. While the world blamed him, yet in their private councils they recognized the fact that he was harmless. Plate, who put him to death, was honest enough to state, "What evil hath he done? I find no cause of death in this man;" "I am innocent of the blood of this just person."—Luke 23:22; Matt. 27:24.

In the text under consideration the thought of the Apostle is that whatever charges may be made against us, our course will be right before the Lord, inasmuch as the counsels and plans of the world are founded on a crooked and perverse mind will think wrongly of us; that the better minds would think justly and note that the lives of the Lord’s people are indeed blameless, not blameworthy.

The disciples were dwelling in the midst of a perverse generation. We are to be never so sure that among whom they were so to conduct themselves that their lives would be a light to their fellowmen. Perseverance implies unwillingness to be guided by the Lord; crookedness seems to apply to their course of life, not always a way of open wickedness, but a crookedness, doing both right and wrong. On the one hand was an evil heart of unbelief; on the other were forms and ceremonies.

For more than eighteen hundred years these conditions have followed the Lord’s people. Everywhere there is a great deal of evil and self-will. Many things are done which are known to be contrary to the will of the Lord. Amidst these conditions the Lord’s people are to shine as lights; they are to seek to walk in the Lord’s ways, that they may "show forth the praises of him who has called them out of darkness into his marvelous light."

GIANTS IN THE EARTH

"As it was in the days of Noah, so shall it be also in the days of the Son of Man."—Luke 17:26.

In considering our Lord’s statement—that as it was in the days of Noah, so shall it be at his coming (parousia), presence, in the end of this age—it should be noted that the Lord’s presence will be unknown to the world; for this particular statement follows, that "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, . . . and knew not, . . . so shall it be at the coming of the Son of man."


This statement, however, does not imply that there is nothing wrong in eating and drinking, etc., but rather that there will be in that outward aspect as it were"the eyes of the Lord" at the end of the age. At the time of the flood, at the end of the first dispensation, there was apparently nothing to indicate that anything unusual was about to happen. Evidently the Lord meant us to draw conclusions from this fact, that in parable (parousia, presence) of the Son of Man be.

This spirit has produced men of renown, men of mental and physical achievements to-day. It has produced the giants in strength. (Gen. 6:1-4.) Today we find a similar condition. Whatever portion of the spirit of the truth has entered into an evil heart, evil will rise up against it. The spirit of knowledge enters into an evil heart, evil will arise against it. The world will seek to do us injury as evil-doers—"as deceivers, and yet true." While not "friends of the world," we must endeavor to be at peace with them, so far as lies in us.

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INTERESTING QUESTIONS

Question.—Since Adam was a wilful and intelligent sinner, and was individually sentenced, and since the sentence has been executed upon him and he is now under that sentence, could he have had the merit of Christ’s merit to invite him to present? We, on the other hand, would have nothing to give us, and we would be in another form for perfection, as heretofore shown.

To get at the real gist of the question, we will put the matter in another form and say: If Adam had been living during the Gospel age, to our understanding, he would have had the merit of the New Covenant, and the blessing of the New Covenant be with him now, and thus be able to present. As Adam’s children, we are dealt with as a race, instead of as individuals except in the case of the church and of the Jewish Nation under their law.

During the Millennial age there will be no imputation of sin. All the race will be in a body. It is now imputed to the church. It is imputed to us for a special purpose—to enable us to offer acceptable sacrifices. In the Millennial age no one will need the righteousness of another to make him acceptable. On the contrary, the whole world, counted in as one, will be dealt with from that standpoint; and Christ, as the great Mediator, Prophet and King, will make satisfaction to justice for Adam and all his children, dealing with them as one. After making satisfaction to Justice, and thus obtaining the place of peace and reconciliation, the blessing of the New Covenant will put it into effect, and under that New Covenant the blessing will begin with Israel; but every member of the human race will have an opportunity of coming to perfection, as heretofore shown.

We, on the contrary, have something to present—"Present unto the Sugar Trust, the Coal Trust, etc.;" as the giants were in control in the days of Noah, so the giants are getting more and more control of the situation now. Just as it was then, so today the giants are liable to capture the whole world. As the flood destroyed those giants, so at this time the great cataclysm of trouble will drown all trusts and other commercial agencies which oppress mankind. We read that they will be utterly destroyed; that there will be no hope of resuscitation.
The Apostle says, "Ye are not your own; ye are bought with a price; therefore glorify God in your body." (1 Cor. 6:20.) This seems to imply that you or for children already answered a reprint of this letter in the time, and tried to many people belong to the Friends, but this ten years we read something. Having much the majority of (1 Cor. papers while for one year. "Brother:—

Question.—Should Sisters teach Sunday School classes? Answer.—Usually sisters are better teachers of the young than are brethren. Nothing in the Scriptures forbids their teaching such classes. The Apostle's words are: "I suffer not a woman to teach or to usurp authority over a man." His words apply specially to the church.

As for the advisability of having Sunday Schools! We have not changed our judgment from what we have written in Scripture Studies, Vol. VI.

We still believe that God holds the Christian parents responsible for the spiritual education of their children, and that they get a special blessing in fulfilling his requirement. If Sunday Schools are ever advisable, we believe they would be only for orphans or worldlings, or for children already taught at home.

INTERESTING LETTERS

Dear Brother Russell:—

I feel it my duty to write you a few lines to say how thankful I am that, through the instrumentality of Scripture Studies, I have been led to abandon a life of sin and disregard. I have found that which I needed to give me peace and joy, and, thank God, I know I shall never give it up. For several years I was separated from my family and leading a reckless life, but through his mercy I am again with my family and we are happy and contented.

I had about given up all hope of ever being anything in this life but a drunkard, when I came across Studies in the Scriptures, also other of your literature, which gave me the light I so much needed. God's Plan is surely a marvellous one, and it is so plain to those who really seek the Truth.

My prayer will ever be that God's blessing may rest upon you and your co-laborers in the "harvest work," and especially upon the colporteurs in their work of spreading the truth. No one knows what good fruit will result from their services, the Studies even in homes where there is no interest. I believe my first reading of volume one was in the home of a family who had never read a page of it, but were talked into buying it by one of the colporteurs. I was very much interested in it, at the time, and tried to find out where the lady got it, thinking to get more literature along the same lines; but, after leaving there, I thought no more of it until God led me into the home of a Sister where I got more of the truth, both by reading and from her explanations of points I did not understand. I am intensely interested in this glorious work, and my desire is to live nearer to God, who has done so much for me.

Yours in the Blessed Hope, John Hooper.—Canada.

Dear Brother:—

Enclosed please find five dollars, for which please send to me by mail one of your Watch Tower Bibles, and The Watch Tower for one year.

I have all your volumes and have read them over and over and over. This is the greatest satisfaction of my life in my old days. I am now seventy-seven years old.

I remain your brother in the Lord,

N. Shepherd.—Cal.

Dear Brother Russell:—

Owing to much literature being circulated by the opposition within our ranks some time ago, I concluded it wise to discontinue the distribution of the "Questions Answering Questions" booklet. Since then I have received many orders for these booklets from friends who are not advised of their discontinuance, and some do not understand why they are refused.

I should thank you for the publication of this letter in The Watch Tower, notifying the friends of their discontinuance and of my reason for this.

Prayerful meditation upon Mark 9:38-40, leads me to the conclusion that we can be workers in the harvest, and yet not followers of the Lord. To be followers of the Lord, we must not only be workers in the harvest, but must also be workers according to his will. The fact that the majority of the Lord's "little ones" now disapprove of the circulation all literature other than that published by the Society, and my belief that the expression of the majority in such matters is the expression of the will of the Lord, are other reasons for its discontinuance.

Feeling sure that all of the Lord's faithful ones will agree with me in oneness of the work, as well as oneness of hope, faith, and baptism, and trusting that all may receive a greater blessing by the discontinuance, than by the circulation of the booklet, I remain,

Yours in the Master's service, A. B. Danney.—Va.

Dear Friends:—

I have received your kind letter and the second volume of Studies in the Scriptures. Thank you. I have begun the careful study of the volumes, and find them so good! They help me to understand parts of the Scriptures that I was not able to understand. When I asked questions of those who are teachers of the Bible, they told me, "We are not expected to understand it all."

I feel that God has answered my prayer for Truth by putting your little paper into my hands by one of his servants. So one put paper into my buggy one day while I was in Lawrence. I had only partly read it when it disappeared, and I did not know where to get another. So I asked my heavenly Father to let me get another, and after waiting a couple of weeks, behold! another was put into my buggy. I took better care of this one.

My husband is a Lutheran. I was reared a Quaker, and all my people belonged to the Friends, but I joined the Lutheran church with my husband. Many times have I come to The Watch Tower for light and consolation on eternal torment, crying because the minister made God out such a cruel God. Now, I thank his name that I know him as a God of Love, who is able to help us and who will soon open all the blind eyes.

I am sending your books, as fast as I can read them, to my children. He held say his hands in warning to me when I told him of them. He reminded me of what the Scriptures say about following after false prophets. He, like many others, is afraid to investigate anything for fear of being led away from the doctrine he grew up with.

Mrs. Viola J. S. Shirah.

"UNTIL THE LORD COME"*

*This article was a reprint of that which appeared in issue of February 1, 1892, which please see. [4798]
SAYS ARCHBISHOP IRELAND

The day has not come!—The Watch Tower

The night of weeping is to give place to the morning of gladness, the cessation of wars, etc., as promised in the Prophets.

Our position on this matter has already been laid down in our answer to a letter concerning the first resurrection and the identity of the Son of Man—"A Parable of the Watchtower"—of March 15, 1911.

Yet those who disbelieve in the divine authorship of the commands would better repudiate them entirely and make new ones to their own pleasure and properly credit them to their own wisdom.

VIEWS FROM THE WATCH TOWER

CHINA'S CRY FOR PITY

The intoxication of China is opium. Half a century ago, China endeavored to control the situation and to exclude all foreign opium. But wealthy Englishmen were concerned, because they had large interests in India, where the poppy, from which opium is derived, is grown. These latter are spirit-begotten and are the product of that spirit world. Woe to the world in which the earth is inhabited!—Rom. 11:22.

But these missionaries have labored under the huge mistake of supposing themselves authorized to rule over the world. The attempt to live by their erroneous opinions delayed the world with the blood of religious 'holy wars' and armed persecutions of each other and of the Jews.

It is time to awake to the fact that the Lord's call now to his people is to show their loyalty by faith and obedience to the divine law of love, even unto self-sacrifice, even unto death. So the Apostle wrote: 'If we suffer with Christ, we shall also reign with him.'—2 Tim. 2:11, 12.

The first resurrection, like the second coming of Christ, will be invisible, except as the glory and power of the Messianic kingdom will quickly follow. (1) A time of world-wide trouble. (2) A reign of righteousness worldwide, the cessation of wars, etc., as promised in the Prophets.

God's consecrated people, guided by his Word in the New Testament, realize that the law is just and good. But they see also that it was given to the Jew and not to the Christian 'a new creature in Christ.'

These latter are spirit-begotten and are under the law of the spirit of the world. Let us be guided by God's Word. Let not our fears be for the future—"a fear of the Lord, which is the beginning of wisdom."—Ps. 111:10.

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CHURCH UNITY CONGRESS

Early in March a 'Church Unity Congress' at Los Angeles, Cal., is reported. Its principal speaker was Bishop Johnson (Episcopal). His address, as reported in the Los Angeles Times, is interesting, and was as follows:

'We are addressing ourselves to a project which, until within very recent years, has been regarded as fanciful.
We are about to confer concerning the reunion of Christendom, than which, a quarter of a century ago, no proposal was regarded as more chimerical. And yet we are doing this at the present time, conscious that the convictions of Christian men have within twenty-five years so changed that, to a large extent, they coincide with the judgment that has brought to pass what it seemed that all at the time could expect to happen, or desire to have, under existing conditions. Christendom divided, even if it be into friendly camps (which was not always the case), was not a condition favorable to the large and concrete development of the power of the church. The times were demanded, and it is now demanding that at least one adverse condition shall be changed, so that the church at large shall be able to do work worthy of Jesus Christ our Lord and of the character he expected the church to do.

With such a cry ringing in our ears, you and I come together today and join in this conference, which, until the present time, has been deemed impracticable. I am glad to believe that should we get the ideal of what ought to be done clearly in our own minds, we could, in God's own time, bring about such a reunion of Christian forces as would make the united churches really a tremendous power in the world for God.

I am quite aware what this statement involves. I am prepared for the criticism that it is not possible, by negotiation, to frame a policy which looks forward to its universal adoption, even to the obliteration of so-called denominational lines, and to a genuine effort so to re-relate Christian forces that they may, with no overlapping or friction, plan as with one mind for the common task.

"Yes, it is a great thing that we are undertaking to do, and we, in our own time, may only be able to make our own generation believe that the conception is practicable.

"Some of our friends may say that we have not done enough, and by definition, cannot do anything, but will it not be fine when we do appear before the Judgment Seat, should we be required by God because we have not allowed the Christian world, in the presence of fearful social and civic problems, to fail of its duty, without some warning on impending disaster, or some upbuilding of the spirit of the people of Christ in the world?" I am almost wholly certain, however, that if the spirit of the Lord's blessing is preserved, we will enter into the work of God's people beyond the scope of petty victory, then the thing will be accomplished.

"We recognize that a century may pass before the end shall be attained, but if you feel as I do, my brethren, you want to be ahead of your time."

WHAT IS THE IDEAL NOT

"In order to show what my ideal is, it has seemed well for me to show what it is not. Frankly, my ideal leaves the federation idea far in the rear, and I say it with a profound respect for federation. Right here in this city we have an example of federation, and we may apprehend the idea of federation may accomplish, and if it has not done anything else, it has made this meeting possible." [Great applause.]

Bishop Johnson argued that, in case of federation, if the settled policy of any affiliated church was menaced by the settlement of the federation, the latter would be unable to carry out its policy. He declared that the tools and hammers of Southern California are overchurched, and that in the cities the churches are scattered about in a most unstate-like manner. He argued that the unifying forces would be the result of a real diseased church and more effectively reach the people who need to be reached, but which will probably not be accepted by many of those affected by such a move.

"Of course," said the bishop, "there is something seriously wrong in this attitude, but it is the fact and we must face it. I am perfectly satisfied, however, that the churches, merely federated, will not be able to deal effectively with the problem.

"You will see that I regard sectarianism not only as productive of evil, but as being evil and vicious in itself; that is, if the spirit of the greatest of the Apostles is in any individual or church, that church or individual should be suspected."

"It is my feeling that the time has come when we, as Christian leaders, ought to repropose the Pauline conception of the church. Of course, we will all find that there will be plenty of people in all of our congregations who are determined to hold on to all else but that part of Paul's statement which says, that in Christ, all Christians are on equal terms. Presbyterians, Baptists and Congregationalists, and I suppose there always will be such, but for one am praying that the time shall come when the necessity for these names shall have passed away (applause); that the Christian world will soon have realized that the old denominational barriers may stand without any sense of loss, and with the satisfaction of knowing that it includes every essential to salvation in the Gospel of Jesus Christ."
continued his journey, going direct to Vienna and beyond in preparation for our later coming.

The London Bible Students’ Ecclesia held a general meeting the night of our arrival. It was a very happy occasion. Some excellent testimonies were given, and later we had the pleasure of the special meeting with the elders and their friends. Arrangements for the use of the London Tabernacle were not fully completed, Manchester was given our first Sunday in Great Britain. We arrived at Manchester Saturday evening and were met by representatives of the Bible Students there and had a good night’s rest in preparation for Sunday, March 19.

The Hippodrome had been secured. The morning meeting was for the interested only. It was well attended, quite a number coming from surrounding places. We had a season of song and prayer, and then a sermon from Dr. P. H. Brophy, who opened the evening meeting with a special prayer. The evening meeting was also in the Hippodrome. The topic was, “The Judgment of the Great White Throne.” The friends had evidently advertised it thoroughly, as the audience was a very large one. The sermon was delivered in a fine spirit, estimated at thirty-two hundred, and it is said that hundreds were turned away. The aisles were crowded in a manner not permitted by the Fire Departments in America. For two hours the immense audience gave closest attention, many of them standing during the entire session.

**REMINDEES OF APOSTOLIC DAYS**

The night train took us to London, and the next evening we were en route for the Continent. We went direct to Vienna by the morning express, course, suggesting that Vienna, Budapest, Cracow and Lemberg were great Jewish centers, and that in these cities many would be rejoiced to hear us respecting “Zionism in Prophecy.” The Jews on the train were excited over the thought that many souls were complete failures, but we are not so sure that they were such in reality, and from the Divine standpoint.

A Jewish Rabbi of New York, who there tried to do us injury, continued his efforts of opposition in Austro-Hungary, and with considerable success. He evidently was grieved that we taught the people respecting the prophecies of the Bible. He enquired at considerable expense a long message of misrepresentation, warning the Jews to beware of us—that we were seeking to undermine the state.

A moderate-sized hall had been secured in Vienna and it was crowded. The audience was of average intelligence and appearance; about two-thirds of them appeared anxious to hear us, and the other one-third seemed determined that no one should hear anything to the advantage of the one party anxious to hear, the other determined that no one should hear. Again the opposing Jews acted like insane people—as though possessed of evil spirits. They “gashed us with their teeth, would pretty nearly fit the situation. We were reminded of Apostolic times. No meeting could be held again we smilingly yielded to the situation and bowed adieu to the audience. Some cheered us and some cheered our opponents for having gained a victory over us. We withdrew, sent a special message for having gained a victory over us, and had sent a written note to this effect. In it we mentioned our interest in the Jews, assuring them that we were not endeavoring to proselyte them to Christianity; but that since the disorderly element was so large we declined to even appear. True our text was one of the quiet ones.

Then a special message came from the hall to inform us that there was a large and intelligent audience waiting for us and that certain Jews had provided military police to keep order. The audience was large and intelligent. We went, but the wild, fantastical, foolish and almost insane conduct of the afternoon was repeated again we smilingly bowed to the audience that we would give up any attempt to address them. In the ante-rooms prominent Jews apologized, suggesting that the meeting was also in the Hippodrome. The topic was, “The Two Salvations, but no Second Chance.” The audience was of average intelligence and a number coming from surrounding places. We had a season of song and prayer, and then a sermon from Dr. P. H. Brophy, who opened the evening meeting with a special prayer. The evening meeting was also in the Hippodrome. The topic was, “The Judgment of the Great White Throne.” The friends had evidently advertised it thoroughly, as the audience was a very large one. The sermon was delivered in a fine spirit, estimated at thirty-two hundred, and it is said that hundreds were turned away. The aisles were crowded in a manner not permitted by the Fire Departments in America. For two hours the immense audience gave closest attention, many of them standing during the entire session.

About fifteen came the next day and questioned further respecting the divine plan and of the share of the Jews therein, for about two hours. They informed us that after we had left the hall on the previous night, the Jews got into a serious wrangle among themselves. (1) An athletic, anarchistic and Zionist class, in which Rabbi Magnus, the self-appointed head of the self-appointed society of New York, which styles itself the Jewish Kehillah. (2) An orthodox class, greatly excited, which joined with them in opposing us, believing the statement that our object was “mission,” and we greatly feared that we were misunderstood by the rabbi. (3) A third did not attempt to hear. Again the opposing Jews acted like insane people—as though possessed of evil spirits. They “gashed us with their teeth, would pretty nearly fit the situation. We were reminded of Apostolic times. No meeting could be held again we smilingly yielded to the situation and bowed adieu to the audience. Some cheered us and some cheered our opponents for having gained a victory over us. We withdrew, sent a special message for having gained a victory over us, and had sent a written note to this effect. In it we mentioned our interest in the Jews, assuring them that we were not endeavoring to proselyte them to Christianity; but that since the disorderly element was so large we declined to even appear. True our text was one of the quiet ones.

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friends, and the fact that we took the matter so patiently and without bitterness towards our enemies, made them interested in our message, and they requested reading matter—

for themselves and some to circulate.

God alone knows what his providences may be in connection with these experiences. In our estimation, however, no higher compliment could possibly be paid to human tongue. Think of it! The Church of England Mission to the Jews has had a regular station at Lemberg, we believe also in Vienna, for years, able and expensively managed, but have these been for them. When we remember that while we are poor, we can to speak for a few hours that threw them into such paroxysms of excitement, fear, dread of some wonderful being which would attack his utterances and sweep off a large proportion of the Jews into Christianity in two hours. How could we expect results such as these from the presence of a man who was so worthy of such a tribute. Quite probably, however, their excitement on the subject may lead some to a deeper investigation than if they had heard us in a decent and orderly manner, nor, considering to them, had properly stayed away from the meetings to which those interested in 'Zionism in Prophecy' were in any sense of the word invited.

BERLIN CHRISTIANS AND JEWS

Our next appointment was at Berlin. There we met a very interested company of believers in present truth, some of whom had been visiting our city. We preached to them for about half an hour following their testimony meeting. Then came a general luncheon. The afternoon session was adapted to both Christians and Jews, but the topic seemed to bring an audience in which the Jews predominated—in all nearly a thousand. Messages respecting us had been forwarded from Vienna, and there was manifested great fear lest we should convert them all in one short talk. It was surprising to us for two reasons: (1) It was in Berlin, a city of modern thought, and (2) the first time the opposition was a Dr. Loewe, a man of fine appearance. Those who did not believe in the Bible should not have attended a meeting to which they were not invited, and if they came through any misunderstanding, justice would have been done. One of the counselors present thought that we again and as possible. It furnished a fresh illustration of how even intelligent people may be savaged by false words and prejudice. Our address had not preceded very far until the Doctor and about 120 followers arose and retired to the rear of the room.

"CONSIDER HIM LEST YE BE WEARIED"

"Consider him who endured such contradiction of sinners against himself lest ye be weary and faint in your minds."

Heb. 12:3.

To 'consider Him' seems to be to take note of, to have in mind, to reflect upon and to not easily forget how our Lord endured the opposition of sinners against himself. In our own experiences we have, as the Lord's followers, endured some opposition of sin and sinners against ourselves; but we have not yet resisted unto blood. We have not yet passed through the trying experiences through which the great Apostle and his companions were led. The opposition was a Dr. Loewe, a man of fine appearance. Those who did not believe in the Bible should not have attended a meeting to which they were not invited, and if they came through any misunderstanding, justice would have been done. One of the counselors present thought that we should have done it as possible. It furnished a fresh illustration of how even intelligent people may be savaged by false words and prejudice. Our address had not proceeded very far until the Doctor and about 120 followers arose and retired to the rear of the room.

But our English word 'contradiction' properly translates the original, implying verbal contradiction of his words. As we preclude the possibility of his words contradicting him, not physically, but in his words, his teachings. It was left for the high priest and Sanhedrin and soldiers to do him physical violence and put him to death; and he could have resisted them if he had so chosen.

"HE WAS REVILLED, HE REVILED NOT AGAIN"

The Apostle, therefore, seems to refer to the contradiction of his words. This is implied by St. Peter, who says, "When he was reviled, he reviled not again." (1 Pet. 2:23.)

So when we consider the three and a half years of Christ's ministry, we find that his teachings were disputed, and that he was slandered. The Jews said that he had a demon; that he performed his miracles by the Prince of demons; that he was a blasphemer. These contradictions and oppositions on their part might have called out from him some very just, truthful statements, respecting them. He might have given them as good as he got, and better. He might have told them that the Devil was working with them, etc. His perfect power of language would have given him ability to more than them; but then, he would have used his power to their destruction. When he repeated the words, he entrapped them in their words. But he reviled not, He did not render evil for evil, nor railing for railing. This, the Apostle shows, is the proper course.

"In the daily affairs of life, when people say all manner of evil against us, and it is natural to the fallen flesh to think of something evil to say in return. Thus these things become tests upon us. If we yield to such a spirit, we are following the course of the enemy and not that of the Lord.

"Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds' when attacked by the adversary—whoever may be his agents and whatever may be their missiles. He cannot harm but will only increase our reputation in the Lord's

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sight, if we endure faithfully; and he can no outward harm that God cannot overrule for the good of his cause—though that good may mean "siftings", of "chaff" and "tares" from the "wheat".

Evil speaking, backbiting and slander are strictly forbidden to God's people as wholly contrary to his spirit of love. And yet in the nature of slander, the Scriptures very carefully mark out only one way of redress of grievances.—Matt. 18:15-17.

PROFESSING CHRISTIANS OFTEN WORST SCANDALMONGERS

Many, among even advanced Christians, seem to be utterly in ignorance of this divine ruling, and hence professed Christians are often the most pronounced scandalmongers. Why?—1 Corinthians 6:1-3. Well given by our Lord; and considered in connection with the statement, "Ye are my friends, if ye do whatsoever I command you," the constant violation of this, our Lord's command, proves that many are not far advanced in friendship with the Saviour, who thinks that he has suffered. It also implies his thinking no evil of the accused. They meet as "brethren," each thinking his own course the right one, to discuss the matter; to see whether they can come to the same conclusion. And as the matter of peace prevails; the threatened break has been averted, and no one is the wiser. In the great majority of cases, a frank, open discussion between the principals will bring about harmony. But both must be equally candid and governed by the spirit of love, or the just is not done.

Thus did our Lord guard his true disciples from the insidious sin of slander, which leads onward to other and grosser works of the flesh and the devil, and stops growth in the kingdom of God. Let us then who hear slanders and thus encourage slanderers in the same view. As above cited, Matt 18:15-17. Its first provision, for a conference between the principals alone, implies candor on the part of the accuser, who thinks that he has suffered. It also implies his thinking no evil of the accused. They meet as "brethren," each thinking his own course the right one, to discuss the matter; to see whether they can come to the same conclusion. And as the matter of peace prevails; the threatened break has been averted, and no one is the wiser. In the great majority of cases, a frank, open discussion between the principals will bring about harmony. But both must be equally candid and governed by the spirit of love, or the just is not done.

WE SHOULD REFUSE TO HEAR Gossip and Slander

If any brother or sister brings to you an evil report of others, stop him at once, kindly but firmly, "Have no fellowship with the unfruitful works of darkness, but rather rebuke them." Matt. 10:16. But be sure you are not in this violation of the Master's commands, which does great mischief in the church. If the brother or sister be only a "hater" in spiritual matters, call attention to the Lord's ruling on the subject. But if true slander has been uttered, and the conversation is not addressed to you but merely in your hearing, promptly show your disapproval by withdrawing. If, after having had his attention called to the Lord's command on this subject, the slanderer still persists in "evil speaking," "backbiting," and telling you his "evil-samplings," reprove him more sharply, saying as you go, "I cannot, must not, hear you; for if I did, I would be as criminal in the matter as you are, violating the Lord's command. And even if I choose to hear your story I could not believe it; for the Christian mind does not accept the Word and follow his Plan for the redress of grievances, shows how little of the Lord's spirit that his word cannot be trusted. He who twists and distorts the Lord's words would not hesitate a moment to do it. It is "root of bitterness" is thus developed, you are more than likely to be one of these "defiled" by it.—Heb. 12:15.

Be pure: maintain a conscience void of offense toward God and men. Begin with the heart; hallowed no thoughts that in the least of the word of God would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift up your heart in prayer to him for the grace promised in every time of need. Keep constantly before you the prayer, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer."—Psa. 19:14.

LET US CULTIVATE APPRECIATION OF THE PRINCIPLES OF DIVINE LAW

While seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come in line with the principles of all the Scriptures. To this end, the powers of evil would make us captious and contentious over non-essentials. "Greater is he that is in you than he that is in the world." 1 John 4:4. There is no point in a discussion between our Lord and the principal accuser, but the accuser, who thinks that he has suffered. It also implies his thinking no evil of the accused. They meet as "brethren," each thinking his own course the right one, to discuss the matter; to see whether they can come to the same conclusion. And as the matter of peace prevails; the threatened break has been averted, and no one is the wiser. In the great majority of cases, a frank, open discussion between the principals will bring about harmony. But both must be equally candid and governed by the spirit of love, or the just is not done.

BUT DO NOT TRUST TO CONSCIENCE ALONE

If conscience were our only rule, we would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience; and still worse off than these are those mentioned in 1 Tim. 4:2. Hence the importance of all followers of love toward God and all his creatures—the most fervent toward God, and proportionately toward all who have his spirit and walk in the way of his direction. How can we trust to our own conscience alone? Do not let us fail in our minds nor become discouraged, feeling that so much has been said against us that we must give up the race. On the contrary, we are to feel assured that more and more of the knowledge of the Father, who is working all things for our good. It was thus our Lord was prepared for his exaltation. So we, if we are rightly exercised by our various experiences and for our guidance, will find that even revilings, slanders, oppositions to righteousness, will work out blessings for us, as they did for our Lord.
WHAT OUR LORD FEARED AND FROM WHAT HE WAS SAVED

[The first nine paragraphs of this article, as it originally appeared in issue of April 15, 1911, was reprinted from article entitled, "Perfect Through Suffering," by N. Y. May 1, 1885. Please see the article named. The remainder of the article appears below.]

We are glad that Jesus was not cold and stoical, but that he was full of warm, loving, tender feelings and sensitivities; and that we, consequently, can realize his ability to sympathize with the most tender, the most delicate, the most refined, the most sensitive, more than could any other human being. He must have felt keenly the conditions under which he had placed himself in laying down his life on our behalf; for the more perfect the organism, the more sensitive and high-strung are the feelings; the greater the capacity for joy, the greater the capacity for sorrow. Being absolutely perfect, our Lord could not have been more exposed to the influences of pain than are others.

"OFFERED UP STRONG CRYINGS AND TEARS TO HIM WHO WAS ABLE TO SAVE HIM"

Besides this, he knew that he had a perfect life, unfeigned, and realized that he was about to part with it. Others of the human family possess only a forfeited or condemned existence, and realize that they must part with this same time. It would, therefore, be a very different matter for our Lord to lay down his life from that of any of his followers laying down theirs. If we let one hundred per cent represent perfect life, our Lord had the full one hundred per cent to lay down, while we, being more than ninety-nine one-hundredths dead through transgressions and sins and condemnation could, at most, have but one hundred per cent of that mortal condition. For even to the loss of life, based upon knowledge that it could last but a short time longer at best, would, therefore, be a very different thing from the clear knowledge which our Lord had of the experience which he had with the Father before the world was; and the realization that the life he was about to lay down was not forfeited through sin, but was his own voluntary sacrifice.

There can be no doubt that this thought of the extinction of life was an important factor in our Lord's sorrows. The Apostle clearly intimates it in these words (Heb. 5:7), "Who in the days of his flesh, offered up prayers and supplications, with strong cryings and tears, unto him who was able to save him from out of death, and was heard in respect to that he feared--extinction."

This thought brought with it another, viz., Had he done the Father's will perfectly? Could he claim, and would he receive the reward promised him—a resurrection from the dead?

"COULD YE NOT WATCH WITH ME ONE HOUR?"

Had he failed in any particular to come to the exact standard of perfection his death would have meant extinction; and although all men fear extinction, none could know the full depth and force of its meaning as could he who not only had the perfection of life, but had recollection of his previous glory with his Father before the world was. For him the very thought of extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force previously. It was this, therefore, that bore down upon him now so heavily. He recoiled from even death. He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the Heavenly Judge thoroughly acquit him whom so many were disposed to condemn?

SIN NOT WITH YOUR TONGUE

"I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me."—Ps. 39:1

Our general thoughts have much to do with our language, our general conversation. Whoever, therefore, possesses a proper control of his heart will govern himself in every sense of the word. If our ways please the Lord, if our ways are ways of righteousness, then out of the abundance of the heart the mouth will speak; and no edification of the hearer. But when being right, the utterances will be right. People generally love themselves and avoid saying anything bitter, unkind, about themselves. But the man who hates his neighbors will have very little difficulty in saying something bitter or unkind of them.

Though the tongue is one of the most useful members, yet it is necessary to put a bridle, a restraint, a controlling influence upon it. With the tongue we may honor our God or we may blaspheme him. When in the presence of the wicked, we need to be still more on guard than with the righteous; for with the former the tendencies and thoughts are toward evil. When with the wicked or in their presence we are in contact with a degrading influence. At such times, some of sympathetic disposition may find special difficulty in bridling their tongues; but it is better to do so than to yield to the inroads of the wicked, as we would feel at liberty to do with the righteous. The Lord has suggested, "Cast not your pearls before swine, lest they turn again and rend you."

Besides the evilly inclined of the world there is another class Scripturally called the wicked; namely, people who have a knowledge of the Lord, but who take their stand in opposition to him. Judas was of this class. So there are about us those who are in an adverse attitude. None seem to be so cynical as those who have been patriarchs of the holy Spirit, but who have turned their backs...
upon "the Way, the Truth and the Life." Such seem to be more vivid than others in that they are in a more reproducible attitude. No matter how careful we are, these will distort our words and assert that we said something that we have not said.

The warning of the Scriptures is not against the tongue itself, but against the power it exercises against others by the use of our tongues. Probably every person of experience will fully agree with the statement that the tongue is potent in its influence beyond any other member of the body, for either good or evil.

THE TONGUE OFTEN A POWER FOR EVII AMONG THE LORD'S PEOPLE

As the bit in the horse's mouth will control his strength; and as the small rudder of a vessel will direct its course; so the tongue, and the pen, its representative, may influence large numbers of people for good or ill. How importantly the sympathy of two persons is strengthened by much more frequently do we find it employed as an agency for evil than for good; to pull down rather than to build up the faith; to implant seeds of discord and discontent rather than those which will produce righteousness and peace! While this is specially true in the worldly, it is also true among God's people; and each should remember that to some extent he is a teacher, and day by day is either forwarding or hindering the cause of truth, righteousness and peace.

In the unregenerate world the tongue is a "seraph's bright wing;" it is potent in its influence to the end of the world. To the sunset the banner's rich fold: to those that love them. And if ye do "stir up anger," "thou givest no</no-break>rl'eoTll thpy sp<.>ak a teacher, an,l day by day is either forwarding No wonder the Apostle de­uno dishonoring to the Lord, we should remem­heings we may not always be perfect in 32. as a sacrifire of sweet in­hinaering its influence to the end of the world.

"If ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them who hate you, what thank have ye [what merit is there in it]?' (Luke 6:32, 33.) It is only when we 'endure grief, suffering wrongfully,' that our suffering is acceptable to God as a sacrifice of sweet in­ence. 'What glory is it if, when ye be buffeted for your faults, ye take it patiently? or suffer wrongfully, and endure it, ye take it patiently, this is acceptable to God; for even hereunto were ye called.' (1 Pet. 2:19-21.) Be­loved, let us see to it that our sufferings are for righteousness sake only, and let us not charge God or our neigh­bors for tribulations resulting from the indulgence of our own inherited or cultivated faults.

In view of the fact that we now stand before the bar of Judgment, which, if we are truly the Lord's people, will be a veritable heaven upon earth! Beloved, let us be very humble lest the thoughts of self-congratulation and self-satisfaction which we may consider in our hearts, even if we do not utter them aloud, bring our condemnation.

But even should it be admitted that the difficulties are not directly caused by God or by the devil ('Every man is tempted [tried] when he is drawn away by his own lusts [desires] and enticed!'), the natural tendency is to blame someone else, and to think that our lack of patience, our hasty word or act, was the fault of another. How many deceive and encourage themselves with the thought, "I don't know why it is, but my natural tendency is to be a natures as I have, our family or church gathering or community would be a veritable heaven upon earth!' Beloved, let us examine ourselves, let us be very humble lest the thoughts of self-congratulation and self-satisfaction which we may consider in our hearts, even if we do not utter them aloud, bring our condemnation.

"If ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them who hate you, what thank have ye [what merit is there in it]?' (Luke 6:32, 33.) It is only when we 'endure grief, suffering wrongfully,' that our suffering is acceptable to God as a sacrifice of sweet in­ence. 'What glory is it if, when ye be buffeted for your faults, ye take it patiently? or suffer wrongfully, and endure it, ye take it patiently, this is acceptable to God; for even hereunto were ye called.' (1 Pet. 2:19-21.) Be­loved, let us see to it that our sufferings are for righteousness sake only, and let us not charge God or our neigh­bors for tribulations resulting from the indulgence of our own inherited or cultivated faults.

But even should it be admitted that the difficulties are not directly caused by God or by the devil ('Every man is tempted [tried] when he is drawn away by his own lusts [desires] and enticed!'), the natural tendency is to blame someone else, and to think that our lack of patience, our hasty word or act, was the fault of another. How many deceive and encourage themselves with the thought, "I don't know why it is, but my natural tendency is to be a natures as I have, our family or church gathering or community would be a veritable heaven upon earth!' Beloved, let us examine ourselves, let us be very humble lest the thoughts of self-congratulation and self-satisfaction which we may consider in our hearts, even if we do not utter them aloud, bring our condemnation.

If we have committed a trespass against another, we should render up our account for every idle word we have spoken. We would all agree with the statement that the tongue is potent in its influence beyond any other member of the body, for either good or evil. As the small rudder of a vessel will direct its course; so the tongue, and the pen, its representative, may influence large numbers of people for good or ill. How importantly the sympathy of two persons is strengthened by our words, and how damagingly its influence is used for evil by the employment of the tongue for the purpose of undermining the faith of our fellow believers. Such a consideration should lead us to reflect that the influence of our words is potent in its influence to the end of the world. To the sunset the banner's rich fold: to those that love them. And if ye do "stir up anger," "thou givest no
The Good Tidings Abroad—No. 2

From Berlin we journeyed northward to Copenhagen. Brother Luttichau and a deputation of Bible students met us at the station. Soon we were in the Society's Danish headquarters, and in a little while were addressing an assembly of about two thousand people. We became acquainted with the fact that they understood and appreciated our message. Our morning address was to the interested. Amongst other things we endeavored to make clear the subject of the covenants. The Abrahamic Covenant is the prerequisite for the New Covenant. Isaac was called the seed of Abraham, and that a blessing would come as a result to all mankind—and also an antitypical seed which would have the first place in the blessing of the world, the two seeds being referred to the two branches of the family tree. (Gal. 3:28.)

We pointed out that this spiritual seed is not developed under the Law Covenant, because it was not made with us, but with the natural seed—with Israel, Moses being its mediator. It is not true that Israel is a nation under which we are developed, because it also is to be made with natural Israel, and is to be merely an enlargement of the Mosaic Law Covenant. We cited in proof of this that the New Covenant is to be made with Israel as poet to the church, and urged the laying of the seal of the Spirit on the church, and pointed out that that New Covenant will bring blessings of restitution to Israel (and to all mankind through Israel), taking away the stony heart of selfishness and sin and restoring a heart of flesh, of tenderness, sympathy, righteousness and divine likeness, as we read of him when he was created in the image and likeness of God.

We exhorted the dear friends to faithfulness to their covenant of sacrifice. We pointed out the privilege of service now granted to the church, and urged the laying on of the seal of the Holy Spirit. We pointed out that that New Covenant will bring blessings of restitution to Israel (and to all mankind through Israel), taking away the stony heart of selfishness and sin and restoring a heart of flesh, of tenderness, sympathy, righteousness and divine likeness, as we read of him when he was created in the image and likeness of God.

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to all mankind, to be lifted from sin and death conditions and be brought to a knowledge of the Truth and to a full, fair opportunity for deciding either for righteousness and eternal life, its reward, or for unrighteousness and eternal death, its punishment, and that this blessed opportunity of rescue from the death penalty, the result of Adam's sin, has been secured for every member of Adam's race through our Redeemer's merit, through him who loved us and bought us with his precious blood.

The next morning we bade farewell to the friends of Christiania and vicinity as they sang to us on the station platform: 'God be with you and with all that are dear unto you.' Said one we met, 'Was indeed a feature in connection with many of the parts.'

GOTHENBERG—HALMSTAD—Helsingborg—HAMBURG

Our London appointment for Sunday, April 24, required that we make the closest possible connections on the return journey. We traveled to the West Shore Line from Christiania to Stockholm. The next morning, when we alighted, the staff of Tith Watch Tower was again in connection with many of the parts.

Our topic was, 'The everlasting punishment, another station we suffered persecution, an' again, 'So persecuted The night ChJ1.is­

At Halsted we found about twenty of the friends waiting for us on the platform. Our stay was short, but in those five minutes we congratulated the dear friends upon the blessing of the truth which had reached their ears and hearts, and extended assurances of our Christian love for them and for all the dear household of faith. We gave as our departure message, the Master's words, 'Be thou faithful unto death, and I will give thee a crown of life.' From these dear friends also we received the assurance of their joy in the Lord and their desire to be amongst the overcomers who will inherit the kingdom, according to the Master's promises.

Helsingborg was reached about 9 p.m. Shifting of the ears there permitted an exchange of Christian greetings and a litany of the divine plan, and especially the privilege of the church in connection with the covenant of sacrifice made by our Head, thus opening the way, upon the same terms, for hearing the message, 'Be thou faithful unto death, and I will give thee a crown of life.'

We exchanged with them Christian love and good wishes for the remainder of the journey of life and for a share in the kingdom.

A sight ride of 11 hours brought us to Hamburg, Germany. Here about twenty-five met us in the station with heartiest greetings. They had provided a dinner in honor of our coming. We partook of it with great pleasure, fellowshipping with the entire company through Brother Kent's interpretation of it through our ears. After dinner we repaired to the usual meeting room of the class, where we received a more formal expression of welcome, following with an address of about an hour, which specially referred to the covenants. We tried to make as clear as possible the distinction between the Old Law Covenant, established by Moses, the Mediator, by means of the sacrifice of bulls and goats, and its antitype, the New Law Covenant, to be established upon better
sacrifices and by the better Mediator, the antitypical Moses—Christ and the church, his body.—Heb. 9:23.]

The Apostles gave us in all nearly three hours of fellowship with the friends at Hamburg. They gave evidence of earnestness, zeal, and informed us that their numbers had doubled within the past year. We specially rejoiced that their love and zeal had also kept pace.

We are writing this on the train speeding toward London, which, God willing, we will reach tomorrow morning, April 2d, in season for meeting with the London friends, and for the public service at Albert Hall at night.

**SPIRITUAL GROWTH**

"If ye do these things, ye shall never fall."—2 Peter 1:10.

Then he adds, "If ye do these things ye shall never fall."—2 Pet. 1:5-7, 16.

"There is a very strong assurance—that if we do these things, we are sure to stand approved of God. We do well, therefore, to consider them with special care. Here are eight elements which must go toward making up the Christian character, the one to be added to the other and assimilated by the spiritual germ of the new nature, until the embryo new creature is formed; and then it must continue to grow and develop.

Look at them again. They are:

1. *Faith.*
2. *Virtue [fortitude].*
3. *Knowledge.*
4. *Temperance [self-control].*
5. *Patience.*
7. *Brotherly kindness.*
8. *Charity [love].*

"A THUS, SAITH THE LORD," SHOULD BE THE END OF ALL CONTROVERSY.

Now for a little self-examination. Let each ask himself: (1) Have I the faith to which the Apostle here refers?—faith which will enable me to face God—in his Plan of redemption through the vicarious, or substitutionary, sacrifice of Christ, and in all his rich promises built upon that sure foundation? Do I trust him implicitly? Is this, as the Lord's, the end of all controversy, the solution of all doubts and the restful assurance in every perplexity?

(2) Am I endeavoring to lead a virtuous life? This, to the child of God, consecrated to be a living sacrifice, simple and unselfish, which must be living truthfully, that is, true to his covenant, which implies living truthfully, that is, true to his covenant, which willfully violate would be equivalent to swearing falsely. It is fortitude, strength of character in righteousness. It implies the cultivation of the strictest integrity in our dealings, both with God and with our fellowmen, scrupulous honesty, justice and truth being the only standards.

The Psalmist clearly defines it thus, saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." (Psa. 37:12-13.)

(3) Am I endeavoring day by day to gain a more thorough and complete knowledge of God, of the plan revealed by God in His Word, and of the special features now in operation, that I may co-operate with him in his execution; and of his will concerning me in the particular relationships and conditions in which I now stand—irrespective of my own will and disposition in any matter? Am I striving to gain this knowledge of God and of his righteous will concerning us, as revealed through His Word, by the holy Spirit? Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard. It is, therefore, the most important and of the highest importance to profit by the study of the divine Oracle, that we may be fortified in faith and works accordingly.

(4) Am I temperate, moderate, exercising self-control in all my eating, drinking, and other home arrangements, in conduct, in thoughts, in words, in deeds? Do I realize that self-control is one of the most important elements of good character? The verse (6:1) which states that "the spirit of God in us—unless we quench it—will be a day-star, to appear in the morning to those who are sleeping in the things of this world, to lead them out of the slavery of sin, to make them, therefore, willing, we will reach tomorrow morning, April 2d, in season for meeting with the London friends, and for the public service at Albert Hall at night.

**THE DEVELOPMENT OF CHRISTIAN CHARACTER IS A GRADUAL, DAILY LIFE-WORK.**

The Apostle Peter tells us how to proceed in the matter of cultivating Christian character, intimating that we cannot: not do it all in a day, nor in a few days, but that it must begin with the daily life work, a process of addition—adding virtue to virtue and grace to grace, day by day and hour by hour. He says, "Giving all diligence, add to your faith virtue [fortitude]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [love]."

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himself. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, hopes and wishes. Its cultivation, therefore, means a high \(c\)\(\ldots\) of character-development. Self-control, accompanied by faith, fortitude, knowledge on en High, implies increased zeal and activity in divine things, and increased moderation in earthly things. It means a power over appetites, affections, affairs, etc., "Let your moderation (temperance, self-control be known unto all men." (Phil. 4:5.) Let them see by our thoughtful (not rash and hasty), careful and considerate demeanor, in every affair of life, that we do not seek our own advantage, but the good of others. (Phil. 2:3.) (5) Am I patient under trial and discipline, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating the character, however severely the blow and the harrow may break up and pulverize the sub-soil of the heart, meekly submitting to the discipline in every case? and am I submitting cheerfully under the mighty hand of God, in his work of preparing me for a place in his kingdom soon to be established? The Greek word from which patience is here translated means cheerful endur-

"(6) Am I carefully observing and endeavoring to pattern my character and course of action after the Divine model? If a parent, or in any position of authority, am I using that authority as God uses his— not for selfish purposes, to make a boost of it, or in any way to oppress or trample upon the God-given individual rights of those under such authority, but for the blessing and advantage of those under it, even to the extent of self-denial, with patience, dignity and grace, and not with the fear of punishment which excites the heart to rebellion? If a son, or one under authority to any extent, do I consider the example of loving obedience furnished us in the ex-

ample of our dear Lord? His delight was to do the Father's will, not wait for our immortal

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I willingly accept a brother's prof-

 ebenfalls, to stir you up by putting you in remembrance. . . . Moreover, I will endeavor that you may be able after my decease to have these things always in remembrance." This Peter did; and the church to this day may profit by his example of love, and preference of others.

While the Apostle Peter, addressing the consecrated, thus clearly and explicitly points out the way in which we may make our calling and election sure to the chief favor of God, the Apostle Paul, addressing the same class, shows that we have a privilege of developing and cultivating the character, involves the loss, not only of the chief favor of the high calling, but, eventually, of all favor. He wrote, "If ye [ye who have solemnly covenanted to sacrifice your life in the service of God, for the eradication of evil life after the flesh (with self effort, merely to gratify self) ye shall die." (Rom. 8:13.) God has no use or place for willful covenant-breakers and covenant-despisers, after they have been brought to a knowledge of the truth and of his will; and when they have not only neglected to do it faithfully. With all our striving and watchfulness, however, we shall not be able, in our present condition, to reach our ideal. Per-

fection is something which can only be approximated in the present life. But the measure of our effort to attain it will be that measure of development of the glory and honor and immortality; to that position of glory, honor and immortality, to which, in harmony with that sentiment, utilizes every one's privileges

we shall not be

considered worthy of that office there. I, not as one that benneth the air,"—1 Cor. 9:26

K EEP I N G  T H E  B O D Y  U N D E R

"I therefore so run, not as uncertainly; so fight "The Apostle Paul had definite knowledge as to what constitutes the prize. He was not uncertain about it; it was not a question with him as to its being one thing or another. St. Paul knew that the 'high calling in Christ Jesus' is that we may be "able to stand in the pres-ence of God." He knew that he shall be with him in glory. Neither was the Apostle uncertain as to the terms and conditions of the race. He knew that they were even unto death; and that if he should seek to save his life he would lose it. Neither was he uncertain as to his own determination. He knew positively that he had entered the course. He was not of those who merely say, 'I hope to do so some time.' He had made with the Lord his covenant of sacrifice unto death.

It is not difficult for the Christian to be uncertain as to his opportunity to gain the prize. He knew that it remained with him to will and to do in harmony with God's good pleasure. He knew that nothing impossible was required of him in this race; that the terms and conditions of the race include 'grace to

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help in every time of need;" and that this grace and help would come from the Lord. Hence, the Apostle's expression that, in the race-course of this life, there was no uncertain thing from first to last. Thus it may be with all under the guiding eye of the great Redeemer. We may each make our calling and election sure: 'If ye do these things, ye shall never fall, for so an entrance into absolute harmony with the divine law, because of its im-

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THE WATCH TOWER

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world has become an enemy and a tempter by reason of the fact that [the church] have been ‘begotten again’ to new hopes, new ambitions, new aspirations, new desires, which are along radically different lines from anything the world knows or has sympathy with.

"THE FLESH DESIRES CONTRARY TO THE SPIRIT, AND THE SPIRIT CONTRARY TO THE FLESH"

Our begetti~g is of the Holy Spirit, and its tendencies are heavenly and spiritual, in harmony with righteousness and love. Yet it is only to the extent that men come into contact with the Spirit that flesh is much more in harmony with the world than with the new order of things established in our hearts and wills by grace and truth, through Christ. Consequently, when the world, through the words or writings or general spirit of any of its children, comes into contact with the flesh of any of the Lord’s people—let us now consider Hosea’s own wife was an adulteress, a debauchee, who finally left her husband and her false offspring. Later the Prophet took her back under his own roof, but not as his wife, He was compassionate toward her and her offspring.

"RETURN UNTO THE LORD"

The Prophet, in our lesson, urges his nation to realize their fallen condition, their helplessness, and to avail themselves of God’s clemency. They must not look to Assyria (Assyria) for help, nor must they trust in horses imported from Egypt; nor must they any longer rely upon idols, the works of their own hands, which the Lord had brought them in a plenteous manner to the Lord, who is merciful even unto the fatherless. The Israelites were fatherless in the sense that they had denied the Heavenly Father; the Creator; and had become children of the world. Ye are of the world, saith Jesus, and hence, “Ye are of the father the devil, for his works ye do.”

In their repentance, in their return to God, they were not only to abandon false hopes and false worship and iniquity, but they were to take with them words, and say unto the Lord, “Take away our iniquity and receive us again.” God has promised as well as told the people that he will not leave them to desolate themselves with the iniquities of their youth.

"RECEIVE US GRACIOUSLY"

Be it noted that the people of Israel to this day have not accepted the Lord’s terms as stated by the Prophet. They have not asked to be received by grace—graciously. They are still hoping for divine favor through the keeping of the Law Covenant, which neither they nor others of fallen humanit~y can keep in its letter and spirit. This is the great lesson that the apostle also taught apostate nations—that all are fallen, imperfect, unable to meet the divine requirements—but that all need divine grace, mercy, forgiveness of iniquity and help out of our imperfections.

How God can be just and yet be merciful and show mercy is evidenced by the very essence of the “good tidings” of God’s love. God himself has provided in Jesus this, the ransom sacrifice, necessary to the satisfaction of divine justice, so that God can be both just and merciful, although these terms are antagonistic.

"THE WISE SHALL UNDERSTAND"

The last verse of the chapter declares, “Who is wise and he shall understand these things, prudent and he shall know himself dead, not only to sin, but to his own natural desires, appetites, inclinations, and also to the world, which is in harmony with sin and has perverted tastes and appetites. As the Apostle intimates, there is a constant battle between the new creature, the new will, and the old creature, the fleshly and depraved disposition. He says, The flesh desires contrary to the spirit, and the spirit contrary to the flesh.” (Gal 5:17.) And even though the advanced Christian has reached the place where he is enabled to reckon his flesh and will completely dead and buried, nevertheless, he has need continually to examine himself lest the flesh should become alive again. This was the Apostle’s warning as to any body under [dead, buried] and bring it into subjection [to the new mind]; lest having preached to others I myself should be a castaway.” (1 Cor. 9:27.) This keeping of the body under this, watching it lest it should become alive again, is a constant necessity with the victorious Christian, for it is the victory of the new mind, the new will, over the old will, the will of the flesh, that constitutes us victors, by developing in us strong, holy character—like unto that of our glorious Lord and Redeemer.

A GOD READY TO PARDON

June 4—Hosea 14.

"For thou art a God ready to pardon, gracious and merciful, slow to anger.”—Neh. 9:17.

Today’s study is an exhortation by the Prophet Hosea to Israel, at that time distinct from Judah; but it is applicable to our own nation as well as to every nation. Israel had become a partner with the heathen in idolatry and immorality, and had fallen from grace, and the Lord had brought the heathen nations into contact with the Lord’s people, to which Hosea’s own wife was an adulteress, a debauchee, who finally left her husband and her false offspring. Later the Prophet took her back under his own roof, but not as his wife. He was compassionate toward her and her offspring.

The condition of "Christendom" today is one of trust in human necessities, and an attraction toward the world, its views, its arrangements, and also to the world which is in harmony with the world, its views, its arrangements, its pleasures, etc.

For this reason the Christian is called upon to reckon himself dead, not only to sin, but to his own natural desires, appetites, inclinations, and also to the world, which is in harmony with sin and has perverted tastes and appetites. As the Apostle intimates, there is a constant battle between the new creature, the new will, and the old creature, the fleshly and depraved disposition. He says, The flesh desires contrary to the spirit, and the spirit contrary to the flesh.” (Gal 5:17.) And even though the advanced Christian has reached the place where he is enabled to reckon his flesh and will completely dead and buried, nevertheless, he has need continually to examine himself lest the flesh should become alive again. This was the Apostle’s warning as to any body under [dead, buried] and bring it into subjection [to the new mind]; lest having preached to others I myself should be a castaway.” (1 Cor. 9:27.) This keeping of the body under this, watching it lest it should become alive again, is a constant necessity with the victorious Christian, for it is the victory of the new mind, the new will, over the old will, the will of the flesh, that constitutes us victors, by developing in us strong, holy character—like unto that of our glorious Lord and Redeemer.

CHRISTENDOM’S IDOLATROUS DEBAUCH

We are not to lose the force of this lesson by applying it wholly to the nation of Israel. There is also a nominal spiritual Israel—all Christendom, professing to be espoused to the Lord. Christendom is, in the Scriptures charged with the charge against Hosea’s wife, "I am rich and increased in goods and have need of nothing." The Lord answers, "Thou knowest not that thou art poor and wretched and miserable and naked." Then follow a prophecy which has not yet been fulfilled, but will, we believe, soon be realized. It tells of the turning away of God’s anger, of his blood on the world. It will have fullfilment in the beginning of Messiah’s reign.

"RECEIVE US GRACIOUSLY"

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"THE WATCH TOWER"

May 1, 1911

[4811]
HEZEKIAH'S GREAT PASSOVER

The King, although only twenty-five years old at this time, had a broad mind—the result of his whole-hearted consecration of himself to the Lord and the Lord's guidance—possibly through the Prophet Isaiah. Having gotten the temple ready, the King issued a royal proclamation to the people to return to the worship of God, to come up to Jerusalem to keep the Passover. Not only did this message go throughout the kingdom of Judah, but it was extended to the northern kingdom as well. The Levites of Judah provided a blessing influence will go forth from the temple of God, the true church, far reaching upon all those who love righteousness and hate iniquity.

HEZEKIAH's GREAT REFORM

But as a preliminary work, before the cleansing of the temple itself, our Lord would have ordered them to be driven from the Holy City. The Passover feast, nevertheless, was a pronounced success, and so greatly enjoyed by the people that it was prolonged for a second week—the King giving bountifully from the corruptions of the flesh and spirit, perfecting holiness in the reverence of the Lord. (2 Cor. 7:1.) In proportion as this is done, a blessed influence will go forth from the temple of God, the true church, far reaching upon all those who love righteousness and hate iniquity.

THE SPIRIT OF A SOUND MIND

As a result of this, the Passover feast must be continued, the feast of the Lord Jesus Christ, and the joy as the Master said he had come to give, and none can take it away from us. To maintain this joy we must continue to abide in his love—"whosoever abideth in me, and I in him, the same bringeth forth much fruit." (John 15:14.) And this is the only way in which we can be truly successful, so self-satisfying, so soul-satisfying as that which comes from fellowship with the Creator through the Lord Jesus Christ; and this joy, as the Master said, he alone can give, and none can take it away from us. To maintain this joy, we must continue to abide in his love—"whosoever abideth in me, and I in him, the same bringeth forth much fruit." (John 15:14.) And this is the only way in which we can be truly successful, so self-satisfying, so soul-satisfying as that which comes from fellowship with the Creator through the Lord Jesus Christ; and this joy, as the Master said, he alone can give, and none can take it away from us.
But be did more wisely. He prayed for them, asking divine mercy for their error. Similarly, in the church of Christ, we at times find some who but imperfectly comprehend the sanctification of life necessary to a proper participation in the Lord's "feast of fat things." Let us be wise in our dealing with such; let us not denounce them as hypocrites nor hold up their shortcomings where we have helped them in the more excellent way. Let us remember the words of our text; "Man looketh on the outward appearance, but the Lord looketh on the heart." Let us be less punctilious respecting forms and ceremonies, and more lovingly sympathize with the impressions of heart of all those who seek to draw nigh unto the Lord.

THE DIVINE BLESSING

The conclusion of the feast was a divine blessing upon all the people, through the priests and Levites. So there goes out a divine blessing from the Lord's sanctified people—from all the consecrated of the household of faith—to the people in general—to their neighbors, their friends and visitors from afar. Let such be our influence amongst much of our profession. Let us remember the power of the tongue, of which the Apostle said, "Therewith praise we God, and therewith curse (or injure) we men." Let our tongues and all our powers be used in blessing the people as well as in praising our God.

The King wisely began his reformation at the temple and gave the priests and Levites the first share therein. It was later that the idols of the city of Jerusalem were gathered and hurled into the valley of Kidron, and it was after the fervor of the Passover occasion that the zeal of the people in general rose high, and they went forth all over the land, destroying the idols, the groves of Baal, and every symbol of disloyalty to God.

And so today: Everywhere the light of our day is showing up, and making the meanness, selfishness, corruption—some of it centuries old, and some of it bred of special privilege and opportunity in our day. The call for reform is heard on every hand, although sometimes but feebly. The very heart of this for the sanctification of the priests and the Levites themselves.

Let us not forget this; and after having seen to our own heart purification in harmony with God, let us proceed to the cleansing of the Sanctuary. Idols and tradition in the temple and sacrificial rites of the past are defiling the temple of God. These must be gotten rid of. The vessels of the Lord's house must be cleansed of all defilements—their human traditions, heathen philosophies and superstitions. We must no longer worship a book and a form, but submit the teachings of the Book and the significance of the cross.

If the church of Christ could but faithfully perform her responsibility, under the direction of the King, it would mean a great revival of religion. It would mean the sanctifying of the people. It would mean the casting out of the idols of mammon—selfishness, filthy lucre and worldly fame, and a general bowing down of men to the Giver of every good and perfect gift.

THE WORLD'S HATRED

"Marvel not, my brethren, if the world hate you!"; "Ye know that it hated me before it hated you."—1 John 15:18.

Here the great Teacher seems to show that the kind of hatred that would come to us would be the same that came to himself. Looking at his experiences, we see that he was hated charged chiefly (almost exclusively) by those who had some light, but whose light was darkness in comparison with the great light of the holy Spirit shining in and through the Lord's fully consecrated ones. Thus we may fulfill our Lord's testimony, "If they hated me they hate you also;" "Whosoever will live godly in Christ Jesus shall suffer persecution." (John 15:18; 1 John 3:13; 2 Tim. 3:12.) The Lord's followers in the present time are called upon to suffer persecution for righteousness' sake. Never has the earth been the theatre of God's work in so large a measure as in His day. As did the persecutors of the Head, so now the persecutors of Christ are co-operating to fulfill the divine plan in a manner they little suspect.

"MARMEL NOT IT THE WORLD HATE YOU"

When the Lord's followers take a firm stand for truth and righteousness, as did their Leader, the results are the same. Satan is their implacable opponent; he will see to it. His power will not suffer defeat. When the Lord is rebuked by himself, but by the world, the influence of his spirit in various ways. Having taken this stand, the Lord's people must not marvel if the world hate them and say all manner of evil against them falsely, for so it is written. The more prominent they may be, as in our Lord's case, the more virulent will be the attacks against them; the more interested will be the great adversary in overcoming them.

It is thought that Satan opposes, and that we are countenancing not merely with flesh and blood, but with the powers and wicked spirits in high positions of power (Eph. 6:12), would be appalling to us if we did not, on the other hand, realize that by this same positive-
ness of decision for truth and righteousness we acquire great help and assistance by other unseen powers. From the moment of our positive resistance of temptation and positive standing up for the Lord and his cause, we become stronger in the Lord and in the power of his might. Let us remember that the greater he is he that is for us than all that can be against us."—Matt. 5:11; Eph. 6:12; 1 John 4:4.

The chief opposition to our Lord came from the religious leaders and professors. The union of the world and the church, and the visible union of church and state in foreign lands; in other instances, it is incomplete, as in this country, where the church and state are not fully united. Nevertheless, the politician desires the support of the professors and supporters of religion. These, in turn, plume themselves on their political influence and seek to use this influence for their own advantage, or, as they would say, for the "good of the cause." So, where there is no direct union between the church and state, there is an affiliation, and indirect union. The politician wants to have the support of the moral and religious leaders of the community and others. Thus drawn together, the princes of this world, both religious and secular, uphold one another. Their interests are one. Hence, the Lord has all those who are his "members." All followers would be unsympathetically viewed, hated, persecuted; for the presentations of the truth make manifest errors and hypocrisies in contrast with divine standards.

My Dear Brother Russell:—

Yours dated February 11 reached me too late last week, so I was not able to send a reply then. I am very glad to hear from you; the contents of your letter give me much strength.

In Travancore the Truth is spreading rapidly; the Lord is giving strength to hear the Gospel Truth! The majority of the poor people are unable to grasp the details, but a large number among them, who are the leaders of the community and can read and write their vernacular language (Malayalam) are able to understand the Word of the Lord; and I am glad to tell you, dear Brother, that they are appreciating the Truth, and gladly preach it to others.

In my last letter I wrote the details of the work in Travancore. Before I left India, or rather Travancore, from October 14th, I have been engaged in learning and using the Tamil language. (These are the languages spoken in Travancore.) But when I came back I was not able to talk either Malayalam or Tamil. But now I can talk both fluently; they have come back without much trouble. So the language difficulty in connection with the work in Travancore is now overcome.

Until a few weeks back the work was not systematized. From experience, the Lord has shown me that the work among that people must be carried on in a thoroughly organized form, and that no hope of material help should be given to them in any way. This is quite new to them, as all the missionary societies start their "Christian" work on the basis of "rice" Christianity. It took some time and much hardship to convince the leading men of the wisdom of the method we have followed. The Lord has opened their eyes to see the beauty of Christianity and the principles upon which the Lord and the Apostles carried on the work. I am glad to say that they understand a great deal now of the Secret of the Lord. Their lives, their enthusiasm and zeal explain it.

Just think, these poor people going about and visiting the people at their houses and teaching them the Truth, and also making arrangements to hold meetings in several unions. We have organized for the Lord. We have opened our doors to the people. The work is being slowly carried on in Travancore, and in this way the Lord has opened their eyes to see the beauty of Christianity and the principles on which the Lord and the Apostles carried on the work. I am glad to say that they understand a great deal now of the Secret of the Lord. Their lives, their enthusiasm and zeal explain it.

Dear Brother:—

Your welcome letter of March 21 is before me. I am glad to know that by the help of our members and those able to read English should be given preference. We do not mean by this that none may be necessary, like your own and that of the pilgrims. We will have also some tracts in Malayalam and Tamil. We can distribute these tracts among the denominational people too. We should make sure that they are the reasons why I put $500 for printing purposes for this year. The tracts could be used in all South India, among fifteen or twenty millions of people.

As we have thoroughly consecrated men with us now, as far as I can judge, we would have no difficulty in trusting the work of teaching to such. Those who are unable to read English should be given preference.

Our plan is not to trust to oral instruction of teaching, but to co-operate specially with those who are able to read English, and who will take the printed matter with them in their preaching and translate to those who are unable to read. These are the reasons why I put $500 for printing purposes for this year. The tracts could be used in all South India, among fifteen or twenty millions of people.

You are quite right, dear Brother, in understanding us not to teach the people in any way, like we have to those able to read English should be given preference.

As for the teaching of English, we favor this very same course in every land. For the teachers to be so separated from the people that it would be thought a shame for them to make tents or do other work for an honest living, is neither good for themselves nor for the people with whom they should be in close touch as "brother."
THE WESTWARD CONVENTION TOUR

The Watch Tower of May 1 is ready for the press as we arrive home from our European campaign. We are quite well and send greetings to all of our dear readers, promising further details later respecting our European experiences.

We take this opportunity to express our regret that so considerable an announcement of our Western Tour during June and July was inserted in these columns during our absence. We are finding no fault, however; those responsible for the insertion used their best judgment and supposed they were providing a service. We would have preferred the bare announcement of the stopping-places and dates, rather than what might to some appear an advertisement and a solicitation for a large party.

We appreciate very much the interest in this Tour displayed by some of our friends, particularly by Brother Dr. Jones, the prime mover in the excursion feature. We wish, however, to have it distinctly understood that neither the Bible and Treat Society nor the Editor has anything whatever to do with the arrangements for the excursion and that who would object to company on this Convention Tour. He was assured that we would greatly enjoy the fellowship of friends accompanying, although we would not answer to be with them daily, because necessities require that our work through a stenographer shall continue at every available opportunity during the two months of our absence from Brooklyn. We specified this, so that whoever would be of Brother Jones' company would know in advance to expect to accompany the Lord's Witnesses as a group.

We are stating matters thus very plainly, in order that none may join Brother Jones' excursion under any misapprehension, nor with the supposition that the Society has urged them to do so; nor should we be considered as anything in any sense of the word as any appeals for aid in connection with the excursion. We urge each one contemplating the matter to consider the subject on its own merits and to decide in respect to these matters according as his own conscience shall dictate to him the Lord's will.

THE GOOD TIDINGS ABROAD—NO. 3

Two of our Sunday evenings in London were announced as Christian mass meetings at Royal Albert Hall; the first evening we discussed, 'Which is the True Gospel?' the second, 'Which is the True Church?' We had good attention on both occasions, and large audiences. No doubt the audiences would have been still larger had the subjects and announcements not limited the invitation to Christians. While we did not shun to declare the whole counsel of God on these subjects, we did, as usual, endeavor to present the truth as sympathetically and inoffensively as possible. We trust that some seed was sown and found lodgment in earnest hearts. Other services on the same days were held in the London Tabernacle. They were not specially advertised, but the attendance was good. The edifice is rated as accommodating twelve hundred, and on some occasions the place was crowded.

At one of the public sessions our election to the pastorate of the congregation of the London Tabernacle was duly and publicly acknowledged and accepted; but of this, reports have already reached you through the public press. We promised to give Great Britain (and London particularly) as large a share of our time as possible, but reminded the dear friends of the breadth of interests of the truth, and that much as we appreciate the openings and progress of the harvest message on Great Britain, the work in America must not be forgotten or neglected.

EDINBURGH—GLASGOW—BELFAST—DUBLIN

These four cities were visited in the order named, and two meetings were held in each, one specially for the interested, the other particularly for the public. We are glad to report that the truth has been making good progress in these cities and countries. Not only in numbers, but also, we believe, in spiritual development the Lord has richly blessed them.

At Belfast the public audience numbered nearly two thousand. We had excellent attention for about two hours, and about one-half of the audience were new to the truth. We had the opportunity, which served to set forth the truth in stronger contrast with error. Although not all questioners were polite, we endeavored to give a soft answer, but a clear one; we trust with good result.

It will be remembered that on two previous occasions at Dublin, the Y. M. C. A. secretary was present as an objector and questioner—the last time accompanied by a prominent theologian and college professor. The same secretary was present this time with another minister as a mouthpiece and assistant.

Questions were unkindly put, but we trust kindly and thoroughly answered. The majority of the large audience perceived the unfairness of the attack and the Scriptural strength of the replies. Approval was frequently manifested by applause, and in conclusion an elderly gentleman of about sixty-five years moved and carried a resolution of thanks to Pastor Russell for the pleasure and profit of the evening.

BRISTOL—LONDON AND THE CONTINENT

Monday of the following week was spent at Bristol. The truth had spread some here also, and the dear friends seemed cheered by our talk to them in the afternoon respecting the covenant of sacrifice which the church shares with her Lord, and the difference between this and the New Law Covenant made with Israel at Mt. Sinai, and the New Covenant shortly to be inaugurated with Israel also, and through which ultimately all the families of the earth shall be blessed. The number present, about eighty, included some from nearby places. The evening meeting for the public had a splendid audience, especially for a week night—nearly twelve hundred. Our topic was 'The Great White Throne of Judgment.' We had excellent attention. The audience included evidently many of the most intelligent people of the city.

Tuesday evening (April 11) we spent at London. We had a season of very special blessing and refreshment in commemorating the Memorial of our dear Redeemer's death and resurrection in Emmanuel Tabernacle, London. The number present at the Tabernacle was about three hundred and thirty, of whom about three hundred and seventeen partook of the Memorial. About one hundred and fifty friends who reside in the outskirts of the city, and were unable to be present on account of business duties, distant, etc., kept separate celebrations; thus the London church in its different meetings and the Brooklyn congregation in its different meetings, represented practically the same number.

We arrived at Barmen, Germany, where, on Thursday, we had three very interesting sessions. The interest of the German friends continues to grow, and the numbers also—even though, as already stated, we are disappointed in the total numbers of interested ones in the truth, in Germany, in contrast to some of the dear friends there. The number for the city, as recorded by the editor, was considerably less than the 1910 numbers.

FRIDAY and SATURDAY were devoted to meetings with the friends in the northern part of France, whom we had never before met. Our first stop was at Charleroi. We had dinner with the friends, addressed about twenty of them for about an hour, and then resumed our journey, arriving at Dennin in time for supper and a two hours' talk. On the return home, we spoke to several hundred friends at Mons, and early the next morning, accompanied by eight, we proceeded to Dunkirk.

There our congregation numbered about seventy interested. We had a splendid season of refreshment; then a question meeting, following which we proceeded on our journey toward London, which, by train and boat, we reached at ?

May 1, 1911 THE WATCH TOWER (143-147)
London Tabernacle has a large gallery, seating nearly as many as the first floor—in all nearly 1,200. To suit this the pulpit is a high one, boxed in, so that only the head and shoulders of the preacher can be seen. The pulpit and a large Bible were loaned to us by the Pastors (Brother Russell) in the pulpit, but not at other times. This raised from a few the query, Is Brother Russell becoming a Babylonian—preaching in a church edifice and wearing a robe?

**THE WATCH TOWER**

It was thought well to explain, for the benefit of all, that the use of church buildings was never condemned in the Bible, nor in the Dawn-Studies. St. Paul preached in a Synagogue whenever he had opportunity; so did the other Apostles, and so did the primitive Christians. We do not object for the general straining for church edifices because of the expense, because the friends of the truth are generally poor, and because what money we all can devote to the service of the Lord can be used more wisely as a rule—to accomplish a wider spread of the glad tidings.
We still view the matter thus. But at London, as in New York City (Brooklyn), it is our judgment that the cause is best served by having a plain Tabernacle for general worship and also for the Society’s warehouse and office of publication. We have sought to do the Master’s will, and believe we have done it in both cases.

The New York City assembly is the American center, so is London the British center, or, indeed, the European center. It is to the advantage of the entire work everywhere that Brooklyn Tabernacle and London Tabernacle, even as names alone, should lend their dignity to the cause we love to serve. Both buildings are heavily mortgaged. The Society has other uses for its income, and is making no endeavor nor appeals for money to clear these off.

As for the gown of plain black: It is simplicity itself, and very much the same as what the Savior and the Apostles wore in a frock-coat. And as for wearing an ordinary, every-day suit of blue or gray or tan in the pulpit—not surely it is a bit irrelevant, unless as emergency might make it necessary.

Respect for the Lord and for his truth seems to call for respect even in the dress of the one who, for the hour, represents the Lord as his mouthpiece, “ambassador,” or “able minister of the New Covenant,” calling for the joint-sacrifices needed, to be found before the New Covenant, can go into effect. We should not be understood as laying down a law respecting meats or drinks or wearing of apparel. We are merely suggesting that a fancy vest, colored tie and business suit do not appeal to us as specially to be commended. Rather, we would respect any one wishing brethren, so far as possible and convenient, a preference for black and white apparel—whatever the cut.

Prejudice is a weed which may flourish in comparatively well-kept heart-gardens. But it should always be plucked up, as discovered, or it will do damage—no one can tell how much—to the owner of the garden and to his neighbors.

THE GOLDEN RULE

The Golden Rule seems not to be fully understood nor appreciated by some of God’s children who have gone beyond the law which it represents and are seeking to sacrifice. The Golden Rule means—be just toward fellowmen, giving them that which liberates which you desire and claim as your right. Do not attempt to fetter them in ways you would not wish them to fetter you. All saints should remember that this is simply justice, not sacrifice. It is God’s command—the very foundation of his kingdom, of his government. It is simplicity itself, is to be done without prejudice against the changing of gowns during service. Let experience teach them. Let them learn in the school of Christ that the advantages and liberties of the kingdom of God (the church) consist not in meats and drinks and clothing, but in righteousness and true holiness, repre­senting God, the Son of God, the Love of God, and the Lamb of God. "Nothing to wrinkle or any such thing."  

STRENGTH AND PEACE

"The Lord will give strength unto his people; the Lord will bless his people with peace."—Ps. 29:11.

As we look back over the years that have passed since first we learned to "know the joyful sound" of the true gospel and consecrated ourselves to the Lord, with sorrow we see the imperfections of even our best efforts; and as looking forward we see the difficulties that seem to obstruct our onward course, we shall greatly need to reinforce our waning courage with the special promises of divine grace to help us through every time of need. Among others, we see the blessed assurance that "The Lord will give strength unto his people"; "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me."—Ps. 50:15.

As soldiers under our great Captain, we have enlisted in no empty struggle, but our own warfare is not as if by nature un­faultiness should make it so. We are fully supplied with the whole armor of God, which will amply protect us against the fiery darts of the Adversary, if only we accept it and use it rightly. With heart and with hand we have the presence of our Captain, so long as we are closely following his leading. Above the din of battle his inspiring voice may be heard saying, "Fear not, little flock; for it is the Father’s good pleasure to give you the kingdom." "Be of good cheer; I have overcome!" (Luke 12:32; John 16:5-33.) If we have weak and inept to faint-heartedness, we have only to re­member the blessed promise, "The Lord will give strength unto his people"; and by our faithfulness we shall glorify God, who will deliver us from all our foes, both seen and unseen.

Like all others, the Lord’s people need fortitude and patience, else they might soon become discouraged in the conflict with the world, the flesh, and the adversary. They need strength; they need encouragement. In the text under consideration, the word strength means, in large measure, courage. The Lord will give strength to his people. He is willing to impose upon them the trials of both his standards and his training, to something more refined and reverential. There are still good people who consider it a sin to wear a collar or a necktie even at divine service, but they are becoming fewer. But the Golden Rule leaves these children of God free to dress as they please, without others telling them how much—to the owner of the garment, "without spot or wrinkle or any such thing."

MILE FOR BABES—STRONG MEAT FOR THOSE MORE DEVELOPED

We, nevertheless, look to the individual, innate strength and to its importance. "Be of good courage, and he will strengthen your heart, all ye that hope in the Lord." (Ps. 31:24.) We are assured that we shall be strengthened in the Lord’s name through the Spirit of the Lord. None have this particular strength, that of the "inner man," except those who have become new creatures in Christ, to whom "old things have passed away, and all things have become new." (2 Cor. 5:17.) With this particular Spirit-begotten class all of the Lord’s dealings are intended to develop character.

"Desire the sincere milk of the Word, that ye may grow thereby, and become strong. (1 Pet. 2:2.) This milk of the Word the Lord gives at first to his children, that the new born may grow thereby and become able to digest stronger food and thus develop in character likeness to our Lord. To all his own he has provided nourishment—milk for babes, strong meat for those more developed. (Heb. 5:12-14.) And any who would be strong in the Lord and in the power of his might (courageous) will avail himself of the Divine provision. Our faith, however, is the basis of both our strength and our peace. No matter how fiercely the storms of life may assail us, we must never let go of our anchor and...
allow ourselves to drift; but always remember that "the foundation of God standeth sure"; that "His truth is our shield and buckler"; that "What he has promised he is able also to perform," notwithstanding our human imperfections and frailties; that, covering these, we have the impulse right of the Christ, our Lord, and Advocate; that "The Father himself loveth us," and that "He knoweth our frame and remembereth that we are dust," and so has compassion for the sons of his love and is very pitiful and of tender mercy. (2 Tim. 2:19; Isa. 9:14; Rom. 4:21; John 15:15.)

In these texts of Scripture we see the uses of the word "ransom." This word is used in similar manner to the word "redeem." The two words, indeed, have the thought of purchase connected with them. To redeem is to buy back; to ransom, as used in 1 Tim. 2:3, is to buy back, by giving a price to correspond.

The Ransom and its Application to All Mankind

The word "ransom" is used in respect to the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. As an example, we will two texts of Scripture: (1) "Who gave himself a Ransom for all, to be testified in due time." (1 Tim. 2:6.) (2) "I will ransom them from the power of the grave." (Hos. 13:14.)

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The Bible sometimes speaks of the death of our Lord Jesus Christ as the giving of the price. The Scripture says that our Lord Jesus gave himself to be a ransom-price. (Matt. 20:28.) He paid, so to speak, the ransom-price.

But there is a difference to be observed between the laying down of the ransom-price and the application of that ransom-price. The price was in our Lord Jesus himself, but he must lay it down sacrificially before the benefits of it could be given to others. The Scriptures show us that,
He had children, all less than is paid the rather the temple, but gradually piously Alamic thousand he Solo the whole work of Christ will he that of delivering atoning work. Then, by applying the ransom privilege to teach man These a gradual one. The most religiously inclined hundred they are found-in a dying captivity were taken, provided the ransom-price. During his Mediatorial ransom and ransomed: came in the Lorit's itav wasted away considerably nation to itow towarl law his ileclinp anit became strattereit, of the war, lost, but merely strattere'

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eleanse, but sinned; and for these lines were outlined in the Scriptures, in a two-fold offering to God:-
to be the members of his body, had sins; and for these he completed the sacrifice, but those who, according to God's arrangement, were to be the members of his body, had sins; and for these he applied his blood as a redemption price or merit on their behalf, securing for them, not only release from condemna

tion, but also the opportunity of becoming sharers with him in the ransom work. He has not applied the merit of that sacrifice as yet to Adam or his children, but merely to those who, in the type, were represented by the under-priests, and to the Levites, the brethren and servants of the priestly family.

Secondarily, Christ will make use of his sacrifice on behalf of all the people. As was shown in the type, the sprinkling of the blood on the mercy-seat at the close of the Day of Atonement, which was the second sprinkling was for all the people. The antitype of this act will constitute a full offset to the Adamic condemnation. Another Scripture, however, shows us that while all the people are to come under the direct control of the great Messiah, they are not to be turned over perfect, but as they are found-in a dying condition, the wrath of God, because of imperfection, still being upon them. Then, under the New Covenant, of which our Lord is the responsible Mediator, the Great Mes

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directly told, was a judgment from the Lord. "Therefore the Lord was very angry with Israel and removed them out of his sight; there were none left but the tribe of Judah only."—2 Kings 17:18.

Sin tends to national destruction in a very natural way—wiping out the vitals of the people of the nation. But in Israel's case there was something more than this, for sin entered into a special covenant with that nation by which he bound himself and they bound themselves. Israel agreed to be God's people, to serve and obey him faithfully; and God agreed that, if they would do so, he would specially favor them and look out for their interests, their flocks, their herds, their health, their prosperity; all were to be blessed so long as they were loyal and true. On the contrary, God specially pledged himself that if they as a people proved unfaithful, the covenant would be nullified, and he would punish them, deliver them to their enemies, etc. Thus Israel's prosperity or defeat indicated surely the Lord's favor or disfavor, in a manner not applicable to other nations.

Our lesson recounts the Lord's testimony against his people in which he points out wherein they had failed in their part of the covenant. They had done things which they should not have done and had left undone things which they should have done. Nevertheless, the Lord testifies unto Israel: "Turn ye from your evil way and keep my commandments and my statutes, according to the law which I commanded your fathers and which I sent to you by my servants, the Levites, your priests, the house of their father, and more. Then we read, "Notwithstanding, the Lord was ready to forgive it, and to accept it on your behalf, even to do good to you and to multiply you; for the Lord is a merciful and gracious God, slow to anger, and ready to repent. (Ex. 34:6-7)"

Now we see here, then, that God, in the great patience and mercy which he is in his nature, would have given Israel time. God's plan of salvation was to secure Israel's destruction so that the nation may be saved. Indeed, the Bible tells us that in the end of this age, as soon as the election of the Church shall have been completed, and the first resurrection accomplished, God's favor will return to Israel, the twelve tribes, and their posterity. So we read, "The promise is unto them, and to their seed, as it is also written, The nations shall come seeking the Lord of all the earth, and to find out the righteousness thereof, and they shall come, and shall find it. For the Lord of all the earth will do righteousness and judgment for all flesh; and their righteousness which is by faith, shall be counted unto them." (Rom. 14:17; Zech. 8:23.)

DESTRUCTED WITHOUT REMEDY

Our text, taken from Proverbs, tells what will be the final outcome of any conflict between God and the sinner. If reproofs are not rightly received, if they do not have a corrective influence, they will have the opposite effect, and the sinner will be the more obstinate and self-willed and opposed to God. The result of such a contest with the Almighty must mean their overthrow, their destruction—a destruction from which there is no recovery—no remedy. Whoever shall be remanded to the second death, there will be no hope for him.

But, thank God, this irremediable destruction of the second death will come only upon wilful evil-doers of the evil mentioned in this text—often reproofed and yet stiff-necked. Some of the scripture is really applicable to all men, the ungodly, impenitent, and at the end will have nothing. The sinner is left to himself, and God provides the penalty for their failure to receive his grace in Christ Jesus, and his offer to be fully and eternally conformed to his image. And the nations, the world, the devil, all must come to the same conclusion. The sinner is left in the hands of God, and his purpose will be accomplished, and his will be done. The permission God permits is for the end by which it is finally secured. God would be only on account of willful, deliberate, and continual sin and disobedience opposed to spiritual things, for God is not a respecter of persons, but is long-suffering to us, that we should come to a knowledge of the truth. (Rom. 2:4; Acts 17:30.)

THE WATCH TOWER

DIRECTLY FROM THE TRUTH

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8.

Who could find fault with these requirements? Who could say that in setting such a standard for his creatures the Almighty required too much? On the other hand, how could we imagine a just and loving God, or a loving God less than is here stipulated? God's law, variously stated, always amounts to the same thing. The statement of it, as given to the Jews at Mt. Sinai, embodied in the Deacon, corresponds with this statement, as does also the presentation of it set forth by the great Teacher, saying, "Thou shalt love the Lord thy God with all thy mind, soul and strength; and thy neighbor as thyself." (Matt. 22:37, 39.)

Many of the Jews, after confessing with St. Paul that the divine law is holy and just and good, have been surprised to find that which our minds heartily approve, we are unable to obey—to the full. For thirty-five hundred years the Jews have sought to keep that divine law, under the
promise of eternal life for so doing, but none of them have been able to gain the prize. When as a nation they realize they are now under a New Covenant, that the Redeemer, at God's hands, as a free gift through the Redeemer, the forgiveness of their violations of the divine law. And then, under their New Covenant (Jer. 31:31; Heb. 8:8-13), they will have Messiah's kingdom, and be the recipients of the
definition of mind and body and a "new heart," which will enable
them to obey in every particular the divine law, which all our minds recognize as just and true, but which, because of
celerity, are unable to perfectly obey in the flesh.

In the nearest approach to this is the perfect or just intention of the heart, covenanted by all those who become followers of the Lord Jesus Christ. The intentions and good endeavors of these are accepted of the Father. As for the world, it will require long years of assistance and uplifting out of weak­nesses and imperfections of the flesh to bring them to where their thoughts, words, and actions will be in full accordance with the Golden Rule. Their attainment of this will mean their getting rid of all the imperfections of the flesh and, by full restitution, returning to the image and likeness of God lost in Adam.

TO LOVE MERCY

An recognize mercy as a very proper, very desirable quality. All recognize mercy. All should know that the divine purpose is that only those who show mercy to others will themselves receive mercy at the Lord's hands. Many, however, while admitting all this and while seeking to practice mercy, do not love it. Rather, they love vengeance, and are merely constrained to mercy by the laws of the land, public sentiment and the Word of God. Time and again this has been shown in the case of lynchings. Mobs have gathered for the infliction of punishment, glad of an opportu­nity for setting aside mercy and letting loose justice, as they might express it. And in those mobs have been many guilty of perhaps as great crimes as the one who was mobbed.

O, consistency, thou art a jewel!

WALK HUMBLY WITH THY GOD

By a strange perversity of our fallen nature, those most able and willing to follow the first two requirements are apt to be the most delinquent in this third requirement. In a word, to walk just and to walk right, is for many, being possessed of a spirit of pride, a feeling of superiority to their fellows, a hindrance to their having a humble walk with God. Those most humble toward the Almighty are frequently those who have had great sins and great weaknesses, which have been and are, to them, a daily reminder of their hopelessness. And so, in practice, a spirit of 

Justice, in order to thus operate in our words and deeds, must operate in our hearts—in our minds. "As a man thinketh, so is he." If he thinks unkindly, ungen­erously, unjustly, he will find it impossible always to avoid unkind, unjust, unloving words. "Out of the abundance of the heart the mouth speaketh." It follows, then, that to do justly signifies absolute righteousness in thought, in word, in conduct. Of this none of us is capable.

BIBLE STUDY CLASS EXTENSION

As we have recognized the growth of grace and knowl­edge amongst the Brethren in the various Bible Study classes we have thought and prayed over the matter of their usefulness as laborers in the Vineyard. At first the Society encour­aged and assisted some not worthy, or unsteadfast ones, in the conduct of teaching.

As, however, other made application for similar recognition we soon saw that the Society would be in danger of getting into trouble, either by endorsing and assisting some not worthy, or in failing to assist some who were worthy. And so, the attitude of the Society has always been to follow the Apostle's injunction, "Without partiality and without hypocrisy."—James 3:17.

We therefore withdrew all special co-operation outside the regular Bible classes. About six months ago the Watch Tower or Bible Study classes were especially announced. We cannot shirk responsibility for these, and, without wishing to cultivate a captious or critical or fault-finding spirit, we now say that we earnestly request that the dear members of the So­ciety, as well as those who are not members of the Society, have a careful comparison made of the teachings and teachings of the pilgrims which to them may appear contrary to the instructions of the Word—at variance with the "faith once delivered to the saints." Do not discuss such matters manu­

Bible Study Class Extension

The Watch Tower (154-155)

The Watch Tower Office at Brooklyn—"Pilgrim Department." It does not follow that we will agree with you and censure the pilgrim. But as the pilgrim's represent the Society it is proper that we should know the influence of their lives and any peculiarity of their teachings. It might be that their influence might be to make others feel that the pilgrim holds the key to all the answers in life. How can we assume that the pilgrim is competent to care for the local interests, and before long be able also to engage in the Extension Work. The plan we sug­gest relates only to extension, as follows:

(1) Any class is invited to join in this extension move­
moment provided it has amongst its regularly chosen elders a sufficient amount of talent available for outside work, without jeopardizing the welfare and prosperity of the class.

(2) If a class has a superfluity of ability amongst its Elders, more than is necessary for its own proper prosperity, it should consider its own surrounding territory in which there are none or few such elders and offer one or more of them for the purpose. The class should designate which of its elders it believes to be well qualified for the giving of three Chart Talks, and which of its elders would be qualified to give three talks afterward on the subject of Judgment, Ransom and Restoration and the Manner of the Lord's Coming. The Society is prepared to supply Charts for such use, and also a little pamphlet for such speakers, giving outlines for three chart discourses—the same to be filled out by the speaker. The three succeeding talks could be given very much along the lines of the presentation in Studies in the Scriptures, or those chapters might be read after thorough study and practice, if that prove the most advantageous method.

At the conclusion of each discourse the following one should be announced and the hearers and their friends cordially invited. At the closing of the third Chart Talk, the speaker should announce the name and topic of the Brother who would speak on the following Sunday, making such introductory and voluntary contributions as the situation would permit. At the close of the second speaker's three meetings it would be well to inquire how many of the audience felt sufficient interest in Bible Study along dispensational lines to come together regularly as a class of Bible Students. The speaker should pass this matter into the hands of the Society, if no preferable arrangement was made as respects the most suitable time and place for such classes, and should promise that, if desired, the class sending him would send one of their number to assist them until they should get started in these Berean Studies and be able to make proper provision for themselves.

(3) The getting up of these Extension classes would involve labor and expense. Sometimes court-houses, sometimes the school-room, sometimes the church lecture-room, sometimes a picture theatre and a conservatory of musicians, the case may be—is obtainable. Quite frequently those in charge—learning that the meetings are for Bible Study, and that no admission fee is charged, and that no collection is lifted—are willing to give the premises free, or with a nominal charge for the janitor's service or light or heat, etc. Sometimes a small price must be paid. But in any event it should be thoroughly understood that from three to six meetings are purposed and are to be advertised for successive Sundays, and payment should be made in advance and a report made to the Extension Department immediately, as standing before the advertising matter would be prepared for circulation.

(4) In connection with all such meetings the Society is planning to have in each class a like paper, like the Free Bible in School Paper, on the back of which will be an announcement of the Chart Talks for each of the first three Sundays. Everything will be complete except the name of the meeting-place and the dates. These could be printed in by a local printer at a very small cost, or could be stamped on with a rubber stamp. The circulation of these papers will mean the distribution of many sermons, which may do good work, aside from those who will be drawn to the public gathering. We will supply these in a number of cases, but one has to be cognizant of the proportion of any town, district or city, upon application. The population figures include children, and one in six would generally represent the number of families.

The expenses of the meetings the classes are usually able to bear, and the traveling expenses for close-by towns is small. However, the Society will be pleased to co-operate with any classes not prepared to bear the full expenses of these meetings, provided the report sent in seems to justify the expenditure. In making such a report the class, through its Secretary, should give us particulars and say what proportion of expense the class is prepared to bear and how much money it would be necessary for the Society to contribute, in order to carry out the programme.

(5) The Society does not wish to deal with the speaker directly, but prefers that they should be responsible to the Ecclesia which sends them forth, even as Paul and Barnabas were sent forth, first by the church at Corinth, and made their report thereon. It is not expected of the class to have a printed blank on which the Society prefers to have reports monthly, on the partially elected Secretary of the Class.

(6) All correspondence (except such as is strictly personal and could be attended to by Brother Russell) should be sent to Extension Dep't. All correspondence on this subject should be addressed in America to the Brooklyn Tabernacle; in Great Britain to the London Tabernacle; in Australia to Melbourne, and in the Scandinavian and German countries to their respective offices.

(7) What we have said foregoing in respect to English meetings may be applied equally in respect to services in other languages in proportion as opportunities permit.

**THIS WORK ALREADY COMMENCED**

We have already made a trial along the above lines. Some seem not to have gotten our thought fully on some points. Nevertheless the good work has already commenced. We have already reports from 145 classes. And already 512 meetings have been held, with 16,392 in attendance, as shown by reports up to April 1. Let the good work go on wisely, moderately, lovingly, zealously! The harvest is great; the laborers are few in comparison to the great field to be reaped.

Let us emphasize again in respect to all communications on every subject—that the Society, and not individuals, should be addressed, and, if convenient, the Department should be indicated on the envelope. Letters otherwise addressed will be more or less likely to fail of prompt attention; care in the post office may be sick or absent, but the Departments remain, and always give prompt attention.

**LOOSING THE FOUR WINDS OF HEAVEN**

Our recent visit to Europe revealed no more unrest amongst the people than our previous one. Indeed, we were surprised to find so many evidences of prosperity everywhere and so few manifestations of violent discontent. Some residents confirmed this view, while others thought that there is a deep under-current of discontent not manifest on the surface. Our readers know that for some years we have been expecting this Age to close with an awful time of trouble, and we expect it to break out in a forewarned manner. But we are reminded that which, so far as we can understand the Scriptures, is the date at which the Times of the Gentiles—the lease of earth's dominions to the Gentiles—will expire; the time, therefore, when is the symbolical figure used in the Bible to represent the winds, which the Scriptures declare will dash the nations in pieces as the Lord's Day, and will be followed by the return of the Lord. Nevertheless, how this is all to come about, as we have heretofore declared, is not plain to us—how it will be that all of the church class will die before that date, changed in the moment of their dying, "in the twinkling of an eye." But while considering these things, and considering also the fact that we have no fault to find with the chronological features of the Bible, our mind is directed to an old Scripture which suddenly seems to have a new importance. We refer to the statement, "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree...Hurt not the earth, neither the sea, nor any tree, until we have sealed the servants of our God in their foreheads."—Revel. 7:1-3.

"THE PRINCE OF THE POWER OF THE AIR"

Nothing that we see further contradicts any of the foregoing, but rather, corroborating it, throws a light upon it. The additional thought is that these winds or powers of the air, held in restrain, represent the fallen angels, whose prince is Satan, "the prince of the power of the air." Our thought is that the evil angels would long ago have done injury to the symbolical earth, sea and trees, had it not been for the restraint of divine power. Symbolically, the earth represents organized society; the sea represents the disorganized masses,
and the trees represent the household of faith. The letting loose suddenly of the fallen angels will account well for the suddenness of the coming trouble, which everywhere in the Scriptures is one of its particular features—"in one hour"; "suddenly as travail upon a woman"; "as it was in the days of Noah," and "as it was in the days of Lot." And the days of Noah and the days of Lot, not merely in respect to the suddenness of the calamity which came, but also in regard to the violence and licentiousness of those periods. Already human prejudice and passions are manifesting a heat such as never before was known—and this, notwithstanding the much greater provision of army and police regulations for the control of society. If discontent, selfishness, passion, frenzy, can sway mankind under present conditions, what may we expect when the "powers of the air" shall be allowed to gain a temporary liberty for the very purpose of manifesting those tendencies of the unregenerate heart; for the very purpose of demonstrating that no liberty can bring true happiness, except that which is in full accord with the divine requirement?

"THE CHURCH OF THE FIRST-BORNs"

The general assembly of the church

"The church of the first-borns" is not to be confounded with the church of the first resurrection. The word first, in the phrase first resurrection, signifies better, superior. The first resurrection includes only the Lord and "the church, which is his body"; in other words, the bride class. But in this general assembly of the church of the first-borns are included all those who are born of the Spirit. Those who are to be of the spirit nature will be those who have been developed throughout the Gospel age—before God's favor goes to the world. This church of the first-borns includes all who come into covenant relationship with God before the New Covenant is put into force. Some will have part (an inferior part, however, to that of the church) with the great "High Priest of our Profession in instituting the New Covenant. They will all have some share with him in dispensing the blessings of the New Covenant to all the families of the earth—to Israel first, and then to all nations.

"YE ARE COME UNTO MT. ZION, THE HEAVENLY JERUSALEM"

The church of the first-borns is prophetically pictured in the Old Testament in connection with the Passover. In that night when all the first-born of Egypt were slain, all of the first-born of Israel were passed over. These escaped because of the blood on the lintels of their houses and because of their partaking of the lamb within. We know that afterward all of the first-born of Israel were exchanged for the one tribe of Levi; and that this tribe was separated or divided into two parts—one a priestly class and the other a servant class. The former were called Priests; the latter Levites; though, of course, all were Levites. These two classes were types of the church of the Gospel age.

"But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem; to the general assembly of the church of the first-borns." (Heb. 12:22, 23.)

"SUFFER LITTLE CHILDREN TO COME"

Parents have inquired on several occasions respecting their children and how they should in some manner indicate by their parents, that he should bless them or pray a blessing upon them, saying, "Suffer (permit) the little children to come unto me, and forbid them not; for of such is the kingdom of God." (Mark 10:14.) We remembered also how Samuel in the days of Noah and the days of Lot, not merely in respect to the suddenness of the calamity which came, but also in regard to the violence and licentiousness of those periods. Already human prejudice and passions are manifesting a heat such as never before was known—and this, notwithstanding the much greater provision of army and police regulations for the control of society. If discontent, selfishness, passion, frenzy, can sway mankind under present conditions, what may we expect when the "powers of the air" shall be allowed to gain a temporary liberty for the very purpose of manifesting those tendencies of the unregenerate heart; for the very purpose of demonstrating that no liberty can bring true happiness, except that which is in full accord with the divine requirement?

THUS MAY HE BLESS AND KEEP THEE

The Lord bless thee!
How shall he bless thee?
With the gladness that knoweth no decay;
With the riches that cannot pass away;
With the sunshine that makes an endless day—
Thus may he bless thee!

And keep thee!
How shall he keep thee?
With the sure power that never faileth;
With the strong love that guards from evil things;
With the all-covering shadow of his wings;
Thus may he keep thee!
We are well aware how our foes seek to put an evil construction upon everything the Editor says and does. The adversary is continually on the alert to take advantage of human weaknesses, prejudices, etc., and to slander, malign and suggest evil in respect to everything. Our Lord called attention to this in his own case. He says that when John the Baptist came living an abstemious life the people said, “He hath a devil and is mad.” And when the Son of Man came eating and drinking, they said, “Behold, he is a glutton and a winebibber.” In a word, there is nothing that either God or his people can do that the Adversary, “the accuser of the brethren,” and those who have his fault-finding spirit, cannot use as an occasion for fault finding. “As he was, so are we in this world.”

Those out of harmony with the Gospel we preach, and those of a jealous spirit are grieved to note the blessing of the Lord connected with the harvest work. The very blessing for which we have been striving for forty years, and the very blessing which they know from the Scriptures can last but a brief time, excites our foes to envy, anger, hatred, slander. They convince themselves that everything we may do to cooperate with the Lord in the attainment of the wide publicity of the truth must be evil. Thus we are charged with pride and ambition, etc., because we are making use of business methods to promulgate the “good tidings.”

We quote St. Paul’s words, “It is a light thing that I should be judged of you or of any man; yea, I judge not mine own self. There is one that doth both judge me and the ordinances of the law.” We think it not worth while to give explanations to our foes respecting our reasons for permitting our portrait in the newspapers, on the bill-boards, etc.; nor need we explain to them why we wear a silk hat. It is none of their business. And if they were as decent as worldly people in the matter of mincing their own business, it would be to their advantage, both for the present and for the future life. They should remember St. Paul’s advice, “Study to be quiet and to mind your own business.”—1 Thess., 4:11.

To our friends we say, We have changed in no particular. Our decided preference would be for a very quiet life. It is painfully annoying to us to be so prominently in the public eye. We have always preferred to let our work speak for itself. Why do we not do so? Because, to our understanding, that would not be God’s arrangement. We believe that it is of him that the truth has a flare-up of popularity at this time—to be followed very shortly, we believe, with an opposition disaster. This change will be all the more to our liking to hear because of the wide-spread publicity. As it was only five days between the time when the people cried, “ Hosanna,” before our Lord, until they crucified him, so we expect no real popularity from England, nor from the chief priests, scribes and Pharisees of our day, without its recompense.

Although thus expecting we are using the present opportunity for all that it is worth and are not shunning to declare the whole counsel of God as wisely and as lovingly, yet as formally, as we know how. We leave our case and that of our traducers in the hands of the Lord and will be satisfied with his decision.

When God’s time shall come to say, “It is enough!” we will be glad to experience the promised “change.” But as long as he deems it meet to wear the “honor” for a time it has been preserved, and in us will be the blessing which we have been called upon to proclaim. It is for our time, while we are living, to strive for everything. Our Lord says, “Strive to enter in at the strait gate.”

THE MEMORIAL CELEBRANTS

The reports of the celebration of the Memorial Supper this year have come in much more satisfactorily than on any previous occasion. The total number celebrating the Memorial reported up to this writing is ten thousand five hundred and seventy. We will probably hear later from a sufficient number, however, to make the final report.

Many will be interested to know how the different ecclesiasties stand numerically. For their satisfaction we append the numbers from fifty upward. These numbers, as a whole, of course, are very small, as compared with the large organizations of Christianity, but we believe that they represent such as have really made quite full and intelligent consecration of their lives to God, such as are able to give a reason for the hope that is in them, in meekness and reverence. We must assume that of our sincerity will be recognized by the world. We will count our afflictions as light as possible and mean­time we will take the whole counsel of God as wisely and as thoroughly as we can.

We quote St. Paul’s words, “It is a light thing that I should be judged of you or of any man; yea, I judge not mine own self. There is one that doth both judge me and the ordinances of the law.”

We have every reason for believing that present year may be marked out for the Lord’s work. The religious public are becoming more and more awake to the necessity for some clearer light upon God’s Word, and prejudice seems to be giving way to reason, except with a bigoted few, with whom the Lord will have, doubtless, some other way of dealing in his own due time.

The field in Great Britain appears to us as most fertile. We find that the printing and binding there can be done more cheaply still than here. And this means that the British, where times appear to be stringest, can be supplied with cloth-bound Volumes at One Shilling per copy, and the copturers can have them at one-half of this, plus carriage. This extremely low price should greatly augment the circulation of STUDIES IN THE SCRIPTURES in Great Britain. And the financial situation there should make the people the more anxious for the reading matter, which will explain to them why creation grows at present and also of the glorious arrangement of the divine plan for its relief.

At a time when the most important part of the harvest work is that served by the dear colporteurs. A very large proportion of those now enjoying “present truth” have had it thus brought to their notice. In this way many can be reached who could never be reached through the public platform; many who never attend religious services, and yet are hungering for the truth, have it thus brought to their attention. The wide publication of the sermons seems to be helping to pave the way for the colporteurs. Many of the unprejudiced purchase at once upon learning that Pastor Russell is the author of the books.

Glad are we to report that the colporteur work is showing a considerable improvement this year in America. The dear laborers in this part of the harvest field are taking fresh courage, as we hoped they would. The Swedish field is also yielding good results. We are hoping for fresh enthusiasm in Norway, Denmark, Germany and Great Britain, where there seems to have been a slacking of the hands and a weariness in well-doing and a fainting by the way.

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THE COLPORTEUR

Participants in Larger Ecclesiasties

Brooklyn, N. Y., 461; Chicago, Ill., 398; Pittsburgh, Pa., 330; Boston, Mass., 280; Philadelphia, Pa., 175; Los Angeles, Cal., 175; Cleveland, Ohio, 145; Washington, D. C., 133; St. Paul, Minn., 120; St. Louis, Mo., 114; Scituate, Wash., 110; Toronto, Ont., 110; Providence, R. I., 105; Dayton, Ohio, 97; Indianapolis, Ind., 96; Buffalo, N. Y., 85; Detroit, Mich., 83; Battle Hill, Eng., 80; Cincinnati, Ohio, 78; Oakland, Cal., 75; Sheffield, Eng., 75; Orbro, Sweden, 72; Stockholm, Sweden, 72; Lancaster, Pa., 71; Columbus, Ohio, 70; Lynn, Mass., 68; Toledo, Ohio, 63; Kingston, Jamaica, 63; Portland, Ore., 62; San Antonio, Tex., 61; Baltimore, Md., 60; Springfield, Mass., 51; Kansas City, Mo., 50; Passadena, Cal., 50; Binghamton, N. Y., 55; Houston, Texas, 55; Richmond, Va., 55; Camber­well, Jamaica, 53; Spokane, Wash., 53; Atlanta, Ga., 51; Birmingham, Ala., 50.

Additional Reports from England have just been received and are as follows: London Tabernacle and suburban dis­tricts, 515; Manchester, Eng., 140; Liverpool, Eng., 67. The report from Glasgow, Scotland, is delayed. It should be in the neighborhood of 300. If matters progress as we hope, there will probably be over 500 next year reporting from Travancore, India. We will hope also for some reports from Africa. Meanwhile we remark that two of the above reports are from Jamaica, the classes being composed almost exclusively of negroes. The Lord be praised for the encouragement of numbers, but specially for the evidences of spiritual prosperity!
WESTERN ITINERARY SERVICES

FOR THE PUBLIC

FOR THE INTERESTED

Date. City. Time. Place.  

Friday, June 9, Cleveland, O. 10:00 a.m., Temple Theatre, 29th St. and Euclid.
Saturday, June 10, Indianapolis, Ind. 2:30 p.m. K. of P. Auditorium.
Sunday, June 11, St. Louis, Mo. 2:30 p.m. The Osborn, Grand and Finney Aves.
Monday, June 12, Kansas City, Mo. 2:30 p.m. Fraternity Hall, 21st and Main St.
Thursday, June 15, Wichita, Kans. 10:00 a.m., Crawford Theatre, Topeka and William.
Friday, June 16, Denver, Col. 10:00 a.m., Grand Opera House, 12th Ave. and Market.
Saturday, June 17, Colorado Springs, Colo. 2:30 p.m. Temple Theatre, Nevada and Kiowa.
Sunday, June 18, Denver, Colo. 10:00 a.m. Woodman Hall, 2135 Cal. St.
Tuesday, June 20, Salt Lake City, Utah 10:00 a.m., Temple Theatre, 14th and Currituck.
Wednesday, June 21, Los Angeles, Cal. 10:30 a.m., Elks' Old Hall, 231 Spring St.
Thursday, June 22, San Antonio, Texas 10:30 a.m., Temple Theatre.
Friday, June 23, San Francisco, Cal. 10:00 a.m., Lyric Hall, 513 Larkin St.
Monday, June 26, Oakland, Cal. 10:00 a.m. and 2:00 p.m. First Baptist Church, Telegraph Ave.
Tuesday, June 27, Portland, Ore. 10:20 a.m. and 2:20 p.m. 1, O. O. F. Hall, 1st and 5th Ave.
Wednesday, June 28, Yakima, Wash. 11:00 a.m. 1,000 yrs. and Union, and Curtiss Rt.
Thursday, June 29, Seattle, Wash. 10:00 a.m. 1,000 yrs. Assembly Hall, East Pike.
Friday, June 30, Portland, Ore. 2:00 p.m. 1,000 yrs. Assembly Hall, East Pike.
Saturday, July 1, Seattle, Wash. 2:00 p.m. Towne Theatre.
Sunday, July 2, Denver, Colo. 10:00 a.m. 1,000 yrs. Assembly Hall, East Pric.
Monday, July 3, Portland, Ore. 10:00 a.m. 1,000 yrs. Assembly Hall, East Pric.
Tuesday, July 4, Victoria, B. C. 10:00 a.m. 1,000 yrs. Assembly Hall, East Pric.
Wednesday, July 5, Victoria, B. C. 2:00 p.m. 1,000 yrs. Assembly Hall.
Thursday, July 6, Calgary, Alta. 10:00 a.m. and 2:00 p.m. 1,000 yrs. Assembly Hall.
Friday, July 7, Edmonton, Alta. 10:00 a.m. and 2:00 p.m. 1,000 yrs. Assembly Hall.
Saturday, July 8, Winnipeg, Man. 10:00 a.m. and 2:00 p.m. 1,000 yrs. Assembly Hall.
Sunday, July 9, Duluth, Minn. 10:00 a.m. The Auditorium, 2d Ave. K. and 1st St.
Monday, July 10, Toronto, Ont. 10:00 a.m. Broadway and 4th. Spadina Ave.
Tuesday, July 11, Toronto, Ont. 10:00 a.m. Broadway and 4th Spadina Ave.

Vol. XXXII BROOKLYN, N. Y., JUNE 1, 1911 No. 11

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VIEWS FROM THE WISDOM FROM ABOVE THE NOBLEST SCIENCE

We repeat that the wisdom from above is the noblest science and the best instruction. Well do the Scriptures say, "The entrance of thy truth giveth light." Well did the Lord through the Prophet foretell of our day—The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid. The great Sir Isaac Newton, guided by the promise of the Lord through the Prophet Daniel, declared his belief in the possibility of rapid transit amongst men. Daniel the prophet declared, "None shall run to and from knowledge shall be increased." The philosopher, guided by his faith in God's Word, declared his belief that some day mankind would travel at the rate of fifty miles an hour. And yet the locomotive was centuries away, and the power of steam had not even been discovered. Holmes (who tells us the power of steam had not even been discovered) must have been as astonished as all the rest when the power of steam had brought the world so near together. He had anticipated the possibility of rapid transit, he must have been as astonished as all the rest when the power of steam had brought the world so near together. He had anticipated the possibility of rapid transit, and indeed, a small corner of the continent, or of many centuries has been true for thousands of years. Who does not know that for years the Missouri river has been so erratic in its course, so prone to cut new channels for itself, that farms in one State, by its changes of course, have been forced to be parts of another State. But geologists get so into the habit of guessing, and rely so much on the guesses of their predecessors, that they are slow to profit. slow to learn to base their calculations upon facts rather than fancies. "God is not in all their thoughts; His Word is neglected; hence the proper judgment and reasoning, and the course of nature, according to scientific researches, has been so frequently changed.

The Galley Hill Man

Some twenty-five years ago a human skeleton was found imbedded in clay and sand feet below the gravel which, we are assured, appeared to be in its original state. The finder of this, of course, felt sure that he had found a treasure, and in order to be a treasure and valuable it must be clasped as curiosities and innovations respecting such things. All theories of the skeleton belong to a flood tide of the River Thames, or respecting a burial, must be discouraged. It must be a valuable one for the sake of the finder.

The next thing necessary to be found was a gray-haired professor who also should be made famous. Dr. Keith, conservator of the Royal College of Surgeons, was the man of the hour. He has become famous through the wisdom which he has displayed, and the information which he has given to the world in regard to the skeleton. He declared that the skeleton belonged to a man who lived one hundred and sixty-four thousand years before the time when the Bible says Adam, the first man, was in the image of his Creator.

We sit appalled at such wisdom. If we dared ask so great a man a small question, how could any of us know how to answer, our question would be, "How long, O sense, may we suppose the bones of an ancient Briton have continued in good preservation had they not been ruthlessly disturbed?" We might further ask whether we ought to have known in the first place that he could have been in the ground, so that corpses in general would not disintegrate and go to dust in a comparatively few years? Surely a miracle must be claimed by Prof. Keith for the preservation of these bones, so as to give him an opportunity of enlightening the...
world respecting the Briton of one hundred and seventy thousand years ago!

But the Professor hedges a little. He first says what nobody could dispute, namely, "No accurate estimate could be made of the age of a skeleton." But the professor was too scientific to stop with that sensible remark. He goes on:--

"I must judge of the past from what we know of the present, and on this basis the land movement is a slow one, for so far as can now be told, the level of the river has scarcely changed since the Roman period. If, then, a movement of a foot be allowed for every thousand years, one may, with some safety, say that a period of at least one hundred and seventy thousand years must have elapsed since the high level terrace was laid down at Galley Hill. Further research will probably show that the period is much longer."

As the professor leaves room for some ambitious rival to come forward and claim a still greater miracle—that the bones of this skeleton were miraculously preserved for millions of years. Nevertheless, "The Word of the Lord standeth sure," writes the Apostle.

An ambitious rival to come forward and claim a still greater miracle—that the bones of this skeleton were miraculously preserved for millions of years. Nevertheless, "The Word of the Lord standeth sure," writes the Apostle.

prof. Hensey recently found in Southern France a human skeleton. He thought and studied very carefully over the subject to ascertain as nearly as possible the exact amount at which the corpse had been deposited. His conclusion, after this deliberation, was that it had been where he found it for a hundred thousand years—more than fifteen times as long as man has been on earth, according to the Bible. But now comes Prof. Klaatsch of Brescia who, after a similar amount of thinking, studying, etc., to find the exact moment, tells us that the skeleton was deposited four hundred thousand years ago. Of course, it makes no difference to the good-natured and stick to God's Word and trust, with good assurance, that in the dawning of the Seventh Thousand-Year period Messiah's kingdom will be established and the blessings of mankind begin and the shadows of ignorance fade away, and God he found true and many wise men mistaken.

The Wisdom of this world is foolishness with God.

Let us, dear readers, be willing to be smiled at incredulously by Dr. Keith and others. And let us smile back again good-naturedly and stick to God's Word and trust, with good assurance, that in the dawning of the Seventh Thousand-Year period Messiah's kingdom will be established and the blessings of mankind begin and the shadows of ignorance fade away, and God he found true and many wise men mistaken.

CHICAGO DISSATISFIED WITH REVIVALS

For three consecutive seasons Chicago has supported an expensive evangelistic campaign, having sought the leadership of the greatest men in this field. And, in turn, says The Christian Century (Chicago), Torrey, Gipsy Smith and Chapmap have 'inspired and disappointed the hopes of Chicago churches that this city might be stirred with new religious life.'

The Northwestern Christian Advocate (Methodist, Chicago) recently undertook a questionnaire addressed to the various churches on the occasion, 'asking each to tell what results the recent Chapman-Alexander meetings brought to his church, his community, and the city as a whole.' When these pastors frankly state that, 'for the most part, the results are negligible in their churches,' observes The Christian Century, "it is time to ask ourselves if the $50,000 spent in this evangelistic campaign could not have been spent to better advantage for the kingdom of God." The replies of forty Methodist preachers are thus summarized:

ADDITIONS TO MEMBERSHIP

Twenty-two report "none;" one reports twenty; one reports forty; one reports thirty-six; one reports thirty; one reports twenty-one; one reports twenty; and the remaining twelve show lesser numbers aggregating thirty-four. Total for forty churches, 271.

ADDITIONS TO SUNDAY-SCHOOL

Thirty-five report "none;" one reports six; one "cannot tell;" one has "largest attendance in the history of the school;" one "cannot accommodate any more;" one, "some increase."

ATTENDANCE UPON MORNING SERVICE

Thirty-six report "no increase;" one reports an increase; one, "the congregation fills the house;" two, "slight increase."

ATTENDANCE UPON EVENING WORSHIP

Thirty-eight report "no increase;" one reports "some increase"; one reports "attendance up 200 persons;" one reports "gratifying increase.

INCREASED RELIGIOUS INTEREST IN CHURCH AND COMMUNITY

Twenty-one report no change; thirteen report "slight increase;" five report "marked increase;" one reports the influence to have been less than favorable.

The meetings are declared "profitable," but "they did not reach the class it was hoped they would." "Relatively few of the unconverted were present." One man declares that "the people were not stirred by the meetings and Christians attended for the most part from a sense of duty."—Literary Digest.

TAMENESS EMPTYING THE CHURCHES

"Speaking the truth in love" does not suit the combative natures of two of our religious contemporaries. That plan is an insult to the Christian century, except to the Congregationalist and Christian World (Boston), but speaking in that mild temper in 'tame when compared to speaking the truth in the heat of controversy.' This editor finds no simile within his own sphere of activities to express his feeling of the weakness of Dr. Buckley, in contrasted with the other, so he boldly sets them forth as 'basket-ball compared to a prize-fight with knuckles.' "The decline of religious controversy is surely one reason for the falling-off of Sunday-morning congregations at church," says Dr. L. A. Torrey, of The Christian Advocate (Methodist, New York), echoes approvingly and adds that "the decline of religious controversy also has a great effect on evening services." He finds the similes used by The Congregationalist "highly original and expressive," going on to supply some more himself:—

When Christianity dispenses wholly with controversy it will be like a sleeping man—harmless and helpless; it will be a sad spectacle.

We were entertained at the house of a friend in New Hampshire where Henry Ward Beecher was spending a day or two. It was his birthday and he was jubilant.

He conducted prayers, and his utterances were equal to any of his published prayers in beauty, simplicity, and comprehensiveness.

Immediately after he arose, he called the writer to him and pointed to a large picture hanging on the wall, representing a huge mastiff sound asleep with a piece of meat placed before him, and a lap-dog quietly drawing it away. Said Dr. Beecher, pointing to the sleeping mastiff: 'That is Orthodoxy,' and to the little dog, 'That is Heterodoxy.'

"So it is and ever will be. Controversy was the life of Paul's works—polite controversy, brotherly controversy; but strong in exposing error and building up the truth. The Religion of full controversy. Moreover, many of Christ's sayings were strictly controversial.

'It is more than a fine art to combine in one sermon the forcible overthrow of an error and a heartfelt appeal; but it is possible to attain unto it.'—Literary Digest.

RIGHT HABITS OF THOUGHT

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

As the mouthpiece of the Lord, the Apostle Paul is here giving instruction to the church respecting how she should build herself up. Referring to the great influence of the mind over the body, he lays down the cardinal rule of thinking: for as a man thinketh, so he will become. The more he thinks on evil good things, the more evil he will be. The things we think about, the Apostle says, should be honorable, just, praise-worthy, beautiful. If a thing has none of these qualities the Lord's people should not think on it at all. A wonderful transformation of character is effected by thinking on those things which have wisdom and depth of instruction—those things which come from no one else but God.

"WHEN THE SPIRIT OF TRUTH ISCOME IT WILL GUIDE YOU INTO ALL TRUTH"

St. Paul was the one privileged to see the Lord after his ascension. We perceive that he, as well as all the other Apostles, had fulfilled in him the Master's words, "Whatso-
ever ye shall bind on earth shall be bound in heaven; and whatever ye shall loose on earth shall be loosed in heaven.' (Matt. 18:18.) That is to say, the Apostles would be so guided by divine wisdom that whatever they should declare necessary in life, would be upheld in heaven, and whatsoever they should declare unnecessary, would be so considered in heaven. Whatever the conduct of the church is outlined by this Apostle. Whatever we see in the Old Testament Scriptures that is valuable to us, we perceive that our Lord through the Apostles has marked out. The exaltation of Jesus, the deigning of God, the great day of judgment, the resurrection, and the new creature. The exposition of some of these sayings and some of these particular instructions he left to the Apostles, under the direction of the holy Spirit. The reason why Jesus did not give the explanation of the deeper and more spiritual things was that the Apostles, to whom he had committed them, would be able to understand these things; whereas, after their begetting of the holy Spirit, they were able to understand the deeper things of the Word of God.

Our Lord said, "When he, the Spirit of Truth, is come, he will guide you into all truth; ... and he will show you things to come." (John 16:13.) This he has done through the writings of the Apostles and by believers all through the Gospel age. Thus the Lord is making ready for the glorious consummation of our hope; and thus the bride is making herself ready for the marriage of the Lamb, which will shortly take place.

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) These are inspired words of the Old Testament Scriptures that are applicable to our mind. We thought in mind that the Apostle penned the words of our text. How beautiful this, the Apostle's final admonition to the Philippian church, whom he addressed with affection as his "joy and crown"; and how much in keeping with the thought that the Apostle himself had given among the Thessalonians.

The heart represents the will, the intentions; the will must be kept true and centered in God, but it is the governing power of the whole man. Yet, though the will is the controlling power, we cannot think of him as being in any sense that he may be impure, unjust, or unholy, the power of the will becomes more and more impaired. Hence the wisdom of the admonition of the Apostle as to what should be the character of our thoughts. In those who are striving to perfect holiness in the fear of the Lord—to adorn themselves with the beauty of holiness—the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon pure and healthful food, as the Apostle directs.

THE TRUTH OF A THING IS BUT ONE OF THE TESTS

Is this true, or is it false? Is the first question to be asked in the consideration of any matter. Love for the truth lies at the very foundation of a righteous life, and whoever sympathizes with falsehood or exaggeration is more or less denying himself the spirit of the truth. Therefore, no one can become a plant that is purifying his entire character. With our poor and imperfect brains there is great danger of our being misled; and hence the Word of God exhorts us earnestly that we should not touch that which is not pure. (1 Tim. 4:4.)

The truth of a thing, however, is but one of the tests to which we should subject every matter. Who does not know that there are many things that are true, and yet dishonorable, not worthy of our thoughts. The true, but dishonorable and perishing thoughts presenting themselves for consideration are, perhaps, oftentimes in connection with the weaknesses, the errors, the follies, or what not of our neighbors, our brethren. The dismissal of these thoughts, so unworthy, will leave us the opportunity and the energy, if we will, to spend upon our lives something noble and beautiful, worthy of our attention as new creatures in Christ Jesus.

"Things that are just." Here we have another limitation. That which is just is that which is right. Justice and righteousness are synonymous. If the latter be supposed to be the same as that which is lovely; as, for instance, The Golden Rule, "Do unto others as you would have others do unto you." This is not the rule of love, but of justice. We have no right to do unto others anything that is not just. But if the Golden Rule is right, therefore, we are not keeping the great law of love, but we are taking a step in the right direction. No one should begin to think about love until he is just. Love would be something more than that which is right. Love is more than just, it is lovely, it is pure, it is true. Whatever we receive more than justice is love, favor.

JUSTICE SHOULD BE THE RULE OF OUR LIVES

In thinking of those things suggested by the Apostle, we should think, first of all, on our own conduct. We should critically consider whether we are always thinking on these things which are right, just. We should never be prejudiced in the matter. Justice should be the rule of our lives, of our conduct. Again, in thinking on these things, we might naturally think in respect to the conduct of others. We could think about the influence, for instance, of various things. We could allow our minds to dwell much on the injustices practiced about us and elsewhere; on how much injustice is done in criminal courts against those who would rule themselves better on how much injustice is done in business, etc. Thus there could be a great deal of muckraking. But this should not be the subject of our general thoughts. We should think of the good things which the Lord has given us, and which are more than justice, the blessed things of this life, but the blessed things of the life to come; and thus have our minds running along the lines of justice at all times.

WE SHOULD NOT WAIT FOR THE LORD'S CHASTENING

No one can cultivate justice until he gets some appreciation of what it is. This necessary knowledge is obtained through the Scriptures. Some are born with a larger sense of justice than are others and some are born who seem to have no appreciation of right or wrong. But whether we have, naturally, a keen sense of justice or not, the Bible is the standard. As we know, the Scriptures say that we should do unto others as we would that they should do unto us; that we should forgive others as we would that they should forgive us. When we have considered well these first lessons, then we are ready to cultivate justice and to put it into practice in our daily lives. This we do by asking in respect to our words and actions, "Was it just? Was it right to do so? Was it right to tell it? Was it in harmony with what I should wish others to tell in respect to my affairs? Did I do the right thing?" Whenever is in the school of Christ is the time to study and practice the lines of justice and of love. It is the work of a life time. We find that we can improve from day to day. We should not wait for the Lord to chasten us, but should be so desirous of having the Lord's will done in us that we would scrutinize our thoughts. We should walk circumspectly. We should think of the great law of love, but continually about that particular thing; for instance, one in our midst is making ready for the marriage of the Lamb, which will shortly take place. Ready to cultivate justice, to be ready to do it in practice, to make ready our lives, to prepare to receive the kingdom of the Father, to cast off that which is a hindrance in our efforts to do our best. We should think about the influence of arousing impurity in ourselves and others, and thus have our minds running along the lines of justice at all times.

OUR MINDS SHOULD BE FILLED WITH THAT WHICH IS PURE AND LOVELY

In scrutinizing our thoughts from the viewpoint of purity, we should consider, first, the nature of the thoughts; and, second, their influence on our conduct. We should always consider our thoughts to be true and honorable and just and right, but they should be pure, and such as will not excite others to impurity. We should avoid anything that, while not impure in itself, might have the effect of arousing impurity in another. All the thoughts we entertain, every plan we may mature, that the lines of justice shall in no way be infringed by us with our heart's approval.

THE WATCH TOWER (165-166)
our thoughts into subjection and train them along the lines that will transform us more and more into our Lord's glorious character likeness.

Our thoughts must not only be true, honorable and just, but they must be pure, they must be beautiful. By the word beautiful we understand, not only the thoughts relating to the beauties of nature, the beauty of the animal creation, the fruits, etc., but also and chiefly the things of character—the fruits and graces of the holy Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness, love, joy, long-suffering, faithfulness, meekness, etc., which, if we do not cultivate these desirable qualities, then will be developed envy, hatred, strife, works of the flesh, and of the devil—the fruits contrary to righteousness.

In a word, then, we can hardly overestimate the importance of right thinking. There are on record instances of persons who were naturally depraved in mind, but who, by giving their attention to the things of the truth, have become very noble characters, indeed. We can scarcely overestimate the power of the mind over the body. If we let our thoughts be controlled by the Holy Spirit, they will prove a rich blessing to ourselves and to others. Thus we shall follow in the Master's footsteps and eventually become overcomers and associates with him in the Kingdom.

PURITY OF THOUGHT: AN ESSENTIAL

We are to love and cultivate that which is pure to such an extent that that which is impure will become painful, distasteful, and abhorrent to us. We shall, as nearly as we may be able, to give a new nature, a new self, a new life, a new form to our own thoughts, which shall be transformed in the regenerate. If we give ourselves up to this line of endeavor, we shall become more and more like the Lord, and the Lord's likeness shall be more and more evident in our lives.

SOWING AND REAPING

"Be not deceived, . . . he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit everlasting."—Gal. 6:7, 8.

The thought of sowing is that of planting with a view to a certain harvest. A field is a fitting place for sowing. All of our thoughts, all of our actions, have an effect on future character. Little by little the character is made up. The sowing of today will bring the reaping of tomorrow. If our thoughts and our attention are given to earthly things, we shall perish. The master of our thought must be the Holy Spirit. If we have but our thoughts and attention given to heavenly things, the development will be along spiritual lines.

Sowing to the flesh, mingling the things of the flesh, means gratification of the desires of the flesh, mingling the things that are craved by our fallen nature. If yielded to, these cravings will grow stronger and stronger. It is a mistake to suppose, as some do, that a reasonable gratification of the flesh is proper. Every gratification of the fallen flesh satiates only the animal propensities. Those who continue to yield to these propensities will ultimately reach corruption, death—the second death. Those who mind spiritual things set their affections on things above, not on things of earth; those who seek to develop themselves along the earthly lines; but if our thoughts and attention are given to heavenly things, the development will be along spiritual lines.

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The words of our text are addressed to the church, and relate, therefore, to "those who have made a covenant with the Lord by sacrifice." If these live after the flesh, they shall die, as the Apostle says for they alone already surrendered their human rights. If by earnest endeavors they seek to lay down their lives and to develop the new life by mortifying the flesh, by putting it to death, by striving to overcome the weaknesses which they inherit, they shall shortly be rid of all the impediments and be clothed with upon the new body. Then they shall be like the Lord.

FEW REALIZE THE EXTENT OF PERSONAL RESPONSIBILITY FOR CHARACTER

Comparatively few realize to what extent we form our own characters, to what extent our minds, our affections, are gardens in which we may plant either the thorns and thistles of sin, or the merely moral and practical qualities corresponding to the useful vegetables, or those seeds which more particularly represent the heavenly and spiritual graces. Whatever a man soweth he shall also reap, whether he sow to the flesh or to the spirit. Whoever, therefore, seeks for the heavenly things, joint-heirship in the kingdom of God, must sow to the heavenly things and enjoy the fruits which the Lord marks out as essential to the development of characters such as will be "meet for the inheritance of the saints in light."—Col. 1:12.

Thus the Father throws upon all those whom he calls to this "high-calling," this "heavenly-calling," and who accept the call and make a covenant thereunder, the responsibility for their success or their failure in attaining the prize. Through his Word he tells them of their natural weaknesses and imperfections, and shows them how he has provided a full offset or counterbalance for these imperfections in the merit and sacrifice of the Redeemer; he shows them also what are the fruits and graces of the Spirit which we must possess, in heart, at least, if they would be joint-heirs with Christ; he shows them also, in the Redeemer a life as well as in his teachings, the copy which all must follow who would reach the same glorious station and be his joint-heirs.

We may look at this matter merely from the standpoint of the responsibility which it throws upon us, and might well feel overawed thereby. Rather, however, we should view it from the standpoint of divine grace, and consider how we must possess and be in these graces in proportion to our being transformed by the renewing of our minds through the grace of God. This may come more and more to know and to strive for the good and acceptable and perfect will of God. In addition to all this, God has set before us the grandest reward imaginable for the doing of that which is merely our duty and our reasonable service—the doing of that which would bring us the largest measure of joy and peace, aside from a future reward.—2 Pet. 1:3, 4.

WE NEED CONSTANTLY TO PLANT GOOD SEEDS AND WEED OUT THE EVIL

There is for all mankind a natural attraction toward earthly things; even though, during this reign of evil, the earthly things are blenished and in many respects distaste-
ful to those who have learned to love righteousness and hate unrighteousness. There is still, nevertheless, a strong attraction toward the material things of the world. This is the case with the weeds, earthly affections and desires spring spontaneously from seeds which come we know not whence. The Christian, therefore, who would keep his heart in the love of God, must not only keep planting good seeds, keep setting his affections on high, but also he must keep rooting out the weeds of earthly desire and attraction.

Our new life is not manifest to all, nor upon all occasions to any. This the Apostle intimates when he says, "Your life is not manifest to all, nor upon all occasions." This new life is thus pictured as the "girdle" of the evil one, shining, as it were, as children of the Lord, to put on, but seem flesh and plant. There is a necessity and live. Each sowing makes the plant needless of the changes of the kingdom, nor the brethren were willing that a heart should be very angry; every disposition; (5) the nature.

When we send to the Heavenly Father both blameless and faultless.

PUTTING OFF AND PUTTING ON

Coming down to a particularization of the changes which take place in those who have consecrated themselves wholly to the Lord, the Apostle enumerates certain alterations of disposition which should be attempted and, as far as possible, accomplished, namely, the putting away of all the following: anger, wrath, malice, evil-speaking, impurity of language and falsehood. In its every form. (Col. 3:8, 9.) The Apostle brings to the attention of the "holy all-natural life of mankind, the first thought, seem to be unnecessary to mention, such evil traits being too coarse and entirely opposed to every true Christian principle; but, as we scrutinize the matter we find that the Lord's body is "the new creature," the new man has really been created, as children of the Lord, nor even to condemn ourselves if we are sincerely striving to do the Lord's will. We should simply press along day by day, doing the best we can to cultivate the heavenly graces and to remove the master, leaving to the results of the life. He can put on the new life, forgetting our hopes and aims and objects of life are centered in the heavenly things and our lives thus hid with Christ in God, we need fear no evil, present or future; for the Lord will be with us and will continue, with the Lord. He specifies these: (1) Compassionate sentiments; a kindness of heart, he says, not only of putting off the evil dispositions of our own heart, but also of expressing those good intentions trulyfully one to another, without deception, without hypocrisy. But it requires that a heart be very pure and very full of love if it would be very truthful; otherwise all our talk about loving, unenkind, unkind hearts, full of evil surmising, malice, hatred and strife, were to express themselves frankly it would add immensely to the trouble of the world. The Apostle therefore urges, first the purifying of the heart, and then the putting on.

With the thought before our minds the oneness and equality of those who have been accepted into the body of Christ, the Apostle urges upon our attention the necessity not only of putting off the evil dispositions of our fallen flesh, but also of putting on, cultivating, the various graces of the Spirit exemplified in our Head, Christ Jesus. Col. 3:12-14.

He specifies these: (1) Compassionate sentiments; a disposition of largeness and generosity of heart toward everybody and everything—toward the saints, toward our neighbors, friends and relatives, toward our enemies, and toward the brute world. Among those that would imply that it would imply (2) kindness toward all; (3) humbleness of mind, the reverse of boastfulness, haughtiness, arrogance; (4) meekness, or gentleness of disposition; (5) long-suffering, or patient endurance, forbearance and patience toward the weaknesses of others. It implies that we should bear with one another's peculiarities of temperament and disposition, freely forgiving one another, if there be found cause of offense in each other—learning the meanwhile to correct ourselves as we witness to the Lord's life in our walk.

And the standard for all this course of conduct is found in the Lord's course toward us; for he surely has been generous, kind, forbearing and forgiving.

THOSE INJUNCTIONS ARE ADDRESSED TO THE CHURCH ONLY

The Apostle brings to the attention of the "holy and beloved," the elect, the fact that he is not attempting a reformation of the world along these lines, but merely a thorough reform of the home, that "his people" may be brought into a spiritual covenant with the Lord. All who have been sanctified with the Lord and who hope to make their calling and election sure to membership in the glorified church, will not only seek to cultivate these fruits of the Spirit in their own hearts and lives, but also to see that these fruits, as they may have opportunity, in their Christian friends and neighbors; and above all, will seek to exercise so good an influence upon their own families that, as their children receive from them, as parents, the natural life and these put on love, which is the bond of perfectness; the brethren and fellow-laborers in the Kingdom, who have been taught that it is possible, if able, to receive from them a start in the new life, and the necessary instructions and equipment for it.

But the Apostle, as the mouthpiece of the holy Spirit, is not careful to limit these injunctions to the church only, but to mention, such evil traits being too coarse and entirely opposed to every true Christian principle; but, as we scrutinize the matter we find that the Lord's body is "the new creature," the new man has really been created, as children of the Lord, nor even to condemn ourselves if we are sincerely striving to do the Lord's will. We should simply press along day by day, doing the best we can to cultivate the heavenly graces and to remove the master, leaving to the results of the life. He can put on the new life, forgetting our hopes and aims and objects of life are centered in the heavenly things and our lives thus hid with Christ in God, we need fear no evil, present or future; for the Lord will be with us and will continue, with the Lord. He specifies these: (1) Compassionate sentiments; a kindness of heart, he says, not only of putting off the evil dispositions of our own heart, but also of expressing those good intentions trulyfully one to another, without deception, without hypocrisy. But it requires that a heart be very pure and very full of love if it would be very truthful; otherwise all our talk about loving, unenkind, unkind hearts, full of evil surmising, malice, hatred and strife, were to express themselves frankly it would add immensely to the trouble of the world. The Apostle therefore urges, first the purifying of the heart, and then the putting on.

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And the standard for all this course of conduct is found in the Lord's course toward us; for he surely has been generous, kind, forbearing and forgiving.
THE WATCH TOWER

BROOKLYN, N. Y.

THE SIN UNTO DEATH

The human mind, with its various qualities, is very much like a legislative body. The vote, or decision, of that body is its will. So the vote or decision of our minds is the will. Once, when we knew no better, the vote was for sin. But when light came in we voted out the mind of the flesh and voted in the mind of God, and again with our minds, we became new creatures, dominated by that new mind. As we say that the old will died when the will of Christ came in, so we think it proper to say that the old will is being revived, raised from the dead, when we turn again to the "beggarly elements of the world."

What is the influence which revives the old will? It is the mind of the flesh. If we live after the flesh we shall die as new creatures. (Rom. 8:13) We mind the will of Christ, we permit the influences which we have given up, abrogated, gotten free from, to become again the ruling, or controlling influence of our minds. So, then, the new mind is dead and the old mind, or will, revive when we seek to do the will of the flesh rather than the will of God. This is the case of the will—to mind earthly things instead of heavenly things, etc.

In the case of all those who have not passed "beyond the veil," the new creature, which has been begotten of the flesh and Spirit, is a stage of existence by which to exercise itself. This body is not at first fully under the control of the new will. It is the duty of the new will both to rule the body and to bring it completely into subjection, even unto death. After gaining this victory, the new will is fully in the victorious control of the new body and there should be a full, it would not mean that the new will had ceased, but that it had not been on the alert.

In such a case the Lord might, in time, judge that the new will was not worthy of the highest honor because it had failed to keep the body under and to sacrifice the fleshly interests. Or, if a wrong course were persisted in, the new will would become so weakened and the flesh so strong that there would be a gradual dying of the new will; and finally it would cease to exist. The Apostle John, in speaking of this matter, declares that these new creatures are to so keep themselves that "that wicked one touch them not." (1 John 5:18) Again, he says, "He that is born of God doeth not commit sin; for his seed are of God; therefore he cannot sin, because he is born of God." (3:9)

THROUGH LACK OF KNOWLEDGE, ETC. THE NEW NATURE MAY FOR A TIME DIE DORMANT

We believe that there are instances in which persons, begotten of the holy Spirit, have fallen away from zeal and obedience to the new will on account of lack of spiritual nourishment, lack of knowledge, lack of appreciation of things that strengthen the new nature and "Build it up in the most holy faith"; sometimes this is on account of ignorance, superstitions, which cause it to lose its goal. This might happen when the new will was weak, and it had given way entirely to the flesh, as might seem to be the case. Thus, while the new will was submitting itself and allowing the old will to have its way, the conduct might be so repulsive, the WILL, that it was abandoned. As much, of course, as the mind, the will, is in complete subjection to the divine will, he could not willingly, knowingly, intentionally, do that which is opposed to the divine will, just as a person could not will to commit murder.

THE NEW WILL CANNOT SINK WHILE IT REMAINS A NEW WILL

Thus, by losing the divine will and voluntarily accepting the will of the flesh again, the new creature could commit the sin unto death. This, however, would not mean that the new will—which is always in harmony with God—could sin. If the will sins it has ceased to be a new will. If one never willingly turns from God, he would never commit the sin unto death. So the losing of this "seed" of the desire, the spirit, to do that which is pleasing to God, would bring a complete change of condition into the death condition. We have never as yet had the new life in its fullness. But we could lose the spirit, the new will. If we lose the spirit, the mind, we lose all. If the Lord accepted us and we were begotten of the holy Spirit, so, likewise, in the event of the second death, there must be a particular moment at which that would take place. Similarly, as we learn of the Lord's will we come gradually to a full understanding. Thus, if a person has been working toward this was a gradual work, so we should suppose that the retrogression, departure from the Lord, would be gradual. A sudden denial of the Lord does not seem probable, neither would it be in line with the declaration of Scripture. The living God has not ceased to be God, as this case of the living God and from our covenant with him. This may be, first of all, a gradual departure from the arrangements by which we have made a covenant of sacrifice with the living God, of course, a gradual rebellion against the living God and from our covenant with him. This may be, first of all, a gradual departure from the arrangements by which we have made a covenant of sacrifice with the living God, and in this case of the living God and from our covenant with him. This may be, first of all, a gradual departure from the arrangements by which we have made a covenant of sacrifice with the living God, and in this case of the living God and from our covenant with him.

AFTER BEGETTAL THE WORK OF TRANSFORMATION OF CHARACTER BEGINS

Our begetting as new creatures is at the time when we make a full consecration of our lives to the Lord and receive the merit of Christ as necessary to cover our blunders. God's acceptance of this consecration is manifested by the impartation of the holy Spirit, spoken of in the Scriptures as the begetting of the holy Spirit. The work following this begetting is that of renewing the mind—"Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:2) The Apostle was not here speaking to the unconverted, or to any one except the brethren. Although the wills of these brethren are already renewed, yet it is another thing to bring every thought into harmony with the will of God in Christ. We should demonstrate to ourselves, first, what is the good will; in the way of knowledge, and to be able to discern and choose what is acceptable and perfect; then what is wholly acceptable to him; and, thirdly, what is his perfect will. (Rom. 12:1, 2) This gradual development is to proceed with those who are Spirit-begotten; and only those who are thus brought to the graduating work will be brought to the first resurrection—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."
We are not to understand that the conduct of one could send another into the second death, without his co-operation. No one could intervene to separate us from God. As the Apostle asks, "Who shall separate us from Christ?" (Rom. 8:35). But whatever influence we may have been for either the assistance or the injury of another. It is possible for us, only to do as to be held in bond, but to so act as to injure others. Nothing in the example of another would give us eternal life; but the doing and example of one might be an assistance to another; and if we be of assistance to each other, we can also be injurious.

**COULD OUR EXAMPLE LEAD ANOTHER INTO THE SECOND DEATH?**

The question, then, comes up, in what way could a brother's example so stumble another that he could go into the second death? We answer that if one should be

influenced by another to violate conscience, one might thus be started on the downward course which would lead him from righteousness. It might be a small matter to begin with, but shortly it would lead off into sin. We should so guard our actions and our words that others would be made stronger and more tender in their consciences; we should always try to do our best to hold them in the path.

The Apostle speaks of our liberty becoming a stumbling-block to those that are weak—"For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols?" (1 Cor. 8:10) Thus we might, unintentionally, not only offset the good that we might do, but do harm when we are not aware of it. If the same tongue can curse men and praise God (James 3:10), how much more should we speak which will be helpful and uplifting and not destructive and injurious!

**Jehovah's Suffering Servant**

**July 9th—Isaiah 53:13—53:1-12.**

"Jehovah hath laid on him the iniquity of us all."

In this study we have a divinely drawn portrait of the experiences which God foreordained should come upon the one whom he has promised shall ultimately be the great Messiah of glory who will exalt the nation of Israel and through it pour blessings upon all the families of the earth. Thus it is written, "In thy seed shall all the families of the earth be blessed." Much of the prophecy of this study has already been fulfilled. Many of its glorious features are yet to come, and we believe are near, even at the door.

These prophecies were written nearly seven hundred years before our Christian era. They had their most striking fulfillment in the personal experiences of Jesus. However, it should not be forgotten that a faithful handful, a "little flock," the followers of Jesus, have walked in his steps during the nineteenth centuries of this age; they have followed him through evil report and through good report; they have suffered with him, and the reproaches of those who reproached him, and the rejections of Jesus have affected them; and they have, through the power of the revelation, the kingdom power, shall come, these will be with their Redeemer and share his throne and glory, and, as his bride, share his name. "This is the name whereby she shall be called, Our righteousness of Jehovah."—Is. 25:6; 4:5.

The key to the understanding of the long race of our forebears in the establishment of Messiah's kingdom is found in the fact that the church is a very part of him, members of his body. Had it not been the divine intention to gather an "ecclesia," a perfect church, or society, of suffering saints, and a bride of Messiah, and a sharer in his kingdom, there would have been no need of the long delay between the sufferings of Jesus and the outpouring of the glorious blessings which his death secures.

There have been many who have remembered that the elect church is wholly different from the nominal church, as represented in its various systems. The true church of God consists only of the saintly few who may be found inside and outside of all denominations of Christendom. "Gather thy saints together unto me, saith the Lord, those which have made a covenant with me by sacrifice." (Psa. 50:5) Of these St. John wrote, "The work knoweth us not even as it knew him not." But the assurance comes—"The Lord knoweth them that are his." The completion of the selection and character-perfecting of this "little flock" will come—the end of the "sufferings of Christ" and immediately the glory will follow, the glory of the Messianic kingdom.

**The Prophetic Summary**

In the first three verses of our study, the entire work of Messiah, not only in its preparation, but in its revelation in Kingly power, is set forth. It is applicable, specially, to the Head, but is applicable also to the members of his body. A preferred translation reads:—

"Behold my servant shall deal wisely; he shall be exalted and lifted up and shall be very high. As many were astonished at him, so shall his nurses be astonished. For so shall he startle many nations; kings shall shut their mouths to him, for that which had not been told them shall they see, and that which they had not heard shall they understand."

There are two reasons why the world and its great ones will be astonished when the Millennial kingdom shall suddenly burst upon the world. They have heard such chimerical and unreasonable statements respecting Messiah's kingdom, even from the people of God, that they will be taken completely by surprise when they shall behold the reality. Some have told them that Messiah's reign was accomplished during the period of the dark ages, in the thirteenth year of the church of Rome. Others have told them that Messiah's reign is now in progress, that the various kingdoms of earth, at war and preparing for war, are branches of Messiah's kingdom.

Still, others have claimed that the kingdom is to be an evolutionary matter, and will come about by natural reforms. When it shall be ushered in, following a great social revolution, it will be so much more majestically grand than anything dreamed of that every mouth shall be stopped and, as the Lord through the Prophet declares, the kingdom of Messiah shall be the 'desire of all nations.'—Is. 2:2-47.

**As seen by his followers**

Chapter 53, verses 1 to 6, picture the experiences of Jesus as viewed from the standpoint of the disciple of his kingdom. Following their conclusion, they have told the wonderful story of the Savior's love and sacrifice, even unto death. But how few have heard, in the true sense of hearing; how few have appreciated it; how few have seen in the Arm of Jehovah, stretched down for the relief of Adam and his race from sin and death. Only a handful, the saintly few, really and truly believe the message, for surely every true believer would not only accept the conferred share of the Redeemer's merit, but also the professed desire of the church, "We would all have a share also in the glory to follow."

We read:—

"Who hath believed our report, and to whom is the Arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground. He hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men: a Man of Sorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all."

Not understanding that there must be a sacrifice for sin before the divine blessing could come, the Jews looked for a sacrifice that was a mystery hone, taken from the Roman yoke. Hence their disappointment in finding Jesus a gentle teacher, full of tenderness and compassion, laying down his life for the 'sheep.' He, indeed, had a moral mission to fulfill; he not only came to be an example, but also to bring things to pass for the glory of his name. Upon the death of Jesus, when the sacrifice was made, it was accepted by the many as an evidence of divine disapproval, as an evidence that Jehovah repudiated the servant and the service.

**A More Matured View**

Verses seven to nine portray the matured view of Jesus' disciples as they began to consider more carefully and to understand more fully their Master and his work. As with the Head, so with many members of his body, the church;
only after their decease is their real spirit understood and appreciated from the divine standpoint.

We read: "He was oppressed, yet he humbled himself and opened not his mouth. As a lamb that is led to the slaughter, and as a sheep before her shearer is dumb, he opened not his mouth." By Jesus' unseemliness and weakness taken as a sign for his future offspring, how could there be any, for he was cut off out of the land of the living! For the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death; of all he had done, there was no violence, neither was any deceit found in his mouth."

How could one dying as Jesus died, without natural children and as a felon, ever expect to become the great Messiah, of whom it is written, "He shall be called Wonderful, Counselor, a Mighty God, Everlasting Father, and the Prince of Peace, and the Father [or Giver] of everlasting life?"

How could the crucified Jesus give life to any one?

The Scriptures explain that in the divine arrangement he purchased Adam and Adam's race, out of Adam's fall. Being raised from the dead by the Heavenly Father, Jehovah, Jesus is now the glorified one, merely waiting for the completion of the church which is his body, that he may take to himself his great power and reign, as the Messiah of Israel and of the world. During the Messianic reign, opportunity will be given to Adam and all of his race to be resurrected or uplifted out of sin and death conditions—up, up, to full human perfection and everlasting life—to all that was lost in Adam, to all that was redeemed through the cross. This is explained in the following verse: "He shall see his seed!"—his progeny; so many of Adam's progeny as will obey him he will adopt as his children, giving them life everlasting on the plane of human perfection.

THE PROPHETIC EXPLANATION

Verses ten and eleven give the following prophetic explanation of the experiences of Jesus: "Yet it pleased Jehovah our God to bruise him; he hath put him to grief. Thou shalt make his soul an offering for sin; he shall see his seed. He shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many, when he shall bear their iniquities."

THE REDEEMER'S EXALTATION

The last verse of our study points out to us that the exaltation of Jesus in his resurrection, far above angels, principalities and powers and every name that is named, was as a reward for his faithfulness in doing the will of the Father, according to his covenant of sacrifice. Jehovah also tells us that this great reward Jesus will share with his church, his bride, "the strong, the overcomers." Finally the Prophet summarizes the Master's work as respects the present age:

"Because of this will I divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death and was numbered with the transgressors; yet he bare the sin of many and accomplished intercession for the transgressors."

RANSOM—RANSOM-PRICE—SIN ATONEMENT

But one ransom-price was arranged for by our Heavenly Father and provided for in the death of his Son, our Lord Jesus Christ. That ransom-price was the ransom-price God set on his church class. (Heb. 9:24) His application of his merit for us was manifested by the Ponteostal blessing, which has since continued with all of the "us" class, begetting these to the new nature, as joint-heirs with our Redeemer. The last word was: "Let the angels present, that they may have remembrance of our ransom-merit on behalf of the world, until the end of this age, until he shall have finished the use of it on behalf of the church—now enabling those drawn of the Father to present their bodies living sacrifices, holy and acceptable to God, their reasonable service."—Rom. 12:1.

During this age, he accepts, therefore, as part of his own sacrifice, the offering of the church. This enables this class, as referred to by the Apostle (Col. 1:24), "to fill up that which is behind of the afflictions of Christ for his body's sake, which is the church." Thus, suffering with him as he was, he will shortly be glorified with him in his kingdom as his bride.

To recapitulate: The ransom-price is one thing, and the sin-atonement made with that ransom-price is quite another. The ransom-price for all was provided by our Lord in his death, which we call Calvary. The appropriation of the ransom-price is two-fold:

(1) In this age, for or on behalf of, the church.

(2) In the coming age, for the sealing of the New Covenant for Israel, which will be open for acceptance by all the families of the earth—nations.

The Atonement, so far as God is concerned, all proceeds from the ransom-price provided at Calvary. The first application of that price was made after our Lord ascended up on high, when he appeared for us, his church. The second application of the ransom-price will be at the close of this age, when, as the Great Priest, he will mediate the New Covenant with the House of Israel and the House of Judah. This covenant is different from the covenant under which the church is developed, namely, the Abrahamic Covenant, which has no mediator, and which is a covenant of sacrifice, while the New Covenant is a covenant of restitution, to return man to his original condition of perfection.

SENNACHERIB TURNED BACK

JULY 2.—Isaiah 37:14-38.

"God is our refuge and strength, a very present help in trouble."—Ps. 46:1.

In a previous study our attention was drawn to the good King Hezekiah of Judah, his zeal for the Lord and the notable Punic war; in which he brought about and the overthrow of idolatry following. Our present study relates to him at a later period in his reign. The Assyrian empire to the north and east, with its capital at Nineveh, had become great and powerful and threatened to become the first Universal Empire.

Before Hezekiah came to the throne of Judah his father entered into a treaty whereby peace was secured by the payment of an annual tribute. Egyptians, Philistines and Sidonians urged Judah to join them in the confederacy by which they hoped to regain their liberty and throw off the yoke. Urged by his people, Hezekiah joined this confederacy and stopped the tribute money—contrary to the Lord's admonition through the Prophet Isaiah. The measure was popular, and the king did not seem to acknowledge fully the Prophet's rebuke. In this matter, he showed he had forgotten that Israel was under a special covenant with the Almighty by which he was their sovereign, their king, and the arbiter of their destiny. The error was allowed to work out a serious penalty for the disobedient, but when the king and the people repented and gave evidence that the lesson had been learned Divine mercy came miraculously to their assistance, as we shall see.

SENNACHERIB THE CONQUEROR

The King of Assyria, with a large army, took the field. Knowing the difficulties of a siege of Jerusalem, he did not begin with it, but passed down the Mediterranean coast, overthrowing the Sidonians and Philistines, to Joppa and farther south; and then eastward to Lachish, a fortified city of Judah. The whole country was filled with fear, as nearly forty cities of Judah, one after the other, fell. King Hezekiah and his counselors resolved to avoid, if possible, a siege of war, and sent a plea to Hezekiah, asking permission to go to the Assyrians apostrophizing for their temerity in refusing the tribute money and asking what censure would satisfy him.

The penalty was a heavy one, amounting to nearly one million dollars, which at that time was a much larger sum than it is now, and a large army was required to take the gold. The payment of it required the removal of much ornamental gold from the temple, but it was paid over and the release granted. The successful Sennacherib, about to attack Egypt, sued his agreement with Judah, and, in violation of his compact, his general appeared before Jerusalem.
and demanded its surrender. Loudly did he proclaim the victories already achieved and warned the people of Jerusalem not to trust in their God for deliverance, telling them that other peoples had trusted in their gods and that all had failed before Sennacherib.

Fear prevailed in Jerusalem. The king and his counselors were not only fearful of war and captivity and the loss of their all, but they dared not trust the people lest they should surrender and open the city gates. Then it was that the king and his advisors and the people sought the Lord in prayer.

The Lord was waiting to be gracious, as He always is to those who are His true people. He delayed, however, to give the word of comfort, until the necessities of the case had humbled the people and taught them a lesson of faith and dependence upon their God. Then came the answer of the Lord by the prophet Isaiah in the KJV: "You shall not come into the city nor shoot an arrow there, nor even come before it with shields, nor cast up embankments of siege, but that the Lord would defend the city as his own. Doubtless the prophecy seemed strange to the people. By that miracle this could be accomplished they could not think. The lesson to us is that:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

A HUNDRED AND FORTY-FIVE THOUSAND SLAIN IN A NIGHT

Isaiah briefly and poetically declares that the angel of the Lord smote the camp of the Assyrians, without explaining in what manner. Isaiah 37:36 gives the weight of the truth that wind and fire and lightning may be the Lord's messengers or angels. Quite probably, in this instance, the messenger of death may have been a malignant form of fever said to prevail at times to the northeast of Egypt; but it matters not to us what messenger the Lord used to turn back the Assyrian hosts.

The lesson for us is to note the divine power which overrules, orders and directs, so that all things shall work together in harmony with His will. It was not his will that Assyria should become the first universal empire. That honor was reserved for the kingdom of Babylon, a century later—at exactly the proper time when God was prepared to withdraw his own typical kingdom, of the line of David, from the earth—to be "overturned, overturned, overturned" until the Messiah should come.

The lesson to the Christian is that we should keep right with God, abiding under the shadow of the Almighty; and that so doing, all things shall work together for our good.

"The Enemy Melted Like Snow at the Glance of the Lord"

The story of Sennacherib's defeat by the angel of the Lord has been put into verse by one of our great poets, Byron, as follows:

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming with purple and gold;
Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen."

"Like the leaves of the forest which autumn hath blown,
Thet host on the morrow lay withered and strown;
For the Angel of Death spread his wings on the blast
And breathed in the face of the foe as he passed."

"And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow at the glance of the Lord."
Gentle times, I think the “Shaking among the dry bones of the House of Israel” would alone be sufficient to prove that the time is at hand. It was necessary that the Lion of the tribe of Judah should be able to take and open the Book and loose the seven seals thereof, for to him was committed the task of carrying out the divine plan. But as far as the little flock is concerned, it is not necessary that they should know the exact hour of the closing of the Gentle Times. Surely, enough of the precious present truth has been revealed to awaken even the dullest believer.

We are to live by faith, and our faithfulness in this matter may be one of the tests of our faith. Who, I would ask, could read the parable of the ten virgins, and not see its application to the time in question? They all slumbered and slept, but at midnight there was a cry made, “Behold the Bridegroom!” Only the five wise virgins, who took oil in their vessels with their lamps were ready at the sudden call to follow the Bridegroom, and went in with him to the marriage. Undoubtedly the attitude of every true child of God is one of prayerful watchfulness. The sealing in the forefront has been ample to all who are earnestly seeking to be overcomers through the blood of the Lamb.

God’s wonderful plan of salvation, as shown in the Studies, is sufficient for all those who have by divine love been called and chosen and are faithfully striving through the merit of Jesus to be honored, and we have our Heavenly Father’s promise that the adversary shall not be able to pluck them out of his hand.

Oh, how many have reason to thank God for the wonderful help they have received through the Studies, The Watch Tower and all the other helps to the footstep-followers of our Redeemer!

Beloved Pastor, may the dear Lord continue to make you a blessing to his church until your work is finished, and you hear the cry “Well done, good and faithful servant, enter thou into the joy of thy Lord,” is the prayer of your humble fellow-servant in Jesus.

The enclosed $10 is for use in the harvest work, to be used in whatever way you think best. It comes in grateful acknowledgment of the blessed hope gained through the Studies and the other helps, and with an earnest prayer that our Heavenly Father will guide and strengthen you through the coming year as in the past, and continue to make you a blessing to the household of faith through your precious Redeemer.

JOHN McCARTHY.

**O GLORIOUS DAY**

“Thou hast been faithful—
Thou hast borne the cross,
The storms have perched thy feet;—
But now the night is past—
The day has come—bright,
Glorious day of endless joy and love.
The truth has pleased thee true—
And thou art safe, Beloved,
In thy Father’s home.

“O glorious day, for thee we long!—
We will be faithful, with the Burdens borne by grace divine.
In meek submission to thy holy will;
Dear Lord, by faith we clasp thy hand
As side by side we trawl the narrow way,
And wait—for it will surely come;
Some day, some day, dear sweet day;
Oh, tarry not too long!”

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**ACCEPTABLE TO GOD**

“Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.”—Ps. 19:14.

How beautiful in the sight of right thinking men is a well-balanced, self-possessed and disciplined character! And in contrast with such, how unlovely are the undisciplined and ungoverned—the selfish, the unjust, the unkind and the violent-tempered! Naturally, the one awakens in us emotions of pleasure and admiration, and the other, of pain. And if such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what a keen appreciation must they be observed by a pure and holy God! Moreover, the world who have no personal acquaintance with God have no special thought as to how they appear in his sight; but with what carefulness should those who love him and who value his approval study to conform their conduct and their thoughts to his mind! True, all who are “begotten again,” notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them; but the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing ourselves of his imputed righteousness, they are earnestly striving to attain actually to the standard of perfection. By so doing they manifest their true appreciation of the divine favor.

Oh, that we would ever be so circumspect that any one would be covered who, in the midst of a fit of violent temper or an unjust or mean transaction, unworthy of his dignity or his profession, should be suddenly surprised by the appearance of a beloved friend of high and noble character! But how, and yet, the eye of such a One is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord’s opinion and approval, can we allow the evil propensities of the fallen nature to run riot.

**WHEREWITHAL SHALL A YOUNG MAN CLEANSHE HIS WAY**

Realizing the downward tendency of the old nature, how constantly should the above prayer of the Psalmist be in the hearts of all who would be righteous and acceptable to God! But how, one inquires, may the difficult task of subduing the inherent depravity be accomplished? It is hard for one, particularly under exasperating circumstances, to control a hasty or violent temper, for another to bridle a gossipping tongue; and especially if the trials of life to some extent
"Keep back thy servant from presumptuous sins": "Moreover, by them is thy servant warned [concerning the dangers by the way and the snares of the adversary, and concering everything which is calculated to discourage, or to hinder his growth in grace], and in keeping of them there is great reward. Who [in the use merely of his own fallible judgment and without the standard of God's law, can understand his errors [can rightly judge himself]]! But when, as we measure ourselves by this standard, we detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse thou me from secret faults", by supplementing our efforts by our prayers—Ps. 19:7-12.

But there is still another part of this prayer, which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Let us consider what kind of sins would be presumptuous sins. To presume signifies to take for granted without authority or proof. A presumptuous sin would, therefore, be taking for granted and asserting as truth something which God has not revealed, or the perversion of what he has revealed. To claim and hold tenaciously as a part of God's plan any doctrine, merely on the ground of fallible human reason and human divine authority, would therefore be a presumptuous sin.

Of this nature is the sin of those who malign the divine character by boldly teaching the blasphemous doctrine of eternal torment without warrant from the Scriptures, and by attributing to the Father and the Son, other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting, and shall I be upright, and I shall be innocent from that great transgression?—evidently, the sin unto death referred to by the Apostles also. (I John 5:16; Heb. 6:4-6; 10:26-31.) Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should wilfully refuse through the wanting grace of God the precious blood of Christ, shed for our redemption.

"BLESSED IS THE MAN WHOSE DELIGHT IS IN THE LAW OF THE LORD!" Well, indeed, may we pray to strive to be kept back from presumptuous sins—sins of pride or of arrogant self-will which does not meekly submit to the will of God! Let us, beloved, beware of the slightest tendency toward pride and self-will, or the disposition to be wise above what is written, or to take for granted what God does not clearly reveal. This is another example of the very beginning of that proud and haughty spirit which surely provokes a fall, we shall be "innocent from the great transgression."

"Blessed is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psa. 1:1-3) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful and commendable both to God and to our fellowmen; and in harmony with this habit of the mind the acts of life will speak.

It will be a way of fostering the growth of God's people to both the spiritual and the temporal. It will result in solder waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes—better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, straighten the manners, ennoble the sentiments and give its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the garden-spot of earth, where every virtue and every grace will have ample room to expand and grow.

It will not only thus favorably affect the individual and the home-life, but it will go out into the avenues of trade, and truth and fair-dealing will characterize all the dealings of the New Covenant Churches. Let us watch and strive against any backsliding on our part, so that the Law of the Lord may be strongly maintained, and all who are the servants of God may be "elected unto eternal life." (1 Tim. 1:15-19.) The rewards of sacrifice should not be expected in this life but in the life to come. (1 Cor. 15:35.) In this way will we stand "without fear," and "without reproach," to the end, "unto the coming of our Lord Jesus Christ." (1 Thess. 5:23.)

THE REWARDS OF SACRIFICE

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

Nowhere in the Scriptures are we commanded by the Lord to be" living sacrifices", except in the divine command, "In every place of prayer offer the sacrifice of praise with the lips of your mouth and the sacrifice of thanksgiving, making your requests known to God through our Lord Jesus Christ." (Heb. 13:15.) Moreover, we are to offer a sacrifice of praise" unto the Lord." (Rom. 12:1.) This sacrifice is acceptable unto God. For it is a sacrifice of praise, and a sacrifice of praise is acceptable unto God. Thus it is in the New Covenant.
God to the extent of ability. But those desirous of following in the footsteps of Jesus are chosen to do more than just observe; but they are not commanded to do more. All sacrificing is a privilege, not a duty, not a command. In harmony with this, St. Paul writes, not commandingly, but entreatingly, "I beseech you, brethren, do ye observe to do your own business, and to work with your own hands, as we commanded you; (for that which is good, not only ourselves, but also the truth, we may establish in your midst;) that ye may walk honestly toward them that are wanting in the things of this world, that ye may have sufficient to make them glad with the fruits of their own hands." We are bound to the Lord, for He has given us life and will have us gloriously to perish in the flesh. For in our glorification we shall be like Christ, who was made like unto humanity, and that in this world; but having been chosen in the flesh, He was revealed as a sacrifice in the flesh by the Will of God. Now, however, not commanded to do His work, we will have the new nature will be highly acceptable to Him, so that, to our understanding, these princes will have a glorious pre­ce­dance over the remainder of mankind as the special re­pre­sentatives of the invisible Messiah class for a thousand years. Our Lord can assure us that, to our understanding, after participating in that glorious work, these princes will be uplifted at the close of the Millennium to the spirit plane of being—as part of the antitypical Levites.

Since none can know when the elect number will be fully completed, all should be alike anxious to lay down their lives in the service of God and of His truth. To say that we would refuse to serve because any uncertainty would prevail in our minds respecting the character of our reward would be to show our unworthiness of any favor of God, for, to be acceptable to Him, our service must not be rendered to obtain the reward, but to serve righteous­ness and to please God! "I delight to do thy will, O God!"—everything written in the Book. Hence at Memorial sac­ri­fice, one should present himself, especially for those of the Israel family, to be acceptable to God in its preciousness, beauty, obedience, faithfulness, by symbolizing the Redeem­er's death and symbolizing also their own desire to share in the sufferings of Christ as parts of the "broken loaves" and as participators in the cup of his suffering.

To know how much one may expect of our children is another matter. It is not for us to say at what early an age the children might demonstrate loyalty to God and to the truth in a manner pleasing and acceptable to God. We can assure them that, to our understanding, after presenting themselves as sacrifices, the antitypical day of atonement will have ended. But suppose that some should present themselves after the close of the acceptable time; what would be their status and God's dealing with them? Since God is unchangeable, we must assume that He would always be pleased to have his creatures devote their lives wholly and unreservedly to the doing of his will, as he was pleased with thefulness of the ancient worthies who lay down their lives before a covenant of sacrifice was in force. We may reason that as God has promised human perfection to those ancient worthies who laid down their lives, God would be willing similarly to reward any who might follow the same course after the completion of the church—after the ending of the acceptable time of sacrifice.

Quite likely, therefore, there will be some in the end of this age who, although faithful unto death, will not have been begotten in the Spirit, and thus not attain the spirit plane of being in the resurrection, but who will come forth members of the same class as the ancient worthies, who were developed before this age began.

THE PRESENTATION OF ONESelf ALWAYs A REASONABLE SERVICE

In view of these facts our advice to all who love the Lord and who desire to be in complete fellowship with Him is the same message that has gone forth throughout this age—"We beseech you, brethren, by the mercies of God present your bodies living sacrifices." We cannot now assume them to be sacrifices, for the glorification of them selves, God will accept them as such and grant them spirit­beggarten to a new nature; but we can assure them that it will be their reasonable service and that God always gives large rewards to those who manifest their faith and love. Thus those who have been, and will be, "made perfect" spiritually, will have the privilege of the Lord's service—even unto death. And it is our duty to bless all to the extent of our ability.

THE WORK OF GRACE IN THE HEART

"The love of Christ constraineth us,"—2 Cor. 5:14.

The word constrain has the double thought of drawing together, holding together. The Apostle had been recount­ing his own activities in the Lord's service, and had stated that with some his course seemed to indicate an unbalanced mind. He had that this was not so; that he had a smoother road than ever before. He felt himself bound to Christ, constrained by love of Christ to love him who all who were his with a pure heart.

Why should this love constrain? For this reason: He is the Life-Giver; and if Christ died for all, and if we now have come to life through Him, we should hereafter live not according to, or after, the flesh. We should give up the flesh entirely and live the new life which we have received. And yet it has been written: "The mind is more than the body;" and, "There is not a bone nor a sinew in the body but that I am so closely drawn to Christ that I have the same sympathetic love for others that he had. As he laid down his life for the brethren, so would I.

"For Your preservation, we exhort your love to be manifested toward his disciples, and chiefly toward those who were the most zealous and energetic—Peter, James and John having the par­ticular love of the Lord. Similarly the church is thus in­structed. There is no exhortation to lay down our lives in the service of the world, but specially for those of the household of faith. We see that the benefits of Christ's sacrifice are to reach the whole world of mankind, every member of Adam's race.

Assuming, however, that the Lord knew from the very beginning who would betray Him, and that the divine dis­crimination could hold in only those who would manifest the idea that we could not think that the Lord would do anything on their behalf. In other words, the blessing of God is only for the "Israelites" indeed. Only those who will come into the truth with faith and love, and hold the truth of the Lord, will be members of the Church of the Lord. These are included in the redemptive work, not because of anything in themselves, but because of the love of the Lord, which is broad enough and deep enough for all who will receive it. But God cannot love wicked children, said the Apostle, I say not the wicked, but children now, or who will be, under the blessings and privi­leges which he later on will grant. It is our duty to bless all to the extent of our ability.

THE CHIEF OBJECT OF OUR TRAINING THE DEVELOPMENT OF LOVE

The work of grace for the church during this Gospel age is the transforming of our perverted characters and the re-establishing of them in the likeness of the divine character, Love. Whoever fails to attain this transforma­
At the moment of making consecration, before we had borne any fruits of the Spirit, we were not at the mark of perfect love. We were consecrated and had the right spirit, so far as we had knowledge. But we had not a sufficiency of knowledge to recognize what would be expected of us. For this we needed some development, some instruction in the school of Christ. The knowledge of what it would cost to follow Christ came gradually. If the will kept up with the knowledge, one would reach the mark of perfect love in the heart. The manifestations of the love of God in our hearts, the character of God, may never be fully perfect in the present life, but only when we have the perfect bodies. The heart which shall have reached this condition will be in perfect tune with the conditions which will obtain on the other side.

"BY THEIR FRUITS SHALL YE KNOW THEM": YET PERFECTION IN THE FLESH IS IMPOSSIBLE

We must recognize each other, in the good professions which we make to each other and in the evidences of these professions which are manifest. As a gardener might go to his vine and look through the different branches for grapes, so the Lord knows whether the heart is in the proper attitude to bring forth fruit. Of those who have openly professed a thorough consecration to the Lord, all those whose lives do not contradict their profession, and who are walking, not after the flesh, but after the Spirit, may be known and recognized by us in the same way by which they recognize us. "By their fruits we shall know them"—by the outward obedience, but not by the full fruit-development. We know each other, therefore, not by the full development of the fruits, but by the measure of the obedience and striving to obey the Lord.

Absolute perfection of thought, word, and deed, which is not our condition at the present time. The most that any of us can have now is perfection of love in our hearts; that is, a perfect love for God, for the truth and for the brethren. Perfect love leads to sacrifice—"yet holy, yet zealous, for the name of our God" (John 14:15). Those who have perfect love will fulfill their sacrifices. But at any time one may pass from the stage of perfect love to that of alienation and opposition. The person might come into such a condition of heart that the feverish excitement which we have when we first begin to seek after the love of God, and are made estranged from the Lord, and might become identified with the "great company" class. Then, if the chastisements of the time of trouble did not lead to a thorough reformation, he would pass on to the second death.

After Love's provision of the Lamb of God (the ransom-price for all mankind laid down by him), and the imputation of his merit to the church, all the various steps for our deliverance from sin are along the line of development of character. The work of transformation is not immediately accomplished by the knowledge of what Christ is or what he has done; but it is accomplished by the development of the fruits, but by the measure of the obedience and striving to obey the Lord. Absolute perfection of thought, word, and deed, which is not our condition at the present time. The most that any of us can have now is perfection of love in our hearts; that is, a perfect love for God, for the truth and for the brethren. Perfect love leads to sacrifice—"yet holy, yet zealous, for the name of our God" (John 14:15). Those who have perfect love will fulfill their sacrifices. But at any time one may pass from the stage of perfect love to that of alienation and opposition. The person might come into such a condition of heart that the feverish excitement which we have when we first begin to seek after the love of God, and are made estranged from the Lord, and might become identified with the "great company" class. Then, if the chastisements of the time of trouble did not lead to a thorough reformation, he would pass on to the second death.

A GODLY YOUNG KING


"Remember now thy Creator in the days of thy youth"—Eccles. 12:1. At the moment of making consecration, before we had borne any fruits of the Spirit, we were not at the mark of perfect love. We were consecrated and had the right spirit, so far as we had knowledge. But we had not a sufficiency of knowledge to recognize what would be expected of us. For this we needed some development, some instruction in the school of Christ. The knowledge of what it would cost to follow Christ came gradually. If the will kept up with the knowledge, one would reach the mark of perfect love in the heart. The manifestations of the love of God in our hearts, the character of God, may never be fully perfect in the present life, but only when we have the perfect bodies. The heart which shall have reached this condition will be in perfect tune with the conditions which will obtain on the other side.

"BY THEIR FRUITS SHALL YE KNOW THEM": YET PERFECTION IN THE FLESH IS IMPOSSIBLE

We must recognize each other, in the good professions which we make to each other and in the evidences of these professions which are manifest. As a gardener might go to his vine and look through the different branches for grapes, so the Lord knows whether the heart is in the proper attitude to bring forth fruit. Of those who have openly professed a thorough consecration to the Lord, all those whose lives do not contradict their profession, and who are walking, not after the flesh, but after the Spirit, may be known and recognized by us in the same way by which they recognize us. "By their fruits we shall know them"—by the outward obedience, but not by the full fruit-development. We know each other, therefore, not by the full development of the fruits, but by the measure of the obedience and striving to obey the Lord.
both male and female; rarely do they seek to live by a higher standard than that expected of them by their parents or guardians. We have known saintly mothers to unintentionally lay snares for the feet of their children by introducing them to ways of the world in which they themselves would not walk. Their expressed sentiment was, "I must not have them do what I did when I was growing up, even though the cross was an obstacle, nor expect of them such hardship; if ever they become truly consecrated saints of God they will then know the trials of the 'narrow way' and have plenty of them."

Christian mothers have failed to grasp the situation properly. They have failed to realize that, at the present time, there is no real happiness in the world except in the 'narrow way.'

The 'broad road' of self-gratification, pride, lust, sin, selfishness, is indeed a beautiful one; but it can never be traveled—"it is a delusion."

The millions of those who throng the broad road of selfishness, pride, etc., are all bent on pleasure, seeking it with all their might; but how many of all the millions on that road have found pleasure? We hold that they are merely pleasure-hunters and not pleasure-finders; we hold that the only real pleasure and substantial joy in the world is to be found in the narrow way of self-sacrifice—in the footsteps of the great Teacher—in taking up the cross to follow him—in laying down life as he laid down his—"suffering with him that we might also reign with him"—in being "dead with him that we might also live with him."

Of those who enter the broad road, few ever turn to the narrow way. Parents, friends, Christians have given them the misunderstanding that the broad road is the one of pleasure and happiness. When they find it the reverse they naturally think that the narrow way must be much less satisfying, much less desirable.

A CERTAIN SIMPLICITY AND HONESTY IN THE MIND OF EVERY CHILD

Of the few who do find the narrow way after having walked in the broad road their plaint is, "Oh, why did I not early live as a child of the Lord, the way of truth, joy, perfect happiness?"

Notwithstanding the depravity with which all are born, there appears to be a certain simplicity and honesty in the mind of every child. It is that principle which must be used by teachers and helpers in general, if the child is led in the right way, by which he would most quickly attain a relationship and harmony with his Creator; nor is it necessary always that there shall be a preceptor. At times, under God's guidance, the message from on high reaches the heart, and draws it with seemingly little resistance. The holiness of life is perceived, the need of wisdom from on high is recognized, and perhaps by the servant, perhaps through parental influence, even through the counsels of a friend, perhaps by a tract or a book, the young heart is shown the way of wisdom and is pointed to the Lord and to the narrow way.

We are to remember that the will is the real director of our conduct, our divine providence, and that it is all important to have the will rightly directed and established. Many a one is in the broad road of sin and selfishness—away from God today—who has in his makeup many good qualities entirely out of place with his position and course in life. But without the will to guide, to lead, he goes downward. Similarly there are some on the narrow way who have many physical, mental and moral blindests of heredity continually drawing them toward the broad road, but who are kept in the narrow way of the Lord, not by the self-will of the flesh, but by the power of a renewed will. How important, then, the proper directing and fixing of our wills in youth! How much greater blessing we may enjoy in the present life, and how much more adequate preparation we may then have to meet the demands of life before one shall have learned so much of evil that the remainder of life would not suffice to eradicate it. Then, like Josiah, when time shall bring us opportunities for the service of righteousness, let us be whole-hearted in our service for the Lord and in our expression to the wrong, and in everything show forth the praises of our God, with the motto, God first.

"STUDY TO SHOW THYSELF APPROVED"

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

2 Tim. 2:15

This text does not say, "Study the Scriptures," but "Study to show thyself approved."—study to know what God would approve. And yet it means, first of all, to study the Revelation he has made. Then, after having come to some knowledge of the Scriptures, we must meditate upon them and consider how the Word is applicable to life and to ourselves, and the explanation of everything that we come in contact with, as to whether it is good or evil. The word "study" here is used with very much the same thought as when the Apostle says, "Study to know better such Christian mysteries."—Evidently the central thought of this expression is the approving of ourselves to God, not to men. It is proper enough that we should have the approval of all good men and good women. But our study, primarily, should not be along this line. First, we should study to please God—to be approved of God. We notice that there is a contemplative study, such as David speaks of when he says, "I meditate upon thy law day and night;"—to see how that law would work out its height and depth, its length and breadth of influence upon himself. And so the Apostle's thought here is that it should be our chief aim to please God.

"Rightly dividing the word of truth" would signify the dividing, one group of words, from another group of words; the standing of the Word when and where it should be applied and what was the purpose and thought and plan of the divine mind in the giving of this word of truth, the word of God's message. Up to the advent of our Lord, God's message was given to the chief priest and priestly order of the day. Then God's message was attested by him who came from heaven. Additionally, our Lord left twelve elected Apostles to be his special mouthpieces, to increase the word of truth, to increase the word of knowledge, to increase the word of explanation of the divine plan. Everything, therefore, that Timothy could recognize as being the Lord's message he was to give heed to. For instance, one part of God's message applies to the past; a part applies only to the Jews; still another part applies to Christians in the present life, and yet another part to their future hopes.

WE SHOULD HAVE CLEARER LIGHT THAN HAD OUR FOREFATHERS

And so, as we get the matter rightly divided before our minds, we get the true understanding, the special enlightenment of how the Word of God applies. We should also, and that more so, try to rightly divide the Word better than did our fathers, so that today we can see, as our fathers did not see, the teaching of God's Word respecting the 'high calling' and the 'schoolmaster,'—the difference between the church and the human portion of blessing for the world. We also see something about the times and seasons—which apply to the church and which to the blessing of the world. Thus, in our day, to rightly divide the word of truth necessitates the taking cognizance of everything that seems to be of the Lord and that throws any light upon the Word, and thus we may be able to 'rightly divide' it. We must always bear in mind that in the Scriptures of the Old Testament the holy men of God spoke as they were moved by the Holy Spirit, and that the Lord also said of the apostles: 'Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.' Then we should not, nor should we attempt, to forget that the Lord promised that he would guide his people in the way of the truth and show them things to come. We are to 'study' to show ourselves approved—study the doctrine and endeavor to have our course of conduct harmonize with it—study to perform efficiently the duties of a loyal soldier of the cross of Christ.

The Christian soldier must study to perform even the smallest duty in a manner creditable to his calling; he must not permit himself to become entangled with other things which do not relate to his duties as a soldier and thus be side-tracked. The Christian soldier who turns aside to seek some personal, temporal advantage to the detriment of his duties as a soldier is to that extent an unfaithful soldier and likely to be drawn out of the ranks entirely.
"Study to show thyself approved." Study the Word; study yourself, that you may become well acquainted with yourself; that you may know your talents for service—in what direction they lie, and what are your weak points and how they may be guarded against—that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish vanities and vain babblings. Remember that only "the foundation of God standeth sure"; that all other foundations are worthless and that all other theories must come to naught. But the foundation of God standeth sure; having this seal, let us study to work it out. The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity. 2 Tim. 2:19.

WE SHOULD STUDY TO MAKE OUR DEEDS RIGHTEOUS, MORE AND MORE ACTUAL

There is much significance in the word "study" and it is important to note that this divine injunction is given to the church, to those who are believers in Christ and who have consecrated their lives to his service. Having been reckonedly cleansed from sin, we are to give all diligence to the work of studying to make this reckoned cleansing, this imparted righteousness, an actual thing, to the extent of our ability. It is purely of divine grace that we are reckoned righteous before we are actually so. Looking at our hearts and seeing in them, not only our good and honest intentions, but also our desire for righteousness and our efforts to become righteous in the way he would approve, God accepts the will for the deed. Accordingly, he counts us as righteous now and treats us as his children, since we have been redeemed from the curse and have accepted his gracious provision for reconciliation.

LET US STUDY TO SEE THAT OUR LIVES ARE AN HONOR TO THE CAUSE WE ESPoused

Let us, then, study our hearts to see that we are striving daily to cast out all the old leaven of sin; to be sure that we are not content to allow it to remain in us and work in us; otherwise we promise our course that real love for righteousness is growing weaker. Happy are those who find that they are not merely working down the leavened mass occasionally and allowing it again and again to ferment, but are casting it out, by constantly resisting sin, by cleansing their thoughts, words and deeds with the truth and cultivating the blessed "fruits of the Spirit"—love, joy, peace, etc.

Only the studious find the way to divine approval and acceptance. Let us study to see that our lives are an honor to the cause we have espoused; that we abstain from even the appearance of evil; that we are circumspect in all our conversation, in our conduct—watching our thoughts, our lips, our lives. Let us study to be diligent in every duty, performing it with a ready mind and with joy and gladness of heart. Let us never lose sight of the fact that we are second to none that as true soldiers we are to learn to "endure hardness."

A soldier has many trivial duties to perform and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meals, cleaning camp or building bridges for the army to pass over, as when he is fighting the enemy. Such things are incidental work, but are necessary and entirely consistent with his commission as a soldier and should not be regarded as entanglements and hindrances. These duties cannot be disregarded nor carelessly done without a measure of unfaithfulness.

WHATEVER OUR CAPTAIN HAS RECOGNIZED AND APPROVED IS PROPER FOR US

So with the Christian soldier. The routine of life—housework, shop work, daily toil, anything, everything, incidental to a proper and honest provision of "things needful" for ourselves and those dependent upon us for support, as well as for provision for the prosecution and care of the Lord's work—all this is a proper part of our engagement as soldiers of the cross.

The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin with which to pay his Master's taxes and his own, as when polishing on the day of Pentecost, or raising up and ascension of the Lord. The Apostle Paul was as truly a soldier of the cross and doing his proper work as when making tents (rather than be chargeable to any) as when at Mars Hill he preached Jesus and the resurrection. Whatever our engagement—whether we are engaged in the business of rearing horses, or in the care of cattle, horses, poultry, etc., making tents, or in our own provision for this warfare, or in the discharge of our responsibilities which our Captain has recognized and approved, is proper work for us as soldiers and is not entanglement in the affairs of this life.

DIVINE JUSTICE AND MERCY


"Cease to do evil; learn to do well."—Isa. 1:16, 17

Manasseh, the central figure of this study, was the son of the good King Hezekiah. Manasseh succeeded to the throne of Judah in his twelfth year—the bad son of a good father. He was a prodigious child, even as his parents and good sons was surely due, frequently, to the good or evil character of the mothers, as well as to the fact that the king, occupied with the affairs of state, could not give proper attention to the education of his own children. Doubtless, there are exceptions to every rule, but it is impossible to avoid a certain amount of reflection against the parents in respect to every scap-grace child.

HOW FEW RECOGNIZE THE SACREDNESS OF PARENTAL RESPONSIBILITIES

Parenthood is undoubtedly the highest and most important function of human life. Yet how few realize the sacredness of parental responsibilities! The Prophet inquires, "Who can bring a clean thing out of an unclean?" When we consider all that the lineal descent can possibly be perfect, we must admit also that in the parents reside great possibilities respecting the good or evil of their children. This responsibility should be felt in mating—before marriage. We are not urging that marriage that may be put upon the same plane as stock breeding, and the finer sentiments disregarded; but we do claim that the spirit of a sound mind should be sought in connection with the most important contract of life, affecting not only the destiny and happiness of the parents, but also of their offspring.

Whoever will acquaint himself with the care exercised by the scientific florist and gardener for the obtaining of choice varieties of fruits and flowers and vegetables, will have reason to feel ashamed of the little attention that is paid to the human race,—indeed, it is amazing that with the majority there is no ideal whatever; blind, brute passion alone is recognized.

The breeder of fine horses, dogs, cattle, etc., will explain how careful he is with the mother during the period of breeding—her health, her surroundings, all are considered, because all have to do with her offspring, yet just so in the upbringing of the children. As a sheep farmer realizes that his own health and safety and the welfare of his flock are not merely and entirely consistent with his commission as a sheep farmer, but are necessary, he also that in the rearing of children, as in the care of a flock, both the personal and the parental responsibilities should be observed. That we should consider ourselves in connection with the rearing of our children is taught by the Lord in the parable of the sower. It is the concern of the Lord to see that the ‘seed sown with care should sprout and grow and bear fruit.”

The hireling may consider himself in connection with the mowing of the fields, the shearing of the sheep, even the running of his sheep over the field, but it is the Lord himself who is looking after the care of his sheep and his vineyard, and it is not until the ‘fruit is gathered and the sheaves are bound that the hireling may consider himself discharged from his service. Having done with a view to the glory of the one who has paid the price, he will then accept the hire that the Master has promised. The same thing is true of the Christian servant. Having discharged the duties of his office, he will then accept the reward the Master promised when he fired the goods and the hireling, and that is the reward of life, and the hire of the one who has labored, and that is the reward of life everlasting. But the servant who has done well will be rewarded with a blessing and an honor which this present world does not have. It is the Lord himself who is looking after the care of the church, to those who are believers in Christ and who have consecrated their lives to his service. Having been reckonedly cleansed from sin, we are to give all diligence to the work of studying to make this reckoned cleansing, this imparted righteousness, an actual thing, to the extent of our ability. It is purely of divine grace that we are reckoned righteous before we are actually so. Looking at our hearts and seeing in them, not only our good and honest intentions, but also our desire for righteousness and our efforts to become righteous in the way he would approve, God accepts the will for the deed. Accordingly, he counts us as righteous now and treats us as his children, since we have been redeemed from the curse and have accepted his gracious provision for reconciliation.

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DELIVERANCE FROM THE CURSE

"He that hath the Son hath life; and he that hath not the Son of God hath not life"; but the wrath of God abideth on him."—1 John 3:36.

The believer referred to in this text is he who believes with the heart—not merely one with an intellectual appreciation of the fact that Christ is the Son of God: "With the heart man believeth, resulting in righteousness; and with the mouth confession, resulting in faith. For, as the body is not life without the breath, so is the unction [or life] of the flesh, without faith, is dead; even the deadness of sins."—Rom.10:9,10.

In this resurrection change, which will come in a moment, in the twinkling of an eye, there will be a transition from the old world order to the new. They have passed from the death sentence to the grace of God. They are not under the sentence of death any more; but they are in the grace of God and the garden of Eden fellowship, with Christ and the Father.

THE NEW COVENANT TO BE MADE WITH ISRAEL

There is a difference, however, between this Age and the Millennium and the New Age to which this prophecy applies. In this Age we have a Mediator provided, composed of Christ, the Head, and the church his body. This Mediator will stand between divine justice and the masses of mankind. The first act of the Mediator will be to put into operation the New Covenant, which in the Millennium the Mediator propounded (3:14). The New Covenant will be inaugurated with Israel: "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a Father unto them, saith the Lord: therefore saith the Lord, Lo, I will make a New Covenant with the house of Israel; after those days, saith the Lord, saith the Lord: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. Neither shall they teach every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: because I will forgive their iniquity, and I will remember their sin no more."—Jer.31:31-34.

This New Covenant will be open to all mankind as they come to realize their need, the supplying of which can be accomplished only through the Mediator. All must come under the arrangements of the Messianic kingdom in order to share with the Jews in the blessings of that time. So we read, "And many nations will go and say, Come, ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and to the high places of the holy one of Israel, to teach us of his ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa.2:2; Mic.4:2) They will say, He has done for the Jew first; but He will also do for us.

"HE SHALL BE CALLED WONDERFUL, COUNSELOR, MIGHTY GOD, ETC.

Thus the Lord’s blessing will extend from one nation to another until the whole world will be full of divine life. Most of mankind through the New Covenant arrangements. This New Covenant arrangement, however, will bring blessings to mankind only in proportion as they accept the Mediator. All down through the Millennial age the eyes of their understanding will be opened as they come into the relationship of the Mediator. In the eyes of the Mediator they will see the true man, free from sin, free from the curse, free from the fear of judgment. They will say, He has done for the Jew first; but He will also do for us.

'THE NEW KINGDOM OF GOD TO COVERS ALL MANKIND"

LEARN TO DO WELL

Our text, from Isaiah, is the Lord’s admonition. "Cease to do evil; learn to do well." It represents God’s general attitude toward our race. He does not chide us for being sinners, for he himself explains that we were born in sin and misshapen in iniquity, in sin did our mothers conceive us. (Ps.51:5) God is not so acquainted with us as to hold us responsible for our condition of sin. At the same time, however, we are to accept the privilege and responsibility of knowing and acting upon the truth. (Rom.10:17) Do we accept this privilege and responsibility? Do we "seek the Lord" in the way that he has prescribed for us? Do we let the light that is in us shine? In the light of God’s word, do we "walk as in the day, not in reveling and drunkenness, not in lustful conduct, not in strife and envy but as servants of God, "obedient, not to satisfy the lusts of the flesh, but to the will of God?" (1 Thess.5:5-6) Do we "keep the commandments of God"? (Rev.21:7) By commandments of God I understand all that God has revealed or permitted to be revealed, of His will, of His way, of His way of procedure. In the light of this we may say to the Lord, "Our fellowships, Lord!""(Rev.5:9) We accept, in the word "fellowships," the idea of unity, of agreement, of coöperation, of the same purpose, of the same object, of the same desire, of the same wish. God desires that we should live in the same fellowship as He lives in the Spirit, in the love of the Father and the Son. (John 17:21) When the Lord’s will is done on earth, as in heaven, the throne of God and His Father will be established forever and ever. (Rev.20:5) Now, the Lord’s will is His commandments. (John 14:15) Therefore, the Lord’s will is to be done on earth. Let us, in the name of the Lord, seek to do His will, and so let the Lord’s will be done on earth. God says, "Our fellowships, Lord!" We say, "Our fellowships, Lord!"" (Rev.5:9) We accept, in the word "fellowships," the idea of unity, of agreement, of coöperation, of the same purpose, of the same object, of the same desire, of the same wish. God desires that we should live in the same fellowship as He lives in the Spirit, in the love of the Father and the Son. (John 17:21) When the Lord’s will is done on earth, as in heaven, the throne of God and His Father will be established forever and ever. (Rev.20:5) Now, the Lord’s will is His commandments. (John 14:15) Therefore, the Lord’s will is to be done on earth. Let us, in the name of the Lord, seek to do His will, and so let the Lord’s will be done on earth. God says, "Our fellowships, Lord!" We say, "Our fellowships, Lord!"
"LOVE CASTETH OUT FEAR"

"There is no fear in love; but perfect love casteth out fear; because fear hath torment."—1 John 4:18.

Better expressed could have been the thought of the text by saying, "There is no dread in love." We do not dread that which we love. In one sense, however, the more we love, the more we fear. We would not be so careful about pleasing a person whom we do not thus love. This is not the kind of fear, however, that the Apostle wishes us to cast out. On the contrary, it should be much enhanced. Consequently, the word "dread" would more accurately express the thought of our text.

The Scriptures speak of some who have "no fear of God before their eyes." (Rom. 3:18) Evidently these are unregenerate. Often, among men, there is a thoughtlessness in respect to God and the future. The Apostle in the text says that "there is no fear of God existing in them" that if any heart has fear, perfect love will cast it out. As the knowledge and love increase, the fear diminishes. We may say that those of the world who have a reverential fear are such as are in a preferable attitude of mind; they are in better condition than the thoughtless. In life, certain conditions which surround us call for reverence; and man's brain is so constituted that reverence will be a part of his mental attitude if he be not depraved. Hence, the Scriptures say that "The fear of the Lord is the beginning of wisdom." (Prov. 9:10) The fear of the Lord, the reverence of the Lord, will bring a blessing. This fear of the Lord rather increases as the child of God comes to know his Maker; but it is a gradual process, a kind of growth which comes as the result of imperfect knowledge. We do not credit the adversary with producing all the evil thoughts of the human mind, yet we believe he has much to do with the evil influences which suround our race. People may be without fault in their own minds, but we think that even after they have come to the Lord, and are learning to reverence him and to know something about him, they may lack the right kind of fear. Then the adversary's plan will be to plant dread in their minds.

So we find with all heathen peoples. As soon as they have any knowledge of God, the adversary seems to conjure up slavish fear which crowds out love, and produces dread. We read that "the god of this world hath blinded the minds of them which believe not." (2 Cor. 4:4) We think that this evil influence is accountable for much of the fear that is shown by the heathen. Yet Christians have much greater light upon God's character than have others; and so should have correspondingly less fear than the heathen.

A CERTAIN KIND OF FEAR PROFIT

Evidently our text is not intended to signify that a Christian should have no sense of fear. This fact is shown by the experience of the first Christian, our Lord himself, in the Garden of Gethsemane. He there feared, as the Apostle tells us in speaking of this occasion, and he was relieved to some degree when he encountered strong buffals and tears to him who was able to save him out of death. (Heb. 5:7) If the Master feared, so should his followers. The Apostle says, "Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) How shall we harmonize these fears with our text? The text is, evidently, not intended to contrast the great lessons otherwise taught. Our Lord Jesus appealed to the Father who, he knew, loved him; but he knew also, that the Father was absolutely perfect, righteous, just; and he feared lest he might have come short in fulfilling some of the requirements.

So with us. Let us know that "God is love" (1 John 4:8), but let us fear respecting ourselves, and have such a carefulness, such a desire to please God, that we should feel fearful lest in any degree we should come short. Ignorance begets fear; but love for God will enable us to cast out that fear, and will also enable us to come to God with great confidence. So let us "Draw nigh unto God." (James 4:8) with full confidence that he will bless us. This thought is the very opposite to that in the heathen mind. Their conception of a god is that of a demon. The Christian, on the other hand, who is walking in the footsteps of the Master, carrs to love his God and to wish to do the Father's will alone. Nothing is acceptable in the nature of a sacrifice that is not prompted by that love. "The Father seeketh such to worship him in spirit and in truth."—John 4:23, 24.

FACE TO FACE WITH TROUBLE

[This poem was a reprint of that which appeared in issue of June 1, 1893, which please see.]

"CHRIST IN YOU, THE HOPE OF GLORY"

"The mystery which hath been hid from ages and generations, but now is revealed to the saints, is now made manifest to his saints; ... which is Christ in you, the hope of glory."—Col. 1:26, 27.

This expression in various slightly different forms occurs many times in the New Testament. The consecrated children of God are spoken of as being "in Christ Jesus," whom God gave to be Head over the Church which is his body. We are "baptized into Christ." This the Apostle explains as the mystery hidden from the age, but now revealed in the Head that God was in Christ reconciling the world unto himself.—2 Cor. 5:19; Col. 1:26.

This Christ is composed of many members. (1 Cor. 12:12.) The Greek word Christ corresponds to the Hebrew word Messiah. In either language the significance of the word is, The him abideth in you." "Ye have an Anointed One, God has promised he will do this, and he will be complete. The Christ will be complete. The Christ will be complete.

This Gospel age is the time in which the Messiah is prepared. The Head of the Messiah, therefore, of very great importance. It is first; and following him the Apostles and all down through the age the various members of the body. This age will end when the full number of the "eleeet" shall have been found and tested. Then the body will have been completed. When the Messiah is complete, the Christ will be complete.

This part of God's plan is hidden from the natural man, who sees nothing in it. Only those who reverence God sufficiently and who are in close touch with his arrangement can see. It was hidden from the Jews, who saw not that Jesus was the Head of this Messiahian body, and to be a spirit being, not human, and that God is taking from them and from all nations those who shall compose this body.

"YE HAVE AN ANOINTING FROM THE HOLY ONE AND YE ALL HAVE ANOINTING"

In view of the various statements of Scripture relating to this subject, we see how Christ is represented in us. In proportion as we have the holy Spirit, in that proportion we are faithful members of his body, and have the anointing in us. As the Apostle says, The anointing that ye have received of him abideth in you. The same word in the Septuagint has the English translation, "The schools of anointing or anointing from the Holy One, and ye all have it." (1 John 2:27, 20). It manifests itself to us as it would not to the world. We know that we have the mind of Christ—the opposite of selfishness. We can move and more discern in others—better than in ourselves. As every good seed will bring forth good fruit, so we, if we abide in the Vine, shall bring forth the fruits thereof—meekness, patience, brotherly-kindness, long-suffering, love.

Christ in you is the hope of glory in the sense that to this Christ, this Anointed One, God has promised glory, honor and immortality, the divine nature. Only those who possess this anointing, the Spirit of Christ, can properly possess this hope: for what we now have is merely an earnest of our inheritance, and this inheritance is to be revealed by us. This self-same hope is to be given to all who have the mind of Christ. This is to be given to all who have the mind of Christ. This is to stand out prominently in the world. This is to be a joy which the world cannot give.
THE ROBE OF CHRIST'S RIGHTEOUSNESS

"Blessed are they whose iniquities are forgiven, and whose sins are covered."—Rom. 4:7.

The "wedding garment" mentioned in the Lord's parable (Matt. 22:2-14), is the robe of justification, which becomes ours at the time of consecration. At the moment of consecration it is a new garment, not to the old creature, but to the new, the "new creature" of the flesh. At the moment of consecration, the Lord accepted us, we became probationary that he may be accounted worthy of being raised in the first resurrection as a divine being. Having this imperfect body, he needs the robe of Christ's righteousness to cover his imperfections.

THE ROBE DOES NOT COVER SINS OF THE NEW MIND

In studying this subject, it is well to keep in mind that the robe is not a cover; as some seem to think, sins of the new mind. The Scriptures ascribe no sin to the new mind, but to the imperfections imperfections of the flesh, and is using it. This obligates repentance, for the robe would cover it; it would cease to be a new mind. To continue with the imperfect robe (which we have inherited from Adam) would be a new mind. To continue with the imperfect robe, the new creature must remain loyal to God; therefore, as already shown in the parallels, new creatures, with imperfect bodies under the control of the new mind, have the bridal robe granted to them, that they may have a standing in the sight of the Lord and of each other.

THE NEW CREATURE GIVEN THE ROBE

The "wedding garment" is given, not to the old creature, but to the new creature, who is as a bride in the wedding robe. He needs the robe of Christ's righteousness to cover his imperfections. The new mind was disloyal to God, the robe would not cover it; it stands ajar for a time, to permit those who had already accepted the "call" and who fail to use its privileges and opportunities in self-sacrifice to be thrust out, and to permit others to enter to take their crowns, in harmony with Rev. 3:11. The present time, therefore, from 1881 until the door of probation is closed, is a period of "sitting" as respects all who are already in divine favor, in covenant relationship with God.

QUESTIONS OF INTEREST

THE GRADUAL END OF GOSPEL FAVOR

Question.—Do you understand the Scriptures to teach, either directly or indirectly, through the parallels of the Jewish dispensation, that it was necessary that all who would eventually constitute the "little flock" must have been in a justified state before October, 1874, and must have been in the Lord's favor, in covenant relationship with God?

Answer.—No, we do not so understand the matter.

Question.—Was it necessary that all who would be of the "little flock" should have made their consecration by before October, 1881?

Answer.—We do not so understand the matter.

The chapter in SCRIPTURE STUDIES, Vol. II, showing the parallels between the Jewish and Christian Dispensations, makes prominent four dates, viz., (1) October, 1874; (2) October, 1881, and (3) October, 1814; these dates being parallel to four in the Jewish harvest, viz., (1) The beginning of our Lord's ministry; (2) The end of the trial or harvest time of the Jewish nation, October, 29; (3) The end of our Lord's ministry, his crucifixion, and the rejection of the Jewish nation—October, 36—after which the Gospel privileges were opened to the Gentile nations being the first convert; (4) The end of trouble and destruction which came upon Israel's polity, October, 69.

It should be clearly noticed that the parallels between the Jewish and Gospel ages all belong to the nominal systems then existing. It is and no perfection in righteousness to the fallen flesh. The Jewish nation was not subsequently restored to their own land, nor was the theocratic nation represented as being restored to their own land. It is for us, then, to work out the glorious embodiment, the stamp of which is already upon the robe, the "directions as to how we may work out the fruits of the Spirit thereon."

THE NEW CREATURE GIVEN THE ROBE

Question.—Can the new creature's body sin?

Answer.—The new creature's proper body is the spirit body of the first resurrection.

No. The new creature cannot make the old body obey him perfectly. But he can develop strength in his endeavors to bring words, actions and thoughts into perfect accord with the perfect law of God.

Unable to conquer, he must show the Captain of his salvation his loyalty to the core by "fighting a good fight."

The imperfections of the flesh to which the new mind does not consent are all of heredity—all from Adam's weakness—therefore, forgiveness is offered by the Advocate. But the new mind does not consent willfully to be appealed to as the great Advocate. But every transgression of the flesh is charged to the new creature, who owns the flesh and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the new creature. To whatever extent the new creature gives consent or sympathy to the sin of his flesh he is worthy of "stripes," which correctively will assist in his character development.

"What son is he whom his Father chaiteneth not?" is a statement referring to the robe, the robe of Christ's righteousness, as a covering for his imperfect flesh. It represents his justification as a new creature. It shows him as in divine sight, holy, harmless, undefiled, through the merit of Jesus, his Advocate and Redeemer.

THE NEW CREATURE AND SIN

Question.—Can the new creature sin?

Answer.—Yes! and No! The Apostle says, "He cannot sin, for his seed remaineth in him." (1 John 3:9)

That is to say, so long as any new creature continues to possess the Spirit of God, the Holy Spirit, he cannot consent willfully
Beloved Pastor:—

I feel constrained today to say a few words concerning the joy which I feel in my heart and what I owe to your faithful ministry. No loyal heart could fail to be impressed by your unswerving fidelity to our Master and to His 'flock,' to whom you stand so peculiarly related. I cannot say that prior to that wilful sin he parted with his spirit of holiness, for the Spirit begotten; and got instead a spirit of sin, the spirit of the adversary. In other words, a holy person, possessing God's Spirit of begetting, cannot wilfully and intentionally do that which he knows to be unholy and displeasing to God. He cannot take pleasure in sin. He once died to it, and to have it revive means a return to wallowing in the mire—"twice dead, plucked up by the roots"; ready to be taken and destroyed as a brute beast.—Judg. 12; 2 Pet. 2:12.

SOME INTERESTING LETTERS

Dear Pastor Russell:—

I am enclosing just a 'mite' for use in the harvest work. Although I realize that you are very busy, I will take some of your time to tell you about it, for I know you will find it interesting.

I have enclosed the contents of a 'mite box' to which I contributed for six or eight months, putting in small amounts for each blessing which I received—not counting the daily blessings of bread and health, etc. It shows that the Lord was good to me, doesn't it? However, the most interesting part follows:

My box was one among several which our Sunday School teacher gave to us girls in 1909. We had previously withdrawn from the church with which we were associated, and its school, but had been held together by the Lord's loving kindness, and had weekly classes of our own. For some reason, which we could not then exactly understand, we were reluctant about sending the money to the Missionary Society of our denomination.

About a year ago our teacher died after a short illness. I will not dwell upon the persecutions which she had suffered in the church, nor our own sorrow afterward. I will only say that God has opened the eyes of our understanding and enabled us to see that it was in the prayer of her life she was a great blessing to me, so, also, in her death. I believe the Lord had me save the money for this very purpose, and that she was one of his bright "jewels."

I cannot express the blessing which you have been to me, and the rest of us, and I thank him for it. We daily remember you before the throne of heavenly grace, and also the general interests of the work and the dear co-laborers.

By his grace, one of the "little ones in Christ."

MARY L. JENKINS.—MASS.

Dear Pastor:—

Having a growing conviction that the following excerpt may be of interest to you, I am glad to send it to you. I do not, however, mean to imply that there is any great profundity of thought in it. The Rev. S. Manning, who traveled through the Holy Land in the early part of 1873, in recording his experiences, says concerning the barren slopes of southern Palestine: "Even yet we can trace the lines of those ancient terraces, through which the land once was, and what it may yet become again when 'the time to favor Zion, yeu' the set time, is come. From time to time, the people of Bethel, with their wives and the hills clothed to their very summits with fig gardens, now in their bright spring greenery. A Syrian gentleman, who was my frequent companion through this part of Palestine, plucked the young figs as he passed without stint or scruple. His
A DONATION OF

Brother Bohnet writes us that he has gradually accumulated a crop of miracle wheat from the few grains he obtained as a start. He prefers that the first opportunity for obtaining this wheat shall go to THE WATCH TOWER readers. He will sell it for $1 per pound, including postage, and give the entire proceeds to our Society. All orders for this wheat should be addressed, Miracle Wheat Bohnet, 17 Hicks street, Brooklyn, N. Y. This will keep mail on this subject separate from his personal mail and from ours.

Brother Bohnet promises to be ready to ship this wheat before the end of July—by which time there should be the grain sufficient for a crop of one-fourth as thick as common wheat. Ordinarily it should produce from ten to fifteen times as much proportionately to the amount sown. To save keeping account, money should accompany the order. Each TOWER reader will have the preference up to August 15, after which orders will be attended to indiscriminately, so long as the supply holds out. This wheat should be sown in the fall.

BRITISH VISITS OF BROTHER FRANK DRAPER


THE true crop of their order is threatened by a nop of hatred in the present-nay in our Lord's days, as throwing light upon an incident in the life of our Lord, as to which our Lord's disciples were merely hated, sometimes with bread and eaten by the peasantry, sometimes with a pinch of salt, sometimes with bread. Like the wild fruit of our hedgerows and eaten by the peasantry, sometimes with a pinch of salt, sometimes with bread. It is free to all passersby. It was a warning to the Jews, etc., etc."

Yours humbly in him and his service,

WILLIAM SMITH.

VIEWS FROM THE WATCH TOWER

THE following "United Press" report from London seems to give a very moderate view of the Old World's affairs:

"After an undisputed reign of more than 1,000 years, the European 'ruling classes' are beginning to realize that the existence of their order is threatened everywhere. Not even the English, the most thick-headed of the rest—England's past marvelous social upheaval in the world's history—was so significant as the present movement of the masses against the classes. Curiously enough, it is in England, with all its conservative traditions and the freest government in Europe, that the feeling is strongest. To a great extent this is due to the fact that in Great Britain the upper classes and the landed interests have always been practically identical. And the landed class, the country squire and city gentleman, are advanced Radicals. Their idea of Socialism than an evening-up of conditions—with perhaps a passing generation, and are not in as close touch as their equals in other countries. The feeling of unrest and discontent is so rife as to render the masses of workmen anxious to defy rather than to treat with their employers. Just as the village laborer regards the squire, so the city mechanic regards the capitalist. Both country squire and city capitalist represent the ruling classes to the man who works.

THE SPREAD OF SOCIALISM

"Generally throughout Europe, the growth of Socialism is held accountable for the aristocracy for the masses' discontent. In England, for instance, it is the Tories' custom to refer to any man of progressive political ideas as a 'Socialist. They use the word as a term of reproach, but the idea is that it is really not the right word to use as the Tories use it. 'Advanced radicalism' would be more accurately descriptive. Not many English workmen admit that they are Socialists as such, but many of them admit that the aristocracy, the landlord interests, secure control of the Reichstag the aristocracy's—and the monarch's—days are numbered. German Socialists, like the English, are advanced Radicals. Their idea is less the rule of Socialism than an evening-up of conditions—with perhaps a not entirely unnatural desire, on the part of some of them, for revenge upon the privileged classes who have oppressed them so long.

"In Austria-Hungary an identical process is at work. The dear-food riots—the revolt against the excessive cost of living among the workers, are not merely a popular demand. Exploited, generation after generation by the greedy rich, the masses have lost their patience at last.

"The strained industrial situation in France is due to the same cause. In France, however, the rebellion is not against the aristocracy, but against the ring of capitalists which runs the government and every thing else in the republic. As the members of this ring grow richer, the poor—and the middle classes—grow poorer every day. Concessions in one part of the country—such as the popular demand in France. What is needed is change in the entire economic system.

"Russia is no better off. The revolutionary movement there is and always has been an attempt to 'pull' the system of feudal tyranny which grinds the people into the dirt. Unlike his fellows elsewhere throughout Europe, the

it is free to all passersby. It was just at this early season, before the feast of the Passover, that our Lord and his disciples, having walked from Bethany, 'hungered.' Seeing a fig tree, 'affar off having leaves' they sought fruit, but found none. Seeing leaves they had a right to expect fruit. Finding fruit they would have had right to pluck it, 'for is not the fruit of this tree not yet?' but the true and valuable crop was not yet produced. This incident he turned into a solemn lesson of warning to the Jews, etc., etc."
Russian worker thinks nothing and knows nothing about the working of economic laws. All he knows is that for centuries he has been lucky enough to get regular checks. He does not see clearly who the people are who have been responsible for it. He simply takes the position that, if can remove these people, it will be all the better for him.

The question is whether all these different national movements can ever be combined into one. Labor leaders answer affirmatively. Year by year international conferences are more successful in drawing the strings of such a union tighter. At the present moment there is the common ground of workers' toil, which will be the bond between them. Those who see responsible for the high price of necessities are held always to be the ruling classes. It is against these that the campaign will be waged.

One thing, however, is becoming increasingly clear. It is that, so far as these working classes are concerned, the form of government makes very little difference. A monarchy may be more corrupt than a republic, or it may not. There is probably less corruption in England than in any other European country of the first class. There is at least as much of it in France as there is anywhere else upon the continent.

The truth is, as European workingmen see it, that the form of government counts less than the sort of people who conduct it. If labor unions or any other sort of organization can never be established except by force of arms, then the condition of European workingmen, the condition of the masses is bound to improve without much regard for the actual form of government.

The upper classes are insensible to the change coming over the attitude of those whom they consider beneath them. This is plain from their frantic appeals during outbreaks in Berlin, Vienna, Paris, Barcelona and South Wales to have the military hurled against the strikers and demonstrating workingmen. It is evident that the hypocrisy of European workingmen, the condition of the masses is bound to improve without much regard for the actual form of government.

The class war in Europe has certainly begun. It will be marked by actual violence in spots, but in the main it will be fought out at the polls. When the people that do the actual laboring, who produce the wealth, are in a majority, popular leaders declare, there will not be much chance left for those who have hitherto regarded it as their right to rule.'

MINISTERIAL HUMAN DOCUMENT

While the average minister's salary outside of cities does not rise above $1,000—a figure about on a par with that of the average laborer—a single exception to the rule comes from a minister who tells why he is quitting his profession to enter business. The editor of this paper tells us today that the minister, who is a member of the Baptist, Chicago, needs no surprise. The following is a part of his letter:

"The frenzied hatred of the populace of Portugal against the religious orders and the priesthood generally, which is so strongly marked a feature of the actual revolution, is no new thing in European country of the first class. There is at least as much of every day growing greater, and they evade taxation and do as little as they possibly can towards the maintenance and defence of the state.

They are a clog upon the intellectual advancement of the country. Education is entirely in their hands, and Portugal has, as a consequence, the largest percentage of illiterates of any country in Europe, with the one exception of Turkey.

The mendicant orders bled the ignorant and superstitious peasantry to an incredible extent. Money, food, wine, garments are all to be had from the mendicants, often for the purchase of the effect that 'three beggars make one priest,' once a household word in England and in Germany also, is still current in Portugal.

They infest the bed sides of the sick, and the feeling is, and the people persuade them to bequeath large portions of their goods—sometimes all they possess—to the monasteries.

It is almost impossible for a layman who has a grudge against a priest or a religious house to get justice done to him.

The situation described by a dispatch to the New York Sun is this:

"Popular feeling against the church is very strong in Lisbon. The Government opposes excesses and says it will prevent them, but the people are making use of the popular enthusiasm of the mob. The accounts of the origin of the trouble there are conflicting.

The throwing of bombs by Jesuits is as vehemently denied on one side as it is asserted on the other. Sympathizers with the Jesuits say the mob attacked the Jesuits with-
out the least prosecution, but they admit that the Jesuits fired rifles in self-defense. Whoever was initially to blame, the seizure of the count by the mob was followed by disgraceful barbarism, which was not checked by the authorities.

There is no doubt that the mob's object was plunder, and in the search for treasure the rioters smashed, tore, and generally destroyed almost everything of value within the building.

Sacred images, altar-vessels, priceless volumes, illuminated missals, gorgeous vestments were smashed or torn and trampled upon with wanton fury, while everything that was regarded as worth stealing was looted. Disgusting acts of robbery and delitement were also committed by the mob.

It was a brutal expression of the popular hatred for the priesthood, especially the Jesuits, which was the animating cause of this revolution fanatical addressed to the glory of charity. A similar orgy was enacted at the Trinacias Convent. Apart from these scenes, however, the self-control of the people has been exemplary and the city is entirely orderly.

BAVAGES OF THE BLACK PLAGUE

Harrowing reports come from both China and India. Eighty-eight thousand four hundred and ninety-eight are said to have died in India in February, as reported by the British India Office. In Northern China the plague has been gradually progressing since early in December. And it is said that not one who has taken the disease has, thus far, recovered. This black death plague is said to be of the same kind as that which devastated Europe in the Middle Ages. It is pneumonic as distinct from bubonic; that is to say, it attacks the mucous lining of the throat and lungs, rather than the lymph glands. It is the death of priests who inspect and those who handle the corpses take every precaution, some wearing a suit of linen from head to foot, and all breathing through pads of lint soaked with carbolic acid. Any houses in which the plague has appeared are so contaminated as to make necessary their burning. Japanese and Russian physicians are assisting Chinese authorities and physicians. It is feared that with the coming summer the disease may be further spread by fleas. Following is a clipping of the Times:

"The lives of scores of physicians have been sacrificed in the fight against the spread of the pestilence. Hundreds of soldiers have died in the plague zone. Orders have been given to prevent residents of certain sections of Manchuria and Central China from fleeing, but, despite this order, refugees are flocking to Vladivostock and Shanghae. Tragically some of these fleeing refugees are carrying the disease with them to the shops, streets, and temples of the cities.

"Reports indicate that the plague has spread to the Korean peninsula. In the last few days, hundreds of persons have been killed or rendered sick by plague. It is feared that the disease will spread further in the coming weeks."

ARTIFICIAL MILK, BUTTER AND CHEESE

Information comes from Paris that a skilled chemist and Chinaman, Li Yu Ying, has discovered a means by which synthetically he can produce good imitations of cow's milk, butter and cheese from the China bean known as soja. It is said that he has already established a factory in which twenty-four men are kept busily employed. A by-product is a sweet syrup which may be used in preserving, candy-making, etc.

Why not by some process the cow changes the quality of grass, beets, etc., producing milk and cream, from which butter and cheese can be manufactured. What wonderful results would an omnivorous livestock feeding on the grass, beets, etc., produce? It would be a great comfort and nourishment during Messiah's kingdom and subsequently! God is only now unlocking the mysteries of nature to mankind—now, because we are entering the day of his preparation.

PRESENT-DAY NEEDS OF METHODISM

The Rochester (N.Y.) Times says that "at a meeting of the Methodists, minister of this district at the Parish House of the First Methodist Church, Rev. S. J. Clarkson, of Middletown, made a sensational arraignment of the church, stating that Methodism was fast losing its reason for existing and that as a church it was making itself a laughing-stock for those who believe that we are not responsible for any immoral acts, such as dancing, or should strike it from the book. Methodism is fast losing her reason for existing, by the dropping of religion, and is as lifeless as a mummy."

PRAYER MEETING OBSOLETENESS

"In the past, prayer-meetings were the starting point of the revival. Today in the attitude of the man who had the revulsion of the Thirties, church prayer-meetings are a waste of time, and a burden to the flesh and the revival is no more. Too many of our laity have too much faith in the ability of their wives to do the praying for the household."

MAKES CHURCH A JOKE

"Methodism needs some settled policy on the question of amusements. Nothing better could have been invented to keep this church from Paragraph 248. I believe in being charitable, but the day is here when we must consider that the people themselves. I am not discussing the right or wrong of dancing. But it sounds foolish to a Methodist minister to stand in his pulpit and say that dancing is right when the hand-book says that is one of the things for which a man can be excommunicated. It is just as foolish, and makes the church a joke, when the minister in Podunk declares that there is no harm in dancing. Then next Sunday the minister in Pig Valley declares that it's the devil's best weapon. For dancing is right in Buffalo it is right in Rochester. If it's wrong in Buffalo, it's wrong in Rochester. We need to be consistent."

"Now when Methodism undertakes to tell people what is right and wrong in amusements it should first have some settled policy. Paragraph 248, or else have the courage to take it out of the Discipline. We stand before the world today in the attitude of the man who had the bear by the tail while it chased him around the tree. He was afraid to let go and afraid to hang on."
sight of them, however it be aided by a high-power micro-
scope. Yet these little agents are more dangerous to man than
either a lion or a rhinoceros, while each remains after its own
kind. Yellow fever [bacilli] no more resembles hydrophobia
[bacilli] than a horse resembles a fish.

"Therefore the biologist, or student of life, finds himself in
two different universes. In that single cell with which the elephant
has to begin its physical life there is a vast collection of necessary things.

"First, every one of the millions of cells of his future
body must develop from the first cell. They are all con-
structed on the elephant-cell pattern, and according to no other
pattern. Each cell must contain an even, never an odd number,
in its nucleus of those little bodies called chromosomes, and
upon which heredity depends, because finally that first cell
cannot have been formed by the growth of one egg cell into an
elephant and not into a frog, according to its hereditary de-
scent from the first elephant.

"As a result, the absolute absurdity of the supposition
of the spontaneous generation of life appears when we con-
sider that it is not a living substance or thing, but a prod-
uct of the first egg cell, and its development is according to
that pattern. Each cell must contain an even, never an odd number,
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descent from the first elephant.

"Reproduction of like from like by means of an incon-
ceivably complex series of connected changes is a character-
istic of life only. There is no such thing as hereditary fire,
though it may spread, any more than a hereditary glacier,
however it may grow by accumulating snow and ice.

"Inorganic chemistry, or that which deals with non-living
substances, is simplicity itself by the side of organic life-
originated chemistry. Thus one atom of hydrogen, one atom
of chlorine, and one atom of sodium will make one molecule
of salt. There are three of different elements in the
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THE WATCH TOWER

NATURES QUITE DISTINCT

"His results made this so probable that Prof. George H.
F. Nuttall, of the University of Cambridge, took the sub-
ject up, and has so extended his application that a single
drop of blood from any animal now suffices not only to show
its peculiar chemical reactions what animal it comes from,
but also how nearly related, or the opposite, an animal is by
his blood to other animals.

"It begins, therefore, to look as if the whole classification
of zoology have been about the mechanism of immunity, or
what can be termed blood relationship. A drop of the blood
of one animal makes a reaction with a drop of another,
whether it be the shape of the skeleton, of the lungs,
and the alimentary, or of the skin. It even overrides
elephant and not into a frog, according to its hereditary de-
scent from the first elephant.

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of the spontaneous generation of life appears when we con-
sider that it is not a living substance or thing, but a prod-
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$30,000,000 TO CONVERT THE WORLD
IS THE PROPOSITION A Joke?

For a year newspapers have been circulating reports in re
Laymen's Missionary Movement for the conversion of
the world. They have promised a financial end of this
matter protracted first. It is proposed to raise thirty
million dollars and to invest this and to use the accrued
interest in telling the heathen that all of their forefathers
have gone to eternal torment because they never heard of "the
only Name given under heaven or amongst men whereby they
must be saved", and in telling them also that unless they
believe in Christ they cannot be saved. The Laymen's Missionary
Christendom they also will spend eternity in torture. The
heathen are expected to like this message and to assent
that it is "good tidings of great joy!"

"Perhaps the friends of the movement will say, No, you
misapprehend our intentions. We will send out up-to-date missionaries and work with them the whole time in New York, namely, the higher criticism of the Bible, which re- 

pudiates its inspiration and classes it with Dickens and far below Shakespeare. We will teach them the evolution theory that, instead of man's falling from the image of God down- ward, as the result of sin and degradation, he has been climbing upward. We will teach them that their fathers were monkeys and that they themselves are not much advanced over that condition and that they should copy us and learn how to make great dreadnought battleships, rapid-fire guns and other evidences of the warfare that we are waging. We will teach them the necessity of the love for God and for their fellow-men. We will give them clothing and teach them millinery styles and the use of various modern conveniences and will thus build up a trade for them. 

Well, we wonder how much more happy the heathen will be after they shall have been converted to the same glorious civilization which prevails in America and Europe! And after thus converting them and increasing their discontent, what shall we do with them next? 

The next thing will be to treat them as we do the converted and civilized people at home—send them a number of duplicate copies of Billy Sunday to teach them how to use slang and to abuse everybody and everything and to tell them to their faces that their conversion has made them a set of rascals. And when then? Yes, what then? Nothing further will be left to be done and the interest on the thirty million dollars can after that be spent in helping the poor at home.

GREAT MEN BEHIND IT 

And yet, how glad we would be to see so large a sum expended in telling the poor heathen the proper interpretation of the Bible, and free from the necessity of the really "good tidings of great joy which shall be unto all people" when Messiah's kingdom shall be established and bring order out of present confusion—when the spiritual seed of the good news of the Gospel has been sown in the heart, there would be comfort and help and cheer in such a message; it would be sure to do good to many. It would be worth the money because in presenting the truths of life, the first thing is to make the heathen see that there is a heaven and an obverse to the figures of the day. 

And it would be worth the money because in teaching the poor heathen that they have been forordained and pre-destinated to eternal torture, except a lucky few; neither is it the message of evolution and higher criticism and humanism, the message which they carry because that message is so over- sold to the masses. 

The most astounding thing connected with this proposi- tion is that it has behind it some good men, who are great, in some particulars at least. Our astonishment is that such men should have never dreamed of the necessity of the really "good tidings of great joy which shall be unto all people" when Messiah's kingdom shall be established and bring order out of present confusion—when the spiritual seed of the Gospel has been sown in the heart. There would be comfort and help and cheer in such a message; it would be sure to do good to many. It would be worth the money because in presenting the truths of life, the first thing is to make the heathen see that there is a heaven and an obverse to the figures of the day. 

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He gave himself wholly to the Lord and returned to his native land a representative of the International Bible Students Association.

GREAT WORK IN TRAVANCORE

Considering the entire circumstances to be a leading of providence, we have co-operated with Mr. Namasahyam and are still cooperating. Our means are limited and the support of his work is necessarily limited. But so long as it seems to have the divine blessing we wish to show no partiality as between India and Europe and America.

Travancore is one of the extremely poor and church missionary work amongst them has met with some success, partly in what the natives call rice-conversions. The poor are willing to be enrolled anywhere for the sake of having a certain regular supply of rice, which is the chief and only food. We believe that the money must not be spent in this manner—that the only ones who would receive any assistance must be such of the natives as would give evidence of thorough conversion and of intelligence and ability to present the true Gospel message to their brethren. These native teachers are supplied a very small amount per month to meet their very simple necessities. Already, in less than a year, there are twelve large congregations in Travancore, with invitations and opportunities for as many more as soon as native instructors can be properly prepared for serving them with the truth.

The message of the love of God and the election of the church now and the subsequent restitution blessings for the world appeals to the natives as it does to all intelligent, unprejudiced thinkers everywhere. We believe that the report is that many of the "rice-Catholics" are leaving the missionaries who preach the bad tidings of great misery and are flocking to the true Gospel of the love of God. The natives of this district seem to be childlike and need to be rested upon. Perhaps one is not too strong in saying that he is an enemy and should be opposed in every way that civil laws will permit.

It is not peculiar that people who no longer believe the Bible and who in their colleges are teaching that it is not true, are still being taught in what they call "rice-classes," that is, classes where the Bible is not read but the "rice-Church" is taught. This seems to be a way of getting people to believe that they understand its real import as signifying a full burial or immersion of the will into the will of Christ—to die with him and to earth, hopes, aims and objects.

THE DARKNESS HATETH THE LIGHT

It may save us some of our readers to know that the missionaries who are a large expense to home societies misrepresenting the divine character and the divine Word and misrepresenting to the heathen their real belief are angry with Brother Namasahyam for his more successful work. His name has been being misrepresented with the idea that he is an enemy and is opposed in every way that civil laws will permit.

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GOD'S WAYS NOT MAN'S WAYS

Note the difference between God's ways and man's ways, as well as between God's Gospel and Christ's Word and the bad tidings of great misery, erroneously labeled gospel. Man's thought is, 'Give us money enough and we will convert the world.' And hundreds of apparently wise people are deluded into thinking such a proposition. How foolish! They are not seeking that the conversion of the world has been delayed all these centuries for lack of thirty million dollars, if we believe that all the gold and silver are the Lord's and the cattle upon a thousand hills!

God, in only a comparatively few dollars, which, in God's providence, come into the treasury of the Watch Tower Bible & Tract Society, are, under his blessing, accomplishing a considerable work in the enlightening of the saints of God and in the finding of these mainly throughout Christendom, and in the planting of the seeds of their true religion, to which they will be transported shortly by a share in the first resurrection. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then Satan shall be bound for a thousand years, while the Messianic kingdom shall control the world. Then the knowledge of the Lord shall fill the whole earth. Then the true light shall shine and the darkness flee away. Then all the blinded eyes of understanding shall be opened. Then every knee shall bow and every tongue confess to the glory of God, and the world, redeemed by the blood of Jesus, shall have fullest opportunity for obtaining the blessings of restitution and an earthly Eden and everlasting joy.

THE LOVE REQUIRED OF THE NEW CREATION

"If we love one another the God dwelleth in us, and his love is perfected in us."—1 John 4:12.

This is a great difference between human or animal love, such as the love of parent and child, or of one another, and that love to which this text refers. The love required of members of the body of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them—a God-like love, which marks them as his children. It is a love that is independent of either external torment or purgatorial sufferings—people who do not believe that Adam fell from divine likeness and needed to be redeemed that he might be restored thereto—that these people insist on misrepresenting themselves and God and the Bible and who in their colleges are teaching that it is not true, are still being taught in what they call "rice-classes," that is, classes where the Bible is not read but the "rice-Church" is taught. This seems to be a way of getting people to believe that they understand its real import as signifying a full burial or immersion of the will into the will of Christ—to die with him and to earth, hopes, aims and objects. The readiness of the heathen to hear the truth is in such sharp contrast with the unsuccess of the bad tidings among these people, it seems to be of little use to endeavor to get the true message of God's Word's were understood by Christendom, and promulgated in the spirit of the Gospel, millions would speedily be turned from sin to righteousness, from heathendom to Christianity, and the heathen would not worry about it any longer. God is as he is, and his love is as he is, and the door is open to every creature, the heathen, to return to harmony with God.

Then the knowledge of the Lord shall fill the whole earth. Then the true light shall shine and the darkness flee away. Then all the blinded eyes of understanding shall be opened. Then every knee shall bow and every tongue confess to the glory of God, and the world, redeemed by the blood of Jesus, shall have fullest opportunity for obtaining the blessings of restitution and an earthly Eden and everlasting joy.
pass against us as we hope and trust that God will forgive our trespasses. No one can be of the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of the elect.

The Apostle Paul says that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." (Rom. 13:10) The divine law which the Apostle had specially before his mind was the law given to Israel. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might;" and, "Thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18) This law of God fulfilled—filled full, completely—requires that the heart shall be in accord with the will of God, and an active and strenuous effort is required to fulfill this Law. "Love worketh no ill to his neighbor." Yet one might work ill through ignorance and superstition and misunderstanding, through imperfection of the flesh, while his heart intentions were good. Saul was a sincere man; but he was not without imperfections of the flesh. With good intention, doubtless, some of our Catholic friends and some of our Protestant friends have worked ill to their neighbors. We cannot say that because they worked ill to their neighbors they had no love, but that they did not have it to the degree required by the law; for perfect love would work no ill to his neighbor. Whoever would work ill to his neighbor, with full knowledge, would not have love.

**GOES BEYOND THE JEWISH LAW**

There is a force in the word therefore in the text: "Love worketh no ill to his neighbor: therefore, love is the fulfilling of the law." The law was given to restrain wrong deeds, wrong words, wrong sentiments toward another. That law was evidently not intended to enumerate all the things that should not be done, for it works no ill. One might, in the love of God, love his neighbor unselfishly if he works no ill to his neighbor, but loves him as himself. The word therefore gives us the thought that the Apostle had in mind the Jewish law and not the law of the new creation. Merely abstaining from evil and loving our neighbor as ourselves would not fulfill the law as given to us in the new creation by the Lord; but it would fulfill the law of justice given to the Jews.

But our Lord magnified that law and also gave us a new command. The love that would be in his followers, his disciples, was shown in his words, "Love one another, as I have loved you." (John 15:12) To do this would be far more than to do no injury to another. It would be laying down our lives for one another. This is far beyond any requirement of the law. Justice could not say, "You must not build up a pavement;" but justice would say, "You must not throw any snow upon your neighbor's pavement." But love says more than this. The new law that is given to us is the law of self-sacrifice. Love seeks to make our heart more milks. But another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

He who does not find his heart in harmony with this Law of the new creation, must be judged by the standard of gentleness, goodness—lacks the evidence, or proof, that he is a really accepted of God in Christ. If we have not love in our heart for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit required by the law; for perfect love would lead us through in making the sacrifices necessary under present conditions. It will be only a question of time with such when the power of pride or vaingloriy holding them in the way of self-sacrifice will snap asunder and selfishness take full possession. We are to keep the law in our minds. But while our minds are perfect, we find imperfections of the flesh which hinder us from doing that which we wish to do. Hence, we need the sufficiency that is in Christ. We are trusting that God will accept the good intentions of the heart, of the mind, instead of counting against us the imperfections of our flesh.

**AN AGGRESSIVE AS WELL AS DEFENSIVE WARFARE NECESSARY**

God would have us watch for evidences of his will and profit by all the experiences which he permits to come to us in our everyday life, humbly accepting any discipline; and hiring the spirit we shall be led on from grace to grace and from victory unto victory. Merely to stand and battle on the defensive is very wearisome and gains no victory. To gain the victory we must not only put on the whole armor of God, we must wage an aggressive warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity. Love—love for the Lord, for the truth and for righteousness—must inspire us or we shall never be victors. Love will keep us faithful even unto death and make us willing to accept the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is fully submitted to the Lord, and that means that nine-tenths of the moral carelessness in a selfish feeling of jealousy or of love for the Lord, in watchfulness and prayer and zeal; and grace will abound where love abounds.

We keep ourselves in the love of God by striving to do always the thing that is pleasing to him. He can love only perfection; and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and he has provided an Advocate for us to whom we may come if we commit trespasses. Thus we confess our sins in the love of God and walk in the footsteps of Jesus. Where our footsteps may deviate from the way we have the previous blood of Jesus to cleanse us. When we have our new boiles we shall be continually in his love and always pleasing to him, because we shall have no bodily imperfection to make it impossible to receive perfect gifts. Let us beware of selfishness.

**SELFISHNESS**

Selfishness is the surest cause of separation from the love of God. When we make our consecration to the Lord and work therein, we would not fulfill the law as given to us in the new creation by the Lord, as we have been led in the pursuance of our duty. This is far beyond any requirement of the law. Justice could not say, "You must not build up a pavement;" but justice would say, "You must not throw any snow upon your neighbor's pavement." But love says more than this. The new law that is given to us is the law of self-sacrifice. Love seeks to make our heart more milks. But another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

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**LET US BEWARE OF SELFISHNESS**

We keep ourselves in the love of God by striving to do always the thing that is pleasing to him. He can love only perfection; and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and he has provided an Advocate for us to whom we may come if we commit trespasses. Thus we confess our sins in the love of God and walk in the footsteps of Jesus. Where our footsteps may deviate from the way we have the previous blood of Jesus to cleanse us. When we have our new boiles we shall be continually in his love and always pleasing to him, because we shall have no bodily imperfection to make it impossible to receive perfect gifts. Daily and hourly we may keep ourselves in the Lord's love by obedience to the principles of righteousness and faithfulness to our covenant and a growing love for these. We are to rejoice in every experience of life—its trials, tribulations, sorrows, disappointments, no less than its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiences and a still clearer insight into that perfect law of liberty and love which he has. We are to labor and to which he requires our full and loyal heart-submission.

In such faithful obedience to the truth and earnest endeavor to conform to its principles, the way and the truth grow more and more precious and our willing feet with joy haste in the paths of righteousness and peace—into life everlasting.

**FINDING A LOST BIBLE**

July 30. — 2 Chron. 34:14-33.

"Thy Word have I hid in mine heart that I might not sin against Thee."—Psalm 119:11.

as in olden times books were written laboriously with a pen, and were very expensive. A copy was provided for the king as well as one for the temple, but idolatrous kings would have no use for God's Word, and the royal copy was doubtless taken as spoil long after the fall of the kingdom.

The king caused the manuscript to be read in his hearing. It detailed what blessings would come upon the nation of Israel if obedient to God. It also portrayed the penalties which would be theirs if they neglected the service of the
Almighty and his laws and became idolatrous. Deuteronomy 28 is a very clear statement of what appeared to be the penalty due Josiah's kingdom because of idolatry preceding his day. The king was astonished. Evidently divine judgments were due. Why they waited he knew not. He reflected that possibly something might yet be done to offset the evil. He sent therefore to make inquiry on the subject.

The inquiry came to Huldah, a prophetess of that time, who gave the Lord's answer, saying that all the woes foretold in the Law would surely come to pass because of the idolatrous course followed by the nation. But the message declared that this trouble, this chastisement, would be deferred and not come in King Josiah's day because of his earnest repentance and manifestation of sorrow in connection with the matter as soon as he learned about it.

Nevertheless the king did all in his power to remedy the evil and to bring back the people into accord with the Almighty. He proclaimed a general meeting at the temple and attended in person with the nobles and representatives of all the people. He caused the book of the Law to be read in the hearing of the people and pointed out their shortcomings and what must be expected. The work of purging from idolatry was still more thoroughly carried out and the work of reformation made yet more deep—all that the king knew how to do.

THE BIBLE LOST TODAY
It may amaze some when we say that to the masses of the people today God's Book is lost. What! do you say, have we not lost over a hundred million Bibles in Christendom, and are we not printing more than a million copies every year? How can you say that the Word of the Lord is lost today?

Alas! Bibles we have, but to the majority of the specially cultured they are Bibles no longer—they are the inspired Word of the Almighty no longer? They are studied, believed and obeyed no longer. It is still fashionable to have Bibles; it is still customary to take texts from them—this is done even by ministers, who privately confess that they have no faith in the Bible—that they have no more faith in the Bible than in Shakespeare. And the number of religious teachers who have thus rejected the Word of God as the divinely inspired Message is much greater than the majority of people believe. Nearly all ministers graduated during the past twenty years from nearly all of the universities, colleges and seminaries of Christendom, in Great Britain, Germany, the United States and Canada, are really infidels, unbelievers to make it clear.

How did the Word of the Lord come to be thus lost?
We answer that history shows a long period called the dark ages in which the Word of the Lord was set aside in favor of church councils and decrees. Then came the period of the Reformation. The Bible was translated by the Catholics into the English and styled the Douay Version. It was translated by the Protestants into English and styled the King James Version, and once more the Word of God began to exercise a transforming influence upon humanity. But alas! the errors, the darkness, the superstition of the dark ages already in the human mind gave to the Word of God peculiar distortions and made it appear, through the colored glasses of sectarianism, to mean things wholly irrational and inconceivable.

With the progress of education thinking was resumed along the lines of religion as well as science. The thinkers, however, regarded the Bible only as they had seen it through their colored glasses; and in proportion as they discarded the errors, the darkness, the superstition of the dark ages already in the human mind gave to the Word of God peculiar distortions and made it appear, through the colored glasses of sectarianism, to mean things wholly irrational and inconceivable.

"THE LORD IS MY SHEPHERD"

The prophet David wrote the 23rd Psalm concerning himself; but in his words there is still deeper application, namely, that Jehovah is the Shepherd of the antitype David—The Christ, of which Jesus is the Head and the church his body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great adversary is seeking to destroy the Christian and set them up in his own favor for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is dependent on the shepherd.

In other words, it is out of its environment if away from

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the shepherd. God provided for man’s protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man’s lot.

Those who are the “sheep” will come back into harmony with the Lord. As represented in our text, the church class comes back in the present time. We all recognize, as the days go by, how necessary is the divine care. As we come to see the divine plan, we see that “all who are of this fold,” all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord’s sheep, went astray. All of Adam’s posterity are now astray. The Great Shepherd sent his son for the lost sheep. He is seeking them and will ultimately find them who belong to this true flock. He is therefore in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down his life for the sheep.

OUR NEW BIBLES

Hereafter, to distinguish our own special edition, from other Bibles, we will refer to them as Berean Bibles. They are becoming more and more indispensable to all readers as they become better known. Their features are not at all different from that of other Bibles of the Common Version. Our peculiar, distinctive feature is the Berean Helps at the back. These consist of:

1. Biblical Comments from Genesis to Revelation, with references to the Scripture Studies and other of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the Helps when certain matters are brought to the attention, and where and how. It represents four hundred and eighty-one pages of matter.

2. The Instructor’s Guide. This is a topical arrangement of Bible subjects specially convenient for those who have but limited time in which to review the Word of God. Its various topics are arranged under distinct headings and the various texts bearing upon the subject are collected. With this help a novice has at his command, well-furnished, “the Sword of the Spirit.” It is in condensed form, very convenient, and consists of eighteen pages solid matter.

3. The Berean Topical Index, alphabetically arranged, presents a large variety of subjects showing references to the Scripture Studies and other of our publications treating the same. This feature is comprised in twenty-eight pages.

4. In this specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proven by the oldest Greek MSS.—fifteen pages.

These four features, representing five hundred and forty-two pages, are not to be found in any other Bibles on earth. We not only supply these Bibles at cost price, but because of the large quantities ordered at a time, we are enabled to secure a cost price which is really phenomenal. We are safe in saying that, even aside from our Berean Bible, no others are to be found in the world of such extraordinary values. The price is the same whether the order be for one copy or for more. To save danger of misunderstanding we below quote the prices, including postage. The very low prices must not lead you to think that these are manufactured in any slipshod manner. They are first class in every particular. The prices are, many of them, less than one-half what you pay for such books almost anywhere else.

So great is the demand for these Berean Bibles that hereafter no others are to be found in the world of such extraordinary values. The price is the same whether the order be for one copy or for more. To save danger of misunderstanding we below quote the prices, including postage. The very low prices must not lead you to think that these are manufactured in any slipshod manner.

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VOL. XXXII BROOKLYN, N. Y., JULY 15, 1911

OUR CONVENTION TOUR NO. 1

Having reached Denver on our westward journey, we must give an account of the Lord’s blessings and favors and our experiences; for we well know that the prayers and thoughts of many are with us. Although the blessing of the service keeps us busy continually, our thoughts and prayers go out to the Lord’s dear flock collectively, and individually in many cases. “We share our mutual woes, over a thousand, and of these less than half, probably necessary, our mutual burdens bear, and often for each other flows the sympathizing tear.”

Our first stop was at Cleveland, Ohio, where a meeting had been arranged by the Bible Students in the city. The topic was, “Zionism the Hope of the World.” We will not even outline the discourse, because the interested will have the report from our San Francisco meetings.

The meeting was successful in one sense of the word, in that the Lord always blesses those who seek to serve and praise him; but it was not a success in respect to the number of Jews present. Two reasons contributed: (1) It was Friday night, the beginning of the Jewish Sabbath, the worst night in the week, as we subsequently learned, for the Orthodox Jews hold the Sabbath very sacred, and many of them would not even ride upon a street car on that day. (2) The prejudice awakened amongst the Jews by one of their journals calling us a “missionary” has not yet worn out. The audience altogether was probably a little over a thousand, and of these less than half, probably only three hundred, were Jews. The dear friends of the Cleveland class felt a little disappointed that their efforts had not brought larger success. We encouraged them, however, with the thought that having done our best the results were entirely in the Lord’s hands, and the credit that he would give them would be just as great as though five thousand had heard.

THE INDIANAPOLIS CONVENTION

The night train carried us to Indianapolis, where a convention was already in progress and continued also after our leaving. The attendance was excellent—about six hundred (three or four hundred from the surrounding district). The attendance at the public service to hear
about the "Hereafter" was about a thousand. Excellent attention was given, but how much "wheat" was ripened by it we, of course, know not. By some oversight this three-days' convention at Indianapolis was not properly announced in The Watch Tower—merely our special services were mentioned. But it was a success and a blessing evidently to many in attendance.

THE ST. LOUIS CONVENTION

A night ride brought us to St. Louis early on Sunday, June 11th, where we were met by our brethren organized by Brother L. W. Jones, M.D., of Chicago. On the route its number has varied from one hundred and fifty to two hundred, some joining and some leaving at one place and another. It was a very happy company, amongst whom the spirit of the Lord is quite evident. The train consists of eight cars, including one for baggage. They are sleeping cars, and are not only comfortable, but economical in that they save hotel expenses and transfers. In the party are five doctors. Chicago is, of course, better represented than any other city. All have the spirit of helpfulness, the spirit of love for the brethren, and a desire to spend and be spent in the Master's service. The presence of so goodly a company in the various conventions of this trip certainly adds, not only to the singing, but also to the excitement about which the brethren take part in the testimony meetings and symposia in giving addresses. Our own time being fully occupied, except when on the platform, has hindered us from enjoying these opportunities more than we would like.

The Sunday afternoon meeting for the public on the topic of "Hereafter" was well attended, the audience numbering about fifteen hundred. The evening talk on "Zionism the Hope of the World" was not extensively covered, but the enthusiasm was manifest all over the sand. Only a small proportion was Jewish—about one-third. On Monday our afternoon address to the interested and also our evening service (a question meeting) were well attended. The St. Louis Class seem to be in good condition, and another class numbering about fifteen hundred. The evening talk on "Hereafter," the following one on "The Gospel Truth," and another on an unannounced topic of "Hereafter" was about a thousand. Excellent attention was given, but how much "wheat" was ripened by it we, of course, know not. By some oversight this three-days' convention at Indianapolis was not properly announced in The Watch Tower—merely our special services were mentioned. But it was a success and a blessing evidently to many in attendance.

THE KANSAS CITY CONVENTION

Tuesday and Wednesday, June 13th and 14th, were devoted to Kansas City. There is quite a good sized class of Bible Students there, and their loving zeal was everywhere manifested. The meetings were all good. Brothers Ritchie, Swingle, Senor, Edgar, Jones and Wise participated in addresses on this occasion. "Convention Hall!" had been secured for the public services, the first evening on "Zionism the Hope of the World." The attendance was estimated at three thousand and one thousand and one thousand respectively.

Here again we experienced some disappointment respecting the numbers of Jews interested in hearing a subject of such vital importance to them. Incidentally we learned that the Rabbis are trying to keep the people from hearing. It was ever thus. The teachers take away the key of knowledge, and neither enter in themselves nor permit others to enter, if they can prevent it.

The spirit of Judaism is marked today, as it was in the Master's day, by a subserviency to the elders and traditions—very much the same as with Christians. How much the overreaches of the religious world will be obliged to this is a question the conscience of the people and their estrangement from the truth!

Prof. J. T. Read of the Chicago class contributed greatly to the interest at all the meetings by leading the music, and also by singing solos while the audience gathered. At Kansas City Prof. Riggs and wife also assisted, adding much to the pleasure of the services. The total attendance of interested ones was about six hundred.

Following one of these meetings, by request, we had a service for the consecration of children. A number of parents formally presented their children in consecration to the Lord. In the afternoon there was no Scriptural command governing this matter. The basis of our innovation is the fact that the Jews in general were accustomed to consecrate their male children to the Lord by circumcision, and the parents of Samuel the Prophet made consecration of him to the divine service.

Amongst the many practices infant baptism, called baptism, not as a saving ordinance, nor as an induction into the church, but as an act of public consecration to the Lord. We reminded the friends also that when certain parents brought their children to Jesus, he said "Permit me to take away the key of knowledge, and neither enter in themselves nor permit others to enter, if they can prevent it." What shall we say of such like is the kingdom." That is to say, those acceptable to the Lord as joint-heirs of Messiah's kingdom will all be child-like, simple, trustful, obedient children of God. We suggested to the parents that such a formal offering in the Lord's name of their children of bodies should, in after days, help them to accept whatever divine providences might come to their children, with more loving submission.

We suggested further that as the children grow to years of understanding, it may be helpful to them to know that their parents had thus devoted them to God and his service of righteousness. We recalled our own experience, that when about seven years of age our mother told us, "Charles, I want you to know that I gave you to the Lord, as Samuel's mother gave him. It is my hope and prayer that in God's providence you may become a minister of the Gospel." We recall the impression made upon us, and our reply at the time: "Ma, I think that when I grow up I shall prefer to be a missionary to the poor heathen. The people here have many others, have many churches, while the poor heathen have few."

Our mother made no remark, but as we look at the matter now, her prayer is being fulfilled in our present opportunities for ministry to the blind children of faith, and our own proposition to help the heathen will also have realization in the blessed Messianic kingdom. About fifteen children were consecrated, by prayer, laying on of hands and the invocation of divine blessing. We made use of several names of prominent citizens of St. Louis, both for the children and for the public service. In this way we manifested our proposition to help the heathen, and also as an obligation, purely as an opportunity for such as desire to avail themselves of it.

ONE DAY AT WICHITA

We had a very enjoyable experience at Wichita. A goodly number had gathered from surrounding places, and with our own party made up an audience of about four hundred with the public in the afternoon meeting, when we talked to the interested. Of course, we had a good season of spiritual fellowship. The attendance in the evening was estimated at one thousand. We had remarkable attention, and believe that surely some grains of wheat will be brought to the Lord. "Hereafter" was well attended, in the afternoon a testimony meeting; in the afternoon a symposium of faith, "Hereafter." The audience was estimated at one thousand. Excellent attention. The close attention, the earnest faces and desire for free literature at the close of the services are hopeful indications as respects the truth here.

SAVING AT COLORADO SPRINGS

We arrived here early and had a good day. In the morning a testimony meeting; in the afternoon a symposium participated in by twelve brethren. Following this, by request, we had the service for the consecration of children, at which about three hundred were present, and one for the public in the evening, the attendance being about a thousand. The resident class is a very small one, and the numbers from the outside were comparatively few, but all seemed to have the spirit of the truth. The dear friends who arranged the meeting here manifested great zeal and courage, the Lord greatly blessing their efforts. The public meeting was attended by some very intelligent people, who seemed deeply interested in the things they heard respecting the better Hereafter—the two salvations.

THE VOICES OF THE THREE SIGNS [EXODUS 4:1-9]

[This article was a reprint of that published in issue of September 15, 1907, which please see.]

[4855]
PROVIDING FOR ONE'S NATURAL HOUSEHOLD

"If any provide not for his own, and especially those of his own house [margin, kindred], he hath denied the faith and is worse than an unbeliever."—1 Tim. 5:8.

This passage may be properly paraphrased thus: He who provides not for these dependent upon him, especially those of his own household, hath denied the faith and is worse than an unbeliever.

This relates primarily to a Christian husband and his duty toward his wife and children. If the husband should cease to provide for the wife, cease to cherish her and on the contrary, should desert her, either in fact or in effect, or actually, it would imply that he had seriously departed from the Lord, from the guidance of the Spirit, and from "the wisdom that cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Under these circumstances we could not consider such an one approved of the Lord as an "overcomer," until after reformation. Then, too, every parent owes it to his child to give him or her a start in life merely the imperfect, eli lower body born into the world. Having brought children into the world, it becomes the duty of parents to see to their reasonable establishment in it. This includes not only the dispensing of food and raiment during childhood and youth, but also the provision of a substantial and moral instruction, to which we have more than once referred; and all this means laying up, aside from personal consumption, in the interest of the children.

Seeing the uncertainties of life, it would not be an unnatural view to assume the parents, in fact, of the examples which show the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. It is not our thought that the Apostle meant that parents should seek to lay up fortunes for their children after their death, but rather that it was the duty of the parent to bring them up in a manner that would make them fairly well born and who receives a reasonable education and guidance to maturity is well off and has a rich legacy in himself; and the parent who has made such provision for his children has every reason to feel that he has been ruled in the matter and to recognize the disposition approved by the Lord, even though he leave no property to his family, or not more than a shelter or home. Such a man has discharged his stewardship; and such children will be sure in the end to appreciate his faithfulness.

We should manifest an interest in those related to us by ties of blood more than in mankind in general. If the Spirit of the Lord leads us to be kind and gracious toward humanity in general, it would imply that our sentiments toward our relatives should be specially considered by us and be, to the extent of our opportunities, helpful. Nevertheless, it would not be wise, according to our judgment, nor in harmony with the instructions of the Scripture, nor in keeping with the examples which show the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. For what he has been ruled by the Lord, even though he leave no property to his family, or not more than a shelter or home. Such a man has discharged his stewardship; and such children will be sure in the end to appreciate his faithfulness.

We here make an exception of such close relationships as would have a demand upon us in accord with the Apostle's words, "He that provideth not for his own, . . . hath denied the faith." In general—outside of the exceptions above—we are to apply the Apostle's words, "As we have opportunity let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10) Next to the household of faith should come our more distant relatives.

Of course, from the standpoint of the new creation, the nearness of kinship, the claims of the household of faith, would be members of our own household, and their temporalities would be in some measure our responsibility. We are, however, living in a time not the same as that in which our Lord lived; now, there are public charities; for this reason, there is no necessity for us to accept responsibility in those benefits, either on the part of the others, or on account of some of his own friends—members of his family.

BUILDING ONE ANOTHER UP IN THE HOLY FAITH

Christ is the Head of his own household. He does not intend that his people shall be unnecessarily burdensome to each other, but each should feel a responsibility in respect to others and gladly lend a helping hand to strengthen, encourage and bless, "building each other up in the most holy faith." It evidently was the intention of our Lord to draw together his followers as a new family, a new household, the household of faith. Hence we are required in union and encouragement for mutual fellowship, mutual helpfulness and regular association, with the promise that where two or three meet in the Lord's name he will be specially present with them to grant a blessing: and each one should not forget the assembling of themselves together.

Returning to our text, we note that the Apostle says that one neglecting his obligations to his own family would be denying the faith. The faith that we profess is not merely a faith in certain things that we are getting, but it affects also matters of propriety, our character, all of life's affairs in general. We profess to love God more than others love him. We profess to love our neighbor more than others love him. We have a sound standard: if a man's responsibility to his neighbor is that he love him as himself, then this would bear in with double force as to his own family. If one is derelict there, he is misrepresenting the doctrines of Christ which he professes. Everything contrary to the doctrines one professes would be to deny his faith. And so one who would live in violation of these recognized standards of life would be living below the world instead of above the world.

As for denying the faith, the thought is that there would be a failure to maintain an interest in the welfare of the interest of others of the people of God. What a perfect example of unserliness we have in our Master, who, when in the great trial in the garden of Gethsemane, said to his disciples, "If any of you loves me . . . let him abide in my love; if any man love me . . . let him follow me." We notice his provision for the welfare of his mother, whom he consigned to the care of his loving John, thus showing our Lord's approval of the noble character of his mother in this trying hour.

THE CHURCH'S SHARE

The merit of Christ consisted in his keeping of the law and in his obedience to the Father in the laying down of his life. That life which he laid down was the price. It was placed in the hands of Justice when he died—"Father, into thy hands I commend my spirit." (Lk. 23:46) The hands of the Father and it remains in the hands of the Father—a ransom-price. When God raised our Lord from the dead he did not raise him a human being, but a spirit being of the highest order.

"The foundation of the church, so it is true of the Head of the church, for we follow in his footsteps. Of the church it is written, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an insect, it is raised a life-giving spirit." (1 Cor. 15:42-45) Our Lord was raised a quickening, a life-giving spirit. (1 Cor. 15:45; 1 Pet. 3:18) It was a man who forsook his life; it was a man who also gave himself a price in offset. (1 Cor. 15:21, 22) The sacrifice of our Lord's human nature remained a sacrifice on behalf of the world. Has it given to it the world yet? No. What has he done with it? Merely committed it to the Father. To whose credit is it now? To our Lord's credit. Where? In the hands of divine justice. For what object? That it may be made use of in the hands of a Christian.

First of all, in an imputative sense, in this Gospel age, it is applied to all those who come unto the Father by him. He imparts it to these after they have turned to the Father in faith and have come to the point of "I commit myself into the hands of this just Judge"; and to him, "Here, Lord, I give myself away." There the great Advocate, the future Mediator for the world, imparts it to them enough of his merit to make their sacrifice good. They are not just justified. They are not just accepted in the Beloved. They have got enough of his merit for this. "There is none righteous; no, not one."—Rom. 3:10.

Here the great Advocate applies, or imparts, a sufficiency of his merit, already in the hands of justice, to make these perfect in the sight of justice. Divine justice can then accept the sacrifice; and the acceptance of the
sacrifice is manifested by the impartation of the holy Spirit to the Hebrews, and the begetting of the righteous man, who is begotten of God. The result of the begetting is, he be born of the Spirit, unless in the meantime he beSomething to paralyze, or vitiate, the condition. If one thus begotten of the Spirit, the sacrifice, become dead to spiritual things, then he is indeed "twice dead," the New Testament idea of death. Jesus and the church has a share with her Lord; namely, not only was our Lord himself the ransom-price for the world, but in order that he might be highly exalted and receive the reward of the divine nature. But those who are "sharers" of his glory; for it follows accordingly, the church, is the body of Christ, should be called to walk in his steps, to be dead with him, to present their bodies living sacrifices, holy and acceptable, unto their God. (Rom. 12:1) Then, the death of Christ effected two things; first, it was the ransom-price for mankind; second, it was the condition upon which he would obtain his glorious reward—the divine nature. If he had not been obedient even unto death, there would not have been a church. As the Apostle says, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore [on which account] God also hath highly exalted him and given him a name which is above every name." (Phil. 2:8,9) He could not therefore, have been exalted to that high position except by obedience unto death—obedience to his covenant. Had he failed to carry out his covenant of sacrifice, he would have failed to gain his glorious reward, and also failed to be a satisfactory price for mankind, but he did not fail, he attained the prize of the "high calling" to the divine nature.

There is, however, an arrangement in God's plan that takes in the church as well as Jesus, the Head of the body. He foreknew a church, a "body," that he had foreknew us also by Jesus. (Rom. 8:28-30; Eph. 1:4,9-12) Not that he foreknew you and me as individuals, necessarily, but that he foreknew a church, a "body;" he had foreknew a church, a body of the children of God, that he might take them out of the world. Then, the beginning. It is just as much a part of the divine plan that the church, the body of Christ, should be called to walk in his steps, to be dead with him, to present their bodies living sacrifices, as it was a part of the divine plan that Jesus should do those things. The difference between Jesus and the church is that he was perfect, holy, harmless, undefiled, separate from sinners; and therefore, his death could be in the nature of a ransom-price—all that was necessary on his part. But, therefore, in order to be exalted to sacrifice at all, we must first have his merit imputed to us, that we might be acceptable sacrifices on the Lord's altar.

Then the question comes up, What is the object of having any of these sacrifices on the altar? Why is the church on the altar with her Lord, as expressed by the Apostle Paul (Romans 12:1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Why does God invite us to be living sacrifices with Christ, since Christ is sufficient as a ransom-price for the sins of the whole world? The answer is that the Father invites us to come in and be partakers of the sufferings of Christ in order that we may also be sharers of his glory; for it is only "if we suffer with him that we may reign with him—if we be dead with him, we shall live with him." As our Lord was called to sacrifice, so the church is also called. If he would be found worthy, if he would have the Father's highest approval, he must leave the glory which we had with the Father and must do all the Father might require of him. And only by so doing would he gain the glory. If he was not invited to enter into that covenant with him, we who are by nature sinners, "children of wrath, even as others," are justified through his merit in order to permit us to have a share in his suffering, in his sacrifice. What is the advantage in this? Why should this be done? That is the only way that we could be with him on the spirit plane. If we retain the human nature we can never get to heaven. None can ever go to heaven except those who have suffered with Christ, and he will never get a share in the heavenly blessing, but will get an earthly blessing, if they get any. They will keep their earthly nature and will in due time be made perfect. But those who are now invited to become the bride of Christ and have a share in the sacrifices of Christ, have sacrificed the earthly nature and its rights. All those who wish to belong to this bride class must sacrifice the flesh, the earthly nature, its rights, etc., that they may be sharers with him in the heavenly, the divine nature.
RETRIBUTIVE DISCIPLINE OF THE MILLENNIUM

So far as divine justice is concerned, God's provision is that all claims against mankind on the part of Justice shall be settled and closed in the end of this present age. This is represented in the typical sin-stonement, the satisfaction for sins. The antitypical Atonement Day witnesses the sacrifices of The Christ and the preparation of those worthy to become members of his body. When Justice will be fully manifested, the prophetic writers tell us, that holy books and deliver Adam and all his race from all responsibility accruing from the violation of God's law by the eating of the forbidden fruit. The death of Jesus is the satisfaction for the sins resulting from the original Adamic sin.

But there have been other sins, flagrant wrongs, for which Justice would demand retribution, sins against the holy Spirit, against light. All of these are sins against God's law and as such are the responsibility of those who violate them. Each one of these violations of Justice appeal to God, just as the blood of Abel cried out. The Scriptures show us how satisfaction will be made also for these before the opening of the great day of blessing, before the world is turned over fully into the hands of the Mediator of the kingdom.

The satisfaction for these wilful sins is shown in the picture of the scapegovt. There we see in type how the 'great company' will be caused to pass through tribulation, which will have been brought upon themselves and which will, at the same time, be the means of squaring up accounts for gross violations of Justice outside of Adamic sin. The putting of the hands of the high priest upon the horns of the golden altar and having them brought up to the people of God is a type of the handing over of those who were the 'great company' class and the scaling of them into tribulation. These will pass through an experience similar to that which our Lord foretold would come upon the Jewish nation, and which was literally fulfilled. Our Lord states the conditions thereby when he says that the last of the Jewish age were to be a squaring up for sins against divine justice—for various misdeeds of previous times. (Luke 11:19-51) This will leave the world at the opening of the Millennium without anything against them on the books of Justice.

THE DISCIPLINES ACCORDING TO PREVIOUS CHARACTER-DEVELOPMENT

Then Justice will transfer the whole world of mankind into the hands of Messiah, who will take them just as they are. They will be in various conditions. Some will be more deprived, others less deprived; some will be more seared in their consciences and some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and required lessons of the present time. Those who knew not his will and did not receive few stripes; those who knew his will and did it not will receive many stripes, because of previous hardening of character. Everybody will be required, eventually, to come up to the full standard of divine requirements. Those more deprived will have greater difficulty and those less deprived will have less difficulty and receive fewer stripes in the coming up to divine requirements.

In other words, every wrong deed, every wrong principle acted upon, is an evil effect upon character, as all right doing brings blessing. So mankind, in proportion as they have in this life obeyed or disobeyed privilege or knowledge, enjoyed or understood, will be elevated or degraded in character when they enter the next age.

The Apostle says that God is not slack (slow) as men count slowness, but is long-suffering and patient (2 Pet. 3:9); and he knows how to reserve the ungodly until the day of judgment to be destroyed under the fire of their own conceit. As we read, "Some men's sins are open, going beforehand to judgment, and others they follow after." (1 Tim. 5:24) That is to say, there are people who do wrong and receive punishment for the punishment of others. Thus they have opportunity of improving upon the past.

There are others who seem to do well, seem to prosper in earthly things; their eyes stand out with fatness; they seem to go unheeded in their wrong course, down to the end. (Isa. 1:3, 17-19) Will these escape? We answer, 'No.' In the day of judgment they will get their lesson. In that day of trial they will have much more difficulty than will those who have learned lessons from the tribulations of the present life. A man who has already had severe suffering will not have the proper appreciation of the matter.

We all have noticed that some children have been born with a mark that is very humiliating to them; and many of these, by reason of having the lip of scorn turned to them, have become beautiful characters. On the other hand, spoiled children who have had their own way have constituted saws and files in the world and have made trouble for others. These, without severe discipline before they will learn that the customs of the past will not be allowed. Since this new order will be such that nothing will be allowed to hinder it, his course in this life, therefore, will then receive retribution, in the sense that it will be the result of his wrong condition.

With the world, at the beginning of the new age, it would be a law quite over their heads to say, You shall love everybody. They would need to have some simple statements such as, Thou shalt have no other gods but Me. Thou shalt not steal; Thou shalt not bear false witness. The Decalogue is the very best law for the world of mankind. We cannot improve on the wisdom of the Law-Giver who gave this law to Moses in the beginning. It will not surprise us, therefore, to find the same in the New Testament. (Rom. 13:8-10) It would be rather incongruous for the Lord to say to the church, Thou shalt not steal, Thou shalt not kill; for they would have passed from every such condition of mind before they could become his.

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PROPHETY SMOOTH THINGS

Jeremiah 26—August 6.

"The Lord is my Light and my Salvation; whom shall I fear?"—Psa. 27:1.

Our last study related to the time of King Josiah and his reformation. At about that time the Prophet Jeremiah began to speak of Messiah, who will take them just as they are needed by his son, who proved himself another son of a good father. And, by the way, we remark here that between the ages of twelve and eighteen would appear to be the time when the majority of boys reach some mental development and beginning of manhood and understanding of their after lives. So far as we remember, the majority of notably great men have confessed to the reaching of decision of character during this period. Likewise it is said that at this time criminals take their start in evil-doing at this early age.

It has been remarked also that the disturbance in Russia leading up to the Dona was largely the work of young people, pupils in the higher schools, male and female. We urge again upon parents and guardians the importance of this period in human life and the wisdom of giving proper care and counsel that the blossoming manhood and womanhood may be directed the proper channels, that they may become a blessing to themselves and all with whom they come in contact.

PROPHECY AGAINST JERUSALEM

Under the evil rule of King Jehoahaz, Jeremiah, under the Lord's guidance would prophesy against Jerusalem, and the destruction of the city and temple. The effect of such a prophecy should have led the people to self-examination, prayer and fasting, and a full return to loyalty to God. But according to Jeremiah's account it was a time of great moral declension. He pictures a terrible condition of the people—a prevalence of dishonesty, of slander, murder, adultery, false swearing and open licentiousness.

The priests led the people in an angry attack upon the Prophet. He was arrested, charged with speaking evil
of his city, in declaring its forthcoming destruction. How foolish! Could Jeremiah, the Prophet's declaration bring the thing to pass? And if he were the Lord's prophet, could their assault upon him turn aside the divine intention? But the spirit of sin is not the spirit of a sound mind, as is the Spirit of the Lord.

Jeremiah knew that it was the priests and the false prophets who, on this occasion, called for the death of a true prophet. And alas! this has not infrequently been the case. Nearly all the persecutions of Jesus and his apostles and his followers throughout the age have been about the alleged prophesies from professed servants of God. What heart searching this should bring to everyone of us lest, peradventure, we should be similarly overtaken in a fault and "be found fighting against God," and should bring upon ourselves severe condemnation. No doubt these religious leaders twisted their reasoning faculties to such an extent that they considered their course a just one—possibly they even thought that it was love on their part for the people; or perhaps they persuaded themselves that they were moved in their persecution, not by hatred, envy, malice, but by love for God. At all events, their course shows what an easy matter self-deception is, and their mistake bids us beware and scrutinize carefully our own conduct.

As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is probably but a few years off—that it will mean the most terrible anarchy, the only relief from which will be the establishment of Messiah of the great glory. And there are some today so foolish as to think that the trouble can be put off or avoided altogether by silencing those who call attention to the Word of the Lord. 

By the Lord's dictation this book of Jeremiah was to be read to all the people at the temple on the occasion of a general gathering for worship and repentance. Since the Prophet himself could not go, he directed Baruch, who took the scroll and read it in the hearing of the people. They sent for Baruch and had him read it before them all. They, also, were deeply impressed and concluded that it should be brought before the king. But, meantime, Baruch and Jeremiah were hidden, the probability of the king's displeasure being great.

By the Lord's direction Jeremiah dictated his prophecies on a scroll, after the ancient style, in columns. Jeremiah dictated, and Baruch served him as amanuensis. By the Lord's dictation this book of Jeremiah was to be read to all the people at the temple on the occasion of a general gathering for worship and repentance. Since the Prophet himself could not go, he directed Baruch, who took the scroll and read it in the hearing of the people. Their prophecies of dire disaster made a deep impression.

One of the princes of the people was present and heard the reading and reported to others of the king's counselors. They sent for Baruch and had him read it before them all. They, also, were deeply impressed and concluded that it should be brought before the king. But, meantime, Baruch and Jeremiah were hidden, the probability of the king's displeasure being great.

The story is told respecting the Tyndale Bible which illustrates the point we are making, namely, the impossibility of extinguishing God's Word. Tyndale, while at the University of Cambridge, England, devoted much of his life energy to the translation of the Bible. He remarked to an opponent: "If God spare my life, ere many years I shall cause a boy that driveth the plow to know more of the Scriptures than thou dost."

Tyndale's project of publishing the Bible in the English language was so seriously opposed in England that he removed to German cities, and in the year 1525 A.D. he removed to Antwerp where he dedicated his life to the copying of it poured into England. The Bishop of London was so opposed that he collected and burned as many copies as he could at St. Paul's Cross in London. Yet more copies came. He could not destroy them. The Bishop collected money wherewith to buy up the whole edition. The purchase was entrusted to a merchant named Parkinson, who went to Germany and purchased the books.

Addressing Tyndale, he said: "William, I know thou art a poor man and hast an heap of New Testaments and books yet thy conscience is rich. Who is this merchant which with ready money will buy all thou hast?" Tyndale inquired, "Who is this merchant?" Mr. Parkinson answered, "The Bishop of London." "Oh!" said Tyndale, "he will burn them all, will he?" Mr. Parkinson answered, "Yes, William, he will burn them all." Tyndale was glad, because thus he could get out of debt, and he said: "The world will cry out against the burning of God's Word." The money from the same enabled Tyndale to get out a new edition with errors corrected and much better than the one that was burned.

**DESTROYING GOD'S WORD**

August 13.—Jeremiah 36.


The Prophet Jeremiah was shut up in prison. The disaster upon the kingdom had, to some extent, awakened the people to a slight repentance, in which the king joined, yet it was a repentance from fear rather than heart repentance. The king had enmity against Jeremiah because the divine message came through him. He seems to have hoped to restrain the Prophet from further proclamation of the coming trouble through fear. However, the Lord directed the Prophet to write out all of his prophecies on a scroll, after the ancient style, in columns. Jeremiah dictated, and Baruch served him as amanuensis.

By the Lord's dictation this book of Jeremiah was to be read to all the people at the temple on the occasion of a general gathering for worship and repentance. Since the Prophet himself could not go, he directed Baruch, who took the scroll and read it in the hearing of the people. Their prophecies of dire disaster made a deep impression. One of the princes of the people was present and heard the reading and reported to others of the king's counselors. They sent for Baruch and had him read it before them all. They, also, were deeply impressed and concluded that it should be brought before the king. But, meantime, Baruch and Jeremiah were hidden, the probability of the king's displeasure being great.

The story is told respecting the Tyndale Bible which illustrates the point we are making, namely, the impossibility of extinguishing God's Word. Tyndale, while at the University of Cambridge, England, devoted much of his life energy to the translation of the Bible. He remarked to an opponent: "If God spare my life, ere many years I shall cause a boy that driveth the plow to know more of the Scriptures than thou dost."

Tyndale's project of publishing the Bible in the English language was so seriously opposed in England that he removed to German cities, and in the year 1525 A.D. he removed to Antwerp where he dedicated his life to the copying of it poured into England. The Bishop of London was so opposed that he collected and burned as many copies as he could at St. Paul's Cross in London. Yet more copies came. He could not destroy them. The Bishop collected money wherewith to buy up the whole edition. The purchase was entrusted to a merchant named Parkinson, who went to Germany and purchased the books.

Addressing Tyndale, he said: "William, I know thou art a poor man and hast an heap of New Testaments and books yet thy conscience is rich. Who is this merchant which with ready money will buy all thou hast?" Tyndale inquired, "Who is this merchant?" Mr. Parkinson answered, "The Bishop of London." "Oh!" said Tyndale, "he will burn them all, will he?" Mr. Parkinson answered, "Yes, William, he will burn them all." Tyndale was glad, because thus he could get out of debt, and he said: "The world will cry out against the burning of God's Word." The money from the same enabled Tyndale to get out a new edition with errors corrected and much better than the one that was burned.

**THE WATCH TOWER**

**EDITED BY W. C. S.**

**JULY 15, 1911**

**God's Word Indestructible**

Although we have passed the day when any would attempt to destroy the Bible, we have not passed the day of opposition to the truth. Satan would fain have the people of God worship the book rather than study and apply it. He has come to the conclusion that no one can oppose the light that is now shining from the Word of God, disclosing to us the fact that much that came down to us from the dark ages is as contrary to the Bible as to reason. Many of the professors of the church

**Better Interpretations Opposed**

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are heartily opposed to Bible study, although their opposition is advanced as cautiously as possible "for fear of the people"—for "fear of the Jews."

The Scriptures from first to last give us to understand that God's Word is to shine more and more brightly down to the very end of this Gospel age. St. Peter declares it to be the "more sure Word of prophecy to which ye have come to depend, that we take heed as to a light shining in a dark place until the day dawn."—2 Peter 1:19.

The Bishop of London opposed the Tyndale translation because the practices of the time were not in harmony with the Scriptures. Similarly today there are doctrines, traditions, creeds from the dark ages, still revered, and which a better understanding of the Bible would correct and put to shame. Hence the opposition to the better understanding of God's Word. Nevertheless, the Word of God in all its grandeur and forever, and the spirit of the truth shall make free indeed all the children of the truth.

"Truth, crushed to earth, shall rise again; The eternal years of God are hers."

THE PROPRIETY OF FASTING

"When ye fast be not as the hypocrites, of a sad countenance."—Matt. 6:16.

In our text our Lord is not expressing any disapprobation of fasting; quite to the contrary, he is endorsing it as a propriety. Undoubtedly it is better for the health to fast somewhat at times rather than to eat to satisfaction.

The Master's comment, according to the context, seems to be based upon the improper conduct of the Pharisees. The fasting was supposed to be good not only for physical health, but also for mental and spiritual health. The Pharisees, professing to be very holy, made manifest their holiness by fasting, subordinating the flesh that they might be spiritually strengthened.

Our Lord does not dispute the propriety of such a course, but it was the wrong spirit that he condemned. For when the Pharisees fasted, many of them did it to be seen of men, in order to seem holy and given over to spiritual things. Hence our Lord's suggestion that when his disciples fast they should not be as the hypocrites, whose fasting and long faces were to show men their piety. In the same connection our Lord proceeds to say that when his disciples fast they should do the very reverse; that they should uncoat their heads and be as cheerful as possible.

We can see the philosophy of this course. If their fasting had brought them nearer to the heavenly Father, it should have made them more gracious and luminous. It should have had a happyfying effect, which would have shown itself in the countenance. The thing reprimanded, then, was the spirit of the Pharisees, not the form of the Pharisees. The Pharisees were manifesting their sadness of countenance to be seen of men. They delighted to have people say, "What a holy man! He has fasted so much!" He is always thinking about holy things and, in order to do this, he is even denying himself the necessities of life. He is a very holy man!"

The followers of the Lord are to practice such fasting as will be seen of the Lord and not of men. The Father, who knows the heart, will appreciate our efforts to draw near to Him and will reward them accordingly. But these things should be hidden to the outside world and known only to God; and the joy of the Lord should be manifest in the countenance.

HOLINESS OF THE HEART NOT A MERE OUTWARD FORM

Our Lord's frequent reference to the Pharisees, no doubt, was in part owing to the fact that the Pharisees were a very large and influential class; and in part because their name signified that they were the holy people. Hence, when our Lord was teaching special obedience to God, the question in the minds of the people would be, "Is he not a Pharisee, and do not the Pharisees teach all these things?"

So it became necessary for our Lord Jesus to show where a number of these things that the Pharisees practiced were not proofs of their special nearness to God, and that they were not leaders to holiness, but that it was very evident that many of the Pharisees were hypocritical. Their holiness had become a mere form; it had degenerated into a custom—as the Scriptures say, a drawing near to the Lord with their lips, while their hearts were far from him, and thinking more of the spiritual attitude they had toward the world, the people in general.

We remember that there were some very noble Pharisees—Nicodemus, and Joseph of Arimathea, who buried our Lord, and St. Paul, who tells us that he was a Pharisee. But evidently the greater part of them had made broad their phylacteries and were more anxious in respect to what men would think of them than what the Lord would think of them. Perhaps some of the hypocrisies of the Pharisees have been practiced since by some in the monastic order, where they wished to show their special separation from the world by the wearing of a peculiar garb, by a special cut of the hair, by seclusion, etc. There is danger along this line in the observance of the Lenten season by some of the Catholics, Episcopalian, Lutherans. But it may not be hypocritical with all.

ABSTEMIOUSNESS SPECIALLY HELPFUL DURING LENT

In many respects it would be a very good thing for all the Lord's people to follow the Lenten custom of fasting, doing so with as little outward demonstration as possible, practising it as unto the Lord, without considering it a thing to be mentioned, without attracting attention, but being done as a private and more inwardly directed prayer. Fasting when abstemiousness in food seems particularly appropriate. As the cold of winter sharpens the appetite, in order to the resistance of the lower temperature of that season, so, in the spring, less carbon is needed, as there is not to be a great expenditure of the physical force to provide food. The cold of winter sharpens the appetite, which would have thing to be mentioned, without attracting attention, but being done as a private and more inwardly directed prayer. Fasting when abstemiousness in food seems particularly appropriate.

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Another thought is that as the eye is the symbol of wisdom, so food is the symbol of wisdom. He sees to it that his children receive the necessary counsel, the necessary aid. Since he is the All-Wise One, nothing can escape his attention. Still another thought is that as we recognize the divine purpose, the divine will, the divine outworking of that purpose, the present time God is not trying to save the world, but only "the called," "the elect," who are obedient in sacrifice. All who are of the first-borns should seek to follow the same course as God, to be co-workers with him.

GUIDED BY GOD'S EYE

"I will guide thee with mine eye."—Psa. 32:8.

The eye is one of the most important organs of the body with which to give expression to the feelings. Either anger or pleasure are usually expressed by this means. One thought which we may take from the verse is that when we are so desirous of doing the divine will that he will be continually on the alert to please, just as a dutiful child, being on the alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's children, as children of the church, should be looking unto Jesus for the expression of the Father's will concerning them. They look to Jesus as the Author of their faith and the one who shall be the Finisher of it. They look to him as the great counselor and guide of life. As we sometimes sing: "Oh, let no earth-born cloud arise To hide thee from thy servant's eyes!"

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The lesson for us is prompt obedience to the Lord's leadings without murmuring—with joyful confidence. The experience we are marching toward is antitypical Canaan and know that other experiences are due us. In the meantime we can inherit the promises. We must learn to look to the Lord for leading in all of life's affairs—never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it.

The experiment was tried with various animals, and it was found that both tall and dwarf plants appeared in the offspring. Each individual was either tallly or dwarfly, and no intermediate appeared. In the following year seed from the dwarf peas gave only dwarfs; seed from the tall gave a large proportion of tall and a few dwarfs.

In the following year tall seed brought forth tall plants only, dwarf seed dwarf plants only. The reversion to the progenitor was complete. In the process, however, the tall plant, the dominant, appeared three times as frequently as the recessive.

The experiment was repeated with various species. The ‘waltzers’ are driven to circle round sometimes for hours by a painful malformation of the labyrinth of the ear. After a couple of generations the crosses bred true to either the normal mouse or to the ‘waltzer,’ the latter being recessive to the former.

Crossing colored and white mice produced in the long run pure colored and pure white, with a majority of colored; the Angora fur of some rabbits was found recessive to the normal short fur; the rose comb which occurs in certain breeds of poultry, such as Hamburgs or Wyandottes, behaves as a dominant to the high serrated single comb of the Leghorns.

Before experiments can be made on human beings the Mendelian discovery can be applied practically to the improvement of animal breeds. We know for sure that in most cases a cross means greatly increased vigor for the progeny. Hybridization has been overcome in making crosses for fear of breaking up and losing the desirable combination of characters found in the original strains.

Mendel’s discovery may reassure them on this point. In three generations breeders can reproduce the parental types with all the increased vigor resulting from a cross. We must also revise our conception of a ‘pure breed.’ Until recently we said that the criterion by which we could judge the purity of breed was the pedigree of the individual. Today we know that a plant or an animal can be pure bred, not only owing to its ancestry, but in spite of its ancestry.

Where the problem becomes fascinating, however, is where it touches the mooted question of heredity, and here again it upsets absolutely our previous notions. Man being the slowest breeding animal, observations are difficult, and only imperfectly
THE BIBLE PROVED TRUE

The heading to this article with the references are ours. The facts and figures and those who are now exhibiting his findings and theories of course never thought of the Bible supporting their teaching. But let us put the matter the other way about and say that these scientific gentlemen are supporting the Bible and proving it true. Their experiments, they tell us, show that special peculiarities, virus in the blood, etc., will work itself out in the third generation; the Bible says the third or the fourth. We shall stick to the Bible.

Let those who prefer take Darwin and boast of their monkey paracage of gradual development. We prefer the Bible statement that by producing children of God, created in his image and likeness, from which we fell through disobedience and to which the willing and obedient will be privileged to return "in due time" through the merit of the redemption gained at the cross and the special invitation now ours of becoming members of the body of the great Messiah, who provides both the redemption and the restitution of Adam and his race, and who will destroy in the second death all who shall wilfully and intelligently spurn divine guidance.

INSANITY THREATENS RACE, SAYS WILEY

Alienists the country over are sounding a solemn note of warning to the American people over the alarming rise in which we live. According to Dr. Harvey C. Wiley, chemical pure food and drugs expert, nearly every man and woman at some time in their lives border on insanity. That view is also indorsed by the famous Dr. William A. White, head of the United States government hospital for the insane, who has pointed out the recent report of the Pennsylvania Hospital for the Insane. They also commend Dr. Copp’s view that extremely few families survive three or four generations without the outcropping of insanity.

Surprise was expressed by Dr. Wiley that more people do not become completely insane. Because of the terrible ravages of drink and drugs, particularly in the United States, thousands of people are rendered so extremely nervous that they are on the verge of going crazy, he says. The rush and worry of modern life, the chase after money and pleasure, he gives as the causes for threatened insanity. “Yes, it is certainly true that there are very few people who have not been on the verge of going crazy,” he stated. “Many have been, but they have been saved because they determined not to let the devil get them for themselves in time. There are moments in practically everyone’s life when he feels that one more worry will snap the strings of his mental balance.”—Woman’s National Daily.

Not only are we today living under a greater strain than anything known by our forefathers, but additionally the majority of mankind lack the necessary help in bearing the strain. At the very time when help divine is a four-fold need, faith in God and in his divine supervision of human affairs is being lost. In the smaller worries of a less busy time there usually was at least one in a family who had respect for religious teachings and the Bible, and who would speak a word of comfort to the others. But now in humanity’s time of greatest stress, verging on insanity, many families are without God and without hope. Faith has been broken down from two great causes:

(1) The so-called higher critics have destroyed the faith of the learned in the Bible as the Word of God and have substituted a theory of evolution. The learned, in turn, although they have not ventured to give their unbelief unhesitatingly, have shown a decided tendency to give up the consolation of the Scriptures and its guidance. They have taught evolution and other things contrary to the Bible. As a consequence, few today think of going to the Word of God for the assistance which they can gain from no other quarter.

(2) The other difficulty contributing to this unbelief is the horrible nightmare of error handed down to us from the “dark ages” through all of our church creeds. Those monstrosities are too far removed for us to believe and have caused a revulsion of feeling—they have driven thinking people away from the Bible, as well as away from the creeds. They have prepared them for the inoculation of unbelief, as expressed by the higher critics, evolution theories, etc. The Bible is no longer looked upon, and will not be accepted as the Book of God's Word, as it was before these teachings were fairly reflected in the creeds which they can no longer accept.

The remedy for all this is to get the only proper view of the Bible consistent with itself. This necessitates a study of the Bible along new and independent lines, wholly free from the bias and coloring of the creeds of the past. The Bible must be allowed to interpret itself. It must be recognized as being partly literal and partly symbolical in its statements; the meaning and interpretation of it and interpretation of it to others is not committed to any special cult nor by any peculiar laying on of hands. It can be understood only by those who are in full harmony with God and guided by his Spirit—“The secret of the Lord is with them that reverence him, and he will show them his covenant.”

WE’RE A NATION OF WRECKS, SAYS UNIVERSITY HEAD

The restless, moving life we lead will drive us all to neuroasthenia. Leading the pace that kills, not so much as the regulations, but the desire to be always in new and novel things, has driven away from us the Bible as the Word of God. It is a four-fold need for us to understand the Bible as the Word of God, and to be able to believe it. But faith is broken down by the modern theories of evolution. Faith has been broken down from two great causes:

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Within my lifetime I have seen three passions developed in the American people—the passion for travel from place to place, the passion for public spectacles and entertainment, and the passion for gregariousness as against home life. Earlier in the century the theaters were crowded, the dance hall and the public garden are more frequented than ever, and a new and horrible form of popular entertainment has been found in the 5-cent theater.

FAMILY HEARTH IS OBSOLETE

“Steam heat and electric light and the automobile have driven out the old family hearth in the literal sense; and the passion for travel from place to place, the passion for public spectacles, whether they be good or bad, and the passion for gregariousness as against home life.”

Father Cavanaugh said: “It is often disputed upon good grounds whether there has been any real progress of the human race within the time of recorded history. In my mind the old poems are the best poems; the old philosophy the best philosophy; the old sculpture, paintings and architecture are the best architecture. We have not yet succeeded in getting beyond the old standards in any branch of human endeavor. Whether they be good or bad, and the passion for gregariousness as against home life.”

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is dull, flat and unprofitable; a night that a young man spends with his mother and father at home is a lost night. In a cartoon a dotting father is pictured as trying to catch a glimpse of his pet boy home from college for the Christmas holidays. The time the old man has darting in and out around the home is amusing in the picture, but not in life. That college boy is likely to be the conclusion. The evening meeting at Salt Lake nearly two thousand being present. The old tragedies scoured to death by the modern action; so did the old books. Modern fiction and modern drama are narcotics to the will. They are developing a tribe of mandarin weaklings.

"But in scorning the modern life for negative developments surely something may be said for science, however, and very much may be said for the things that make for comfort and convenience in life. To some of us the railroad train, the automobile and the aspergillum, as well as conveniences, but to the greater number of Americans such inventions and fruits of the few great brains are merely instruments of their desire to lead the pace that kills."—St. Louis Post-Dispatch.

OPPOSITION TO THE ZIONIST MOVEMENT

The Messianic Zionists have told of the same divine powers as another. It was a day of 110wers. The afternoon service for the public told of the same divine sermons. It is our opinion that Mormons are not of all denominations. It was a day of 110wers. The afternoon service for the public told of the same divine sermons. It is our opinion that Mormons are not of all denominations.

MODERN FICTION A NARCOTIC

"I know an eminent neurologist who is treating a diplo-somania at the present time, and one of the prescriptions he has laid down with most earnestness is that the patient shall abstain from reading popular fiction and from frequentation of the play. The old tragedies scoured to death by the modern action; so did the old books. Modern fiction and modern drama are narcotics to the will. They are developing a tribe of mandarin weaklings."

DENVER TO PORTLAND AND HOMEWARD CONVENTIONS

God’s blessing has surely been richly with us on this second division of our convention tour. The Bible Students in the various stopping places had been working hard for success, and they were full of enthusiasm. The touring party, nearly two hundred in number, are full of fervor, adding to the spirit of the various occasions. We rejoiced together at our achievement, and the audience was united in praise and testimony, and in public presentations of the Truth. The profit and interest of the conventions were augmented by occasional symposiums, participated in by nearly all of the brethren present. The morning service was given $50,000 to Stanford University to found a department of the few great brains are merely instruments of their desire to lead the pace that kills."—St. Louis Post-Dispatch.

AT LOS ANGELES, CAL.

Here the class of truth friends number about one hundred and seventy-five. Our afternoon meeting was an interesting day for the truth friends. The Bible Students of the few great brains are merely instruments of their desire to lead the pace that kills."—St. Louis Post-Dispatch.

SANTA CRUZ, CAL.

About sixty Los Angeles friends journeyed with us to Santa Cruz, and the following day to San Francisco; some even accompanied us as far as Sacramento, contributing to our pleasure and to the success of the meetings.

SAN FRANCISCO, CAL.

Sunday, June 25, was an interesting day for the truth friends. The day was in reaching Santa Cruz, where there is but a small class of Bible Students. We had a very enjoyable time, however. Our afternoon meeting was held in the Casino Theater, at the beach, where the friends rested meanwhile. At the hour appointed for the public service, we discussed "The Hereafter." The interest was great. Close attention was given to the subject, and the audience of all denominations. It is our opinion that Mormons are as honest as others—more honest than many. We understand that their institution, while financially strong, is theologically weakened; that is to say, the original doctrine OPPOSITION TO THE ZIONIST MOVEMENT

The Messianic movement is suffering a setback through opposition recently expressed in the Turkish parliament. The Grand Vizier in particular has spoken with contempt of Zionism and its expectation."

FOR THE STUDY OF SPIRITUALISM

A brother of the late Senator Stanford, of California, has given $50,000 to Stanford University to found a department for the investigation of occult phenomena, chiefly the manifestations of spiritualism, in which Mr. Stanford has for years been a believer.---The Outlook.
At the evening meeting it was estimated that about five hundred Jews were present. It was gratifying to hear and count on our way home about half through, when their interest seemed to grow. When they heard things respecting their nation and its history, and the outworking of prophetic promises, they were apparently greatly interested. We feel here that their reminding out that the movement is not to expect any considerable number of Jews to manifest interest in present truth now. We hope for them that the message they are now hearing will direct their hearts and minds and prayers toward God and the Holy Scriptures, and thus prepare them for the glorious work of the great company of witnesses in the near future. We remind you afresh that it is our expectation that the interest of the Jews will really come in the midst of the time of trouble, and that the great company will have the opportunity and honor to be a part of that glorious army and to be immersed later in the day. In the afternoon we had a symposium, participated in by twelve brethren, our own talk in conclusion being based upon a colloquy between Moses and the Lord: "If thou go not up with us send us not up hence" and the Lord's reply: "Thy presence shall go with you and I will give you peace." The evening meeting, topic "Hereafter," was held in Clunie Theater. A splendid audience of about a thousand was present, and the closeness of the attention could scarcely be exceeded. We hope for some of our readers to return to their homes reporting on this event. All events the dear friends at Sacramento, ourself and touring party may well rest contented that, having done what we could, the matter is in the Lord's hands, for His ever-rolling according to His own will.

We are writing this report on the day following the Sacramento meetings, as we are on route for Portland. Mt. Shasta has been in sight for several hours, its snowy peak rising fourteen thousand four hundred feet above the sea level. Our ride was a very enjoyable one, cool and bracing. The attendance at the morning service at Ashland, Oregon, but our special arrived nearly two hours ahead of schedule, so we missed an hour and a half of the brethren's religious exercises. Brother Bohnet was to follow us the following day, but we were immersed later in the day. In the afternoon we had a symposium, participated in by twelve brethren, our own talk in conclusion being based upon a colloquy between Moses and the Lord: "If thou go not up with us send us not up hence" and the Lord's reply: "Thy presence shall go with you and I will give you peace." The evening meeting, topic "Hereafter," was held in Clunie Theater. A splendid audience of about a thousand was present, and the closeness of the attention could scarcely be exceeded. We hope for some of our readers to return to their homes reporting on this event. All events the dear friends at Sacramento, ourself and touring party may well rest contented that, having done what we could, the matter is in the Lord's hands, for His ever-rolling according to His own will.

**PORTLAND AND HOMEWARD CONVENTIONS**

We have a fine time at Portland. All along the Pacific coast the weather was cool and bracing. The attendance at the meetings for the interested in Portland averaged about four hundred, while the public service at the Auditorium on Thursday night had about fifteen hundred in attendance. The meeting for the interested in Portland averaged about four hundred, while the public service at the Auditorium on Thursday night had about fifteen hundred in attendance. The meeting for the given and to the Lord was to be held upon the Spirit of the Lord, in the Lord's hands, for His over-rolling according to His own will.

**TACOMA, WASH.**

We were warmly welcomed here. About five hundred attended the meetings for the interested. Some of these came with our party from Portland and Tacoma. Others came to meet us from Victoria and Vancouver. We had a splendid season of spiritual fellowship and refreshment, which concluded Monday night with a love feast, although the conventions were held at the town meeting house. The after meeting was a question meeting with an attendance of about seven hundred. Their questions were unusually good, and the entire audience seemed deeply interested in the answers. The meeting lasted for two hours, some remaining with other questions. Brother Bohnet was to follow us the following day. We feel sure that the work in Portland is making considerable progress.

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**VICTORIA, B. C., CAN.**

Wednesday morning, July 4, we proceeded by steamer to Victoria. The ride was very enjoyable one, cool and bracing.
ing, and our hearts were full of love for the Lord and for each other, and with a strong, sympathetic love for neighbors and enemies. We were thus prepared to enjoy all the ex-
periences which came to us in the Lord’s providence.

Our arrival at Victoria was in time to enjoy an afternoon service with the interested, and to give an evening address to the audience at the ‘‘Hereafter.’’ Our topic to-day was ‘‘We know that we have passed from death unto life, because we love the brethren.’’ (1 John 3:14.) We pointed out that a true royalty to God includes a love for all those whom He has recognized by the begetting of the holy Spirit, and is a part of the holiness of our own conduct. We addressed some words at the result. The service for the public in the evening had been thoroughly advertised, and was held in the city’s largest auditorium. The numbers present were estimated at between three thousand and four thousand. The interest was great, notwithstanding the slight interruption by a socialist, who wanted his picture taken for the morning paper, as ‘‘times of restitution.’’ His disregard for the rights of others brought upon him the police, who arrested him. We declined, however, to give any information against him, so that probably he lost his liberty for the one night only. The audience in general manifested deep interest in the ‘‘Hereafter,’’ as presented. We trust that much studying of the Bible and prayer will be the result.

ONE DAY AT CALGARY, ALTA., CAN.

This is one of the new, booming cities of the Northwest. Although nearly everybody there is overcharged with a love for money and a desire to make it quickly, in real estate, we had an excellent evening meeting with about forty hands went up, and we continued the service to the public was heard with deep interest by about seven hundred and fifty.

VANCOUVER, B. C., CAN.

A night’s ride on the boat brought us to our next con-
vention stop. Here, also, we were warmly and cordially greeted by the people there is overcharged with money, and seventy of our excursion party, making a total of about three hundred and fifty. We had a blessed season of fellowship together, very interesting testimony meetings, etc.

The service for the public in the evening had been thoroughly advertised, and was held in the city’s largest auditorium. The numbers present were estimated at between three thousand and four thousand. The interest was great, notwithstanding the slight interruption by a socialist, who wanted his picture taken for the morning paper, as ‘‘times of restitution.’’ His disregard for the rights of others brought upon him the police, who arrested him. We declined, however, to give any information against him, so that probably he lost his liberty for the one night only. The audience in general manifested deep interest in the ‘‘Hereafter,’’ as presented. We trust that much studying of the Bible and prayer will be the result.

UNEXPECTEDLY AT REGINA, SASK., CAN.

Our train made an unexpected stop at Regina, the capital of the Province of Saskatchewan. We arrived at 3 p.m. and left at 8:30. The brethren of our party were equal to the emergency, and we had a public meeting, beginning at 6:45. The train was stopped, the car was crowded in front of the chairman and speakers, and the whole audience seemed to be of divine providence. A local minister of the Presbyterian church was with us on the platform and expressed himself as deeply interested; said that he was reading the Watch Tower, and that he thought the names and doctrines of Studies in the Scriptures. He expressed great satisfaction with what he heard. One of our audience came to the platform to shake hands, after the service. To our surprise it was the pastor of one of the principal Baptist churches of the city, and he was a London Tabernacle. It seems remarkable that we should meet as we did five thousand miles distant from where we both sat on the platform at the Guild Hall meeting, held by the Lord Mayor of London for the endorsement of President Taft’s suggestion of the peace pact between the United States and Great Britain.

WINNIPEG, MAN., CAN.

We visited Winnipeg a year and a half ago, and were pleased to re-visit it. The class there has grown considerably, numbering one hundred and twenty-five, and is a part of the holiness of our own conduct. We addressed some words at the result. The service for the public in the evening had been thoroughly advertised, and was held in the city’s largest auditorium. The numbers present were estimated at between three thousand and four thousand. The interest was great, notwithstanding the slight interruption by a socialist, who wanted his picture taken for the morning paper, as ‘‘times of restitution.’’ His disregard for the rights of others brought upon him the police, who arrested him. We declined, however, to give any information against him, so that probably he lost his liberty for the one night only. The audience in general manifested deep interest in the ‘‘Hereafter,’’ as presented. We trust that much studying of the Bible and prayer will be the result.

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FINALE AT TORONTO

Our last stop was at Toronto. The convention had already been in session a day before we arrived. The attendance numbered about one hundred and fifty. It was the very best convention of their lives. The Sunday afternoon session for the public had been thoroughly advertised, and the largest audience in the city had been secured—more than eight hundred, from all parts of the city. Numerous of the members were unable to hear satisfactorily, in going out dis-

The meeting was largely Jewish, and the attend-
ance was estimated at nearly two thousand. We had excellent attention to our subject, ‘‘Zionism, the Hope of the World.’’ Some brethren, circulating among the interested ones, took subscriptions for the Watch Tower, and orders for studies in the Scriptures from some who had heard for the first time.

Monday forenoon we gave an address on ‘‘Baptism, and the New Name.’’ Some testimonies which reached our ears im-
plied that the truth had struck home in some instances. The newspapers gave good reports also.

By special invitation we addressed some Jews at their syna-
gogue, where the birth of Dr. Herzl was commemorated with much pleasure. It is a great success. Some testimonies which reached our ears im-
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THE CHURCH NOT A PART OF THE RANSOM

In the Scriptures the word ransom is used in two different senses. The one is illustrated in the statement, 'The man Christ Jesus, who gave himself a ransom for all (1 Tim. 2:6); the other, 'to bind him up (John 11:50) as he was in the power of the grave.' (Hosea 13:14) The church is not a part of the ransom-price, and is not referred to in 1 Tim. 2:6. The ransom-price is one man, our Lord Jesus, who laid down that price during the three and a half years he was upon earth among his people. After he had ascended on high, he did not apply the ransom-price for the whole world, nor has he yet so applied it. Later, however, he will apply it for the whole world.

But he is now imputing this merit to a little class, so that we, the church, will follow our Lord into the Most Holy, as his members and his under-priests. From that time on, as though we offer ourselves. The utmost that we can do is to consecrate ourselves to be willing sacrifices. In the typical picture the highest, those who laid down that price during the three and a half years he was upon earth among his people. After he had ascended on high, he did not apply the ransom-price for the whole world, nor has he yet so applied it. Later, however, he will apply it for the whole world.

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Even after we have presented ourselves acceptably to the Father, and after we have become new creatures, living members of Christ's body and members of the royal priesthood, there still remains the obligation of the presenting ourselves daily. So the Lord Jesus has continued the offering all through the Gospel age. At the end of this age, He will finally complete the offering, which will all be considered as one; and the new creatures will all be admitted to the Most Holy. We should, therefore, have the mind that the sacrifice which God has accepted must continue to be presented. If ever our Lord, through our unfaithfulness, should abandon the sacrifice and let go of us, we would fail utterly. The sacrifice would be incomplete.

THE WORK OF THE SCARCEGOAT CLASS

If it be true that the church has no merit and that the church's sacrifice does not enter meritoriously into the matter of the satisfaction of justice, that it is merely the merit of Christ that does so, and that we disappear, as individuals, after consecrating ourselves, what shall we look forward to in the great company and the fact that the iniquities and trespasses of the people were laid upon the scapegoat, which typifies that class? Is there more efficacy and merit in the scapegoat than in the Lord's goat?

We answer, The atonement for sin was accomplished by the sacrifices of the Day of Atonement, and these sacrifices were only the two—the bullock and the Lord's goat. With the blood of these two animals atonement was made for the sins of the priests and the Levites and all the people. The two goats were used at the Day of Atonement for sin was finished. In the antitype, this will mean that the life of the man Adam and his race is purchased back from condemnation. The 'great company' class had neither part nor lot in the sin-offering. They had the opportunity, but they failed to go on until the sacrifice was completed; therefore, they failed to be of the priesthood. Those sins of the people that were not atoned for by the high priest, with the blood of the bullock and of the goat, were not Adamite sins. But they were sins that have been committed with more or less intelligence, and the persons of his followers. Where, then, does the church appear? We answer that, not the church, but the human beings which have offered (presented) themselves are represented in the goat. When our sacrifices take place, the personal offering of the High Priest having been accepted, we are counted in as a part of his sacrifice, and are accepted as his members and his under-priests. From that time on, as his members, we have participation with him in everything, sacrifices and offerings and worship and intercession in the Holy. The new creature that is in the Holy is a member of the body of the High Priest, under his rote, under his merit, in the divine arrangement.

OUR LORD'S WORK AND THAT OF THE CHURCH

Nowhere in the Scriptures is the thought presented that we, the church, will follow our Lord into the Most Holy as under-priests, and there sprinkle our blood in the Most Holy, as the typical high priest sprinkled the blood of the bullock. On the contrary, the high priest alone sprinkled, first, the blood of the bullock and, later, the blood of the goat. Consequently, we are not a part of the sin-offering. When our sacrifices take place, the personal offering of the High Priest having been accepted, we are counted in as a part of his sacrifice, and are accepted as his members and his under-priests. From that time on, as his members, we have participation with him in everything, sacrifices and offerings and worship and intercession in the Holy. The new creature that is in the Holy is a member of the body of the High Priest, under his rote, under his merit, in the divine arrangement.

But no association that we have in the work of sin-offering, from the divine standpoint, is all accredited to Christ and included in the work of Christ; and we are members of him. It is to be remembered that the participation of the church in the work of the divine part in the work of sacrifice, is not for the satisfaction of justice, but because the divine plan has been so arranged as to permit us to share with Christ his glorious, higher nature and work. The participation in the suffering is purely a favor to the church and is entirely unnecessary. It is of importance to remember, for it shows us, that we might be privileged to be associated with Christ. His death and his alone was necessary for the satisfaction of divine justice.

It is important that we have clearly in mind the difference between the work of presenting our bodies as living sacrifices, and our Lord's work, as the great High Priest, in offering us sacrificially. The two natures seem to be distinctly separate, as shown in the type. There the goat was brought and presented at the Tabernacle and the Temple and the personal disinterest of sacrifice which we make. (Ps. 50:5; 118:27). But the goat had not yet been offered, and no one but the high priest was qualified to make the offering. The work of the high priest in killing the goat was the only offering, in the Scriptural sense of the word.
The Watch Tower

BLESSED ARE THE PERSECUTED

Jeremiah 37.—August 20.

"Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake."—Matt. 5:11.

Persecution implies that the person or thing persecuted possessed some qualities or powers that are feared. When the persecutor realizes his own weakness to meet the arguments in a more rational way. It implies either that the persecutors are weak, or that the arguments of the persecuted are strong.

There have been persecutions from the earliest dawn of history. Cain persecuted his brother Abel to the death. The principle of persecution is a wrong one. Whoever, therefore, finds himself disposed to persecute another, either with physical torture or by harassments of slander and epithets should immediately inquire respecting his own heart condition, for there is surely something wrong. Whoever witnesses persecution, either physical or slanderous, should immediately decide that the persecutor is in error and should give his sympathy to the persecuted if he be able to do no more. He will thus be cultivating in his own mind a principle of justice—righteousness—which will make for his own character-development.

FAITHFUL JEREMIAH PERSECUTED

Today's study draws our attention to the persecutions endured by one of the Lord's faithful Prophets. He was a patriot in the highest sense of the word, namely, that he looked for the highest good for himself and the lines of divine wisdom. His principle was "God First," and he knew that only this procedure could bring divine blessings to his nation. He was, of course, misunderstood by the king and his councillors. They did not like him because he told the truth, and that fearlessly—they preferred prophets who would tell them of their own wisdom, greatness and the success of their policies.

At the time of this study Zedekiah was on the throne. He was a very wicked, and at that time, king of the Chaldeans, whose seat of empire was to the north. Hoping for assistance from Egypt on the south, Judah revolted, contrary to the warning of the Lord through Jeremiah. The Chaldeans laid siege, and the Egyptian army started for their deliverance.

The siege was temporarily raised and the hopes of Judah rose. Nevertheless, Jeremiah persisted in declaring as at first that the end of the kingdom was near, that they would be swallowed up in Babylon.

They are sacrificing and what is their relationship to the Lord. While they cannot be so positive about others, yet they ought to know about themselves. Concerning those who will be of the "great company" class they may not be able to judge. It would seem, however, that there would be certain evidences by which we might have some measure of judgment. For instance, in Revelation 19, it is shown that there are those who are disposed to remain in Babylon after having heard the call to "come out of her." We may infer that any brother or sister in Babylon who understands the call of God should obey. It is the duty of all those who appreciate the light of present truth to do this. Any of these who, under these circumstances, should continue in Babylon indefinitely, would be there probably because of their failure to have sufficient courage to be sacrificed, because desiring the approval of men, or family, or whatever. These things would stand in their way and hinder them from attaining the glory, honor and immortality with their Lord. Such will not be permitted to enter into the kingdom glory, for they have not a sufficient spirit of the spirit of overcomers. They have some of this spirit, but not sufficient; they are lukewarm.

It is very improper, however, for the Lord's people to give time and attention to specially judging people. If we know of a dear brother or sister in the nominal church, we could wish that he or she would come out. But we are to remember that we are not sufficiently able to judge to say that he or she is of the "great company" class. Sometimes when an individual is seeking just judgment, or when conditions have stepped out suddenly and shown wonderful courage thereafter.

FEAR OF SUFFERING DID NOT DETER THE PROPHET

Not from sympathy, not from righteousness, but from a desire to inquire of the Prophet respecting the future, the king had him taken out of the dungeon. However much the king despised Jeremiah and refused to recognize his words, he, nevertheless, in his heart, realized that he was a servant of Jehovah, and he feared that his message was true.

The Prophet's courage in answering the king's question is very praiseworthy. He altered not a word of what he had previously told. The king afterwards learned that he was not to heed the contrary prophecies, stating that his own direct statements must be true because they were the Word of the Lord.

At his entreaty he was no longer put down into the mud bottom of the cistern, but was allowed to remain a prisoner in the court of the prison, and was granted daily a loaf of bread for his sustenance.

When thinking of prisons and of their forms of persecution, physical and mental, it is well that we remember
that the mental attitude of the one persecuted has much to do with the amount of the sufferings. As, for instance, Jeremiah in his dungeon, with all those unhappy surroundings, had a mind at peace with God, whereas the very king who caused him to be put in prison, a little later, captured by the Chaldeans, had his sight destroyed and was put into a dungeon. Poor man! Disappointed in everything, with no human sympathy and no fellowship with the Almighty, his must have been a terrible dungeon experience.

**THE GRACE OF GOD GIVES POWER**

We are reminded of others who were put into prison for righteousness' sake—Saints Peter and John, Saints Paul and Silas. The world can never understand the power which, operating in these men, enabled them to rejoice in persecutions. With their backs bleeding from the whips of torture and hands and feet fast tied together, and though uncomfortable, they were yet able to sing praise to God for the privilege they enjoyed of suffering with Christ, suffering for righteousness' sake, and thus filling up a share of the sufferings of Christ. Such characters we are to emulate. We are to understand that such joy and peace in the midst of sorrow and persecution can come only from the Lord.

The Master's words in our text apply yesterday, today and tomorrow—so long as the reign of evil is permitted—Blessed are ye when men shall revile you and persecute you, and all manner of evil against you falsely, for my sake.' But to be worthy of this blessing, and to receive it means to develop and possess a character which the enemies of righteousness would deem worthy of persecution. The Scriptures declare that the cruel practice of blinding prisoners prevailed, and it is mentioned by most Greek historians. In Turkey it was formerly the custom for a Sultan on his accession either to slaughter or blind his half brothers or to put out their eyes, should any of them seek the throne. In modern Persia the Shahs have invariably, even up to the present century, put out the eyes of all their brothers who did not escape in time to distant provinces."

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**DARK PROPHECIES FULFILLED**

Jeremiah 39.—August 27.

"Be sure your sin will find you out."—Num. 32:23.

The dark prophecies which the Lord sent through Jeremiah the Prophet finally reached fulfillment. The besieging army of the Chaldeans, after a year and a half of siege, finally, with battering rams, succeeded in making a breach in the wall through which an entrance was effected and the city was taken. In eight hours' time the king and his half brothers were taken to Babylon. Thus were fulfilled two very striking prophecies, which, until fulfilled, seemed quite contradictory. In this we get a lesson of how carefully we should study divine prophecy, and how faithfully we should watch over our own hearts, and keep them from evil. In this we see that God's word is true. In every detail which would receive light instead of darkness.

One of these prophecies respecting Zedekiah is found in Ezekiel 12:10-13. The other is found in Jeremiah 32:3-5. Ezekiel 12:10—"For Behold, I am calling for my possestion, my captive, from the land of the Chaldeans, says the Lord, from Babylon a captive, and that there he would live and there die, and yet again declared that he would never see the city, apparently a contradiction. Jeremiah predicted the downfall of Jerusalem, declaring that Zedekiah would speak with the king mouth to mouth and see him eye to eye, how it would be possible that he would not see the city of Babylon?

The fulfilment met all the requirements. King Zedekiah saw Nebuchadnezzar, and spoke to him at Riblah, in Palestine. His sight was there taken from him and he was taken a prisoner to Babylon. He lived and died in Babylon, but exile was a miserable scene.

"With repentance his only companion he lay, And a dismal companion was he."

**CRUELITIES OF THE PAST**

"In the bas reliefs representing the capture of Lachish by Sennacherib, the prisoners are represented, some pegged down to the ground to be flayed alive—others having their eyes put out. In one of the sculptures at Khossabat, Sargon represents himself in person holding a prisoner by a thong attached to a ring passed through his under lip. The victim kneels before him, while with a spear he pierces his eyes. Others are chained and, with hooks through their limbs, are held awaiting their turn. In other cases the king slays the prisoner with his own spear. In another an exit gives power.

**MIRACLE WHEAT IN DEMAND**

The notice in The Watch Tower of June 15 that Brother Bohnet has "miracle wheat" in abundance now, and that he will sell it at $1 per pound and donate the entire proceeds to our Tract Fund, has brought in many orders. These will be filled between August 15 and September 1. No limit as to supply has been noted. Sent by Express, prepaid, the price will be twenty-two pounds for $20; fifty-five pounds for $50; larger quantities at the latter rate. The merits of this wheat over the common variety have been mentioned in previous issues of The Watch Tower.
"OVERTURNED UNTIL HE COME"


"Depart from evil and do good; seek peace and pursue it."—Psalm 34:14.

At the giving of the law God plainly told the nation of Israel the terms on which they were received as his people. If they would be obedient to the divine requirements all things would work well with them. They would be rich, prosperous, the blessed nation of the Lord. But if, on the contrary, they should neglect the divine statutes and become idolatrous, the Lord would overthrow them and deliver them into the hands of their enemies for chastisement, and "seven times" would pass over them. —Lev. 26:15, 21, 24, 28.

Four of these time periods had already come to the end of the beginning. Nevertheless, divine patience was manifested throughout the experiences of the nation leading up to the overthrow of Zedekiah's government—he being the last king of the line of David to sit on the throne. We have seen how evil followed generation after generation of the people. We have seen how divine providence chastened the people, yet repeatedly brought them back from idolatry. Now had come the time for the complete overthrow of the national polity, for a period of seven times, or seven years, as foretold by Moses. In this case, however, the years must have been symbolic, because frequently they had meanings of more than seven years. Accepting, then, as a fact, that these seven years or "times" were symbolic years, how long a period will they represent?

It is an accepted fact that in Bible symbolism each day represents a year; and the Jewish year had twelve months of thirty days each. Thus each year represented, symbolically, three hundred and sixty years; and the seven years of chastisement represented 7 x 360 = 2,520 years. 

When, therefore, we read that the kingdom would be "overturned, overturned," until Messiah should come, we are to understand that the period of the overturned condition, as a whole, would be 2,520 years, beginning with the time the cross was taken from the camp. (70 years prior to the proclamation of Cyrus permitting the people to return—536 B. C.).

A LOOK AT THE FACTS

It is always interesting and profitable to the students of the Bible to note the fulfilment of divine predictions. It establishes faith, it makes all of God's promises more real; it assures us of divine supervision in respect to Israel's affairs, and thus gives ground for confidence also in the supervision of the church, as the chosen nation of God. As we look back along the aisles of history we see the fulfilment of the declaration that the nation of Israel would be overturned and overturned. After its restoration by Cyrus, B. C. 536, it continued to have a sort of national existence for 600 years; yet in all that time it had not a king of the line of David, the line of divine promise, and it was ruled over by the various adjoining nations; as it is written, "Jerusalem shall be trodden down of the Gentiles until the times (years) of the Gentiles be filled full."

Some people are disposed to dispute the exactness of these figures we need have no quarrel, but simply say that any difference in the calculation must of necessity be but small within the margin of error. But in so long a period how trifling would be such a variation.

What we are specially interested in is the facts of the case, and what will occur when this long period terminates. (1) The facts are as already noted in Israel's case, a nation of divine supervision, having a period of national destruction for more than 1,800 years; and so far as the Gentiles are concerned, a prosperity for 2,520 years, as follows:—(a) Babylon, the first universal empire; (b) Medo-Persia, the second universal empire; (c) Greece, the third universal empire; (d) Rome, the fourth universal empire. According to the Scriptural view of the matter this fourth universal empire is still represented in the Papacy and the various so-called Christian governments of the world.

The date, October, 1914, and the setting up of Christ's kingdom, let us remember, have nothing whatever to do with the interpretation of these Scriptures. The earthly dominion to the Gentiles' not only could the church not be established, but they had intended another order of priests, namely, "the Antitypical Tabernacle and Court had not been completed otherwise throughout the family he gave him his gift, when he presented himself at Jordan. He finished the offering of his gift when he laid down his life on Calvary, and that life, laid down on Calvary, is an appropriation of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-23.

INTERESTING QUESTIONS

ANCIENT WORSHIPPERS NOT REPRESENTED IN COURT

Question.—Were the ancient worshippers in the condition represented by the Court of the Tabernacle?

Answer.—In their day the antitypical Priest had not come and the antitypical Tabernacle and Court had not been established; hence, they could not be in it. But according to the Bible, the idea of the priesthood symbolizes the ministry of the Word from the beginning. (Heb. 5:11.) Would this state the claim of being in the Tabernacle?

"OFFERING" USED IN TWO DIFFERENT SENSES

Question.—"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp." (Heb. 13:11). Would this show that the offering is made at the Lord's Most Holy?

Answer.—Those who have translated anything in the Bible respecting the Tabernacle have seemingly been vitally interested in the literal meaning. They have not sought to discern the different ideas which are brought out in the various terms used in the Scripture, "Tabernacle," "Most Holy," etc., in connection with different portions of the Tabernacle. Correctly translated, our text reads, "For the bodies of those beasts, whose blood is taken into the Most Holy, are burnt without the camp." We must remember that the word "offering" is Scripturally used in two different senses. In one sense of the word, our Lord offered himself at baptism, when he gave himself to do the Father's will. That was his offering to God, his gift, when he presented himself at Jordan. He

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no right to intrude into the typical Holy or Most Holy, he then shows that they, of the house of Aaron, have no right to our place. They have no right to come into this anti-
typical Holy, which we enter. If they become members of the royal priesthood, they may enter; but their standing as
members of the Aaronic priesthood does not give them the privilege. Thus he shows a discrimination between these two
priesthoods, the Aaronic and the Melchizedek. We have the
to see that they did not care to follow any other sacrifice than this. All the
lower plane.

INCENSE ABIDE IN THE MOST HOLY

Question.—Was it necessary that the incense should pre-
cede the high priest into the Most Holy when he went in to
offer the blood of the atonement?

Answer.—The offering of the incense originally on the
day of atonement by the high priest gained for him recogni-
tion by the Almighty, and manifested his worthiness to ap-
pear in the presence of God. Therefore, there was no need
of offering any other sacrifice than this. All the
of atonement was divided into two parts. If the type had
shown the under-priests as going into the Most Holy, then
it would seem to have been necessary for each to stop and
offer incense before entering.

We are represented, not individually, but as members
of the body of Christ. So it would not be necessary for the
incense to be offered more than the one time. It would
seem, however, that the incense abide in the Holy and Most
Holy. The sacrifice is still appreciated by the heavenly
Father, and always will be.

BRITISH VISITS OF BROTHER FRANK DRAPER
Liverpool, Eng., Sept. 9, 10 Llanelli, Wales, Sept. 14
Cardiff, Wales, Sept. 16, 17
Cheltenham, Eng., Sept. 13 Bristol, Eng., Sept. 18
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No. 16
THE WATCH TOWER

THE DIVINE PLAN OF THE AGES
STUDIES IN THE SCRIPTURES—Volume I

Vol. XXXII
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No. 17

HOW THE NEW CREATURE FULFILS THE LAW
In his letter to the Romans St. Paul goes very far back
in his reasoning and brings the subject of sin atonement
down in logical order to the Christian's standpoint. In the
first and second chapters he shows how sin entered into the
world and why some are more blinned than others. Yet
the greater degradation of some does not prove that man
generated by the monkey, but that some of the race went
down more rapidly in their evil ways than did others. Then
the Apostle goes on, 'Art thou a Jew and makest thou a
honor of thy heritage, thou goest for the One God, but not
to the Gentiles; therefore, only the Jew could get its bless-
ing or its curse. But the Jew thought that the Law was
the thing by which he could be justified. In this way he
struggled, and the Apostle wished the Jews to know how
the deeds of the law no flesh could be justified in God's sight.
The Jews were seeking for eternal life. The Law Covenant
promised them that eternal life if they would obey it. But
they found that they were unable to obey the divine law;
and that, therefore, the Law Covenant was unprofitable to
them; for it gave them death instead of life. No imper­
fect man can keep God's law.

In the fifth chapter St. Paul proceeds to show how
the redemption was provided. Then he continues, saying, Before the law there was no transgression.
Moreover, there was no sin, because there was no law. When
there was no law, there could be no transgression of the law. Before the law was given the Jew had his share with the rest of the world, in a
hope of deliverance and blessing; but as soon as the law came, which he was unable to keep, he was cut off by
entirely, no far as hope of justification was concerned; but
sequently, Jews have had two condemnations upon them—the
Adamic condemnation and that of the law—'Cursed by
the law and bruised by the fall.' We see that the Law Coven­
ant could not finish that which was started in the
world, this is

THE JEWS UNDER A SECOND CONDEMNATION

In connection with this argument showing the differ­
ence between the attitude of the Jews and the people toward
God and that of the other nations, St. Paul says, 'Sin is
not imputed where there is no law.' God had made a special
covenant with the Jews, of which Moses was the
Mediator. By obedience to this covenant the Jew could have eternal life. The Apostle wished them to see that they
did not get eternal life and that the difficulty was that they
did not keep the law. He wished them to see that in this very
law the Jew was condemned. He wished them to see that
they were in disfavor. He wished them to see that in conve­

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would not have been necessary for the salvation of the rest of mankind, but it was necessary for that of the Jew.

"WHO SHALL DELIVER ME?"

Taking the standpoint of a Jew under the law, St. Paul, in chapter 7, describes the condition of Israel, saying that the Law was not able to deliver them from bondage to that law; because of the weakness of his body he could not attain life. Then St. Paul cries, "O wretched man that I am! who shall deliver me from this body of death?"

He was under the law which says, Serve God, not only with the body but in the Spirit, for the fear of weakness of the flesh. Who would deliver him from this dead body which caused the trouble? His mind was in harmony with righteousness, but he was imperfect. Then he tells us how he was delivered from the condemnation of the dead body, that deliverance came through Jesus Christ.

How have we this relief? All who have made consecration and by faith come into Christ are reckoned dead to the flesh and alive as new creatures. So St. Paul was glorying, "In the flesh I dwell no good thing."—that is, no perfection. It has imperfection from the sole of the foot to the crown of the head. Although the Israelites sought to keep the law the reason why they did not do so was that the flesh was weak. So we are to admit that the flesh is imperfect, while the new creature strives to keep the body under. We are to realize that from the standpoint of divine justice we are walking after righteousness—no longer walking after sin. The thought of "walking after" is that we do not catch up, that we are not living up to perfect righteousness, but striving on to that, putting our whole strength, our whole spirit, our whole flesh. And what was true of the Apostle must be true of all the Lord's people. If at any time we have thought we were living up to God's standard of righteousness we have not had the proper conception of it. What is the standard? Here we have it, it is, "Thou shalt love the Lord thy God [not with part of the mind, but] with all of thy mind, with all of thy strength; and thy neighbor as thyself. This is the real spirit of the law and its requirement; and this we know we have not attained. But in the account of his imperfections man cannot keep the law; therefore, God has provided redemption and forgiveness of sins through his Son. The world in general will have the opportunity of restitution, of having their minds restored gradually. But for the church there is a different provision. We present our bodies a living sacrifice, after we recognize the "high calling." Then our High Priest sacrifices us and God accepts it as a part of our Lord's own sacrifice. And eventually we shall secure a spirit body, and not a human body such as Adam had and such as is promised to the world.

DELIVERANCE THROUGH CHRIST

In chapter 8, the Apostle shows that a way of escape from the condemnation of the Law Covenant was provided for those Jews who come into Christ. Of the church class he says, "Ye are not in the flesh but in the Spirit, if so be that the Spirit of Christ dwell in you. The church are supplied at the usual retail price of five cents each, fifty sets per dozen, including postage. This lower price, averaged up in the pamphlets, will about cover the cost.

The new creature is handicapped by the flesh. And what was marked for us—the standard of perfection. We can walk not living up to perfect righteousness, but striving thereto. we have hope of attaining to the standard which he has only the body of flesh in which to operate. Which, in the end of this age, will be used in sealing with the new body for those who have made consecration and on STUDIES in the Scriptures, Vol. I. The tabernacle shadows and on STUDIES in the Scriptures, Vol. I, are now out of print, and will be announced later. These little pamphlets are priced at fifty cents each—fifty cents per dozen, any kind, any assortment. Indeed all our paper-bound pamphlets, previously sold at ten cents, will hereafter be supplied at the usual retail price of five cents each, fifty sets per dozen, including postage. This lower price, averaged up in the pamphlets, will about cover the cost.

The Class-Extension has already started many new Berean Classes. All such new Classes, desiring to take up the study of Vol. I, STUDIES in the Scriptures, are offered one copy each of the current number of the classes, and the pamphlets from the Society. This offer stands good until Oct. 1. We made donations of this character to about a dozen new Classes started in the vicinity of Brooklyn and, wishing to be impartial, we throw the opportunity open to all. Order only for the present number of the classes, please.
"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels."

-Rev. 3:5.

Although there were persecutions of individuals, such as recorded in Acts, the early church as a whole was not subjected to the severest of trials at first. But when the truth began to spread and had the enmity, not only of the Jews, but of the Gentiles too, they were thrown upon their own resources. The early church was kept in check with the masses by persecuting the followers of Jesus. And for aught we know it will be in the not far distant future. For a long time the pure truth has been hidden from men, and worldliness, with a form of godliness, has had the upper hand and to this day; but in the times which the Scriptures predict for the end of this age draw near, those who will stand firm for the word of the Lord's testimony may expect to be made the scapegoats, under various pretenses.

We will not be surprised if a considerable amount of persecution develop within the next few years against all the "children of light," who will walk up to that light. John, the beloved disciple, in some measure or degree illustrated or represented the last, living members of the "little flock." Doubtless this was the meaning of our Lord's statement, "If I will that he tarry till I come, what is that to thee?" (John 21:22,23) John did not tarry, but a class whom he in some respects illustrated has tarried—a class who will so value the understanding of the visions and revelations which John saw in symbols, in a trance.

There are many reasons for concluding that, while the various messages in the second and third chapters of Revelation, given to the seven churches, were for all seven churches, and a particular steering of the church at Sardis, yet the message given to the church at Sardis may be more explicitly applicable to them, they should properly have a wider application to the whole church of Christ, the number seven representing completeness, and the order representing different epochs in the history of the church. Thus the church at Ephesus represents the church in its early epoch, the period from the Lord's ascension to the coming of the Holy Ghost at Pentecost. The church at Smyrna represents the church in its second epoch, the period from the coming of the Holy Ghost to the apostolic age. The church at Pergamum represents the church in its third epoch, the period from the apostolic age to the fall of Jerusalem. The church at Thyatira represents the church in its fourth epoch, the period from the fall of Jerusalem to the beginning of the Roman period. The church at Sardis represents the church in its fifth epoch, the period from the beginning of the Roman period to the present.

To think otherwise would be to attach more importance to those seven comparatively small churches of Asia Minor than would seem to have been appropriate, and would imply an ignoring of the other churches larger and more influential than they are, as, for instance, the churches at Jerusalem, Antioch, Corinth, Colosse, Philippi, Thessalonica, etc. Furthermore, the details of the message given to these seven churches apply to and fit historically the experiences of the one church of the Living God, over every member and branch of which the Lord has a care. This thought that the number seven signifies completeness, we find emphasized in the other symbolic representations—in the seven golden candlesticks, etc.

The first three chapters of Revelation contain particular specifications and general admonitions, not only for the local churches therein mentioned, but for all "overcomers." They apply not only to the different epochs in the history of the church, but to the different classes in any one epoch in the history of the church.

**IMPORTANCE OF KEEPING OUR GARMENTS UNDEFLED**

The words in our text, addressed to the church at Sardis, or to that epoch of the general church symbolized by Sardis, are explained by the context. In the wrong condition of things, a defilement. Trespasses committed had not been repented of and forgiveness sought from the Lord. In this context it is stated that the majority of the Sardis church had not kept their garments undefiled. But "thou hast a few names even in Sardis which have not defiled their garments." By these words our Lord seems to emphasize the thought that no one will gain the prize of the "high calling" if he does not keep his garments undefiled from the wrong condition of things, a defilement. Trespasses committed had not been repented of and forgiveness sought from the Lord.

**LET US JUDGE OURSELVES**

While all our robes could not remove a single stain, which the "precious blood" alone can remove, yet it is well for us that while realizing our Lord's forgiveness and the cleansing of our robes, we should promptly seek to discipline ourselves. In tenor with the message to the churches, as we hear our Lord cleanses our robes in answer to our earnest prayers, he will, nevertheless, put upon us certain chastisements for our shortcomings and trespasses. Others might surprise, but they could not know. We all have sense enough to know what things are right and what are wrong. If the wrong thing seems not very wrong, it would indicate that we have not realized the importance of the wrong thing, and would have less interest in the truth, less interest in keeping our robes clean, less interest in prayer meetings, etc. Between such and the Lord there would be a cloud, and a cloud of lenience following. They are "dead with him" and hence could not willingly practise sin.

**THE PRECIOUS BLOOD ALONE CAN CLEANSE**

Even now, the majority of the people of Sardis were of the great company who have not defiled their garments. "They have not defiled their garments," they have kept them "unspotted from the world." They have not been willing to have sin contaminates them and to separate them from the Lord, but have quickly applied for and obtained the precious blood to remove every stain. They are so heartily opposed to sin and so earnest about keeping their garments unspotted that the adversary gets no hold upon them—that wicked one toucheth them not. All this indicates a full sense of the worth of the blood of Christ.

They are "dead with him" and hence could not willingly practise sin.

As to our ability to discern whether or not we are keeping our garments clean, only the individual himself can know to what extent he has watched his conduct and kept up his communication with the Lord and daily serifizad, so that he has no sin that needs to be confessed. The Apostle Jesus, who was God, and asked forgiveness for shortcomings and trespasses. Others might surprise, but they could not know. We all have sense enough to know what things are right and what are wrong. If the wrong thing seems not very wrong, it would indicate that we have not realized the importance of the wrong thing, and would have less interest in the truth, less interest in keeping our robes clean, less interest in prayer meetings, etc. Between such and the Lord there would be a cloud, and a cloud of lenience following. They are "dead with him" and hence could not willingly practise sin.
purified, purged; and their garments, now soiled by contact with the world, will be cleansed of every guilty stain when they, realizing the folly of their course, shall repentantly appeal to the Lord and use his help.

We rejoice that these will ultimately sing praises to the Lord and be glad in his wondrous grace. But we note that the very next verse says: "Serve the Lord, as men serving the Lord; and all that we do we should do altogether unto the Lord. With the Christian, the chief business of life is to glorify God, to serve him and, incidentally, as directed by the Lord, to serve the brethren, to serve the truth, to serve righteousness, to serve all men as he has opportunity, "doing good unto all, especially to the household of faith." In our text the word business seems to include any occupation, of any kind, that would be approved of the Lord. It would not do for us to say, Be not slothful in the liquor business or the tobacco business, for we are to give our attention only to those occupations which we believe have the Lord's approval.

The expression, "not slothful," is equivalent to the expression, not lazy, not indolent. The Apostle's thought is that we are, first of all, to see that our business is a worthy one; and ordinarily, to prosecute it faithfully. If it is to provide money for either our personal needs or the Lord's work, we should prosecute that business with energy, with alacrity and with appreciation of the privilege, as done to him. We should not grudge in any way.

A certain amount of provision for our temporal need is necessary. How much time is to be given thus is a thing for each to determine for himself. After we have made a consecration to the Lord, to give our lives in his service, there is very little, if any, that we can justly do ourselves. We are to turn our hearts to the Lord with a purpose to do his will, and we should continue this to the end that we might be "redeemed of the time," buy it back from the affairs of this life, as far as reasonably possible, in order to secure the more of it for the special service of promoting the truth. This does not mean that we should leave our families dependent upon others. We should care for our proper interests. We should not be overcharged, but should have a proper care for those dependent upon us. As for our own requirement, having food and raiment, we should be content, and not wish to relieve that by engaging in business. This is the way of the Lord's people.

The word fervent signifies very hot, to boil. The thought that the Apostle gives is that whatsoever we do we should do heartily, with our might, as unto the Lord. The one who takes the course of doing whatever he does in a careless manner forms a slothful habit, which is a drag on him all through life. Whatever we do we should do fervently. We are the Lord's and whatever business we have is his. The Lord is pleased that we should be energetic in our affairs. If any one is in a business where he is violating conscience, he should get out of it one in which he could do some good in the world.

SHOULD NOT BE BURDENED WITH ANXIOUS CARE

The Lord's people should not worry or take anxious thought respecting tomorrow. The Scriptures imply, however, that we should be provident and careful, laying in store, that we may be prepared to do something for neighbors and friends who may need. Dollars laid by merely for our personal use or for the Lord's work, we should not do; we should use all of our resources upon the immediate present, but exercise self-control, to the end that we may have good results in the future. This rule will apply to food and clothing also. If our store is small, we should not wonder where the next suit of clothes will come from. If we had the next suit it might be stolen. Neither should we wonder, If I accept the truth, what shall I do if my neighbors and friends turn against me? What if I should get into great disrepute on account of the truth? We should leave all such things to the Lord. If our store is small let them come to us. If in that way he chooses to make the truth worth something to us, we should be glad. "All that live godly in Christ Jesus shall suffer persecutions." 2 Tim. 3:12.

On the other hand, the Lord does not intend us to go through life in a careless manner, happy-go-lucky, so to speak. We are to have a proper thought for the day. What are the responsibilities of today? What are the duties of the business of which we are engaged? What is the use of any matter to be done should have the intelligent and active attention of him whose duty or privilege it is. Whatever is worth doing is worth doing zealously, well. The Apostle's thought is that we are, first of all, to see that our business is a worthy one; and ordinarily, to prosecute it faithfully. If it is to provide money for either our personal needs or the Lord's work, we should prosecute that business with energy, with alacrity and with appreciation of the privilege, as done to him. We should not grudge in any way.

Our Lord assures us that if the main thought of our hearts is concerning his service and the promotion of righteousness and the attainment of the kingdom which God has promised to them that love him, then we need carry no anxious cares respecting the future. As his disciples we shall have trials and tribulations enough day by day, and shall need daily to lean upon the Bridegroom's arm as we go to the throne of grace, inasmuch as we will be "heavily laden with burdens," and our hearts are concerning his service and the promotion of righteousness and the attainment of the kingdom which God has promised to them. If our store is small, let them come to us. If in that way he chooses to make the truth worth something to us, we should be glad. "All that live godly in Christ Jesus shall suffer persecutions." 2 Tim. 3:12.

To those who are the Lord's consecrated people it is the greatest privilege imaginable to serve the Lord. The Lord is looking to see to what extent we are willing to sacrifice earthly things, earthly approval, that we may have his approval and hear his, "Well done!" Let all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family; whether this be by wasting energy or time in science, philosophy, music, or art, or upon business, politics, or pleasures, or in pampering pride and appetite—then, as unfaithful servants, we shall sooner or later go into "outer darkness." 1 Cor. 6:20.
need grace and help from on high. This entire course is one of progression in the sense that it tends to harmony with God and his righteous requirements.

The soul that thus has reached the place where it cries out to the loving God by this time sees clearly the need of the Savior and that Jesus is the Redeemer. In another sense, however, the Redeemer said, "My Father, but me." 1 It responds, "Lord, gladly will I go to the Father through you." 2

The reply of Jesus to what are the terms of discipleship point out the next step in the way to God and accepted, brings the blessing. Our Lord's words are, "If any man will be my disciple, let him deny himself and take up his cross and follow me." The Master does not urge haste in decision. The haste is left to the suppliant, whose love of righteousness and walk with God will be measured by his haste in accepting the terms of discipleship. To one and all the Master says, "Sit down first and count the cost. Do not put your hand to the plow and then desire to go to another field. No one who sets out to reap will very rarely win the prize, we may feel sure. The reasonable course is to weigh the proposition—the giving up of self with earthly hopes, aims, prospects, joys, entirely into the Father's hands as living sacrifices, with the prospect of suffering, trials, testing, proving in the present life, and, if faithful, glory, honor and immortality on the heavenly plane. It should not require long for a mature person of loyal heart to realize that the Lord's service is a desirable one and that the price, our little all, is insignificant. The zeal for failure on our part, 'Here, Lord, I give myself away; it is all that I can do.'

Then comes the Redeemer's part. In harmony with the Father's plan he now stands as Advocate for all such as have come unto the Father. The Advocate advocates and pleads on their intercession in the heavenly court, approving of them and of their consecration, having, additionally, by the imputation of the merit of his own sacrifice, made up for their deficiencies, that they may be made the righteous, the members of God through him. He who presents our name and covers our blemishes, and our sacrifices are accepted of the Father—up to the time when the last member shall have been received—up to the time when the door to this high calling shall have been closed. The last of the wise virgins shall have entered beyond the veil.

The Father's acceptance of us is indicated by our adoption and begetting of the holy Spirit and the commencement of the sealing—the impressing upon us, as new creatures, of the divine likeness, disposition or spirit. We should all know very positively whether or not we have taken these two steps. If we have not, it is useless for us to look further.

EVIDENCES OF OUR ACCEPTANCE BY THE FATHER

(3) The begetting of the holy Spirit in the early church and the evidences of the commencement of the sealing—the impressing upon us, as new creatures, of the divine likeness, disposition or spirit. We should all know very positively whether or not we have taken these two steps. If we have not, it is useless for us to look further.

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of others into supposing that they are the true church, the true Vine of the heavenly Father’s ziggurat hand planting. On the contrary, branches of the true Vine may be in these different denominations, but the earthly institutions themselves belong to what the Scriptures designate “the vine of the earth,” the fruitage of which will soon be gathered into the wine-press of the wrath of God. (Rev. 14:19) God’s saintly ones down through the age have been more or less in contact with these systems from Christ systems, received and deceiving systems. “The very elect,” the saintly, as members of the true body of Christ, will not be allowed to mistake this systems for the true church. The Lord guides them that they are not ensnared.—Psa. 25:9; 91:11, 12.

THE WISDOM FROM ABOVE
Daniel 1:8-20.—September 10.

‘It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth.’—Romans 14:21.

We have noted the cruelty of the kings of olden times. It is appropriate, therefore, that we note also certain instances in which they manifested great breadth of generosity and wisdom. Today’s study illustrates this. Amongst the earlier captives brought by Nebuchadnezzar from Jerusalem some twenty years before its destruction were four young men of evidently noble birth and religious training. Daniel, Hananiah, Mishael and Azariah. These captives were not maltreated, nor enslaved in the ordinary sense of the term. Their intellectual qualities were discerned and they were put into a superior school that they with others might be fitted to constitute a board of wise men, counselors of the king. So different is all this from the nepotism, “graft” and “pool” of our day that it seems almost incomprehensible.

At the same time the instance was an overruling of divine providence by which not merely rebels against God in Israel were suffered to be captured and deported, but some also who were most loyal of heart to the principles of the divine law. We may here learn that God is able to make even the disasters of life work out blessings for those who are truly loyal to him even as Daniel and his companions were blessed and prospered in the enemy’s land, and advanced to positions far higher than they would ever have attained in their own land.

**ADVANTAGES OF ABSTEMIOUSNESS**

The young Hebrews were attached to the king’s household, and were provided with extraordinary delicacies, including special privileges. The eunuch who had in charge the temporalities of these students. There is something in a meek and quiet spirit that is impressive; and as a rule such a spirit comes only from a proper, religious training. To this eunuch Daniel replied that he would be very glad to comply with the request, only he feared that when examination time should come, these four Hebrews, fed upon the finer food and liquors provided there, might have a plain, vegetable diet.

The eunuch replied that he would be very glad to comply with the request, only he feared that when examination time should come, these four Hebrews, fed upon the plainer fare, would appear to a disadvantage and cause a reflection upon himself and possibly cost the loss of his position, if not indeed the loss of his life. Daniel, however, appeals for a trial of the matter for days, agreeing to abide by the results. At the end of this short time comparison showed that the four young men who practiced abstinence were fairer and fatter in flesh than were those who shared the king’s bounty; so their request was granted.

Of them we read, “Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.” At the end of the period of their preparation, the king

THE FIERY FURNACE
Daniel 3.—September 17.

‘The Lord is my Helper, and I will not fear what man shall do unto me.’—Heb. 13:6.

Years passed after the narrative of our last study. King Nebuchadnezzar had advanced the four Hebrew captives to positions of honor and trust. Just before Daniel was at this time we do not know, but his three companions, given new names, were governors of Babylonian provinces.

Nebuchadnezzar had conquered the world. He was the first to grasp the thought of the wisdom of having a universal government which would make wars to cease to the ends of the earth. He conquered the world and treated the rulers who were brilliant with a measure of wisdom and justice and cruelly destroyed the others as a lesson illustrative of his indomitable power. His kingdom, composed of various nations worshiping various gods, he wished to cement into one harmonious whole. He instituted a

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great peace celebration and brought his representatives from
different parts of the then civilized world to Babylon;
and with them came representatives of all nations. These
were to be duly impressed with the greatness and magnifi-
cence of the Babylonian power and of the futility of re-
sisting it. They were to be given an illustration of the
benevolence of the king and of the power and liberality
of a single government and having the entire world at peace.

Thus seen it was well as wisdom which was at the foundation of Nebuchadnezzar’s scheme. He had doubtless in mind the Israelites from of old were inspired by a certain promise from their God that at a future time their nation should be made the dominant one for the ruling and the blessing of all nations, kindreds, peoples and tongues. Nebuchadnezzar considered this theory of the Jews a wise one, and himself the opportune person to be the better of the world in the name of his god, Bel-Merodach. If not his god given him victories? he reasoned. Were not he, therefore, and his nation, the properly qualified ones for the great work of blessing the world? He would at least make the endeavor, no matter what the cost.

GOLDEN IMAGE OF BEL-MERODACH

Nebuchadnezzar, on whom he believed had given him his victories. He would make him the god of nations. The people from every part of his domain should be committed to the worship of this one god, that the having of one religion might help to cement the various inborn nationalities which made his kingdom what it was.

As a preparation for the great peace festival, a broad plain for maneuvers of the troops and gathering of the princes and nobles and visitors was selected. In the midst of the plain a golden image of Bel-Merodach was erected ninety feet high. Proclamation was made that there was a statue of solid gold, although Herodotus mentions a statue at Babylon of smaller size which was of solid gold, weighing forty-three thousand pounds.

When the great day of celebration came, with the governors, princes, captains and provincial rulers, the judges, treasurers, counselors and lawyers in their various robes of office and surrounded and interspersed with the delegates from various nations, the banners flying and the musical instruments playing, it must have been an impressive sight. We may sympathize with the victorious Nebuchadnezzar in a certain measure of pride in the achievement of that hour and the peace program which it was to celebrate. Thus far his rule had been one of conquest; thereforeforth, everything conquered, the world was to have a great time of peace, prosperity, jubilation.

At the appropriate time the religious unity of the empire was to be demonstrated by a general worship of the golden image of Bel-Merodach. Proclamation was made that soon the bands would begin to play and that then all would be expected to fall down and worship and reverence the image which represented Nebuchadnezzar, in that it represented his god.

IN A DEN OF LIONS

Everywhere it seemed to go well until it was reported to the king that three governors whom he had set over provinces had rebelled against his decree and refused to worship the image of Bel-Merodach—had defied the king’s power. Fear like all mundanities of olden times, the penalty for disobedience was so severe as to leave no room for opposition in a sane mind. Who were these three disturbers of Babylon’s peace, spoilers of the great peace festivity? They were the three young Hebrews whom the king had so graciously treated at the time of their captivity, who apparently owed so much to him. He had not only given them schooling, but he had exalted them to high positions in his empire. How ungrateful to their benefactor, how traitorous they were!

This, undoubtedly, was Nebuchadnezzar’s view of the affair. Of all the governors he would be most sorry to lose these three who were so reliable, but on such an occasion he could never permit insubordination to his regulations, nor could he think it possible that these three men, now about thirty-five years of age, would challenge his authority and power knowing, as they must, his autocracy. The king, in further leniency, would give these headstrong governors further chance for their lives—for their all. The trumpets would again sound, and if they still persisted, the decree of death must be executed against them.

The courage of these three Hebrews stands out on the pages of history as sublime. The king reminded them that none of the gods had been able to deliver any people out of his hand; their own city, Jerusalem, had been overthrown. They could hope for no mercy by the reality from him that gave them before them if they persisted in defying the king of the whole earth. Their answer was that their God, Jehovah, they were sure was quite able to deliver them from the fiery furnace, or from any other danger he might choose, and would do so. But if not, then he did not deliver them, if it was of God, for the glory in advance—nevertheless, they would be his faithful servants and worship him alone. How sublime their faith and their courage! Such faith and such courage we may be sure is pleasing to the Lord. We must not expect that in every case God will thus deliver those who trust in him; rather, as these Hebrews intimated, we are not able to know the wise plans of our God, nor may what his will respecting what little remains of our lives. But of his power and love we are confident. We can trust him where we are.

THE FURNACE SUPER-HEATED

When we read that King Nebuchadnezzar became furious, we should sympathetically remember the circumstances. He had conquered the world, and would be now be defied by three who had given him his victories and who were the representatives of a great nation. Would the king be expected to fall in with his enemies? He would not deliver them—and if they were certain of it in advance—nevertheless, they would be his faithful servants and worship him alone. How sublime their faith and their courage! Such faith and such courage we may be sure is pleasing to the Lord. We must not expect that in every case God will thus deliver those who trust in him; rather, as these Hebrews intimated, we are not able to know the wise plans of our God, nor may what his will respecting what little remains of our lives. But of his power and love we are confident. We can trust him where we are.

A Jewish legend tells that the fire streamed out seventy-five feet, perhaps driven by a gust of wind, or perhaps occasioned by the simultaneous throwing in of additional fuel, especially if that fuel was naphtha. The king already had had some naphtha wells; for all we know this may have been the fuel. A Hebrew legend tells that the flames measured sixty feet, perhaps driven by a gust of wind, or perhaps occasioned by the simultaneous throwing in of additional fuel, especially if that fuel was naphtha. The king already had had some naphtha wells; for all we know this may have been the fuel. The king’s guard were commanded to throw them into the furnace. A Jewish legend tells that the fire streamed out seventy-five feet, perhaps driven by a gust of wind, or perhaps occasioned by the simultaneous throwing in of additional fuel, especially if that fuel was naphtha. The king already had had some naphtha wells; for all we know this may have been the fuel. The king’s guard were commanded to throw them into the furnace. A Hebrew legend tells that the flames measured sixty feet, perhaps driven by a gust of wind, or perhaps occasioned by the simultaneous throwing in of additional fuel, especially if that fuel was naphtha. The king already had had some naphtha wells; for all we know this may have been the fuel. The king’s guard were commanded to throw them into the furnace. A Jewish legend tells that the fire streamed out seventy-five feet, perhaps driven by a gust of wind, or perhaps occasioned by the simultaneous throwing in of additional fuel, especially if that fuel was naphtha. The king already had had some naphtha wells; for all we know this may have been the fuel. The king’s guard were commanded to throw them into the furnace.
King Darius, above whom, as chief emperor, was Cyrus. Daniel was one of the three men who made such because of his recognized integrity and ability.

What a compliment was thus paid to this noble, consecrated Jew, and how the recognition of his ability marks the breadth of mind of some of the rulers of the past! Their desire to have the right man in the right place was known to them, their good intentions in respect to the governing of the world. Indeed, we believe that this is true also of many noble minded, modern monarchs—that they give to their subjects the best government of which they are capable, according to their own intention and training.

That which will specially mark Messiah's kingdom will be that it will not only have perfect ideals in respect to human government, but that it will be backed by divine power, before which every knee shall bow and every tongue shall eventually confess.—Phil. 2:10, 11.

ENVIOUS OF DANIEL

From all that we know of the governments of the Orient, present and past, they have been full of dishonesty, of what in our day is designated "graft." As an illustration: it is said that in the China-Japan war, contracts for canvas and other war materials were given to manufacturers closely allied to government officials, and that the most shame-faced dishonesty was practiced—for instance, that wooden cannon were delivered and mounted upon fortifications, while the contract mentioned iron. (Other wise the money would have been wasted which would secure his removal; but the man's integrity and uprightness in general gave no hope in this direction.

Finally a scheme was concerted. They knew that Daniel's religion lay at the foundation of his entire course of life. They must involve him along the line of his devotion to his God or not at all. King Darius, like every other man, was approachable through flattery. It was a custom of the East to closely associate the king with religion. He was supposed a favorite was his, he was induced to join him so high a station.

Working upon this theory, the conspirators, high in office, approached the king with a project which they assured him would help to make strong and united the various parts of his empire. It was this: that the king should be recognized for a warrior, as well as king; that he should seek the welfare of his subjects and their god or gods. The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. King Darius of course felt flattered and pleased at the suggestion which had been made; particularly since the plan was to be put into effect at once and agreed to the arrangement and issued an order to that purpose. When a king's purpose is thus definitely established, he has generally a right to expect that it shall be carried out.

That night, we are told, was one of great distress to Daniel. He was well aware what his counselors were seeking to entrap him and to what it might be that his friends were all the more eagerly to do. Unquestionably he was informed of the king's purpose. He might have to do with Christ in the same den of lions; and this in their case meant destruction. Darius then made a decree that those counselors who had thus sought the life of a faithful man should themselves be put to the test by being cast into the same den of lions; and this in their case meant destruction, as a result of the case of Daniel; and never for a moment suspecting that his counselors were seeking to entrap him and to legally accomplish the death of his most trusted officer.

PRIYED THREE TIMES DAILY

Daniel, hearing of the decree, followed his usual custom of praying three times every day before a window of his house which looked out toward Jerusalem. Morning, noon and night he remembered his God and remembered his vows of faithfulness to him and called to mind the gracious promises respecting the Holy Land, that it would yet be the center of the whole earth and "the Lord's holy people; that eventually, through these, divine blessing would be extended to every nation, people, kindred and tongue.

Some one has remarked that, as the sharpening of scythes in harvest time does not mean lost time or energy, so also prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, who bow the knee, as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings.

Of course in Daniel's case the king had his reason for all that he had done. Unquestionably it is impossible to live a consecrated life without prayer. What would Daniel have been without his praying time! How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained him in its face of such a counsel? He was by his communion with his Maker. To the Christian the Bible is still further enhanced by a realization that "We have an Advocate with the Father, Jesus Christ, the Righteous," in whose all-prevailing Name we may approach with courage the throne of heavenly grace, and obtain mercy and find grace to help in every time of need.—Heb. 4:16.

JEHOVAH SENT HIS ANGEL

The conspirators were on the lookout for Daniel. They had witnessed ready to take place the means their king has given them. Daniel could not go on his course; for charges except these to their credit; that their God whom they serve is indeed the true God.

WHO WERE TYPIFIED BY THE LEVITES?

The Levites typified the "church of the first-born, whose names are written in heaven." This statement—their "names are written in heaven"—is applied to the antitypical Levites as recognized as a spiritual class—have come into divine favor.

We are given the history of the Levites as a typical tribe specially representing the first-born; and this history of the first-born refers us back to the time when the first-born of the tribe of Israel were spared on the night of the passover. This night typifies the experience of the antitypical Levites at the present time. They are written in heaven and shall be seen in the kingdom of our Lord and those who are faithfully walking in His steps. The experiences of the antitypical Levites at the present time are different from what they will he in the future. At the present time we expect to enter into the Most Holy through the rent veil.

The experiences of the antitypical Levites at the present time are different from what they will be in the future. At the present time they are in the Court condition, because only the members of the body are privileged to go into the Most Holy and to know "the deep things of God." But when the articles of the Holy had been wrapped up, the typical Levites bore the precious things—were allowed to carry them. They could feel that they had a right to touch them in a general way, but not...
in the same way as the priests. This would seem to imply that none except those who are walking in the footsteps of Jesus could have a deep, full appreciation of the divine plan. Others might understand these things in a comparative degree, but not in their fulness.

We are to consider, then, that as the Levites performed a service after the day of atonement, so the priests also will have a special service after the day of atonement. On the day of atonement, when the people were waiting for the priest to come out and bless them, was not the particular time for the Levites in general to teach the people or for them to learn their important lesson; but, after this day of atonement, the Levites were the general teachers of all the people, explaining the Law to them. And so we see that this will be a part of the work of the antitypical Levites in the future. They will have no inheritance in the land and its blessings, but they will be engaged in the kingdom work and in the instruction of the people. But just how this will be done we may not now definitely know.

We might also understand that the Levites in the Court very fittingly represent all those who, desiring to turn from sin and receive God and who are making progress toward complete justification. They are in a justified attitude from the moment they turn from sin and come into the Court. This implies faith and obedience. And so all who are in harmony with God, and, as far as they are concerned, who are justified, but as to whether they will become actual Levites depends on whether they make entire consecration. If they do not make this consecration they will not receive the special blessings presented to them. If we see others possessed of larger wealth or larger opportunities, the force of their example may make us hanker for earthly, fleshly, good things.

Some who have a spirit, or disposition, of covetousness, are still with them, the same as ever. Sometimes it is a protest against the aches and pains of the groaning creation and their inequities; sometimes the covetous spirit to interrupt their fellowship with the Lord, even when answered, have brought unexpected drawbacks. Covetousness is a principle of selfish desire. It may manifest itself in two ways: First, when it extends to another man's goods; and, second, when it pertains to things already in our possession. This is specially true of Christians, who have given themselves and all they have to the Lord. From the moment of such consecration all the powers possessed or to be possessed belong to the Lord; and to seek to use these for one's self and to refuse to use them in the service of the Lord, is to reject what belongs to the Lord according to our own arrangement with him. What distribution should be made of whatever one may have, as the Lord's steward, is to be left to the individual himself. Under some very special conditions another might be content with such things as ye have."—Heb. 13:5.

The Authorized Version of the Bible uses the word conversation in the broad sense of conduct, including, not only the words, but the looks and the acts of life. The force of the text, therefore, is, Let your conversation be without covetousness, and be content with such things as ye have."—Heb. 13:5.

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Our Lord had certain life-rights when he died. The expression life-rights in connection with an individual who does not have life in the full sense, but who has made a full consecration and has been accepted by the Lord. Such a one is reckoned as having passed from death unto life. In the moment of his having righteousness imputed to him, he passes from death unto life. The Advo-
cate has imputed to that one a sufficiency of his merit to compensate for any deficiency; he is thus rendered acceptable and is then in a reckonedly complete condition. He then has life-rights; and it is those life-rights that are said to be sacrificed, or presented to God. In this manner the person may be said to become a member of the great High Priest’s body. Of course, through which he has been made acceptable to the Father by this imputation, he becomes a member of the body of the great High Priest.

There is a difference between offering our sacrifice and presenting the sacrifice. Not we, but the High Priest, does the sacrificing. Before the High Priest accepts one as a member of his body, he imputes to that one a sufficiency of his merit to give him life-rights. By virtue of being reckoned perfect, one has life-rights, a condition which permits him to be a sacrifice.

All those life-rights which our Lord possessed when he died were symbolically represented in the blood of the bullock; and with that blood the sprinkling was done in the Most Holy.

There was just one moment when the knife in the hand of the high priest smote and slew the bullock. That moment represented the moment when our Lord, at Jordan, became dead as a man and alive as a new creature, when ‘‘He, through the eternal Spirit, offered up himself without spot to God.’’ But it was not as a new creature that he offered up himself, but as the man Christ Jesus. His spotless humanity was what he there offered. This he did through the eternal Spirit of Sonship and loyalty to God; and this was the opportune moment, the moment foretold in prophecy, when another was acknowledged a Priest. If Christ were on earth, on the earthly plane, He could not be a priest according to the flesh, not being of the family of Aaron. The only order of priesthood, therefore, to which he belonged was an spiritual order, the one mentioned in the Scripture which says: ‘‘Thou art a priest forever after the order of Melchizedek.’’ (Ps. 110:4.) He was not a priest according to the flesh, but as a new creature. The High Priest came into his office by virtue of his work of sacrifice. The bringing of the bullock into the Court meant its presentation for sacrificial purposes. So with Jesus. When he was on trial, the high priest sacrificed. Before the High Priest accepts one as a member of his body, he imputes to that one a sufficiency of his merit to give him life-rights, by virtue of being reckoned perfect, one has life-rights, a condition which permits him to be a sacrifice.

The Scriptures clearly testify that those who possessed the gifts of the Spirit in the early church received them from the Apostles by the laying on of hands, so that when the Apostles were dead and also those upon whom they had laid their hands and communicated the gifts, it ended those ‘‘gifts’’ in the church. And the next step of progress was the manifestation of the fruits of the Spirit, as St. Paul most clearly points out.—1 Cor. 13:8.

SHOULD BE APPLIED ANTITYPICALLY

Question.—Have we any Scripture to show that the Aaronic priesthood will exercise their priestly office in the Millennial age?

Answer.—One Scripture that might be understood so to teach is found in the book of Malachi, which says that when the Lord shall come into his temple, ‘‘He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.’’ Mal. 3:3.

We might apply this Scripture to the sons of Levi in a literal way. But we think that it is antitypical, that the church constitutes the Levitical system and that these are the spiritual Levites whom the Purifier will make ready, that they may offer unto God an acceptable sacrifice, as antitypical Levites and a royal priesthood.

**UNREST IN CHINA—BRITISH UNFAITHFUL**

Bishop W. H. Lewis, of the Methodist Episcopal church of Foo Chow, China, discussing recent trouble and present unrest in the Canton Province, says:—

‘‘The real root of the trouble is because the Chinese government has suppressed the growing of poppy. In 1866 England and China entered into a treaty to suppress the opium traffic. The terms of the treaty were that England was to decrease the importation of opium one-eighth each year and China agreed to suppress the growing of poppy in the era.

‘‘China has lived up to the terms of the treaty and England has not. In consequence of this the price of opium in China has increased fourfold and the result is that millions of dollars are flowing out of the country and nothing is coming in. All the time England is profiting by the condition as it now is. The residents of a large part of Southern China do not understand the treaty and hence the rebellion was brought about. However, the present condition will not continue much longer, as the British government cannot continue to afford to abide by the terms of the treaty. I believe the English are coming to the realization that this condition cannot go forward, and I believe developments will occur in the near future. The final outcome will be that England will..."
have to abide by the terms of the treaty and then the opium traffic will cease. The Chinese government will effectively suppress the growing of poppy.

**THE MATTER WITH THE CHURCHES**

"What's the matter with the churches?" says the Toledo News-Bee: "It is only those who will not see who are sanguine enough to maintain that there is nothing the matter with them. For it is but in actual fact, that he who reads may read, that the churches, judged merely by what they have done outside of the spiritual realm, in the way of civic and social betterment, have failed thus far to show adequate results for the enormous sums of money they receive, and for the preaching of the gospel at home and abroad.

"Dr. Thomas E. Green, writing in Hampton's on 'What Is to Become of the Preacher? says:"

"That in this country, 32,984,446 are church members (census report of 1906).

"That of the 1,440,000,000 people in the world, a billion, one thousand million, are not Christians.

"That church attendance is falling off. It needs neither figures or argument to establish the fact that church attendance and church worship are in a condition of decline. The experience of any community is ample proof.

"That since 1865 the collections in London churches have fallen off 35 per cent."

"That not five per cent of the workingmen of England and American attend church.

"That the supply of ministers is rapidly falling off, "So much for that part of it. Now for the other: The average minister in this country, earning but two thirds of the wages of the average American bricklayer.

"Americans give more liberally for missions than for home work, but for every dollar put in the 'foreign field' for actual mission work, more than another dollar is spent out of churches themselves.

"America's future depends not so much upon the progress of civilization as upon the spiritual progress. The church is the true lever which will raise the world to the heights of its potentialities.

"The Toledo News-Bee concludes its editorial above by saying: "It seems clear as daylight that the salvation of the world depends upon the church and the church work."

Just so. The disease is apparent, but the real cause and the proper remedy are not discerned. Why should we plan for the salvation of the sects? Should we not rather strive for the salvation of the people who for so long have been confused and misled in various directions by the sects and the creeds of the "dark ages? If everybody agrees that our Lord and the Apostles recognized only the true church, 'the church of the living God whose names are written in heaven,' and if all the division of God's people into sects and parties with contradictory creeds has been wrong, why should any of us seek to uphold or to save the sects from destruction? Surely all true Christians should unite in abolishing sectarianism, each by destroying his own creed fences, which separate God's professed people into various more or less antagonistic little companies.

The proposition of church federation is merely a method of sect salvation, preservation, the very thing which no true churchman is a part of. For it is blazoned in natural fact, that we would ignore doctrines altogether and merely make of the different sects a social and working combination along lines upon which all could agree. But is this the divine order? Would not this be substituting the commandments of men for the commandments of God? How can we expect to be the light of the world when we do not, therefore, rather remember the Apostle's words which assure us, not only that there is but one church of the living God, but also that there is but one Lord, one faith, one baptism, one Lord and Savior Jesus Christ?—Eph. 4:5, 6.

Manifestly it is our duty to abandon all of our various creeds formulated after the death of the apostles and to go back to the words of Jesus, the apostles and prophets and to accept and believe these as divine revelation of the divine will and purposes. Some may incline to say—

**YOU ARE A CATHOLIC!**

In the sense that the word catholic signifies general instead of sectarian, the charge would be correct; but we are not Roman Catholics. It is true that there were Jesus and the Apostles Roman, Greek or Anglican Catholics. They were catholics in a broader sense. And we strive to take a similar position, ignoring national as well as sectarian differences. We are of the other various denominationalists refer to the one church which Jesus and the apostles estabished. The foundation of their teachings as found in the Holy Scriptures. It did not ignore doctrines, but admonished that we should contend earnestly for the faith once delivered to the saints" (Jude 3), which would be sufficient for the man of God.—2 Tim. 3:17.

The one church of Christ, inspired by the true faith, the true doctrines of the Bible, will be bound together by the cords of love, fellowship, brotherhood, "that they may be one as thou, Father, and I are one." (John 17:21) As our heavenly Father and our Lord Jesus do not need to be bound together by fear or threats, so likewise the true members of the true church will need no legislation to make them keep the unity of spirit (Eph. 4:1, 3). The one church of Christ is the true church of saints, which shall be burning and shining lights in the world, and the "little flock" which will know the truth and the truth shall make you free. The secret of this true union is that each member of the true church is fully connected with the body of Christ in faith and the churches in the world. Of the 90,000,000 people in this country, about three fourths are not Roman Catholic any more than Anglican Catholic. Why should we "little flock" of saintly footstep followers of Jesus Christ abandon all of our work for the world, and our one condition of decline, to the saints? (Jude 3), Which earnestly for the faith once delivered to the saints.

Surely will be accomplished through the church after the church the mission work, and the building and the one church. The one church of Christ, inspired by the true faith, the true doctrines of the Bible, will be bound together by the cords of love, fellowship, brotherhood, "that they may be one as thou, Father, and I are one." (John 17:21) As our heavenly Father and our Lord Jesus do not need to be bound together by fear or threats, so likewise the true members of the true church will need no legislation to make them keep the unity of spirit (Eph. 4:1, 3). The one church of Christ is the true church of saints, which shall be burning and shining lights in the world, and the "little flock" which will know the truth and the truth shall make you free. The secret of this true union is that each member of the true church is fully connected with the body of Christ in faith and the churches in the world.
class to separation from the world, to fellowship with God, to join in harmony with a King in the kingdom soon to be estab-
lished ‘‘under the whole heavens.’’

What the world has so much been calling for will soon be
realized, namely, a church triumphant, a church in glory
and perfection, a church empowered of God to put down sin and break the power of its wickedness and work such a
change as possible of them into ways of righteousness unto ever-
lasting life.

Reverting, then, to the question at the head of this article,
‘‘What is the matter with the churches, our reply is to be
found in the world of spiritualism to which the formation of
various human systems, each trying to palm itself off as the
one true church of Christ. Some time after the formation of
the self-deception gave way before the clearer light, the hope
that around the foundations of the world was laid. The next
step amongst the Protestant sects was to say, If you will recog-
nize me, I will recognize you, and we will claim that Christ
has many churches and ignore his state-
ment that there is but one. This policy has been successful
for quite a while. And it would even now be suc-
cessful were it not that the eyes of human understanding
are opening and the inconsistencies of all the various creeds
of Christendom are recognized. Now it begins to be mani-

fested that for centuries there has been something radically
wrong in the whole of these, the hope of the world, the
visions of all the different sects: now true Christians of all de-
nominations are perplexed and groping after truth, and so
perplexed that they scarcely realize that, to find it, they
should go back to the fountain head, Jesus and the apostles
and their teachings.

Meantime, also, the masses of Christendom are becoming
awakened—they are going into modern infidelity called
Higher Criticism, New Thought, Theology, Theosophy, Evo-
lution, Christian Science, etc. Almost the last act of the
people’s party at the decisive debates on the suffrage bill,
one after another declared with greatest emphasis that they
were looking for the truth in other directions, no wonder the
sectarian systems are uninteresting except to the compara-
tively few who, as ministers, officers, etc., ‘‘feel it their
duty’’ to meet and go to meeting and to profess creeds which
they do not believe.

The real duty of every Christian is to take his stand for
the truth and against sectarianism and its base mis-
representation of the divine character. With the erasing
of the saints looking for truth and the nominal masses
looking for the truth in other directions, no wonder the
sectarian systems are uninteresting except to the compara-
tively few who, as ministers, officers, etc., ‘‘feel it their
duty’’ to meet and go to meeting and to profess creeds which
they do not believe.

The OUTLOOK IN GERMANY

There is nothing in Germany today that does not consider the internal conditions as very grave, however
different the political views may be. The leaders of the
people’s party at the decisive debates on the suffrage bill,
then another declared with greatest emphasis that they
were looking for the truth in other directions, no wonder the
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they do not believe.

Almost the last act of the government previous to the
recent crisis was, however, the exclusion of the Jews from
the ranks of external students, and nothing that has since
occurred has served to alter this decree. Thus, the Rus-
sian government has now succeeded in depriving 6,000,000
of the most enlightened of the inhabitants of the empire
of all means of obtaining higher education. It seems as if
the policy of Pobedonostseff still holds good—the solu-
tion of the Jewish question by the destruction of one-third
of the Jewish population, the conversion of a second third,
and the migration of the rest.—Exchange.

INCIPENT AGNOSTICS

The Methodist Recorder notes the lament of Rev. Thomas
Payne, D.D., respecting the mischief wrought by the theory
of evolution, especially among the young, and of the teach-
ing of other false doctrines in Sunday schools and Bible
classes and from many pulpits, as well as by professors in
schools and colleges:

‘‘He asserts that owing to this many young men have
given up their reading of the Bible and other books of a
religious nature, and gives instances in which young people
from Christian families have come home from schools and
 colleges of this description incipient agnostics. His avowed
object is to help such by lending them back to faith in
God and to the Bible, and the whole church order and
the theory of evolution with being the chief cause of most of the erro-
nous teaching of the time; and to its unquestioned accept-
ance and hasty application he traces the mischief that he
laments.’’

THE JUDGMENT

The Apostle Paul asked of the Corinthian church, ‘‘Know
ye not that we [the saints] shall judge angels? We have
been frequently asked as to how the saints shall judge
angels?

We have given the suggestion that it would not be ap-
propriate for the saints to judge the holy angels, for evi-
dently the holy angels do not need any judgment. In the
past there was always judgment of the angels; this is men-
tioned by St. Peter (2 Pet. 2:4, 5) He says that in the
time before the flood the angels had their trial; and that
those angels who did not maintain their condition of loy-
liness and faithfulness in the atmosphere of our earth’s
sphere, there ‘‘in restrained chains of darkness
unti the judgment of the great day.’’ (See also Jude
6) ‘‘This judgment of the great day,’’ to our understand-
ing, means that in that great day another trial will come
to every angel.

The question might arise as to what will be the char-
acter of and when will be that ‘‘great day’’? We answer
that the great day is the seventh day. God divided the
history of man, apparently, into seven great epochs of
1,000 years each. Six days (1,000-year days) of this great
week are in the past; the seventh day is the last day
1,000 years long. This seven days is called the Sabbath
day, as compared with the six days of trouble and unrest
that the world has experienced. In that day peace and rest
will come to the world, for Christ who takes the kingdom
will bring everything into subjection. To him ‘‘Every
knee shall bow and every tongue confess.’’ (Phil. 2:10, 11)

So in connection with that great day, humanity is to
have a judgment—‘‘He (Jehovah) hath appointed a day, in
the which he will judge the world in righteousness by
that Man whom he hath ordained.’’ (Acts 17:31) The
great day, at which time the body of Christ, the church his
body, of which the Apostle says some are Jews and some are
Gentiles—‘‘to make of the twain (Jews and Gentiles) one
New Man’’—the Mediator, the Peace Maker between God and mankind.—Eph. 2:15-17.

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Without any question, then, we can see when the world will have arrived; or so be it, for the door of the fallen angels will be opened, and the fallen angels will sin, if they so desire, or an opportunity to show, if they wish, that they are sick of sin and desire to return to harmony with God. We cannot think that God will allow this trial of the angels during the Millennial reign, for then, nothing would prevent the entrance of the fallen angels if there should be an opening of the door, and then evil influences will be restrained. No, it cannot be then. And in order to be tried at all, these fallen angels must have certain liberties granted, to prove them. Otherwise, where would be their trial? Consequently, reasoning along this basis (2 Peter 3:7), we reach the conclusion that the trial of these fallen angels is in the near future—perhaps to some extent already begun. In what way? Somewhat after the manner of their previous trial before God (Gen. 6:5-7), that historical account is given in Genesis, chapter 6. We read that at that time, “The Sons of God (materialized angels—Jude 6, 7) saw the daughters of men; that they were fair; and took them of all that they chose (apparently without consulting anyone) and became born unto them children, who became mighty men of renown,”—giants, different from purely human stock.

This was a very peculiar condition of things. How could this be, you may ask? How can the angels do this? The Scriptures answer that at that time the angels had a liberty which they do not now have. That liberty was the privilege of materialization—the taking on of a human body. They acted as men, they ate as men, they spoke as men, and as men they begot children. But since these fathers were of a superior stock, in some respects their children were men of renown and giants as compared with the ordinary human stock.

THEY ARE CONFINED TO EARTH’S ATMOSPHERE

Then the apostles, Peter and Jude tell us that after their wrong course these angels were separated from association with the heavenly and holy angels, who were in harmony with God, and were cast down to Tartarus, to our earth’s atmosphere, “to be reserved in chains of darkness until the judgment of the great day.” What does that expression mean? The “chains of darkness” we believe to be a figurative statement signifying that they were no longer permitted to materialize in the light and, generally, not even to materialize at all. But of late spiritists claim, and we believe truthfully, that these spirits can now materialize in as real and tangible flesh as any human beings possess. As they state, and as the facts prove, this can be done in a certain way, and one that leaves no doubt of their being human. But since these fathers were of a superior stock, in some respects their children were men of renown and giants as compared with the ordinary human stock.

SOME FORCEFUL SYMBOLS

The thought we wish particularly to call attention to is that these “winds of heaven” are symbolical winds—not literal winds; and that the “earth” that is not to be hurst is the symbolical earth—not the literal earth; and that the “sea” that is not to be hurst is the symbolical sea—not the literal sea. We have previously shown, in our STUDIES IN THE SCRIPTURES, that these symbols are found throughout the Old and New Testaments; the earth represents the social order, government, restraint, etc.; and the sea represents the restless mass of mankind, which more or less lash and dash against the earth, the governmental power. “The winds of heaven,” in this case, we understand to be the powers of the air, the invisible things as that these powers of the air that are being held until the investigation is now controlling them shall be removed, we shall have a reign of evil all over the earth. The evil spirits will do all the evil they like to do when released, and this will constitute the trial of all the fallen angels—the lifting of the restraints to see whether they will go contrary to the divine will. All who thus manifest their alliance with evil in the general community will be dealt with in respect of their unrighteousness or unwillingness to do according to the divine will; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life.

It may be something in connection with the saints that will constitute the test of these angels. However, we need not wait many years until we shall know.
Ezekiel ranks amongst the great prophets. Most realistic were his visions and powerfully described. A portion of his prophecy was written before the final serious troubles upon the kingdom of Judah, which resulted in the overthrow of Jerusalem and the captivity of her people. The remaining was written after the complete overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own land.

It would be a mistake, however, to suppose that Ezekiel's mission was entirely or even chiefly to the Jews of his time. It is a solemn statement, that he, with other prophets of old, spoke and wrote things which they themselves and the people who heard them did not understand—things which God did not wish to have understood until after the giving of the holy Spirit at Pentecost—things which would be "meat in due season" for the spiritual Israelites throughout this age.

For instance, when Ezekiel tells the people, "The soul that sinneth, it shall die," he was delivering a truth applicable to the Gospel church during this age, and a truth which will be applicable to the whole world during the Messianic reign, but which was not truth nor applicable to the Jews at the time of the utterance. Why? Because the whole world at that time was lying in the wicked one; at that time there was no Adam's fall before them, they were all under sentence of death through Adam's disobedience. They could not be put on trial for life, individually, until first they should be redeemed from the Adamic condemnation.

The blood of bulls and goats could never take away sin from the Jews, nor redeem them; the redemption could come only in the divinely appointed way—through the death of the Savior; and the Savior had not yet come, had not yet brought life and immortality to light through the Gospel. As for Israel's Law Covenant, it was typical of the New Covenant of the future, and we have the Apostle's word for it that the law could not make anything perfect.

The bound of turning from sin could give anybody eternal life. None could so turn from sin as to be perfect, hence the necessity for the Savior. When Ezekiel refers to the proverb that "the fathers have eaten a sour grape and the children's teeth are set on edge," he was stating the general fact that all human sin and weakness descend by heredity from parent to child, and that the matter of recovery is therefore a hopeless one except as a redeemer, separate and distinct from the sinner race, would be provided. And this provision for release from the weakness inherited from Father Adam has become a reality through his only begotten Son, the Lord Jesus Christ, the world's Redeemer.

'TIMES OF RESTITUTION'

In the 16th chapter of Ezekiel the declaration is clearly set forth that in the divine plan a great restitution is sure to come which will affect not only Israel and the living nations of the time, but also the dead of all nations. From the 40th verse onward the Prophet describes the certainty of God's promise to restore Israel, to bring them back into his favor, and that on a better basis than ever in the past. At the same time the Lord declares, through the Prophet, that the Samaritans will be restored and blessed, and that the Sadomites will be restored and blessed. This better blessing by God will come by fire from heaven, as the Redeemer declared. It follows that their restoration must be from the tomb, from death, hades, sheol.

The purpose here is to declare that the Lord will not do this because of any worthiness of the Israelites or others, but for his own Name's sake—of his own good pleasure. In other words, this is the purpose which God purposed in himself from before the foundation of the world. This is the purpose which he declared to Enoch, saying that in due time Messiah would "come with myriad of thousands upon thousands to wage war upon wickedness." This will be after God's favor shall have been restored to them, and he shall be pacified toward them in respect to all of their idolatrous doings of the past. The pacification of divine justice is found in the redemption accomplished by our Lord and Savior.

Ezekiel is one of the Prophets referred to by St. Peter as prophesying respecting coming "times of restitution"—blessings of Messiah's kingdom to be inaugurated at the close of this age, as soon as the church shall have been elected to be the royal priesthood and shall be glorified with the great Prophet, Priest, King, Mediator, their Head and Lord. St. Peter declares that these coming "times of restitution" are mentioned by all the holy prophets since the world began. This marks him as one of the holy prophets.—Acts 3:19-23.

Viewing our study from this standpoint we perceive that Ezekiel stood for, or represented the Son of Man, the great Teacher, the Redeemer; he also represented the members of the bride of Christ whom the glorious Head may, from time to time, use as his mouthpieces.

Ezekiel was carried miraculously forward to some of the captives residing by the river Chebar. After a time he received a message for them, declaring that God had appointed him a watchman to give warning from Him. This warning has been going forth ever since the Gospel was preached. It tells the wicked, that is, the wilfully wicked, the intentionally wicked, that the end of their way is death, but that by turning from wickedness they may live, that message of this Gospel age is not to the whole world, but, as the Scriptures declare, "To him that hath an ear to hear." St. Paul uses this message, saying, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6:23.

NOT TORMENT BUT DEATH

It is worthy of note here that neither the Prophet nor those whom he typified were ever commissioned to say that the wicked would be eternally tormented, but that they would suffer eternally in any condition. The extreme penalty for sin presented to us in God's Word is, "The soul that sinneth, it shall die." In other words, God declares that they will not get a chance to go to the wicked, but that only those who will turn from sin to righteousness. Thus we read, "Turn ye, turn ye, for why will ye die?" And again, "He that hath the Son hath life, and he that hath not the Son shall not see life [everlasting], but the wrath of God abideth on him"—the wrath or sentence of death everlasting.

In any event, the Prophet and those whom he represents, including all of God's consecrated people of today, are duty-bound to make clear this feature of the divine program, that all wilful sinners, as St. Paul declares, shall be punished with everlasting destruction—not with everlasting torment. (2 Thes. 1:9) Every member of the body of Christ is a light-bearer on the wall of Zion, and through this light he in Babylon, as were those typically addressed by the Prophet.

LOYALTY THE GREAT TEST

At the close of the Millennium, when men shall have been made perfect, the world of mankind will be subjected to a final test, not as to their perfection of human nature, but as to the outcome of the course they take. It is the outcome of the course they take. All who are entirely loyal to the divine law will perceive the error of the wicked. During the Millennium age Christ, as the Mediator, will stand between mankind and the full requirements of justice; and mankind will be, as it were, in a household of...
 protection. When all evil influences are restrained man-kind will have come to the point where they have learned full obedience. Then, they shall have enjoyed the blessings of restitution to the full, then it will be appropriate that a test shall come to see whether their adherence to righteousness is merely a matter of outward appearance or whether they have not come into fullness of heart-harmony with God that they will be perceptibly peculiar, in this trial respecting their loyalty.

ALL MUST BE TESTED AS TO LOYALTY TO GOD

At the end of the Millennial age, then, after they have been turned over to the Father, he will thus test mankind to see whether they have learned full obedience. Evil influences will be let loose for a season. If they have not learned thoroughly the lesson of obedience they will be unworthy of everlasting life and will demonstrate that their hearts have been merely a policy-service. In harmony with this we are told, "The leaves will be for the healing of the people; and the fruit for the sustenance of everlasting life; and the water itself will be for their refreshment." Then, as to the nature of their test we are not specifically informed. Possibly the temptation that will come to mankind at that time will be the desire to take possession of the government of earth before it is fully turned over to them. If this be true, since they will know that it is the way God would have it, when the end of the thousand years shall come, they will be anticipating the immediate transfer of everything from the ancient worthies, who shall have been ruling as "princes in all the earth." (Psa. 45:16) When the time shall be fully come, they will be disappointed. "And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city."—Rev. 20:9.

This shows the condition of many of the world at that time. They saw the opportunity to turn the earth over to mankind when the end of the thousand years shall come, they will be anticipating the immediate transfer of everything from the ancient worthies, who shall have been ruling as "princes in all the earth." They will say, "These ancient worthies are holding back the government from us. We do not need to have anything to stand between us and the government of the world." This attitude will be disloyalty to God. Knowing that all things are of God, they will say, "This thousand years, seemingly, are over. We thought this government would be turned over to us. But we will leave matters entirely in God's hands. If he sees best to give us the government, so be it. But if he sees best to hold it back after the time is up, we shall be satisfied." Such would be the attitude of loyalty.

So today. Our attitude should be to recognize that there is but one God and one Lord Jesus Christ; and that we will obey him. In due time we shall see God's wisdom, justice, love and power fully demonstrated; that they are fully harmonious in all of the affairs that God has permitted. Those who can see this by faith are now demonstrating their loyalty of heart to God.

THE WORD AND THE WAY

"And thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it,' when ye turn to the right hand, and when ye turn to the left.'—Isaiah 30:21.

In our day when the evil spirits seem to be trying very hard to get into close communication with humanity, we learn of what is called the "clairaudient" power. We are suggested to be on our guard from this very condition of things; and from time to time we hear of those who are helped. Only a few days ago we had a letter from a lady who had thought that a godly influence was being exercised upon her, whereas later she found that it was a malevolent influence to bring her into slavery of mind. But the voice referred to in our text we understand to be the voice of the fallen angels. Gradually the mighty influences of the reign of Satan were sprung into life. We have tried not surely die." At one time all of us were dead. Some of us, however, were blessed as we obtained the true information and followed in the way God directed. Many of the so-called "fathers" of the past, we find, do not give the correct voice. They are not the voice of truth and love that Jesus and the apostles and prophets gave. We are to guard against all such voices and to listen for the Shepherd's voice; to look for the righteous arrangements made for us. We are not to investigate anything which would not seem to be the voice of God, but we are to hear and to heed the voice of God so as to be satisfied. The voice of God will not surely die. The adversary's voice said, "Ye shall not surely die." The true voice of God is thus said, "Ye shall not surely die." After which the adversary said, "Ye shall surely die." (Ezek. 14:4) "As to the nature of their test we are not specifically informed. Possibly the temptation that will come to mankind at that time will be the desire to take possession of the government of earth before it is fully turned over to them. If this be true, since they will know that it is the way God would have it, when the end of the thousand years shall come, they will be anticipating the immediate transfer of everything from the ancient worthies, who shall have been ruling as "princes in all the earth." (Psa. 45:16) When the time shall be fully come, they will be disappointed. "And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city."—Rev. 20:9.

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"RIVER OF WATER OF LIFE"

Ezek. 47:1-12.—OCTOBER 8.

"Whosoever will, let him take of the water of life freely."—Rev. 22:17.

In this study also we find that the Lord through Ezekiel gives us a picture of the Messianic age, very similar to the one given us in the book of Revelation, seven hundred years after.

Ezekiel's picture shows Jerusalem and the Temple of God as the starting point for the river of the water of life; so in the Revelation account. Ezekiel shows the river deepening and broadening from a rivulet to a mighty river. He pictures it as flowing down to the Dead Sea, and carrying life wheresoever it goes.

He pictures the Dead Sea as being revived, recovered from its deadness, and full of fish. No such river has ever yet sprung forth from Jerusalem, nor, according to Ezekiel's vision, do we find how the river would ever have its start in the mountain top and reach such proportions in the short distance.

This description, picturing a great spiritual truth, is in full accord with the picture in Revelation. It represents beautifully, forcefully, the blessings of refreshment and restitution which will issue forth from the New Jerusalem, the kingdom of Messiah, when it shall be established amongst men. Gradually the mighty influences of the reign of Messiah will extend blessings to all mankind, even to the subterranean class, steeped in ignorance and superstition and degradation, fitly represented by the Dead Sea.

It is a natural thing for us to consider how the water of life will issue forth from the New Jerusalem, the gate of the temple, the bridge and the river which will flow from its walls. It represents the river of life that will flow from our city when it shall come to be as a city, and the city shall be God as the starting point for the river of the water of life; Ezekiel has the same picture in mind; he tells of the same trees, whose leaves shall not fade and whose fruit shall not fall, but which will bring forth good fruit every month, because the water which refreshes them comes from the Sanctuary. "The fruit thereof shall be for meat, and the leaves thereof for healing." Similarly, in Revelation, we are told, "The leaves will be for the healing of the people; and the fruit for the sustenance of everlasting life; and the water itself will be for their refreshment." Then, we are told, "the Spirit and the bride" shall give the invitation—a world-wide invitation; "whosoever will," then may come and enjoy the blessings of restitution to the full, then it will be appropriate that a test shall come to see whether their adherence to righteousness is merely a matter of outward appearance or whether they have not come into fulness of heart-harmony with God that they will be perceptibly peculiar, in this trial respecting their loyalty.

We are to hearken to the voice that comes through the apostles and prophets; and as we hearken, we recognize that it is the voice of the Lord, pointing the way in which we should go.

But as we hearken to the past we hear also the voices of false prophets; as, for instance, the voice of Satan, the great adversary of the past. The voice of God said, "Ye shall surely die." The adversary's voice said, "Ye shall not surely die." At one time all of us were dead. Some of us, however, were blessed as we obtained the true information and followed in the way God directed. Many of the so-called "fathers" of the past, we find, do not give the correct voice. They are not the voice of truth and love that Jesus and the apostles and prophets gave. We are to guard against all such voices and to listen for the Shepherd's voice; to look for the righteous arrangements made for us. We are not to investigate anything which would not seem to be the voice of God, but we are to hear and to heed the voice of God so as to be satisfied. The voice of God will not surely die. The adversary's voice said, "Ye shall surely die." (Ezek. 14:4) "As to the nature of their test we are not specifically informed. Possibly the temptation that will come to mankind at that time will be the desire to take possession of the government of earth before it is fully turned over to them. If this be true, since they will know that it is the way God would have it, when the end of the thousand years shall come, they will be anticipating the immediate transfer of everything from the ancient worthies, who shall have been ruling as "princes in all the earth." (Psa. 45:16) When the time shall be fully come, they will be disappointed. "And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city."—Rev. 20:9.

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now? Where have we anything corresponding to the life-sustaining trees and their healing leaves? On the contrary, we have the Lord’s word for it that “No man can come unto me except the Father which sent me draw him.” (John 6:44) In other words, there is a measure of selection or election as respects the class invited to constitute “the bride, the Lamb’s wife.” “No man taketh this honor unto himself, but he that is called.”

But with the end of this age will come the end of the elective process; then the divine message will be free grace, an offering and opportunity to every creature of Adam’s race. Ailing to eyes will be opened that all may see; all deaf ears will be unstopped that all may hear; and the knowledge of the glory of God shall fill the whole earth; none will need to say to his neighbor, “Know the Lord, for all shall know him from the least unto the greatest of them.” —Jer. 31:34.

NO BRIDE TO SAY “COME”

The Revelation picture tells us that the bride of Christ, as well as the holy Spirit, will give the invitation to every creature to come and partake of the water of life freely. This is very appropriate to us, namely, thanksgiving. Yet the Scriptures discriminate between prayer, praise and thanksgiving, and use these words in the same connection, as representing various features of worship, communion with God. In the sense of petition our definition also applies to the prayer of the Bride of Christ, who is already espoused to Christ, and the marriage is promised to take place at his second coming. Then there will be a bride, and shortly after, the bride, in association with her Lord, will be in kingdom power, in the New Jerusalem—the heavenly. From that city, that new seat of earth’s empire, will go forth God’s message, gradually deepening and broadening until every member of the race shall have had an opportunity to share in its blessing of life everlasting.

In thinking of these glorious favors flowing to mankind, let us remember that they will all be earthly—a restitution to that which was lost. Earthly splendor and human perfection are God’s provision for the willing and obedient of mankind in general. The invitation to become members of the bride of Christ is a limited one, having a limited time; and if our understanding of the Scriptures is correct, the end of this special opportunity is nigh—the time for the change to the condition of glory is at the door—the time for the blessing of all the families of the earth is at hand.

In view of these blessings foretold by the Prophet and by the Lord himself, can we not join with the poet in singing:

“Rejoice! rejoice! the promised time is coming! Rejoice! rejoice! the wilderness shall bloom! And Zion’s children soon shall sing, ‘The deserts all are blossoming!’”

A little quotation from somebody’s brain seems wonderfully pertinent in the consideration of our text. “The soul’s sincere desire, uttered or unexpressed.” It is a complete definition, for sometimes we pray with groanings that cannot be uttered.

There is one form of prayer, one feature of prayer, which is very appropriate to our text, namely, Thanksgiving. Yet the Scriptures discriminate between prayer, praise and thanksgiving, and use these words in the same connection, as representing various features of worship, communion with God. In the sense of petition our definition also applies when we include thanksgiving in our prayers. Expressed or unexpressed, prayer is the soul’s sincere desire. Prayer that would not be the soul’s sincere desire would not be acceptable. We may not always know how to render our thanks to God, but it is comforting to remember that the Lord knows our thoughts and is willing to hear us when we do our best.

All those who have come to the Lord must first have recognized their need of coming and His readiness, willingness and ability to supply all necessary things. We need rest and peace and life everlasting. These we do not find in the world around us. There is no real peace outside of the Lord’s provision: “My peace I give unto you; not as the world giveth I give unto you. Let not your heart be troubled, neither let it be afraid.” (John 14:27.) The things which the Lord has promised to his people are things which eye hath not seen nor ear heard, neither hath entered into the heart of man. (1 Cor. 2:9.)

Wherever, therefore, has received the earnest of the Spirit has something to desire, something to look forward to, something to pray for. Therefore we pray, Thy kingdom come, that the blessings which the Lord has promised shall be fulfilled, not only those for the world, but also those for the church.

SHOULD PRAY FOR FORGIVENESS EVEN AS WE FORGIVE

As the Christian goes through the world he finds various things to distract his heart. But since he finds that the Lord has promised that peace he should look for that peace, should expect it. We should pray to God for the things that we need and also for things that we are not to have. But we are to take the Lord’s provision as expressed in his Word as our guide; and we are to ask according to his Word. If we have a measure of peace and of blessing, we should pray all the more for the fullness of the peace and the blessing which we have received. From the precious blood of Christ, we must remember that we have daily trespasses; and we should pray daily, “Forgive us our trespasses.”

This request the Lord answers on condition that we ask for forgiveness of our trespasses as we forgive those who trespass against us. “If ye forgive not men their trespasses, neither will your Father forgive you your trespasses.” (Matthew 6:15.)

PRAY ALWAYS

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We do not cease to ask, “(b) The doctrine of endless torment was, as a historical fact, brought back from Babylonia by the Jews. It was a very novel, primitive doctrine of the Magi, an appendage by their fire-kingdom of Ahriman, and may be found in the old Zend, long prior to Christianity.”

(c) St. Paul accepts nothing of it as far as we can tell, never making the least allusion to the doctrine.

(d) The Apocalypse simply repeats the imagery of

ENDLESS TORMENTS UNSCRIPTURAL

BY REV. CHARLES KINGSLLEY—MAY 9, 1857.

“About endless torment.—(Keep that expression distinct from eternal, which has been mixed up with it, the former being what the popular creed really holds.) You may say:

(1) Historically, that.

(2) Primarily found nowhere in the Old Testament, nor by any hint of it. The expression, in the end of Isaiah, about the fire unpunished and the worm not dying, is plainly of the corpses of men upon the physical earth, in the valley of Hinnom, or Gehenna, where the offal of Jerusalem was burned perpetually. Enlarge on this, as it is the passage which our Lord quotes, and by it the meaning of His words must be primarily determined.

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[4883]
FAITH, NOT SIGHT

"We walk by faith, not by sight."—2 Cor. 5:7.

(1) A heart condition of teachableness.
(2) A heart condition of faith in God, as the great Teacher who knows our limitations and who has promised to guide the willing and obedient into all truth as it becomes "meat in due season."
(3) An expectation of divine guidance in the understanding of the Scriptures, even as God has promised, and, expecting this, they all seek for it in prayer.

(4) An exercise of their reasoning faculties that, while expecting and seeking, and looking in the direction of their expectations, they may thereby approve or disapprove what is presented to them.

(5) Great care as to how they neglect these favors of God. They should beware of headiness and high-mindedness, lest, having enjoyed the light and the blessing, these should slip from them and leave them again in the outer darkness in which we see the whole world of mankind grooping.

To continue in the light and truth and blessing necessitates character-development, for the privilege of the light of knowledge is God’s reward for purity of heart, of intention, of endeavor. So may we come into Christ and abide in him and bring forth much fruit.

HEROES OF ALL TIME BUILT THEREOF

“It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow—is not small;
Is not for one or two, but for the all.
Love that can wound love, for its highest need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no more, but can live,
Moved by one burning, deathless force—to give!
Love, strength and courage; courage, strength and love—
The heroes of all time are built thereof.”

INDEPENDENT BIBLE STUDY

A brother writes for our opinion respecting the wisdom and propriety of the different classes having “independent Bible study.”

We cannot be sure just what force or significance the brother gives to the word independent. Just so sure as each individual has a full right to study the Bible without hindrance from anybody, so has every class this right or liberty. But in using our liberties it behooves us to exercise as much “wisdom from above” as possible. For four centuries Protestantism has been contending the right of private judgment for interpretation of God’s Word and has exercised this right, and we would be the last to dispute it. At the same time two things are worthy of remembrance:

(1) There has been very little independent Bible study all this time.

(2) No very clear understanding of the Bible was reached during all these centuries. We account for this by supposing that the Lord’s due time for opening His Word to our understanding has only now come. If now the Lord has blessed us with clearer views of His Word, it behooves us to remember that we did not get it because of the four hundred years of independent Bible study, but by his specially calling it to our attention in his own peculiar way in recent years. Wisdom no less than humility should teach us to be neither too boastful nor too reckless in our use of the word independent in connection with this question. While we have the same right to independence that our forefathers had it might do us no more good than it did them. Rather we should seek for dependent Bible study, rather than for independent Bible study. Our dependance should not be upon man, but upon the Lord; yet we should expect the Lord to use human instrumentality in the present, as in the past.

The matter is for each individual Christian and each class of students to decide. The Lord has laid down no law on the subject. His children are to use the “wisdom which comes from above” in respect to these and all matters.

The questioner may mean to distinguish between the use of Berean Studies or topics from the topical index of our new Bibles and the taking up of a chapter or an Epistle without any guide or help except that given by the leader of the class and its members. If so, much would depend on the personnel of the class and their development in the knowledge of the truth. It is for the class to decide for itself every particular respecting its meetings. And should any class so decide they would have a perfect right to try different methods and to judge which proved the most helpful.

In any event those possessed of the new Bible study helps could follow nearly any lesson in the New Testament by noting the references and studying them and, if desirable, bringing them into the class. Any class leader who would make objection to a reference being made to THE WATCH TOWER or to STUDIES IN THE SCRIPTURES in connection with the discussion of any topic should properly be viewed with suspicion as a teacher. Why should he be afraid of any comment, from any quarter? And, especially, why should he fear or avoid or desire others to avoid any reference to the writings which God has used in giving him and the others instruction in the Scriptures?

BROTHER RUSSELL

Wednesday, Nov. 12 London Tabernacle.
Thursday, Nov. 13 London Tabernacle.
Friday, Nov. 14 London Tabernacle.
Saturday, Nov. 15 London Tabernacle.
Sunday, Nov. 16 London Tabernacle.
Monday, Nov. 17 London Tabernacle.

SOME INTERESTING LETTERS

Dear Brother Russell:

It is with joy and thanksgiving that we report the first public meeting at this place. There were forty-one present. Brother Sturgeon’s discourse on “Where Are the Dead?” was heard with excellent attention. One lady has since received several more testimonies.

During the army maneuvers last week the leader of our class gave shelter to many of the soldiers who were drenched with rain, and almost exhausted from a forced march. The family remained up all night, serving hot coffee and a lunch, the soldiers having been without food for two or three days. The men slept on the floors while their clothing was dried by the fire. Their offer to pay was declined, as the family considered it a privilege as Christians to do these things.

When they marched away to the town the brother went with them. The sight of a church drew forth from an officer a slighting remark. The brother said he was an ambassador for Christ and could also serve them in that way. The officer called the men to “attention,” and on the street the brother gave them a talk on “Restitution,” which was very well received by the men.

Amy M. Clothey—Mass.

TESTIMONY MEETINGS—VOLUNTEER WORK

Dear Brother Russell:

Included find report for the first half of June. Praise the Lord! The work goes forward with great force. To say marvels accomplished would not be to put it mildly. Oh, how thankful we are and should be, and how diligent we all should be during these closing moments that no stone be left unturned by us to forward our own part of this glorious work! Surely everyone of the Lord’s dear ones has a part, if it is only to patiently endure the weakness of

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their bodies, and comfort and pray for those a little more able in body, but no more so in spirit. God bless these exhausterated ones. It is good to have them, and to see how they can be truly happy, though unable to work as formerly. Your suggestion re "Manna texts" being used as subjects for prayer, praise and testimony meetings is a timely one and a good one. It appears to me it will meet a favorable reception everywhere. My hope is it may become universal.

Another important matter which appears to deserve notice is that in some places the brethren appear not to appreciate the privilege of service—in volunteering for the distribution of the papers—that half as they should. That is, that we might be able to hire boys to do it for them. The thought is that it would never do for them to risk their responsibility by appearing on the street thus. It would endanger their popularity and thus injure their practice or trade, etc. It is, of course, all right to hand out medicine or goods to the poor and hungry and is generally understood to be the conclusion of the lesson. The assignment of topics to the class and to say as little as possible class and to say as little as possible, but give them, sometimes to one or two of the boys. I have noticed that some persons are so anxious to get the right answer that they are willing to risk their respectability by appearing on the public meeting, and the Lord's cause languish and die, but what matters contributed. The papers sent on the various days contri.buted in a measure also and the fact that the mountain air invigorating. The assignments of topics to the different classes are in this way given another opiate and put to sleep. Evidently the thought is that the Lord is very thankful to have them in account of their attractiveness and activity in dodging the issue. Besides, in some places the papers sent on request and at considerable cost are never delivered. One writes, "Oh, that we might be able to hire boys to do it for them." The reading of the answer from the book I may call for last; it is advisable, for the sake of some beginner, to formulate questions additional to those printed in order to assist in bringing out some other good points. My effort continually is to draw the answers from the class and to say as little as possible myself, except by way of criticism.

I believe it a mistake for the leader of Berean Study to do more talking than others in the class. In leading I have been obliged to do most of the talking throughout I consider that lesson a failure so far as my leadership is concerned; if it had been profitable, the class would have been anxious to speak.

Of course, I give the class opportunity for asking additional questions in line with the printed questions of the lesson; but I do not consider these questions sufficiently stimulating or diagnostic, so I turn the questions, the same as the others, to the class, and seek to draw out the proper answer and to supplement the answers by some words of my own, helping to make the matter still more clear if possible.

After questions have been fully answered by the class, the leader also having given his thought, then I suggest that we call on Brother Russell to give his answer. (Then all may look in the book to note the answer given and not before.) I find it hard to resist the question just before giving your answer so that the matter may be as clear as possible before the minds of all. After hearing Brother Russell's answer I, as the leader, ask the class if there are any further remarks. Some may have additional questions.

So far as I am able to judge, the class of International Bible Students giving most attention to the Berean Studies are spiritually and intellectually better nourished than some that are depending upon preaching. Preaching, of course, has its place; but it is not, for example, that many of the dear friends have special talent along this line—nor would many of them have much time for preparation if they had the talent.

Any way, classes that have learned to appreciate the Berean Studies and to use them, generally give these the preference as being most helpful to growth in knowledge and grace.

Yours in His fellowship,
JAMES H. COLE.

We have already noted the fact that there is a general disposition to rate equal estimation and due appreciation these lessons as the "very best convention." Let us go a little further in this tendency we believe that we are fully justified in writing down the convention of September 1-11, 1911, as outstripping all the previous assemblages of the kind held under our Society's auspices. Several matters attend our notice. The weather was at night but fair in the daytime, except one forenoon, during the eleven days. The accommodations were comfortable and the mountain air invigorating. The assignments of topics to the various days contributed in a measure also, and the fact that there were no outside attractions of any kind assisted a word from you in The Watch Tower, I am sure, will be appreciated and would be a great assistance to many.

When the Berean questions first appeared in The Watch Tower they were different from what we had been forming because I had always formed my own questions. Several times I was tempted to ignore the printed questions, yet I did not wish to do so, because, coming from you, I felt these to be additional "steps of the right hands ordered of the Lord." Now, however, having become accustomed to the Berean questions, I find them of great value and appreciate them highly. I will outline the rules I follow in Berean Studies. I will be pleased to have your criticism of them even as you do your questions.

I do not ask the class to formulate the questions, but read the questions from The Watch Tower or pamphlet. I do not address the questions to one or two of the leading ones of the class, but give them, sometimes to one and sometimes to two or three of them. (If three, then, before calling on Brother Russell to give his answer. (Then all may look in the book to note the answer given and not before.) I find it hard to resist the question just before giving your answer so that the matter may be as clear as possible before the minds of all. After hearing Brother Russell's answer I, as the leader, ask the class if there are any further remarks. Some may have additional questions.

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of that vicinity. A conservative estimate of the friends of the truth present at the convention would be three thousand. Yes, the meeting made in the Warner-Darstville with little
consolation of children on similar occasions a request was
made here. Accordingly two opportunities were afforded,
which brought about a hundred children consoled by
their parents to the Lord—for sickness or health, for
peace or for the guidance of God's dear children who had
done in them, toward them, and that the parents might be
blessed with wisdom and grace to instruct them and guide
them in the nurture and admonition of the Lord. Two oppor
opportunities for baptism were given, in order that some who could not stay the
comfort of the convention might be saved as a testimony to
those who could not come at its beginning. The total number of
adults immersed in symbol of their full consolation to be
death with Christ was one hundred and seventy-eight.

Monday evening until Friday morning—five evenings
—Brother Russell and a few of his associates preached at "Overlook Inn," or
"Bethel," as it was called. About six hundred were invited
each evening. This afforded a special opportunity for greet
ings and fellowship. Each evening Brother Russell gave a
bible message. Intermingled with hymns of praise and con
verted to a day of prayer and fasting and study and united
in the morning and evening public prayers for the con
munion of saints and the world. The Bible Students are in
their eleventh year and have gained a place of
considerable influence in the world, and their work has
proved a trial to those who were undermining the
merit of Christ's work. It is fitting and proper to give even
a resume of the numerous

BIBLE STUDENTS' TEN-DAYS' SESSION IN THE MOUNTAINS

For the past week a most remarkable Bible school has
been in session in the top of the Allegheny Mountains, in
the

wealthy, Chautauqua grounds. The hotels and cottages
have been filled to overflowing, and numbers of people
have been left standing on the steps. The general
assemblies are well-known

luncheon. The programmes are pleasantly varied. The large
auditorium has splendid acoustic properties. Its capacity
is rated at forty-five hundred, including the platform, which
seats fifteen hundred. The Bible Students state that the
Bible cannot fail to be impressed with the earnest
fidelity of every speaker to the Holy Scriptures.

A higher criticism finds no place in the programme, neither
do the doctrines of evolution. Both are publicly denounced as
contrary to the teachings of the Bible. The Bible is treated
not as many books, but as one book. The claim is set forth
that it is God's Book because holy men of old spoke and
wrote as they were moved by the holy Spirit. It is claimed
that this operation of the holy Spirit in the minds of the
writers of the Bible is responsible for the

WHY THE BIBLE SEEMS CONTRADICTIONARY

The claim of the International Bible Students Association is
that those who read the Bible in the light of this

seems like a contradiction of

sects and parties is not that the Bible has contradictory teach
ings corresponding with the contradictions of the creeds, but
because our fathers through the colored spectacles of their
creeds in the past but partially understood its teachings.

Higher criticism does not mean a negative standpoint but
that we are to have but one teaching—one Lord, one faith,
one baptism, one God and Father over all, and one Lord Jesus Christ,
and one church of the first-born whose names are written in heaven.

Hebrews 12:23.

These students seem intent upon finding the harmony
in the Bible which all acknowledge should be there, if all the
writers of the Bible were inspired by the same holy Spirit.

More than this, unlike any other class of Christian people
in the world, these Bible Students claim to have found the key of
interpretation which makes the entire book harmonious from
Genesis to Revelation. Surely no more earnest company of
Christian believers has ever assembled to give more careful
study to God's Word. Surely none ever assembled more thoroughly rejoiced, more happy
in the Lord. And the claim is that this happiness springs from a
right understanding of the Bible which has drawn the hearts of
believers nearer to God and nearer to each other.

"Ah!" says one, "Our hearts are glad because we see
that the Bible's teaching, rightly understood, is that God
is love and that God's dealings with the world are not ended
but really only beginning. We now see what we were blinded
for a long time, namely, that the worst of the Gospel age
will come to a close, that the Kingdom of God's dear ones
are written in heaven." (Heb. 12:23) We now see that these
are to be the bride of Christ, associated with him in his

Glorious Kingdom for which we pray, 'Thy kingdom come.

We now see that Messiah's kingdom is to be established in power
and great glory amongst men, and that its work will be to bless
and uplift humanity.

"Once misled by the creeds of the dark ages, we supposed
that all the heathen must be in torture because we knew that
these were not qualified as saints for the presence of God
and his eternal glory. How we wondered at this! We wondered
how our great Creator could be either just or loving and yet
bring into existence a race of beings under such conditions
and for such an end. Now we see that we were deluded and
that God's dear ones can never be more than a people of
believers, with all the weaknesses and mistakes of men,
however good. We once believed, too, that all
our neighbors, friends, relatives who were not of the saintly
class—not fit for heaven, and so dying, would be consigned
to eternal torture. Ah! how our hearts rebelled against such a
dreadful decision, but we thought that if our great Creator had so
determined, it must be right, and continued to believe it. Now
we see, as the Scriptures declare, that this fear was not of God,
but taught by the precepts of men."

THANK GOD FOR THE LIGHT

"Can you wonder that we are cheerful, happy in the Lord,"
states Pastor Russell, "believing men, as we do, that God
and the teachings of the Bible in a new light—a light consistent
with consacrated reasoning faculties? Can you wonder
that we are happy to find that the church is to get even greater
blessings than it ever dreamed of—to be with the Lord Jesus.
This is to be a restful place, as we now see, as a place of
claiming and saving mankind from sin and death? Can you
wonder that we are happy in realizing that the heathen millions
who never had an opportunity for testing and trial, which God
declares is secured for every member of Adam's race through
the Christian Church, are yet to come into the inheritance of

CAUSE FOR CHEERFULNESS

"Can you wonder that we feel greatly relieved to know
that many noble men and women, friends and neighbors, of all
denominations, not saintly and not followers in the footsteps of
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"For to draw the light of the kingdom of God and the
truth of the faith to the nations of men was the purpose of
Jesus. This is to be accomplished in these days."

WHEN WILL THESE THINGS BE?

"Will it be long before these matters become general?"
was asked.

"No, the glorious consummation is near, according to our
understanding of the Bible," replied Pastor Russell. "A re
view of the Scriptures shows that the world is at a point
which the Almighty had so determined it must be.

When will the light be blessed?" the vast audience
asked.

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asked.

"We believe that the inventions of the past forty years will
closely relate to this new dispensation upon which we are entering.
Furthermore, our own better understanding of God's Word we attribute, not to superior wis-
dom on our part, but to the fact that God’s due time has come for parting the veil and showing us ‘things to come.’"

"Is it your expectation that your Association will be used of God in bringing about this Messianic epoch—in converting the world? It was the next query.

The Association is called to do what it can to scatter the darkness and to reveal the light now due. It does indeed hope for some blessing upon its efforts, especially among the more religious, the consecrated Christian people of all denominations, and the fact that we may spread and hasten the overthrow of Satan and his entrenched system which now holds sway in the world. We do not by this cast any reflection upon the many good men and good women associated with the powers that be—the ruling powers, the political powers, financial and otherwise. These are all doing all in their power to forward the cause of truth and righteousness, each along his own lines and according to his own light.

"This work has been on our stage for centuries, but we feel sure cannot effect the grand results foretold in the Bible. For their accomplishment it is necessary that our Lord Jesus, the invisible, glorious King of kings and Lord of lords, shall assume his great power and begin his reign of a thousand years of triumph over sin and death. Nor is it necessary that this kingdom will be inaugurated in a peaceful manner, nor that the world will even know what is the matter with its affairs. The Bible teaches us that we are on the verge of the most terrible time of trouble which will come upon the world. We have in connection with this matter is the divine promise that behind that awful cloud of human (rather an inane) fury, there is a silver lining. The storm will level poor humanity in the dust, but thereby, incidentally, it will clear the way for the blessing of Messiah’s reign of righteousness, peace, justice, truth."

An official of the Association made the following comment upon the proceedings of the Convention:

September 1 was the opening day. General W. P. Hall, U. S. A., gave the opening address, which was quite pithy and to the point, as might have been expected from our former Philippine warrior. Stripped of the honor medals, the General looked every inch a preacher. It is said that his Philippine experiences had considerable to do with bringing General Hall into the ranks of Bible Students. His message of brotherhood convinced him that the world needs the kingdom of God’s Son, in power and great glory, to accomplish among men things which no human tongue can bring to pass.

Hon. J. F. Rutherford was the chairman of the first hall of the Symposium, and the meeting was opened with a praise and testimony meeting. Brother J. D. Wright, of Ohio, the other by Brother P. E. Howard, both of Philadelphia, delivered powerful discourses by Brother W. M. Hersee, of Canada; Brother Daniel Toole, of Michigan, and Brother A. M. Saphore, of Pennsylvania. The afternoon service opened with a praise meeting. The meeting was in a harmonious spirit and the understanding. Then came an address by Brother R. E. Streeter, of Rhode Island; Brother F. E. Cook, of Michigan, and Brother O. J. Sullivan, of Tennessee.

There was great variety, but the theme which pervaded all was the foundation of the subject—The Day of the Lord. The keynote of the day, thankfulness, appreciation of divine goodness, gratitude. Discontent and everything analogous thereto were reprehended.

September 2 was the second day. The opening service was one of praise to the King of kings; then followed Brother A. E. Burgess, of Michigan, and Brother J. F. Rutherford, of Missouri.

Again the subject of holiness was discussed, the lesson being how to make our present experience harmonize with our hopes of the future.

It is not. It showed that Adam’s race is a fallen one, none of them perfect, hence none of them absolutely holy, however well intentioned. They pointed out that the divine arrangement in Christ provides that those who by faith accept Jesus Christ and strive to walk in his steps—these are reckoned as holy or blameless. Their imperfections may still be manifest, notwithstanding their best endeavors for perfection, but their spiritual powers and the divinely bestowed powers are unfruitful, and because they are treated as new creatures in Christ Jesus.

A Sunday evening service was held, conducted by Pastor Russell. It was a question meeting, and a number of very interesting questions were discussed, and answered, apparently to the satisfaction of the vast audience.

HOPE DAY—SEPTEMBER FOUR

The day opened with a praise and testimony meeting. It was very orderly, dignified and earnest; those who testified seemed full of hope, and, as some expressed themselves, living on the mountain top of faith and hope.

There were two discourses in the forenoon, one by Brother D. D. Wilson, of Utah, and the other by Brother E. R. Thompson, of Ohio. Hope was the general theme, though discussed from different standpoints by the two gentlemen—ably in both instances. Hope was shown to have a basis. Many hopes have a poor foundation, because built upon unsatisfactory promises and by unsatisfactory promises.

The Christians’ hope is built upon the promise of God set forth in the Holy Scriptures. So surely as the Bible is the Word of God, these exceeding great and precious promises are unshakable fountations for an unshakable hope. The Christians’ hope was shown to be a hope of glory, honor and immortality—joint-heirship with the Redeemer in his kingdom. There is a hope which will endure trials. It will not fail. It has the assurance that those who shall reign with Christ shall reign over a thousand years for the benefit of the people, and if they suffer with him they shall reign with him. This hope includes a change of nature from earthly to spiritual and the prospect of reigning with Jesus on the first day of the harvest of the earth.

A day of prayer was set aside to obtain the blessing of mankind for the purpose of uplifting humanity and the earth from their present condition of imperfection to that all was represented in Eden originally. The unwilling and disobedient are not to be hoped for, however; God has given no promise of any special favor, nor any changes of his own will. The day closed with a thanksgiving meeting and a short song and testimony meeting.

The afternoon session was a symposium, participated in by Brother E. Thomson, of Washington City; A. G. Wakefield, of Virginia; F. C. Detwiler, of Pennsylvania, and W. M. Borden, of California. The topic was: ‘The Christian’s Armor. The helmet, the breastplate, the sword, the shield, the greaves, the shoes—these are unshakable fountations for an unshakable hope. The Christians’ hope was shown to be a hope of glory, honor and immortality—joint-heirship with the Redeemer in his kingdom. There is a hope which will endure trials. It will not fail.

Again the subject of holiness was discussed, the lesson being how to make our present experience harmonize with our hopes of future glory.
himself, as well as others, had for years been in error respecting the Scriptural use of this expression regarding the harvest of the earth, which had already been mentioned by the great Teacher. He pointed out that there was a harvest time in the close of the Jewish age, and that similarly the Master taught that the Gospel age, in which we live, would close with a harvest period that the Jewish harvest lasted for forty years, ending in A. D. 70, with a great time of trouble upon the Jewish nation—upon all who failed to be gathered into the garner. He claimed, giving Scriptures apparently in support, that the harvest period will be more important; that instead of being the harvest of one little nation, it is the harvest of all the Christian effort manifested in all the Christian work of today.

The harvest of this age, he says, is the work of the Lord. Just as the work of Jesus and his apostles did not gather the whole people of the Jews into the condition of spiritual sons of God, so the harvest of this age will not gather all the sons of God to heavenly glory, but only those few of mankind who are called upon to the service of the Lord. Just as the work of Jesus and his apostles did not the work in progress amongst the people of India and Africa. It would seem that Bible study from the standpoint which harmonizes the conflicting creeds is appreciated even amongst these Christians who have come out of heathendom.

In the afternoon addresses along the lines of harvest work were delivered by Brother J. H. Cole, of Ohio; Brother L. F. Hoskins, of California, and Brother E. W. Brenneisen, of Texas.

SPRING-BIRTH DAY—SEPTEMBER NINE

The morning meeting for praise and testimony was left exclusively to those who had participated in the baptism that morning and some of the elders and deacons, evidently they were very sincere and doubtless many of them experienced a great blessing and reward for their faithful standing up for the truth and symbolizing their consecration after the manner prescribed in the Bible and exemplified by our Lord and one apostle in their own persons, as one present expressed the matter. Brother F. A. Hall, of Indiana, and Brother E. W. Brenneisen, of Texas, were the speakers of the forenoon. They showed clearly the distinction between spirit begetting and spirit birth—though the former takes place at the time of Christian consecration and that the latter will take place at the resurrection of the dead.

In other words, spirit begetting is the start of life as new creatures in Christ. The development of the embryo new creature proceeds during the present life—represented as it were in the chrysalis state. The resurrection will be the birth of the embryo to the full perfection of the new creature, even as the eorron delivers up the beautiful butterfly whose embryo it held for a time; so human conditions and human service must be the medium through which the former takes place at the time of Christian consecration and that the latter will take place at the resurrection of the dead.

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Often at the "Overlook Inn." Although Pastor Russell delivered two addresses yesterday, and another on the eve of the festivities, none of these afforded the Bible Students personal fellowship with the beloved President of the Association. Accordingly arrangements were made whereby six hundred can meet the Pastor each evening by special appointments. Last evening was set aside for this purpose. I have reported on it yesterday.

The six hundred invitations offered for the evening were heartily accepted. It was a happy crowd—not mirthful, not hilarious, not jolly, but happy, restful, peaceful—just such company as we all desire. For the first time in the history of our Bible Students an opportunity was afforded them to get away from their daily labors and to engage with each other in Christian fellowship. With Pastor Russell present they were united as one to hear his address. Pastor Russell's words of greeting, which we subjoin, were evidently greatly enjoyed by the hearers. He said: "Dear Christian Brethren, I congratulate you and especially the Bible Students on this occasion. Out of the kindness of heart you have permitted us to come together at this beautiful Park in the top of the mountains for a few days' rest from secular affairs and to engage with each other in Christian fellowship and study of the Father's Word. I am reminded of the number of times the Apostle Paul wrote to the Corinthians of the little season of rest and refreshment as we are enjoying here. The Apostles had been absent proclaiming the kingdom at hand. They returned at the time when Herod cruelly beheaded John the Baptist. They were astonished that Christ would permit such an unjust procedure. They thought of Jesus, the King, whom they proclaimed and whose power had been so abundantly manifest in the casting out of demons and the healing of the sick. They surely wondered why so great a power should remain passive while the beloved fore-runner of Jesus was put to ignominious death. If Herod's power could thus be exercised against one of the prophets, why might he not be able to do similarly against Jesus and his Apostles? Were they trusting in a King whose authority was an empty boast and who was helpless in the presence of opposition?"

"The Great Teacher realized the situation, and when he began telling him of John and of their teachings and of the wonderful things which he had been doing, he said to the Corinthians: 'Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure, so much as to eat.'—Mark 6:31."

The Bible Students were treated as against the Apostles, and the Master speaking to us instead of to them. Let us see how much we have in common with them, even after eighteen hundred years have passed. We, like them, have had the pleasure, privilege and responsibility as ambassadors for God, of telling to the earthen vessel that Messiah's kingdom is at hand. As it was at hand eighteen centuries ago in the sense that it then was offered to the Jews who declined to receive it, so now in the end of this age, Messiah's kingdom is at hand in the sense that it is about to be engaged in in power and great glory, because the preliminary work of finding the bride and the guests for the wedding has about been accomplished.

As the Apostles were astonished at the beholding of John's wonderful works, so much the more will the more earnest and zealous Christian experience today run along the same lines. The more earnest and zealous the Christian, the more the things of the kingdom, as in contrast with earthly things.

"As the coming strife, from business and worldly pleasure. Let us hear again the preliminary work of these days be brought to pass. Let us for a moment imagine ourselves as instead of the Apostles, and the Master speaking to us instead of to them. Let us see how much we have in common with them, even after eighteen hundred years have passed. We, like them, have had the pleasure, privilege and responsibility as ambassadors for God, of telling to the earthen vessel that Messiah's kingdom is at hand. As it was at hand eighteen centuries ago in the sense that it then was offered to the Jews who declined to receive it, so now in the end of this age, Messiah's kingdom is at hand in the sense that it is about to be engaged in in power and great glory, because the preliminary work of finding the bride and the guests for the wedding has about been accomplished.

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"In concluding, dear brethren, let me quote you the words of the poet and trust that they will be more than fulfilled in your experiences and mine during this Convention:--

"Come ye yourselves apart and rest awhile,\nWeary, I know it, of the press and thron;\nWipe from your brow the sweat and dust of toil,\nAnd in my quiet strength again be strong.

"Come, tell me all that ye have said and done,\nYour victories and failures, hopes and fears;\nI know how hard you have worn and won;\nMy choicest wreaths are always wet with tears.

"Come ye aside from all the world holds dear,\nFor converse which the world has never known—\n Alone with me, and with my Father not alone.

"Then fresh from converse with your Lord return,\nAnd work till daylight softens into even;\nThe brief hours are not lost in which we learn,
More of our Master and his rest in heaven.

WHAT OF THE HARVEST?
THE BIBLE HARVEST NOT A HARVEST OF DEATH—NOR A REVIVAL "Our studies together, dear brethren, have led the majority to conclude: we are living in the harvest time—in the end of this age. Oh, how glad we will be if it is true! How glad we are to believe it true! and, we think, on good evidence. If it is true, as we believe, that this age began in 1874, the implication is that the trials of the church are nearly at an end. A. D. 70.

"Since then the work of seed-sowing, evangelism, etc., amongst the Gentiles has gone on, not without difficulty, harrassment, and, to say the least, much disappointment. The Jewish nation into the kingdom class was the Jewish nation into the kingdom class was the spiritual work of the present age is about to be released from the bondage of corruption into the liberty of the glory, to pass into their eternal inheritance. -Romans 8:21.

"Surely it is not by accident that these two ages correspond, nor by accident that Israel as a people typified the Church, nor by accident that the trials of the church are nearly at an end. Messiah's day is to bring glorious opportunities for earthly blessings to Israel, and to all the families of the earth through Israel. If our hopes be true then they mean a blessing, not for the church alone, but for the entire government of the earth. In its hour of trial and travail, Israel will be released from the bondage of corruption into the glorious liberty appropriate to the children of God. —Romans 8:21.

The finger of God pointed to the fact: "Many of us for long years thought the Bible references of the harvest, our text included, as applicable to every time. We had not then learned that the Bible must be studied dispensationally, in order to be understood. Now we perceive that the time of our Lord's first advent was the harvest time of the Jewish age, and that as a harvest it applied to that nation only.

"For more than sixteen hundred years the Law Covenant had been in operation between God and Israel. Under it they had been disciplined and schooled, instructed through the law and the prophets. Jesus came to be the Redeemer of mankind in general, but especially to offer himself as King to the Jews, and to make them his joint-heirs in his kingdom. Had there then been a sufficient number of Jews who would receive the Gospel message, according to the divine agreement, the entire bride class would have been elected or chosen from that one nation, and not a Gentile would have been invited to participate in the honors of those Spirit-begotten, called in the Scriptures, the spiritual seed of Abraham. (Gal. 3:29) Nevertheless the Lord fore-knew, and had provided for Israel's rejection and the opening of the door to membership in the bride class to worthy Gentiles.

"It was at the close of the Jewish age, at the time, therefore, when people should have and did have their greatest degree of ripeness and preparation that our Lord presented himself and began to do the reaping work. He sent forth his disciples as his representatives, two and two, and later many; (Gal. 3:28) to whom the following words applied: 'Ye are the light of the world.' Surely it is not by accident that these two ages correspond, nor by accident that Israel as a people typified spiritual Israel! Neither will it be by accident if the events of 1915 correspond to the events of A. D. 70. In the Jewish age, not only were the Jews chosen, but the Gentiles were also chosen from among Gentiles. (Gal. 3:29) Never had the Lord, in the Gentiles, so mercifully wrought in the hearts of the acceptable ones. Therefore, it is not by accident that those who ever since the Lord's commission were the first to come to the attention of the world's eye, were followed by that chosen remnant, —the servants of God the Father, the chosen servants to whose care was committed the treasures of the spiritual things of God, —the servants of Christ, who were the first to rebuke the rebellious servants and to confess the name of Jesus.' (Gal. 1:23)

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Paster Russell took up the various features of missionary work in home and foreign lands, in which he and associated Bible Students are co-laboring. He referred to the work in South Africa, in which they are being effective. He urged all to remember that every child of God is an ambassador and representative of the kingdom and prospectively the prince of the house of David and of the house of Jacob, and that as such he should forthwith show forth the praises of the name of Jesus, who is his Saviour, even God. The Bible intimates that the tares were so numerous and so intertwined with the wheat in their various interests that to be checked they all up would have brought the disastrous 'time of trouble' too soon; hence the decree that both should grow together until the harvest. 'The harvest is the end of the age.'—Matthew 13:39.
is now, to three, was another prayer and testimony meeting along the same lines as the morning meeting. It, also, was a success.

**SONGS IN THE NIGHT**

Psalm 85—October 29.

“The Lord hath done great things for us whereof we are glad.”—Psalm 126:3.

The secret of their joy is two-fold: (1) They have experi- enced the deliverance from Babylonian captivity, and their return to Palestine. St. Paul breathed the same sentiment when he declared, “The whole creation groaneth and travailleth in pain together until now, waiting for the manifestation of the sons of God.” (Romans 8:22.) The sons of God in glory will, with their Lord Jesus Christ Emmanuel, reign over all.

At present these sons of God are comparatively little known or recognized amongst men; frequently they are considered “peculiar people,” because of their zeal for righteousness and truth and for God. “Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is”; and we shall share his glory, honor and immortality and with him scatter divine blessings to all the families of the earth.

“A SONG OF DELIVERANCE”

Our lesson, the 85th Psalm, may properly have several applications. The first of these would be to Israel’s deliverance from the Babylonian captivity, and the deliverance of a nation that all who desired might return to Palestine. About fifty-three thousand availed themselves of this privilege and of his assistance. The people rejoiced in this manifestation of the turning away of divine disfavor and the return to them of divine favor and blessings. The pardon of their transgressions as a nation was here evidenced in this privilege of returning to God’s favor.

A secondary application of the Song is just before us. Israel has been in a far greater captivity to Christendom during the past eighteen centuries. She has permitted, nevertheless, of a mighty deliverance. The Cyrus who gave them liberty to return from literal Babylon was a type of the great Messiah who is about to give full liberty for the return of God’s ancient people under divine favor—to their own land and to their own place of deliverance. God’s deliverance of Israel in Romans 11:25-29. The Deliverer will do more than merely regather them. He will do that which the 85th Psalm has predicted; as the Apostle says, “This is my covenant with them when I shall take away their sins.” See also Jer. 31:31-34. (Feb. 9:8:11.)

Israel’s sins have not yet been taken away, even as the world’s sins have not yet been taken away. The great Redeemer indeed has died for sin, and he is the sinner’s friend, but as yet he has only appeared in the presence of God for us the elect, not for the world. He has an Advocate only; He advocates for none except those who desire to approach to God, and these are the saintly only—such as love righteousness and hate iniquity.

The world is enslaved by sin and death, the twin monarchs which are not supplanted and causing mankind to groan. We were born in this enslaved condition; as the Scriptures declare, “Behold, I was shapen in iniquity, in sin did my mother conceive me.” Our race, groaning under the weaknesses and imperfections we have thus inherited—mental, moral and physical—longs for the promised deliverance from the bondage of sin and death. The majority of mankind undoubtedly feel the grip of their slavery, and will be glad to be free.

The great Deliverer is the antitypical Cyrus. Soon he will be victorious and will establish his kingdom under the whole heaven. Soon the church class, the saintly, “the elect,” will be glorified, and then the time will come for the blessing of the world. For their restoration to human perfection and to a world-wide Paradise, which Messiah’s kingdom and power will produce. “He must reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death.” Death will be destroyed; aesh, hades, the grave, will be destroyed with the resurrection of the dead therefrom—“Every one in his own order.”

“SONGS IN THE NIGHT HE GIVETH”

While the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life, and even though they share the results of sin as fully or even more fully than do others. The secret of their joy is two-fold: (1) They have experienced the deliverance from Babylonian captivity, and the Deliverer has made the wills to his will. They obtained this new relationship by the way of faith in the Redeemer—faith in his blood of Atonement. They entered by the “strait gate” and “narrow way” of consecration to God—surrendering their own wills and cooperation to do the divine will to the best of their ability.

This submission of the will to God and the realization that all their life’s affairs are in God’s keeping and under his supervision gives rest to the heart. They have a rest and peace in this surrendered condition which they never knew when they sought to gratify self-will and ignored the right of their Creator to the homage of their hearts and the obedience of their lives.

Similarly, these have joy and peace and songs of thankfulness to God because to them he grants a knowledge of his divine purposes, and shows them things to come. These see beyond the trials and tribulations of the present time—they see the glories that will follow the present time of suffering. These see that the church, the saintly few of all denominations and of all nationalities, are prospective heirs of God—heirs of glory, honor and immortality and association with the Redeemer in his glorious kingdom. This encourages them. They see also the outlines of the divine programme for the blessing of all the families of the earth. When they thus perceive that God has arranged that through Christ and the glorified church all the families of the earth shall be blessed, it makes them “joyful in the house of their pilgrimage”—waiting for their own change from human to divine nature.

KING CYRUS GOD’S SHEPHERD


“He retaineth not his anger forever, because he delighteth in mercy.”—Micah 7:18.

The heathen gods are all vengeful. The God of the Bible alone lays claim to being a God of love, “whose mercy endureth forever,” as one of the Psalms repeats again and again. Alas! how terribly our God of wisdom, justice, love and power has been misrepresented to the world, and to the church, as a God delighting in the eternal torture of the vast majority of his creatures; for if such were his vision for them, and he knew the end from the beginning, it would surely prove that he delighted in, and intended their torture. But when our eyes open to a proper interpretation of God’s Word, how his character becomes glorious before our eyes and commands our love and devotion! As the Apostle declares, it is the divine love which constrains us to be the faithful and obedient.

Today’s study relates to the release of the Israelites from their Babylonian captivity, and their return to Palestine. This return was in exact fulfilment of the Lord’s Word at the mouth of Jeremiah, the prophet, who specifically
We suggest a careful reading of the Scriptures above cited to establish the fact that the seventy years predicted related to the desolation of the city of Jerusalem and of their land, and not merely to the captivity of the people, some of whom were freed twenty years before the city was destroyed. Many in applying this have started the seventy years from the beginning of the first captivity, and thus are twenty years out of the way. Facts of history have been so built around this error, gradually mixed up to hold the unscriptural view; but if the Bible is to be our criterion we must stand by it.

One of the most wonderful things connected with the story of Israel's release from Babylonian captivity is that Cyrus was named by the Prophet Isaiah in advance, and called "God's Shepherd." Cyrus is my Shepherd and shall perform all my pleasure, even saying to Jerusalem: thou shalt be built; and to the temple, thy foundation shall be laid. (Isa. 44:28)

Profane history gives Cyrus a very humble character, element and just, treating men as men, and not as mere tools to be used and cast aside—a conqueror of quite a different type from any the world had previously seen." Plutarch declares that "In wisdom, virtue and magnanimity he seems to have surpassed all kings."

KING CYRUS’ NEW METHOD

Nebuchadnezzar's theory of government was to bring representatives of the peoples of all lands to Babylon and have them homogeneous, choosing the best of every nationalit.y. But when Cyrus came upon the scene, as the conqueror of the Babylonian empire (Darius, the Mede, being under him) he found that the theory of his predecessor had not worked out satisfactorily. The peoples, some of whom were混ted in Babylonia, were not patriotic. Cyrus adopted the opposite plan for governing the world. He not only gave liberty to the Jews to return to their own land, and gave them assistance back, but he did the same for the people of other nations, exiled in Babylon.

The brief epitome of the giving of his proclamation of liberty to the Jews is, "Thus saith Cyrus, king of Persia: All the kingdoms of earth hath Jehovah, the God of heaven, given unto me; and he has charged me to build him an house at Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is the God), which is at Jerusalem; and whosoever is left in any place where he sojourneth, let the men of his place help him with silver and with gold and with goods, and with beasts, besides the free-will offering for the house of God, which is at Jerusalem." The king himself gave liberality toward the work and, through the treasurer, numbered to the Israelites' vessels and utensils of the temple, great and small, fifty-four hundred.

Tradition says that the Israelites set out on their journey accompanied by an escort of a thousand cavalry for their protection from the desert Arabs, and that they went forth to the sound of joyous music in harmony with Zed (Isa. 44:29; 24:1):—'Go ye out of Babylon; flee from the Chaldeans, with the voice of singing declare ye, tell this, utter it even unto the end of the earth; say ye, The Lord hath redeemed his servant Jacob.'

GOD'S PURIFYING WORD

If we have been astonished from time to time at the readiness of the Israelites to go individually, we may also feel astonished that from the time of their return from the Babylonian captivity, idolatry, in its grosser form, was never even known amongst them. In Babylon they sat down by the banks of the rivers and 'wept as they remembered Zion' in its desolate condition; and then their thoughts traveled back to the gracious promises of God to which their nation was still heir. Then hope for deliverance brought prayer to the Deliverer. The effect of the captivity was excellent. Those who availed themselves promptly of King Cyrus' offer were such as reverenced the Lord and trusted in his promises.

The total number to return was about the same number that now occupy the city of Jerusalem (returning after a still greater suffering than at the time of the destruction of their city by Nebuchadnezzar), about fifty thousand.

Professor Aldeney has well remarked of that time, "The Jews now constituted themselves into a church. The chief concern of their leaders was to develop their religious life and character. The policy of exclusiveness saved Judaism. This is an application—though a very harsh and formal application—of the principles of separation from the world which Christ and his apostles enjoined upon the church, the neglect of which has at times nearly resulted in the disappearance of a people. Joyous music, in harmony with Jehovah, spreads itself out in lagoons and morasses and ends by being swallowed up in the sands of the desert."

Dr. Peloubet says of this time, "The exiles brought together the representatives of the divided kingdom and nation; one nation there had been two, welding the twelve tribes together like iron in a furnace." God represented this union through Ezekiel (37:15-28) by two sticks. On one was written "Judah" and on the other "The House of Israel." These sticks were joined together; 'And they shall become one in thine hand.' This was done in the presence of the people to show that the exiles of Israel, carried to Babylon, B. C. 722, when Samaria was destroyed, were to unite with the captives of Judah. 'And I will make them one nation, and one kingdom shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.' Thus we see that there were no 'ten lost tribes,' for whom there has been so much seeking.

SHOW ME THY FACE

Show me thy face—one transient gleam
Of endless divine
And I shall never think or dream
Of other love than Thine;
All lesser lights will darken quite,
All lower glories wane
The beautiful of earth will scarce
Seem beautiful again.

Show me thy face—my faith and love
Shall henceforth feed be,
And world and earth have power to move
My soul’s serenity.
My life shall seem a trance, a dream,
And all I feel and see,
Illusive, visionary—Thou
Are the one reality.

Show me thy face—I shall forget
The weary days of yore;
The fretting ghosts of vain regret
Shall haunt my soul no more;
All doubts and fears for future years
In quiet trust subsist;
And manhã and peace content and calm
Within my breast abide.

Show me thy face—the heaviest cross of Israel's will the Lord bear;
There will be gain in every loss,
And peace with every care.
With such light feet the years will fleet,
Life will seem brief as blast,
'Till I have laid my burden down
And entered into rest. [Selected.]

THE MEMORIAL DAY FOR NEXT SPRING

It seems early to announce the date of the Memorial for 1912, but some of our readers are asking for it, as our journal reaches for points. The date for the celebration next Spring will be Sunday evening, March 31, 1912, at 6 p. m. According to the Jewish calendar the fourteenth day of the month will begin at the time mentioned, and it was on that date that the lamb was to be slain, and that our "Lamb" was slain. And it was on the same night preceding that our Lord instituted the Memorial and symbolic eating of His flesh and blood as the antitype of Israel's Passover Lamb.
THE SECOND TEMPLE'S FOUNDATION

Exra 3:14; 5—October 22.

"Enter into his gates with thanksgiving, and into his courts with praise."—Psalm 100:4.

The journey from Babylon to Jerusalem required about five months. Ezra, with his smaller company, subsequently made the journey. The enthusiasm of this company of captives, of all the tribes, people of all ages. A few of the very aged remembered having seen the land and the city in their childhood.

Arrived at their destination they found terrible dilapidation. The crumbling wall, once in touch with the destructive fires of Nebuchadnezzar's army, seventy years previous. To live in the city was scarcely practicable. The people scattered in the country round about for a distance of twenty miles. Those who had come were not anxious to making themselves comfortable, preparing dwellings, training olive trees and vines. But shortly after, the religious sentiment stirred them to prepare for offering formal worship to the God whose favored people they were delighted again to be.

The altar was built on the high place of Mount Moriah, supposedly the very spot where Abraham offered his son Isaac—the very spot which was the site of the altar in Solomon's temple. Divine worship began, and the Feast of Tabernacles was observed in the seventh month. By the next spring they felt ready to begin the reconstruction of the temple, and a start was made by laying its foundations. The enthusiasm of the people for the worship of the true God is noted in connection with this service; namely, a foundation was laid, a wall was begun, and all was expected by turns as they thought of God's goodness and sought again to apply to themselves the divine promises.

In the connection we read that some of the very aged of the company who had knowledge of the original temple of Solomon, and the same temple the one they were building would be much less glorious than Solomon's.

The news of the return of the people and of their start to rebuild the temple of the Lord spread amongst the people of the land, who, in fact, had been treated as the enemies of Israel. Now, however, they desired to join hands and become participants in the building of the new temple. They made overtures to this effect, saying, 'Let us build with you, for we seek your God as ye do; and we will join hands with you in building this House of God.' But they refused, and sought to delay the work and to hinder its building. They even hired attorneys to frustrate the matter at the court of King Cyrus in Persia, and even went so far as to try the case at Sard-haddon, king of Assyria, which brought us up hither.'

However, this kind offer was refused, with the answer, 'Ye have nothing to do with us, to build a house unto our God; but we ourselves will build it unto the Lord of all the earth.' There was an absolute refusal by the Jews to join with the exiles in building the temple. The latter followed the original policy of Cyrus and gave full authority to proceed with the work at Jerusalem.

WAS THE PROPER COURSE TAKEN?

Many have said that the Jews in this matter showed themselves narrow-minded and bigoted; that they should have been glad to have the assistance and co-operation of their neighbors in the building of the temple, and in all the arrangements for God's worship; they should have had the missionary spirit.

Not so, we reply. Their course was the only proper one when we understand the terms and conditions under which God was dealing with Israel. It was not their commission to make others believers, but to regulate their own affairs, to see things from the divine viewpoint, should all pray to God.

The Old Testament shows that the Jews were not at liberty to change or amend the divine proposition and to bring others into the 'elect' nation. There were not at liberty to change or amend the divine proposition and to bring others into the 'elect' nation, and the people of God, even if they were foolishness with which peoples. It tells them, they, rapidly the come that some of the world and the children of this world and the children of this world and the children of the kingdom of God too frequently join, after the manner suggested in our study. The effect always is to bring in the worldly mind a measure of control in respect to spiritual things, of which they have real knowledge. "The nature of the matter is that the people of the Spirit of God, neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

SPIRITUAL ISRAEL'S POLICY

The same policy should be observed by spiritual Israel— "The temple of God is holy, which temple ye are. No out­ side series of operations can build up the temple. Let the world build its own. God himself is the builder of the church, which is the body of Christ, the temple of the holy Spirit. God permits his consecrated ones to be associated with himself in the building of this temple; as St. Paul declares, the habitation of God is by the Spirit; and, as is said, "We shall be one another in the most holy faith." (Jude 20.) There is absolutely no place for worldly workers in conjunction with this great work of God now in progress.

Incalculable harm has resulted from the failure to note this matter properly. The children of this world and the children of the kingdom of God too frequently join, after the manner suggested in our study. The effect always is to bring in worldliness and to give the worldly mind a measure of control in respect to spiritual things, of which they have real knowledge. The nature of the matter is that the people of the Spirit of God, neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

KNOWLEDGE NECESSARY TO GROWTH IN GRACE

"Ye have put off the old man with his deeds and have put on of Him who created you."—Col. 3:9, 10.

In our text the expression "put off" suggests the additional thought of putting out. As an illustration, let us consider Congress. When you vote in the power is put out of power, we do not understand that they are put out of Congress. One party which has been in control is to be succeeded by the other party. Such a transfer would, in some respects, be preferable to a dissolution of the Congress.

So it is in the change of becoming new creatures in Christ, members of the body of Messiah. In many things a radical change takes place. The new will must regulate what we shall eat, what we shall wear; in fact, it must be the ruling power over every day we live. And it gradually makes change after change, and thus the renewing work, the transforming work, goes on, the new mind gaining more control and bringing the thoughts, words and deeds under the supervision and direction of the Lord. As we come to know more about him, we come to see his will better. More and more we see things from the divine viewpoint and to regulate every word and every act of our life therefrom.

Through knowledge, as well as in knowledge, the new creature is renewed or refreshed, built up, and strengthened. The wise development work is performed. By the Spirit. What the new creature has had was the wisdom of this world. What the new creature receives is the wisdom of God. The development of the different powers of the new mind is a gradual work, dependent upon knowledge. With the new mind the knowledge becomes the energizing and strengthening power, and finds opportunities by which the new creature can accomplish its purpose. This knowledge is that which cometh from above. It is not merely the knowing how many chapters there are in the Bible, nor how many verses there are in the Bible and being able to

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quote them; but by the various providences of God in life, it is to come to such a knowledge of God that it is sufficient for his will to be made clear to us, to insure obedience. Our knowledge is increased in proportion as we give heed to the things which God has spoken; in proportion as we set our affections on things above and not on things on the earth.

THE TERMS UPON WHICH WE ARE CALLED

All Christians should know the terms and conditions upon which “God hath called” them, namely, (1) To suffer with Christ in the present time, and (2) To be glorified and reign with him in the coming age to bless the world. These should know that they are responsible in character which God would develop in them, without which they could not be “fit for the kingdom.” It is concerning these characteristics, “putting on the new man,” necessary to those who would make the “calling and election sure,” that our present lesson treats. Let us consider some of them.

“Let love be without dissimulation.” St. Paul had already explained the necessity for love, but now he puts us on guard against a merely feigned love, which would only outwardly appear kind and polite. The true spirits of love, the holy spirit, will not be a dissimulating one, a hypocritical one: the love will be genuine, heart-felt, as well as mouth-expressed. This love is to be toward God and toward all, in proportion as they are God-like, or striving to be so. It is to be a love of the holy, the spiritual, the Scriptural, of Christ.

“Ahor that which is evil.” We are not merely to avoid doing that which is evil, not merely to have no love or affinity for evil, but more than these, we are to hate, to abhor evil.

As the love for God and for all things true and pure and making for righteousness is to be cultivated, so the abhorrence of sin and impurity of every kind is to be cultivated. Thus, the stronger we become in Christian character the more intense will become our love for the good, the pure and the true; and the more intense will be our opposition to the untrue, the impure, the evil way.

The more we learn of the beautiful harmonies of this heavenly grace of love, and the more they become the melodies of our own hearts, the more distressing and repugnant and abhorrent will sin and selfishness, “the spirit of the world,” be to us; just as discord in music gratefully becomes more and more distasteful as we become more and more accustomed to the beautiful harmonies of music.

As holiness and sin are opposites, so our feeling toward these must be represented by the sentiments of love and hatred. To grow cool in love of righteousness is to lose one of the abominable sins. Let us therefore, cultivate in ourselves hatred for sin, selfishness, impurity and every evil way, that we may find it the easier to cultivate in our hearts the beautiful graces of the Spirit.

Only in our minds have the old things passed away and all things become new. Actually, this change will be accomplished when we become spirit beings. meantime, if we shall be counted worthy of a place in the First Resurrection, it is required of us that we shall demonstrate our willingness of mind, our earnest desire, to be all that the Lord would have us be. In no way can this be better demonstrated to the Lord or prove more helpful to ourselves than in keeping a strict surveillance of our hearts and of our thoughts.

SOME INTERESTING LETTERS

FURTHER WORD FROM INDIA

My Dear Brother Russell:-

I am sorry that your visit has been a source of annoyance to you. It is by no means a common occurrence that would cause annoyance to one of the best friends of Christ. I am sure you will be pleased to learn that there are many who are interested in the truth. We seek to bring the love of Christ into the heart of all without distinction of race or creed.

Many of the Mohammedans ask me why they are not mentioned by you in your writings. They claim that they are the descendants of Abraham through Ishmael. They want to know particularly whether they, as a nation, will have any special place in the kingdom of Christ in such a way that I could hardly believe my own ears and eyes. There were some orthodox Hindus also present in the meeting.

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The more we learn of the beautiful harmonies of this heavenly grace of love, and the more they become the melodies of our own hearts, the more distressing and repugnant and abhorrent will sin and selfishness, “the spirit of the world,” be to us; just as discord in music gratefully becomes more and more distasteful as we become more and more accustomed to the beautiful harmonies of music.

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Only in our minds have the old things passed away and all things become new. Actually, this change will be accomplished when we become spirit beings. meantime, if we shall be counted worthy of a place in the First Resurrection, it is required of us that we shall demonstrate our willingness of mind, our earnest desire, to be all that the Lord would have us be. In no way can this be better demonstrated to the Lord or prove more helpful to ourselves than in keeping a strict surveillance of our hearts and of our thoughts.

SOME INTERESTING LETTERS

FURTHER WORD FROM INDIA

My Dear Brother Russell:-

I am sorry that your visit has been a source of annoyance to you. It is by no means a common occurrence that would cause annoyance to one of the best friends of Christ. I am sure you will be pleased to learn that there are many who are interested in the truth. We seek to bring the love of Christ into the heart of all without distinction of race or creed.

Many of the Mohammedans ask me why they are not mentioned by you in your writings. They claim that they are the descendants of Abraham through Ishmael. They want to know particularly whether they, as a nation, will have any special place in the kingdom of Christ in such a way that I could hardly believe my own ears and eyes. There were some orthodox Hindus also present in the meeting.

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As the love for God and for all things true and pure and making for righteousness is to be cultivated, so the abhorrence of sin and impurity of every kind is to be cultivated. Thus, the stronger we become in Christian character the more intense will become our love for the good, the pure and the true; and the more intense will be our opposition to the untrue, the impure, the evil way.

The more we learn of the beautiful harmonies of this heavenly grace of love, and the more they become the melodies of our own hearts, the more distressing and repugnant and abhorrent will sin and selfishness, “the spirit of the world,” be to us; just as discord in music gratefully becomes more and more distasteful as we become more and more accustomed to the beautiful harmonies of music.

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sure that on the whole the cost of living here is not more than 25 per cent. cheaper than in America. This is doubly offset by the great difference in wages, which are from two to three times greater in America than they are in Britain.

The striking spirit has become epidemic all over Britain. Even the rag-pickers of Belfast are striking. They want a penny per stone (14 pounds) for their rags. The striking newsboys and "hoodlums" created a riot at Dublin recently. A large number of striking newsboys crowded the streets of Belfast. They resembled an army of "ruffian-fins."

I am informed that the operators can ill afford to advance wages—taxed to keep up an army, navy, etc.

Dear Brother, I am so glad that the dear Lord permitted me to visit Europe at this time, because it has greatly increased my love to the dear Lord, and made me all the warmer, noble friends here in Belfast who dearly love you. And the writer loves you more than ever, and more and more ever esteems the blessed privilege of association with you in the Lord's work. Much Christian love to all.

Your brother in Christ—
FRANK DIAPER.

FOURTEEN YEARS AGO

Deer Brother Russell:

In a WATCH TOWER of fourteen years ago, after giving the Syrian rendering of Heb. 10:22, you say:

"Here the apostle mentions five conditions: (1) Honesty of heart; (2) an undaunted faith; (3) a blood-splashed heart (Heb. 9:14), a heart, or will, that has been justified, not merely through faith (tentative justification), but also through the application of the blood [vitalized justification], the virtue of the ransom given once for all by our Redeemer: (4) a clean conscience; (5) washed, or purified, bodies, i.e., with the outward man in the process of cleansing by the purifying Word of Truth and grace."

The purifying, or cleansing, of the heart, through faith in the precious blood, seems to be much better understood by Christians than the purifying of their bodies, their flesh, through obedience in the application to themselves, in daily life, of the promises, precepts, warnings and illustrations of Scripture—as water, or cleansing truths, etc., etc.

The dear Brother Russell, if thought it wise until I read this that the two justifications were something that you had never seen until very recent years. Truly, as another said in regard to some similar discovery over which we were wondering and rejoicing, "Brother Russell has been years ahead of us all the time; and we would be far behind ourselves if it had not been for him, who, through the grace and the help of Christ, had been so wise to take the spirit of the law, and when various things came up we considered them now, because we had not been able to assimilate them when they were first given to us," or words of similar import. I am so glad. The first thing I ever read was old "Food for Thinking Christians." I had forgotten all about the three covenants; but when you began to write about them it seemed all right, and as if I had always had that idea; though I could not explain it, nor say where I got it until I re-read that old pamphlet.

I. P. W.

"These bracketed words are not in the 1870 Tower Edition."
OBEDIENCE THE TEST

Another helpful "word of God" is found in 1 John 2:5:
"Whoso keepeth his Word, in him verily is the love of God perfected." Here we have a test by which to determine our development as a new creature. Only those who have the Word of God can keep it, can retain it and comply with its requirements. The text suggests that it is a difficult matter to keep the Word of God. On all sides we hear various reasons why we should retain, hold fast the world, the flesh, rather than that which the Lord's Word promises. This cannot be done from the "narrow way." Hence these who hold fast to the Word of God are "overcomers."

The Scriptures intimate that to live righteously and godly in this present world and to succeed in our work and service. Whoever will live godly in Christ Jesus shall suffer persecution. (2 Tim. 3:12) Under present conditions faithfulness means faithfulness even unto death. The intention is that unless we have the love of God we will not undertake to be obedient to his Word; that otherwise we can neither retain the Word of God nor be in accord with it, serving it even unto death.

Our Lord Jesus illustrated the perfection of obedience to the Word of God when he said, "I come to do thy will, O God!" Everything written in the Book; everything that was God's will, he was glad to do at any cost. Our Lord Jesus could not have reached this degree of submission to the divine will unless he had love for the Father. And so we see today that our own faith and our principles of righteousness we cannot continue in this way.

Consequently, only those who so love God that they would surrender life to do his will, are properly keeping his Word. We may say that this condition is reached when after much prayer and conflict we make up our minds to do God's will. Here we have a test of the sincerity of our intentions. We may have the right will, but still it may be "guilt." Only those who are weighing with the conditions of self-sacrifice have reached the "favorable ground." Of course, there is another sense of perfecting which we shall attain in the resurrection. But only those who will keep God's Word by faithfulness even unto death will secure the prize and become partakers of the divine nature.

This is evidence. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the holy Spirit, the Spirit of God, the effect will be to cause us both to will and to do his good pleasure to the extent of our ability. And this ability should be continually on the increase year by year. Although we may not hope to be perfected until we shall be "changed" and be granted our new resurrection bodies, nevertheless, we may keep so closely in touch with the spirit of God's Word that we may have continual fellowship with him; and by confessing our faults daily and seeking his forgiveness we may continue to the end of our journey clean from sin, even though we must still acknowledge the infirmities of the flesh, that in our flesh we may be made perfect.

THE WORK OF RESURRECTION

A further word from the mouth of God assures us that he knoweth our frame, he remembereth that we are dust—weak, imperfect, dying; and that it is not his purpose that we shall continue always to be in conflict with ourselves; perfect will against imperfect body; but that he has provided that, in the resurrection, we shall have new, perfect bodies, in full accord with our new minds.

It is possible for God to do all this and that he purposes to give to his elect, bodies of a much higher order than the human—that he will give as spirit-bodied—that of the highest rank. We shall have part in the first resurrection, and will thereupon be able to do the Father's will, not as it appears, but as we now show ourselves desirous of doing His will so far as we are able, O gracious provisions! O wonderful words of compassion, inspiring us to wondrous hopes of eternal life and glory! Thus do such promises make us live in faith (1 John 5:4), that the Lord will give the final word of his mouth—"Well done, good and faithful servant, enter thou into the joy of thy Lord!"

"A little while: now he has come:"
The hour draws on apace—
Thine hour is come, the glorious morn. When the hour cometh, which I shall give to thee, that moment shall I glorify myself in thy glory. How light our trials then will seem! How short our pilgrim way!

The life of earth a fitful dream, Dispelled by dawning day!"
THE PEACE OF GOD

"The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." "Great peace shall he attain unto them."—Phil. 4:7; Psal. 119:165.

God's law represents God's will. All who are right minded, rightly disposed, will rejoice in having God's will well done. Originally, God's will was written in an man's nature. After sin had effaced it there, God wrote it upon tables of stone for Israel. It is the righteousness of this law that Christians obey (the divine regulations, the divine requirements, whatever they may be) so far as possible. We delight to do God's will.

To love God's law, then, would be to appreciate the fact that God has a great purpose; to take delight in finding out what God's will is; and to have full confidence in his justice, wisdom, love and power. Great peace have all those who so do. They do not understand every dealing of divine justice, but their faith holds to the fact that he is too wise to err. Thus they have peace in confiding their interests to him.

In this text the Apostle differentiates between the mind and the heart. The heart represents the affections. The Apostle urges not only that we should have good feelings in the matter, but that our minds should be at rest. If after we have made a consecration of ourselves to the service in ascertaining the time that God will have us, if we feel that God is with us, then our hearts should know that we might draw near to the Lord. Lord we should do something to violate our conscience in again; and we should endeavor by prayer to get back into harmony with God and thus to effect a reconciliation. Our Lord has made provision on our behalf, that we should have an Advocate with the Father. (1 John 2:1.) He who appeared in the presence of God for us at first is the same One who ever liveth to make intercession for us. So we come to the Lord through the arrangement which He has made; and we rejoice that we may obtain forgiveness and grace to help in time of need.

The text does not refer to our own peace, but to the peace of God, the peace which comes to us through a realization of God's power, of his goodness and willingness to hold us by his right hand as his children. This peace stands guard continually, as a sentinel, to challenge every hostile or worrying thought or fear. It so keeps the Christian's mind that he at heart has peace with the Lord, fellowship, communion; and it guards his mind also, his reasoning faculties, instructing him and assuring him respecting the divine power, wisdom and goodness.

We should make request increasingly for grace and wisdom and the fruits of the Spirit, for opportunities for serving the Lord and the brethren, and for growing more and more into the likeness of God's dear Son. Under these conditions the promised "peace which passeth all understanding" will guard our hearts and our thoughts. Selfishness and ambition would find little room in hearts so filled. Even when in "deep waters" divine peace can dwell in our hearts and keep them.

The Apostle's thought seems to be that those whom he addresses have come into harmony with God through acceptance of his terms. Turning from all opposition, they have become the children of God through faith, obedience, self-sacrifice and consecration to death. The Apostle urges that God's peace should be in these and should continue. They should be guarded by that peace. The expression, "through Christ Jesus," suggests that, as we entered into this peace through our great Advocate, so we can continue in this peace only by his continuing to be our Advocate; otherwise, through imperfections of the flesh, we would get out of harmony continually.

"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16.) Thus as we come daily and say, "Forgive us our trespasses as we forgive those who trespass against us," we abide in the peace; for we have this great Advocate. Therefore, this peace abides—a continuing supply of grace through the great Advocate.

PRIDE OF HEART ABOMINABLE

"'Every one that is proud in heart is an abomination to the Lord.'"—Provo 16:5.

Pride must take its stand with the other reprehensible qualities of the fallen human mind, character. The Scriptures recognize two conditions of heart, the right and the wrong. The one that God approves is called love; the other, the one that He disapproves, is selfishness. All selfishness is opposed to God's heart. Everything selfish is evil to the divine purpose. The quality of pride is specially abominable to the Lord, because there is not a creature in the universe that has anything to be proud of. Everything that anyone has is a gift: it is not of his own manufacture or creation. God gives the blessing. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1:17.) It is of his fulness that we have received. Everyone, therefore, who is proud, is certainly very reprehensible.

lie in God's sight, for he has been only a recipient of favor, blessing. All God's creatures are dependent upon him. Worldly pride challenges faith in God and obedience to him. Only those of the Lord's people who are of good courage and full of confidence in the Lord can overcome this giant of pride. It is necessary that the victory should be made complete. Pride, in its every form, should be so thoroughly humiliated, killed, that it can never rise again to destroy us. This battle each one has to fight; and the only proper weapon with which to overcome is the "sword of the spirit," showing us what is pleasing and acceptable in God's sight. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18:14.

FRIENDS LIVING NEAR ESPERANTO CLUBS

We have some leaflets in Esperanto (the well recommended international language) consisting of a portion of the 'Do You Know?' tract. For friends living in cities where there are Esperantists there is an opportunity for service in ascertaining the time and place of their study-room and in serving them with the literature. On account of their interest in the language, some would read who would not otherwise do so, in their native tongue. Write us, saying how many of those Clubs you could serve and how many leaflets are desired.

INDIA MISSION

315 cottage meetings.......In attendance 2,527 persons
280 meetings with the sick In attendance 1,684 persons
Class meetings for Bible study, 63 ............In attendance 2,578 persons
955 total ............In attendance 15,269 persons

FREE LITERATURE IN TWENTY-THREE LANGUAGES

We can supply literature on present truth in any of the following languages: English, German, French, Swedish, Danish, Norwegian, Finnish, Welsh, Polish, Hungarian, Hollandish, Spanish, Portuguese (soon), Italian, Greek, Russian, Armenian (soon), Arabic, Tamil, Malayalam, Zulu (soon), Esperanto and Maori.

We do not always have all of these in stock at Brooklyn, but usually have the main supply nearest the point of demand. However, communicate with us, if you are in the vicinity of any of the above mentioned peoples and we shall be pleased to cooperate with you by supplying the desired literature as quickly as possible.
The Scriptures speak of the hour of trial coming upon all men. (Rev. 3:3, 10) We believe that hour is upon us—already begun. To the world it means discontent, bitterness, evil-surmounting, hatred, strife, robbery, murder. It is this spirit which is about to wreck society. The Scriptures seem very clearly to establish this fact.

Let us not forget that this trial in one respect begins with us, the church. God permits it. He has given us great light respecting himself, his character, his glorious plans. He has placed us in a key position as "high calling" to the divine nature. We have accepted his invitation and have been begotten of his holy Spirit. We have entered the school of Christ and have been given lessons respecting the life of right faithfulness. We are to be the future members of the bride company. Much advantage every way has ours. Now the examination is on. Which of us will graduate with honors? Which will show that, however poor and imperfect in the flesh through heredity, he has attained a character likeness of the Lord in his heart, and mind? This is the test.

How shall we expect this test to be applied? Dearly beloved, we see how it is being applied. We perceive from observation and correspondence that the position of Christian action is going favorably with some and very unfavorably with others. In some places the entire class of Bible Students seems to be involved. Petty questions respecting authority and methods are causing distraction and tending to arouse enmity. Instead of carrying out the will of God, it cools the ardor of some; it makes others positively bitter. Anger, malice, hatred, envy, variances, strife—all fruitages of the evil spirit—appear to some extent to gain control.

EACH SHOULDN'T JUDGE HIMSELF

We are not judging nor condemning anybody, but with the Apostle we urge all to judge himself. Each should see to it, not only that he has the graces of the Spirit—humility, gentleness, meekness, patience, long-suffering, brotherly kindness, love—but that he manifests these qualities in his conduct. And in his judgment, too, that the Lord's test is not merely along the lines of love for the beautiful, the good and the gentle, but a patient, kind and loving forbearance also for those who are out of the way, and even for enemies. We should bear in mind that justice is the very essence of the divine character, as love itself. Hence if we would be god-like, if we would be copies of God's dear Son with his likeness, we must have the principles of justice firmly established in our character. We should be generous, benevolent, loving toward all; but we should be just even before we are generous. If we love not our brother whom we have seen, how can we show that we love his Father and our Father whom we have not seen? This same spirit of discontent is testing God's people in the hour of trial. We beg of each member, moreover, that the test of love and justice, and injustice, enable us all to see wherein we have ourselves been either just or unjust, and also where others have been either just or unjust toward us. This increase of the Lord's test brings a test of responsibility upon us individually, to see if we are in line with the standard of justice, impartially, heartily, promptly, and undone and henceforward avoided. This work thoroughly done will keep us thoroughly occupied—straightening ourselves, bringing the conduct and thoughts of our mortal bodies into full subjection to the divine standards, as we now fully discern these.

TENDENCY NOT TO SEE OUR OWN FAULTS

But there is a tendency in an opposite direction—not to see our own faults and rectify them, but to see the faults of others, to note the injustices which they have practiced upon us. This is a great mistake. It is a mark of our new appreciation of our rights and our tight quickly, or otherwise be forced to do. This is the very spirit of the world, which is rapidly precipitating the great end of the world, the end and deliverance of mankind. It is the spirit which the next generation will inherit. It is the spirit which our children are to meet in their time of trouble. Those in power feel that they must take steps to prevent the church from giving any more trouble. The Lord does not force us to recognize his headship. Our necessity forces it. So it should be in a properly regulated home. The conduct of the husband and father should be that of self-sacrificing devotion to those dependent upon him, and the conduct of the wife and mother should be a model of general assertion of headship, commands or threats.

DUTIES OF THE HEAD OF THE HOME

It may take days or weeks or years for the head of the family to demonstrate his love and care for those under his supervision—before they will realize the truth, and in meekness instructing those who oppose us.

There is no doubt about it that more than half of humanity live in gross violation of the principles of justice, as well as contrary to the principles of love. Sometimes the husband, who, while loving his wife and children, rules them in an arbitrary manner as to cause them to doubt his love and sympathy. Such a course on the part of a brother in the Lord is made, not merely for the temporalities of life but merely to be the responsible head who must finally decide in respect to the family's interests. Rightly seen, man's headship means much more. It is his duty to look out for the health, the happiness, the morals, and the spiritual interests of his family. And this includes a reasonable consideration of their natural weaknesses and imperfections, mentally and morally, as well as for their physical weaknesses and imperfections.

WOMAN'S RIGHTS SENTIMENTS IN THE AIR

And how about the sisters? Also, not all of them are rightly exercised by the precious truths with which the Lord has so highly favored us. The greater knowledge of the principles of love and justice has become tests to the sisters, as well as to the brethren. They, too, are in the hour of temptation, trial. The "Woman's Rights sentiment is in the air. It does not make for peace and harmony. On the contrary, it is a part of the general spirit of discontent, war, and strife, which our great adversary is stirring up more and more. As in the world this is stirring up the time of trouble, so in the church and in the family it is bringing a time of trouble in advance of the great work of the last days, of the Lord. What shall it profit us if we gain a few rights and destroy our own peace and happiness and the peace and happiness of those whom we have vowed to assist and comfort and to sustain while life lasts?"—Paul and Silas.

"Ye were called to liberty, but use not that liberty for an occasion to the flesh."

Our real liberty which brings us blessing and divine favor and peace of soul is a liberty from error and superstition, and a liberty from the bondage of selfishness—a liberty to sacrifice, to
WHAT THE CHURCH SACRIFICES

In the Scriptures the word "sacrifice" is very properly used in two ways—first, to describe the surrender of our will in order to have God's will done in us; second, to indicate the work of our great High Priest, to whom we give up ourselves, and who makes that consecration acceptable to God. Primarily we sacrifice what we have, as represented by our rights, privileges and opportunities; for this is what we possess. But, additionally, we give up something by faith. By faith we believe that God has made a provision that all mankind shall have the privilege of restitution to perfection during the Millennial age; and by faith we forego, or give up, our share of restitution privileges. Thus our principal giving up is our surrender of what we have; and our secondary giving up is that which we have by faith in God's great plan.

However, it is not necessary for one to have an appreciation of the coming restitution blessings in order to sacrifice these and thus to present himself a living sacrifice, as the Apostle exhorts (Rom. 12:1) A knowledge of the typical blessings is not a part of the reason. We can see that others in the past did not have this knowledge clearly. But since those who consecrate to the Lord give up everything that they have, this would include restitution also. So, then, while the saints who lived before the harvest period did not have this knowledge of restitution, yet they made an acceptable sacrifice through faith in the Redeemer.

The terms offer, sacrifice, devote, etc., sometimes have different meanings. When, for instance, we read that the high priest offered the sacrifices and also that we offer our bodies living sacrifices, we would differentiate between these uses of the word offer and say that to devote for sacrifice is our part. This we do when we present our bodies. We can do no more than present this sacrifice of our type by the bringing of the two goats to the door of the Tabernacle and the lying of them there. In this sense we sacrifice—that is, we give up our own will and our own rights to everything. But the heavenly Father does not deal with us in the sense of accepting a sacrifice from us except through the Redeemer. As our great Advocate he stood ready to impute his merit to our offering; and as the High Priest, the representative of God, he sacrificed it. We, on the other hand, have no merit to offer, and our offering was completed when the High Priest accepted the sacrifice and began the killing of the antitypical goat. But this is a gradual work. In the type, the life was accepted instantly when the High Priest thrust the knife into the goat; but the sacrifice was not actually completed until the blood was taken into the Most Holy. And so in the antitype.

OUR WORK NOT COMPLETED AT CONSECRATION

This work of sacrificing the church our Lord is continually accomplishing in one way or another all through the Gospel age. When we received the begetting of the Holy Spirit we became new creatures. And this actual dying, and all the sufferings in the "narrow way," and our continuing to yield ourselves to the guidance of the Lord, are all preparatory to the actual sacrifice. And we will not be permitted to do the actual sacrifice and will not enter into the enjoyment of the same. And thus we have the sacrifice divided.

But this sacrifice of our type is divided in its antitype. For the Godhead sacrifices and then the apostles were given to the church, and the church of God is separate from the Gentiles. And the church has not as yet entered into the enjoyment of the sacrifice. And we are to remain as strangers and aliens, and to the enjoyment of the sacrifice, until we enter into the heavenly Jerusalem. And then there will be a complete fulfillment of the sacrifice. And then there will be the perfect man which has been born of God that he has such access to the throne of God. And then we will have the spiritual body of Christ, and the sacrifice will be consummated. And then this sacrifice will be complete, and we will have the enjoyment of the same. And then we will have the enjoyment of all the benefits of the sacrifice.
LOVE AND BEAUTY CONQUERED

Mordecai pressed the matter more urgently, assuring her that she was about to lose a great privilege of service for her people; that God had evidently raised her to this position in the kingdom for this very hour and for this very purpose of bringing to the Jews relief and that, if she failed to note and to take this privilege, God doubtless woul...
assembled dignitaries as a human hand was held writing on a wall of the banquet room in letters of fire, "Mene, Tekel, Upharsin." This wise man and astrologers were unable to read the writing or give its significance. Daniel was remembered and sent for. He not only showed the reading but its meaning. The secret evidently lay in the manner in which the letters were arranged, the characters themselves being Chaldaic. The Prophet Daniel declined the rewards and honors offered for the interpretation. He told the king plainly that the writing signified that he was "tried in the balance and found wanting" and that the man of war, far from advancing human interests, had really retrograded from the original type. Another nation—Medo-Persia—would be given a trial. Later, the Grecians were given universal empire; still later, the Romans; and finally God permitted the rise of the Jewish nation to the reign of Christ. Each of these has proven its insufficiency—its inability to bring to the world the blessing which God declares shall ultimately abound when Messiah's true reign shall be inaugurated. The transfiguring and uplifting of mankind will become the "desire of all nations." 

**EVERY MAN'S WORK TO BE TRIED**

We have said that Jews and Christians, because of covenant-relationship with God, are now on trial—being judged. This has been God's repeated declaration to the Jews. Their shortcomings are punished in a manner that the shortcomings of others, not in covenant-relationship with God, are not punished, but their punishments and stripes are intended to work out blessing for them eventually. Had it not been for the progressive types of law given by God in which they would not today be a separate and distinct people as God designed, and hence they would not be ready as a people to receive and be the first to participate in the glorious blessings of the Messianic kingdom. In progressive types of government, loyalty to their Law and confidence in the promises of God they will be prepared for the fulfillment of these great promises which are still theirs—earthly promises of restitution, etc.—Acts 3:19-21; Is. 55. But the Jews pertain to the earthly phase of the kingdom and its blessings, His promises to covenanted Christians are spiritual, heavenly. These respond to God's invitation, "Gather together my saints unto Me; those that are of Me I will gather unto My tabernacle, and will leave none of your sons hanging with me by sacrifice." (Psa. 50:5) That covenant to sacrifice earthly things will be rewarded with heavenly things in proportion as they are faithful to their covenant of sacrifice they will be spiritually refreshed, strengthened in the will and in the power of his might and rich toward God in faith and in works. Those riches of grace and spirit, the full attainment of which will come in the first resurrection, are often associated now with poverty and sorrows of an earthly kind. The heavenly things are to be attained only by those who sacrifice earthly things. Hearken to the Master's words, "Whoever will live godly shall suffer persecution"; "Be thou faithful unto death and I will give thee a crown of life."—2 Tim. 3:12; Rev. 2:10.

**ALAS, AS THOU!**

During Messiah's thousand-year reign of righteousness the world will be dealt with and brought to its judgment, its testing, its crisis. But it will be a righteous testing or crisis, giving to all mankind a fair test as to loyalty to God. The Lord's effectual call to come out of all the world, one that will last until the world is broken, will be a part of this great redemption work accomplished at Calvary. It is the will of God "that all men should be saved [recovered] and come to a knowledge of the truth." (1 Tim. 2:3, 4) In that glorious epoch Satan will be bound and the letters of sin and death now upon our race will be broken, and all will be granted the full opportunity of returning to the blessed conditions and favors enjoyed by Father Adam in his perfection—but refusing this favor they will be destroyed, and that without remedy, in the second death.

But while that future time will be the actual testing period of the world for life or death everlasting, we are not to forget that every good deed and every evil deed counted in the present time will affect that future. Every good deed, every good thought, every good word, has its uplifting and beneficial influence upon character; and every evil word, thought and deed has its injurious effect upon character, and that character will be proportionately more or less. The Lord's saints, elect members, will be rewarded. Every evil deed done to one of the least of these will be surely punished.

Thus the world of mankind is now laying up in store helps or hindrances as respects their own everlasting interests. In the hour of judgment, in order to maintain their harmony with the divine arrangement, the Father raised him from the dead to a new nature; and he still had his ransome-price to his credit.

During the Gospel age He has been imparting the merit of this to the church class in order that they may join with him in a covenant by sacrifice, in harmony with the Scripture which says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5) Christ's sacrifice and the sacrifice of his members constitute the "better sacrifices" than those of Israel in the type. Those "better sacrifices" began with our Lord's experiences at Jordan and will continue down to the time when the last member of his body shall have shared in his suffering, and that shall have been made partaker of his glory in the resurrection.

**THE NEW COVENANT**

"Thy, like Adam, have transgressed the Covenant."—Hosea 6:7.

After the creation of Adam God entered into covenant relationship with him to the effect that through obedience he might have eternal life. Adam failed; and thus that covenant was no longer a reality, but the penalty of death was charged. God no longer sustained the life of man and gave him everything for his happiness, but the divine sentence of death passed upon the entire human race. Because of the undeveloped condition of the earth at that time, everything was blameless for man's desire, as unworthy of life, God intimated, however, that he had compassion upon humanity; and that at some later time he would grant a blessing. This promise implied recompensation to himself. Later, God made a special promise to Abraham—"In the seed shall all the families of the earth be blessed." (Gen. 12:3) During all this time God had in view the great plan which he is now carrying out, the establishment of a New Covenant through a great Mediator between God and man, the sides of the bargain being his law and his mercy, the time not having come for the development of the great Mediator, God made a typical arrangement with the nation of Israel. That nation was made to represent the world. Moses was made to represent the world. At Sinai God entered into a covenant with Israel, not directly, but through Moses, the Mediator of that Law Covenant. God was bound to give Israel eternal life if they should keep that law. (Ex. 19:5-9) Moses was the Mediator, the counselor and the instructor of the people. This was the place to the place where they could keep the divine law and have eternal life. In due time it was discovered that the law gave eternal life to none. What would God do? There was perplexity.

"In due time" God sent forth his Only Begotten Son, qualified to be the Redeemer of Adam's race. In due time Jesus, as the Son of God, became the Redeemer, in that he gave his life to be the ransom-price for the world, and began the redemption work. As the man Jesus he could not redeem and restore the world, for it would require his death as a man to furnish the redemption-price. Hence his first work was to lay down his life as a ransom-price, to lay it down in the power of his Father, in order to avail themselves of this God has promised, through the Prophet Jeremiah. (Jer. 31:31) This New Covenant is intended to bless all the families of the earth, as God said to Abraham. (Gen. 12:3) The promise is that this New Covenant will be made with every family of the earth, and in order to make all the families of the earth blessed, all other nations and peoples will be obliged to become a part of Israel. Thus eventually Abraham will become the father of many nations. All who will come into harmony with the Mediator of this New Covenant, in the sense that they will attach to faith which will persist, both the faith and the obedience will be necessary. As soon as the New Covenant shall have been sealed it will become operative. The Christ will then stand forth to be the Mediator of the New Covenant.
This Covenant will be like unto the old Law Covenant; but it will be better, superior, the one of which the Law Covenant was a shadow. God will not then deal with Israel directly, but through the Mediator. Primarily, the ancient worthies will be fully received and will gladly accept the Mediator, and that goes out toward the conditions of the Covenant. Since they will be perfect they will be entirely able to comply with its conditions. They will have no weakness of the flesh, as they will be raised from the dead perfect human beings. During the period of the Mediatorial reign all mankind will attain and assist all who will come back into harmony with God. None will be brought immediately into communication with God, however, but they will be dealt with through the Mediator until the close of the Millennium, when they will be turned over to the Mediator. They will be hereafter the Mediator and all conditions to the Mediator's arrangements and the Father's arrangements through Him. Gradually the effect will be to take away the stony heart out of all flesh and to restore all mankind to that which was lost—perfection, mental, moral and physical. Those who refuse to participate in this blessing, we are told, will be destroyed from amongst the people. (Acts 3:22, 23) Those who continue to progress will reach the condition of perfection of heart, of mind and of body which God requires.

HUMANITY WILL BE RESTORED TO PERFECTION

At the close of the Mediatorial reign all mankind will be ready to profit by the experiences of the Millennium and will be turned over to God, to divine justice. Then they will be actually on the same plane that Adam was before his fall; and they will be the fit ones for the establishment of a covenantship with God. If they fall, as Adam did, then they will die the second death. But if they are faithful they will be passed on to eternal life. The test will be made by God, who will loose Satan for a little season, to demonstrate who will yield to his seductions. (Rev. 20:7-9) God wishes those to have eternal life who can stand all kinds of tests and whose loyalty to Him will be above the power of temptation.

So we see that preparations for the inauguration of the New Covenant began at the time when Jesus came into the world, and are still going on. These preparations are: first, the development of the Priesthood, the Head and the body, the High Priest and the underpriests; second, the office of "the better sacrifices." Thus we have the entire picture—the New Covenant about to be inaugurated, the people about to have the blessing, just as they would have if God had received them to himself and had dealt with them personally. The blessings would have been as satisfactory none except those who are perfect. His dealing with the church now as perfect is in view of the fact that their imperfections are made up for by the advocate; and they, as the royal priesthood, have their standing now created through the Mediator (1 Cor. 15:24).

We understand that the New Covenant goes fully into operation at the beginning of the Millennium and that it brings blessings all through that age. Under this New Covenant the Lord will take away the sins and stony hearts of mankind. (Zech. 3:28, 27) But the New Covenant does not become personal between God and mankind until the Mediator steps out of the way. (1 Cor. 15:24.) After he steps out of the way, Covenant relationship with God will be established just as with Adam, and God will guarantee eternal life to all who continue obedient to the divine law.
the subject might be suggested, with the intimation that if he would read it you could get it for him, but without any attempt to thrust it upon him or to unduly urge him to accept it. If he has no ear for the truth, it would be better to save the reading matter for another less likely to waste it. 

Again, if the gentleman manifested an interest, do not thrust upon him a great amount and thus make it appear common and valueless. Rather make a selection of one, letting him know that there are many so good that you scarcely know which one to give him. Select the one which, in your judgment, would be most likely to help him and tell him that if he would want more, you would be glad to hear from him. Show him also the Scripture Studies and in a very few, moderate, well-chosen words let him know your estimation of them and how you wish that all Christians could have them and obtain from them the same blessing which you and thousands of other Christian men and women have experienced.

**YOUR CARD AND CHURCH RECORD**

Below we present the chart which may be used by those who please as their card. It bears answer to nearly all the questions likely to be asked you. Of itself it will be a witness for the truth that may seem foolish—even silly—to some who are not spirit-begotten, but will prove powerfully that the breeding of the flesh is the breeding of the ungodly—which is the only class we expect to reach anyway.

We have arranged this so that it may be clipped and handed to your inquirer conveniently.

**"THE ISSUES OF LIFE"**

"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23.

**MUST ROOT OUT OF OUR HEARTS ALL LOVE OF SIN**

It is not sufficient that we acknowledge sin in its various forms to be evil, and that we resolve that we will strive against it because it is under the Lord’s ban; in addition to this we are to root out of our hearts every trace and every desire for everything not thoroughly approved by the Lord. Oh, what a cleansing this would mean in the hearts and lives, and especially in the thoughts of many who have received a bad education and have built up their life in the error of the ungodly—which is the only class we expect to reach anyway.

The more we will be convinced from our own personal experiences of the truth of the Scriptural declarations respecting the beginnings of sin as secret faults in the mind, the heart; and the more we will appreciate the statement of our text, “Keep thy heart with all diligence; for out of it are the issues of life.”

We are not to wonder that God has so constituted us as to permit temptations to come to our minds, nor are we to pray that we may have no temptations; for if there were no such trials in life we could not learn to do battle, nor would we have occasion to find ourselves constantly beset with temptations because, while outwardly avoiding gross immoralities, they secretly harbor sympathies for things condemned, desiring that they might have them, if only they were not forbidden.

The more we strive against these secret faults, the more we will be convinced from our own personal experiences of the truth of the Scriptural declarations respecting the beginnings of sin as secret faults in the mind, the heart; and the more we will appreciate the statement of our text, “Keep thy heart with all diligence; for out of it are the issues of life.”

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**One Lord, One Faith, One Baptism**

One God and Father of All
One Church of the First-Borns, and
One Hope of Glory, Honor and Immortality

(EVER) Eph. 4:5,6; Heb. 12:23; Rom. 2:7.
SPIRIT LIFE-RIGHTS NOT SACRIFICED

Question.-What rights did our Lord possess when He was a suffering, humble man, and what became of those rights when He became a man?

Answer.—Our Lord was rich and for our sakes became poor (2 Cor. 8:9) by exchanging the heavenly rights and perfection for the earthly rights and perfection. This exchange was made on our behalf and it was made so that Christ Jesus who became a ransom. There is no statement in the Scriptures that he sacrificed any pre-human rights. He did, however, resign those for the "joy that was set before him" (Heb. 12:2).

The rights that man needs are earthly rights, human rights; and it is those rights that Jesus redeems through giving his earthly life sacrificially. As a spirit being He could not have sacrificed the rights of a spirit being; for there were no spirit being rights. It was the earthly body that was to be redeemed. "Since by man came death, by man comes 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.

RANSOM-PRICE PURCHASED AT CALVARY

Question.—Was that ransom-price which is to effect the release of humanity, in God's due time and order; He gave himself an antilittera (a corresponding price).—1 Tim. 2:5, 6.

Our Lord's sacrifice, his willing resignation of His life to death, was meritorious in the divine sight and was rewarded by the Father's giving him a new life on a higher plane. This plane was the plane in which Jesus became a spirit being. It was completed in His resurrection. This right to earthly life, not having been forfeited by sin, still belongs to our Lord. This earthly life-right he purposed to give to justice as an offset [counterbalance, or equivalent] for the sins of the man, which involved the race. He was put to death a flesh-soul. He was rewarded as a spirit-soul. He has the right to his flesh-soul yet, to appropriate for Adam and his race, scaling for them the New Covenant.

EARTHLY AND THE LIFE-RIGHT

Question.—How shall we distinguish between the merit of Christ which He will appropriate for the sins of the world, and the life-right of Christ which He will give for the sins of the world?

Answer.—Our Lord's righteousness on the human plane of course appertained to him while he was a man. He has no righteousness as a man now. He has merely the credit of that righteousness in the Father's sight, in the sight of justice, constituting a merit which is to be appropriated to the world in due time, but which is loaned to the church during the Gospel age.

The human life-rights Jesus had need for up to the moment he was crucified. That left him in the Father's arrangement. He said, "The cup which my Father hath given me, shall I not drink it?" (John 18:11.) When a man, those life-rights were his to use; but he does not need them now; for he has better rights. But he has a right to the merit which he needs in order to use, to pay with a blood-soul, He was rewarded as a spirit-soul. He has the right to his flesh-soul yet, to appropriate for Adam and his race, scaling for them the New Covenant.

The Lord is to be viewed from the standpoint of his own personality. First of all, he was a spirit-being; secondly, he was made flesh—holy, harmless, undefiled, separate from sinners; thirdly, for permitting the earthly life to be taken from him, God rewarded him personally with a high exaltation.—Phil. 2:9.

God has arranged that this glorious personage shall do certain things for the world of mankind. The power to do these things lies in the fact that he still has a right to earthly life, which he does not need. He holds it over to give to the world in the Millennial age, gradually, as they will come into harmony with the terms of the New Covenant. He imparts now a share of that value to such as desire to become his members—to cover their blenemies and make their sacrifices acceptable to the Father.

Christ's merit was in doing the will of the Father. That means to bring harmony with the new nature on the other side of the veil. And, of course, that merit still persists; and he will always have, in God's sight, a personal merit, irrespective of anything that he may do for mankind. Therefore, we may be sure that he will continue to bring about harmony with the will of the Father until that time when he has accomplished his mission. But if in that case he would be left without merit. But having obtained his reward, he has a right to human life, which is so recognized by God. And this constitutes a thing of merit in God's sight—a value for the redemption of Adam and his children—his purchase-price. To give him his is to give him for the world shortly and this he is now impouting to us.

THE IMPOSITION OF CHRIST'S MERIT

Question.—What is meant by the expression, "Christ's imputed merit"?

Answer.—When speaking of Christ's imputed merit we should keep distinctly in mind that he has a personal merit, a righteousness of his own, which he has never given away. He has in himself the perfect human righteousness. In this sense of the word he could not give us this righteousness, without being lifeless of righteousness. The same would be true of his life-right. He has a right to life; but it is not that right to life which he imparts to us; for he needs it himself. He needs his own per sonal life-right.

In what sense, then, do we say that he will give to man, during the Millennial age and impute to the church during the Gospel age, a life-right and righteousness respectively? In this way: He will give to mankind his human life-right, the right to live, which no one has a right to save—his own. He has a right to Christ Jesus, namely the privilege, or right, to live as a human being. That right was secured to him by obedience to the law. (Rom. 10:5; Gal. 3:12.) Now he is highly exalted, a partaker of the divine nature, and no longer needs that right to human life and the right to live into imperfection. He is quite satisfied and complete in his present condition. He has, to give to the world, by and by, the right to human life and the righteousness which goes with that right, the merit of that right. He can give it when he sees fit, and he is to give it in the form of the New Covenant.

To enable us to do this, he purposes to make up for us a deficiency of his merit to compensate for all of our blenemies and defects. But we do not present this merit imputed to our Lord. Our whole effort is that our great Advocate makes up for our shortcomings. He makes up that which is imperfect, and then offers us in sacrifice; and the Father accepts the sacrifice. Really, we never had any life-rights to sacrifice.

FAILURES RELEASES IMPUTED MERIT

Question.—In the line of those who have died the second death, is the imputed merit released at the time his failure is determined or at the time when he actually dies?

Answer.—The merit of Christ is imputed to those who come unto the Father through him. Those who repudiate this earthly merit of Christ have it no longer from the moment of their repudiation: from the moment of their rejection of the Lord: all the merit that they had is released, forfeited, given back to God. This does not become effective until that moment. But they fall into the hands of the living God, that is out of the hands of mercy, into those of justice. And we know that no one can stand in the presence of the living God and justice without perfection. Those who repudiate the merit who seem to have no longer a sense of sin. This is illustrated by the parable of the man who takes off the "wedding garment": from the moment of his repudiation, no longer is it his in any sense of the word.

LIFE-RIGHTS IN NEW COVENANT

Question.—During the Millennial age where will be the life-rights that Jesus laid down at Calvary?

Answer.—That which we speak of as the life-right of the great Redeemer is, we understand, that which we refer to as the blood of atonement. According to the type, in the end of this antitypical day of atonement, that blood of atonement will be applied to justice on behalf of the whole world of mankind and will be accepted on their behalf—that is to say, no one is going to escape death because of the sins of the people." (Heb. 2:17.) As soon as the people shall have been released from their death-degradation they will be in a position to begin to receive blessings, but not receiving them in that capacity. The High Priest, as Lord undertakes, at the close of the Gospel age, to work out a New Covenant between God and the seed of Abraham, natural Israel; and he, together with the 'church, which is his body,' undertakes to stand as the Mediator of that covenant. All who come into contact with that law will have eternal life. Through all these years the Mediator will
It is difficult for any noble minded person to read the account of Judas’ course without feeling a sense of righteous indignation—a disgust for the baseness of character which could have led a person to such a depth of iniquity. Judas himself, he recognized as the noblest of men, whether or not he was sure that Jesus was the Messiah. It may not be amiss here to reflect that Judas did not reach this depth of iniquity suddenly, but rather that the disposition toward unrighteousness had grown upon him during the three years of his intimacy with the Master, when the reverse disposition should have had control.

At the time he was chosen to be an Apostle he was evidently a good man, so far as outward appearance, at least, was concerned; and his name, which signifies “Praise,” would seem to indicate that his parents had been of a religious cast of mind and had wished and, so to speak, had prophesied of him that he would be a messenger of God to sound forth his praise. And what a privilege and opportunity he enjoyed in this direction!

From the meager mentionings of the Gospel records we may reasonably infer that the beginning of his downfall was the result of a love of money. Instead of regarding this wrong spirit and seeking, on the contrary, to cultivate generosity, love and benevolence, he permitted selfishness to have control, more or less, in his heart and life. We may surmise that during his term as an office of treasurer for the little company, whereas, he had been called to his own selfishness, his proper course would have been to refuse it, realizing that already he had too much love of money, and that the handling of the funds might prove a temptation to him. But on the contrary, he sought and obtained the office, and put the bag with the money put therein; and the Apostle John tells us that he was a thief. (John 12:6.) This passion for money, like all other abnormal propensities of our fallen nature, grew stronger as it was encouraged and cultivated, until finally it knew no bounds and he was ready to sell his loving Master, Messiah, for thirty pieces of silver!

Probably Judas had made the same profession of consecration as did the other disciples: “Lo, we have left all to follow thee.” But, whereas, the others, he had left all, and, perhaps, in a certain way, was very sincere and recognized that this was the Messiah. But Judas had a business turn of mind. He wished to be associated with such a great kingdom as the Messiah would set up. So there was a measure of selfishness connected with his consecration. Perhaps this is true in all of us. We are all sure that the Lord has a kingdom and we hope to have a share in it. But this thought should be secondary. Our merit should be of a higher order than merely a desire for reward for service.

As treasurer of the disciples Judas looked out to get a good share for himself, to “feather his own nest.” In the case of the ointment used for our Lord by Mary, he said, “That woman hath expended an unnecessary sum of money, and should have been put into the treasury instead of being poured on Jesus’ head.” “This he said because he was a thief and carried the bag.”

So it seems that this spirit of avarice grew upon him. As many have suggested he began to see that things were not reaching the culmination for which he had hoped and looked. Probably he was one of those who said, at least in his heart, “If thou do these things, do them publicly, so that others may see. This would seem to have been the spirit that was working in many others. They wanted Jesus to do the things that would establish him with the people. We can imagine their saying, “Ask some thousands to come and see the raising of some one from the dead, and have a good demonstration,” etc. But this was what was done by our Lord in a quiet way.

Probably Judas began to think that Jesus could not manage affairs nearly so well as if he would allow Judas to “reach” him a little. As time passed, he began to keep some of the money. Perhaps he thought, “Now things are not coming out very well, I will keep some of this money for the disciples and Jesus for a rainy day.” But he was really thinking far more about his political interests.

THE NEEDINESS OF JUDGING OURSELVES

By following a similar course of reasoning many people persuade themselves that they are trying to help others, when really they are Judas-minded. The money that Judas said he was keeping to give to the disciples, and to Jesus for a rainy day, he was keeping in the interest of his own selfishness. Hence there is a necessity for judging ourselves. The new creature should get the old creature into a corner and cross-question him: “Why do you act thus and so?” Are you sure that you did not have some selfish interest in this matter? Perhaps he had thus examined himself it would have been better for him. But not having done so, he drifted farther and farther away from a right spirit. Finally he went to the chief priests and said, “What would you give me if I were to give Jesus over?” So much for the “lovers of the world.” Judas entered a mind for several hours. So when he was in the “upper chamber” his mind was abstracted, and he sat quietly watching what the others were doing.

When our Lord washed the feet of his apostles, before partaking of the Passover supper, he intimated that as they had bathed (in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season) they merely needed now the rinsing of their feet, the simple act of washing, to realize that they had been cleansed by the water of the Passover feast. “He that is bathed needeth not to wash his feet to be clean every whit.” (R. V.) Our Lord added, referring to Judas, Ye are clean, but not all. This expression shows us very clearly that he had in mind a higher interest, which this washing of their feet and their previous bath were but the figures.

The Lord knew that the hearts of his disciples were loyal. He had accepted them as his disciples and had reckoned imputed to them the merit of being a sacrifice for a covering of their blunders, the full testimony of which would be given them by and by at Pentecost, the holy Spirit testifying that the Father had accepted the Lord’s atoning sacrifice on their behalf. There was no need of the Messiah to prove his heart was not clean. Our Lord did not pass him by, but washed the feet of Judas with the rest, knowing the while of his perfidy, and that he had already bargained with the chief priests and had made use of the opportune moment for the carrying out of his malevolent scheme. Our Lord’s words, although not understood by Judas, as were his subsequent words. Our Lord went so far as to quote the very prophecy which marked Judas out for his own wrongful violation of his common hospitality. (Psa. 41:9.) None of these things moved Judas; none of these things appealed to his heart in such a manner as to change his course. We have thus strong proof of the wilfulness which marked his crime and makes clear the meaning of our Lord’s saying, “He that betrayeth me the ‘son of perdition,’ and declared that it would have been better for him if he had never been born. "MINE OWN FAMILIAR SPIRIT LIFTED UP HIS HEEL AGAINST ME!"

While they were at supper Jesus, appearing very sorrowful, gave as an explanation that it would be one of his own chosen twelve that would betray him. This was all written (Psa. 41:9), and thus no alteration would be necessary to his death—one of those who dipped with him in the dish, partaking of the same supper, the same bread, the same roasted lamb. Then he pointed out that although this was a great sorrow to the Lord, yet for the temporal benefit of the common life. During the Millennial age the New Covenant will represent the life-rights laid down by our Lord. Whoever fails to observe that Law will receive chastisements.

By this arrangement Christ, as Mediator of the New Covenant, will for a thousand years dispense the blessings. During this time the Lord keeps the right to life under his own control in order to give it to justice as the ransom-price for the world’s sins, for the redemption of the world. As soon as he gives up this right at the end of this age, justice relinquishes it, and mankind receives it, as shown foregoing.
Among the Jews and Arabs deceit and betrayal were not uncommon; but there was a code of honor recognized according to which no one would eat the food of the person whom he sought in any wise to injure. As food was seasoned with salt, it was probably this custom, of being faithful to those whom one ate, that formed the saying, 'Salt of the earth;'—the one with faithfulness. To succeed in having an enemy eat at one's table or partake of one's food seasoned with salt was amongst that people equivalent to a pledge of lasting friendship—that he would never do his host in just cause. But Judas was lacking of real faith. He thought that he did not even acknowledge and obey the custom of his 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." When Jesus passed the sop to Judas, he perhaps understood in some measure our Lord's meaning; but the other disciples did not understand. They thought that Jesus was telling Judas to get in his proper provisions before the sop would be closed. But Judas may have thought thus: "Jesus has intimated that I will betray him. I had not intended to do this, but now I will show him. I know, of course, that he can get away from those officers; but I am treasurer of the company, and I will show him what. Why should they believe they could ever take him, yet the experience will be a good lesson. He will see henceforth that it will be better for him to go ahead. This thing has been dallying too long. It needs a business push behind it. So here goes!" Thus Judas resolved to meddle, not only because he had anticipated that Jesus would escape, but also because he expected that Jesus would suffer; for when he found that his plan had been carried out and that Jesus would be crucified, he went away hanged himself, and then fell headlong, at the breaking of the word, as never had been born.

"BETTER FOR THAT MAN IF HE HAD NOT BEEN BORN"—Jesus testified that his death would not be a victory on the part of his betrayer and his enemies, but in harmony with what has been written of the prophecies by the prophets. Nor are we to consider that Judas was simply fulfilling a prophecy irrespective of his own responsibility, his own wilfulness in the matter. Such a thought is negatived by our Lord's statement. "Woe unto the man by whom the Son of Man is betrayed! It had been better for that man if he had not been born."

This statement implies to us, that from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was enormous; and that we must not be on any account to look away from the fact that he chose to cast away the opportunity for better things in the presence of coming into a clear knowledge of the truth, and the corresponding responsibilities. From our standpoint Judas sinned against great light. Evidently he was the "sin unto death"—the "second death." Hence, aside from any future expectation of coming into a knowledge of the truth, he chose to cast away the opportunity for better things in the presence of coming into a clear knowledge of the truth, and the corresponding responsibilities. From our standpoint Judas sinned against great light. Evidently he was the "sin unto death"—the "second death."

"Is it not so with all the Lord's followers? Is not this the secret of the results of temptation as they surely come to each one of us? The Judas class of today and always are those who, when temptation comes, receive it, entertain it, enter into it. If spirit or soul or body be all engrossed by allurement, and are swallowed up by it. The Peter class has been with us ever since; and today even the true-hearted, not sufficiently watching and praying and on guard against the adversary's allurements, are at times taken unwares, and for a real disloyal, not only the Lord, but their own hearts and consciences also.

The difference between these two classes is in the heart condition; the Peter class does those things which they do not wish to do, and their difficulty lies evidently in the weaknesses...
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 sinner in their time of need.

The Judas class, on the contrary, are those whose hearts are not loyal, but selfish, and who, therefore, enter into the adversary's service without hearts of love. They are not in the path of peace, going contrary to their own wills, but in harmony therewith. The difference in God's sight is seen in that, although both Peter and Judas were penitent, the one was accepted back to divine favor, but the other was not. The one was not swallowed up in the adversary's service, but his desire was restored and blessed; the other, though without consequence, as shown by his later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable to the making of a man of worth, considering Judas' intimate acquaintance with the Lord. The Lord's words to Peter, "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" (Luke 22:31), are the very ideal of meekness, because of this difference in the hearts of the two men, our Lord could properly be the Advocate of the one before the Father, but not the Advocate of the other. He could stand for and represent the one who at heart was loyal to him, however weak his flesh, however careless he might have been of the divine provision for his protection. He was still one of the Lord's sheep, and therefore subject to the Shepherd's care. He was still of the Lord's members, subject to the oversight and interest of the Head, and of the family's elder brother's church, whom our Lord loved and for whom he gave his life and for whom, therefore, He might properly make complication as the beloved Bridegroom.

But in the case of Judas, his heart being alienated through self-interest and the world's influence, which he possessed for the Lord at the beginning of his ministry had evidently died, swallowed up of selfishness and ambition; and into that heart, thus fully withdrawn from the Lord, we are told that Satan entered. By thus willingly withdrawing his heart and strength and giving in to Satan, by doing deliberate intention to self-seeking, he became a tool of the adversary. As our Master said, "It must needs be that offenses come (that he should be ;erifled), but woe unto that man by whom they come." (Luke 17:1-2)

THE HARVEST A TIME OF SEPARATION

Although we know in advance that none of the Lord's disciples, true at heart, will be plucked out of His hands by the adversary, nevertheless we fancy that we can sympathize to some extent with our Lord's feelings when he exhausted the discoverable, and Watch and pray lest ye enter into temptation." (Matt. 26:41)

True, Judas was a special case, and was, therefore, neither surprised nor discourteous because of Judas' course; and yet, undoubtedly, the thought that one who had eaten bread with Him should lift up his heel against him, the Lord, or betray Him to His enemies for his own gain, was shocking to our dear Master, who could assuredly have pity for even his bitterest enemies as well as those who, Peter like, fail at first to withstand the adversary's assault, but who subsequently are recovered by divine mercy and skill.

But in the case of Judas, since our Lord declares that whatsoever is done to one of the least of his members is done unto him, it follows that the Judas class and the Peter class, all down through the Gospel Age to the present moment, have been betraying or deserting the Lord in proportion as they have betrayed or denied his members. We, therefore, should note the significance of his statement to Peter, "I have prayed for thee, that the faith fail not!" (Luke 22:31)

For all of the Peter class the Lord is the Head, the Representative of the heavenly Father, and our Helper. If he is without appearance for us and the application to us of the merit of his own sacrifice, none of us could stand; all would be judged unworthy, unfit to have part or lot in the great blessings which the Lord has invited us to share with His people in His own Master's vineyard. No substitute for such, and unless good their unwilling imperfections, should all who have his spirit feel kindly, generously, sympathetically, and speak helpfully to the Peter class. But as the Lord said to Peter, "But after I am risen again, I will go before you into Galilee," so to therefore the world's Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (1 Cor. 2:12-14)

The conclusion from the Scriptures in general are abundantly confirmed by the statements of Heb. 6:1-8 and 10:26-31, in which the Apostle warns the church that willful sin, or apostasy, on the part of those who have enjoyed the privilege of consecrated believers—who those who have tasted of the heavenly gift and have not persevered in faith—will result in the rejection of such, and will have made partners of the holy Spirit—as to leave hopeless the case of such. It will be found impossible to renew such, for there remaineth no longer any part for them in the sacrifice for them. They have had and have missed their share in the great "ransom for all." (1 Pet. 3:18)

We have called attention to the fact that the world in general, even in civilized lands, has had no opportunity to sin after the example of willful apostasy, described by the Apostle. And will it be different with the elect of the 6th of the Millennial age? Who have been makers of the willful apostasy, and who have been made partners of the holy Spirit—as to have hopeless the case of such. It will be found impossible to renew such, for there remaineth no longer any part for them in the sacrifice for them? They have had and have missed their share in the great "ransom for all." (1 Pet. 3:18)

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In view of the above, and of our further claim that the spirit dispensation began at Pentecost, after our Lord was glorified (John 7:39), some have wondered that we teach that the elect is a man who perished in them, developing in them more of meekness, watchfulness, prayerfulness and trust in their all-powerful Head.

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may intelligently reject God’s favor in Christ, and die the second death—the everlasting death, the hopeless death.

Now let us return to the case of Judas, and consider the conditions which obtained at the time of his trial and failure, in the period of the Lord’s presence in the Jewish harvest. The circumstances of that time differed from those of the present, both in terms of the times and conditions, and hence the responsibilities differed also. Our Lord was present and performed marvelous works, illustrative of “the powers of the world [age] to come.” The truth was presented to the people in such a manner that the Lord declared that its rejection would bring “stripes” and “woes” upon those who, after hearing, loved darkness rather than light. He declared that some of those, because of their rejection of the truth, would be counted worthy of “many stripes.”

The Apostles received also a special insight into the divine plan, an enlightenment not granted to the people, the equivalent to much that is now granted to the spirit-begotten ones of this age. The Lord addressed the multitudes in parables and dark sayings, which were not imparted to the Apostles, saying, “Ye have not submitted them on this point. The reason seems to have been that they deceived themselves into thinking that their sympathy with Judas is the true love which the Scriptures everywhere enjoin as the essence of Christian character. But they are seeking the reward which the Lord declared to be “the meek and lowly” thing. The meek and lowly thing is not hating a good thing. Both are wrong; both are sinful; both are evidence that the depraved mind is not renewed, remade, transformed into the mind of Christ.

The mind of the Lord, incalculable by his Word, teaches that we may easily lose our love (in the sense of sympathizing with) the weak, the penitent and oppressed, who are seeking for the paths of righteousness and truth; but we are to “hate iniquity” and “every false way,” and all the meanness and sin which is wilful, against light and against truth.

To cease to prize yourself upon love for one of the most detestable characters known to the pages of history, of whom our Lord, who so loved (sympathized with) the world that he laid down his life for it, said, “It had been better for that man if he had never been born,” Adopt God’s standpoint. As the Apostles say, “Be not deceived; God is not mocked;’’ “He that doeth righteousness is righteous [and approved of God], but he that practises sin [knowingly, wilfully] is of the devil.”—Gal. 6:7; 1 John 3:7.

For our part, we have no thought of ever becoming more loving than the Lord; we accept his definitions and seek to be conformed mentally to his standard—the image of God’s dear Son. We want to love just as an love and just what he loves and hate just what he hates. Of love it is written, “Thou hast loved righteousness and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”—Heb. 1:9; Ps. 45:7. “Do not have hatred in your hearts for one another;—I hate them with a perfect hatred.”—Ps. 139:21, 22.

We are glad that neither Satan nor Judas nor any other creature will ever be tormented to all eternity. We are glad that a full, fair opportunity for coming to a knowledge of the Lord and of the way of righteousness will be granted to every member of Adam’s race; and we are glad that, on the contrary, all who reject not in the truth, but rejoice in iniquity, will be utterly and everlasting destroyed in the second death. We abominate Satan, who, for over six thousand years, has been striving against the good things which he has wrought over the evil and pain and sorrow which he has wrought, and who with clear knowledge of the redemptive work has for eighteen centuries opposed the kingdom and the great salvation. The power of this world is 12 against the spirit, 1 against the flesh, and 1 against the world. We are fighting against the light and the truth has a perverse mind, very sadly blinded by the ‘‘god of this world’—a mind thoroughly out of harmony with the Word.

“YE HAVE NEED OF PATIENCE”

“Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”—Jas. 1:4.

There are two quite distinct words in the Greek which, in our English Scriptures, are translated “patience." One of these is a word that in a general way corresponds to the common thought of patience as we speak of it in connection with the everyday affairs of life, meaning merely forbearance, or long-suffering. Indeed the Greek word is generally translated long-suffering. It is the other word with which we are more particularly interested in the treatment of our text, and which is the one most frequently translated patience by the New Testament writers.

This word has a much deeper and fuller significance than attaches to our English word patience. It signifies, rather,
constancy, the thought being an endurance of evil in a cheerful, hopeful, willing, patient manner. It represents, therefore, an element of character, and not merely a temporary condition or restraint of feeling or action. It signifies that development of heart and character which manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, without acquiescence in evil, but in the divine wisdom and love, which while permitting present evils, has promised to overthrow them in God's due time.

This grace of patience smoothed the way for every other Christian grace, and the Christian man must be endowed under grace of patient and continuous self-discipline. Not a step of progress can be gained without this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the name of Christ, as well as the true character of the Christian, as patient endurance, striving to stem the tide of human weakness, and endeavoring with painstaking care to attain to the divine likeness. It is slow to wrath and plentiful in mercy; it is quick to perceive the paths of righteousness, and prompt to walk in them; it is unfruitful of its own impressions, and sympathetic with the imperfections and shortcomings of others.

The importance of endurance in the Christian's character is fully borne out by the Apostle Paul's use of the word; for on many an occasion he places patience above and beyond love, which we have seen is the "mark" of character for which we are to aim—"the mark for the prize." For instance, in writing to Titus (2:2), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: "We, then, who have been presented in the likeness of the Son of God, and who are to share in his suffering and in patience." Though we have all the other qualities, this final test of patient, cheerful endurance must be passed before we can be accepted of the Lord as members of his very elect.

Again, in writing to Timothy (2 Tim. 3:10) respecting him who had "the form of sound words," this text emphasizes the place beyond love, saying, "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patient endurance."

**THE END YOUR GOD DOTH PROVE YOU**

One might ask, if "Love is the fulfilling of the law" and "the mark for the prize of our high calling," how can patience rank higher than love? The answer is that patient endurance does not come in merely at the close of our race, but it is a requisite all the way along the racecourse. To accomplish this, we need this cheerful endurance as the earliest trials of the Christian race, and as we speed along in our race for the "mark," the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. Some might be faithful for a few months or even a year or two, but if they were to continue for years, yet be unworthy of the great kingdom blessing of Christ.

In the parable of the sower, our Lord gave an illustration of this fact, saying that some seed fell on stony ground and sprang up; it grew; but finally, when the burning heat of persecution came upon him, as the rains were withheld away. In choosing the members of the kingdom class the Lord is looking for a depth of soil, a depth of character, a depth of heart that will be patient to endure those who lack this one quality will not be fit for the kingdom. Patience is necessary as an element of character on any plane of being; but with the Christian it is specially important to have it developed from the beginning of the race. We need it with us at the first quarter mark, and at the second quarter mark, and at the third quarter mark, and still with us at the fourth quarter mark, the mark for the prize—perfect love.

And when we have reached this mark of the race where we love, not only our friends, but our enemies, it is required of us that we stand up to the mark faithfully, cheerfully, patiently enduring to the end. The time will come when we shall be called to come upon us. God subjects his people to testing, long testing, sometimes for months and years. As it is said, "The Lord your God proveth you."—Deut. 13:3.

Hence it is that the Apostle Paul exhorts us, "Having done all to please him, having done the "mark," let patient endurance have perfect work," or "perfect her work." Patient endurance demonstrate, not only that you have the character, the qualifications of love, demanded in the test, but that you have the character, the qualifications of love, that will carry you through the last, and we believe, the greatest trial of all. "Patient endurance." If not this, they cannot be fitted to receive the prize of "the mark of the perfect work."—Phil. 2:12, 13.

St. Paul tells us that we have need of this patient endurance that, after having done the will of God [after having brought our offering], we have the "mark," we might receive the promise. (Heb. 10:36) The thought in the Apostle's mind seems to be that there is a certain work for us all to do in ourselves—"Work out your own salvation with fear and trembling."—Phil. 2:12, 13.

The Lord your God proveth you. "—Deut. 13:3.

**HE THAT OVERCOMETH SHALL INHERIT ALL THINGS**

The object of the text is to prove that we may have the character likeness of the Lord Jesus—not merely the firmness, but also the gentleness. All this must be developed before we can receive the things promised, the things which God has in reservation for those that love him. (1 Cor 2:9, 10). These
things are spiritual and might be apprehended by our minds, but could not be comprehended. The promise that we are to be like our Lord includes not only the spiritual and heavenly conditions, to which we shall attain in the first resurrection, but also the blessing of sharing in the uplifting of the world. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29) By faith the church now begins to enjoy this conditional promise, which depends upon their faithfulness to the end—their patience endurance. Such faith and patience will receive the promise, for the promise is made to "overcomers." All the promises of the Gospel age are made to the "overcomers." Such shall sit upon the throne. Such shall become the bride of Christ. Such shall be joint-heirs with the Redeemer and participate in all his great work as the great Messiah, to bless Israel and through Israel the world of mankind.

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A GREAT REFORMER

Ezra 8:15-36—November 19.

"The hand of our God is upon all them that seek him, but it shall come to pass that every one who divideth it among them shall be cut off from the kingdom of God." (II Chron. 36:19) In this case, the division was accomplished by the unfaithful members, who divided the gold and silver among themselves. This divided the kingdom of God among the faithful members, who were not divided in their faith and loyalty.

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and sorrow and distress amongst the people as they realized that conformity to the divine law would mean the breaking of family ties. The divine law had been broken and now the penalty was to be felt. The way of the transgressors was hard.

This requirement of the law can be understood only by those who realize that Israel was under a special covenant with God by the compact at Mt. Sinai, and that that nation was subject to every feature of that law. No such law is or has ever been put upon others nations—not upon Christians, who are not under the law but under grace. We must, however, object to the Jews' being faithful to his covenant, for that Law Covenant is as binding upon him to-day as it ever was, and it will remain binding until it shall be superseded by the New Law Covenant referred to in Jerem. 31:34. The great Messiah, Head and body, will be the Mediator of that New Covenant, and its sealing will be effected by the blood of 'the better sacrifices' of this Gospel age.

To the Christian, the next thing corresponding to this Law is the Apostle injunction that the consecrated followers of Christ should not inter-marry with the worldly but 'only in the Lord.' (2 Cor. 6:14) There is surely divine wisdom in this injunction, lest it not be a law, and Christians who have married unconverted persons are not to leave them but to fulfill their marriage covenants.

CO-LABORERS WITH GOD

DECEMBER 3.—Nehemiah 4.

"Watch ye, stand fast in the faith; quit you like men; be strong."—1 Cor. 16:13.

Nehemiah's prayer for Jerusalem and the holy interests centered there continued for months before the answer suddenly came. The king, whom he served as confidential secretary, prepared a banquet, the queen being present as well as Nehemiah and others. Everybody was smiling and joyous, attired in their silks and jewels, but the king noticed that his trusted secretary had a sadness which showed through his countenance. The sorrow of his heart was a trouble of heart—and inquired as to what it was.

It was a dangerous moment for Nehemiah, for the kings of that time were quite autocratic and capricious. The sadness might have been overcome to mean a loss of interest in the king and his affairs, or a hundred things disapproved for such an occasion of rejoicing.

Nehemiah's prayer instantly went up to God for wisdom to know how to answer, for he did not receive the wisdom at once, although he had prayed beforehand. He knew that the Almighty could hear his desires of heart, uttered or unexpressed. He received the needed wisdom for a wise and successful reply, which did not offend the king, but edified his interest. He told the king that his sadness of heart was because the home of his fathers was ruined. Then he said that the king appointed him special governor of Judah with full authority to attend to the work and to call upon the governors of surrounding provinces for aid if necessary.

WISDOM SHOWN BY METHODS

That Nehemiah was a wise man and no mere dreamer was evidenced in the practical methods he employed. A man of wealth, he probably financed his own expedition, aside from the retinue of soldiers, etc., furnished by the king. He went prepared, set a banquet, the queen being present as well, and the king noticed that his trusted secretary had a sadness which showed through his countenance. The sorrow of his heart was a trouble of heart—and inquired as to what it was. The king immediately appointed him special governor of Judah with full authority to attend to the work and to call upon the governors of surrounding provinces for aid if necessary.

He perceived the necessity for great caution, as enemies were on every hand as anxious to hinder him as he was anxious for success. The Samaritans were jealous. They had a right to be jealous of Nehemiah, and Israel's success seemed to imply that God's favor was to the Jews rather than toward the Samaritans. Besides, they all hoped to profit by the poverty and helplessness of the Jews—thinking it not wrong to pilfer at such an opportunity. Nehemiah's plan was approved. The leading men in each quarter of the city joined in the work with the laborers, and each built the wall mostly in front of his own home quarters. This was a wise plan, for each would be specially interested in having the wall strong in his own neighborhood, and each town of the city would attach to the work as a prominent monument of the builder's skill—itsself a credit or discredit.

When Nehemiah joined in the work with the others, his accompanying servants participating also. His spirit of zeal was an inspiration to the discouraged people, who took heart, and hope began to thrive. Then came discouragement and opposition from the enemies. An attack was even planned, but Nehemiah's strong faith and courage, and the fact that the heads of the families kept an armed watch while the others labored, carrying swords also for self-defense.

When their enemies found that they were prepared, the project was abandoned. Opponents of Nehemiah resorted to. The effort was laughed at, ridiculed as impossible, and worthless anyhow. Those unused to manual toil soon grew sore and weary and discouraged. The higher the walls grew, the more difficult it was to place the stones and the mortar, so the builders slowed down. A relay of workers were used, and this was repeated until the walls were completed. It was a time of testing of faith and loyalty to God. Trials and difficulties are permitted to come to all of God's people for just such testsings. The overcomers are developed through various experiences for the divine service.

"STAND FAST IN THE FAITH"

It may be asked why Nehemiah's faithfulness and courage were tested, and what reward was his. We reply that a reward of character-development follows every good endeavor. The reward of those who lived faithfully in Nehemiah's time differs essentially from the reward of the faithful amongst the followers of Jesus. The latter are promised a share with the Master in his glorious Messianic kingdom. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "That he who overcometh will I grant to sit with me in my throne."—Luke 12:32; Rev. 3:21.

But Nehemiah could have no share in those kingdom promises because he lived before the call to the kingdom—before Pentecost. He and others of his time who displayed faithfulness and loyalty are not personally mentioned by St. Paul in Hebrews II, but they undoubtedly included in the list. Of them the Apostle declared, "They had this testimony, that they pleased God." St. Paul does say that they "were faithful to the God they served, even as St. Paul does say that they will receive their reward—a share in the earthly phase of the kingdom, after the church shall first have her share with the Redeemer in the heavenly phase of the kingdom, for they, without us, shall not be made perfect, God having some better thing for us.

St. Paul's words in our text teach the same great lesson of the necessity for character-development on the part of all who hope to be heirs of God and joint-heirs with Jesus Christ their Lord and Saviour. They are 'called of God, and they must 'stand fast in the faith' against the various oppositions of the world, the flesh and the adversary. They must acquit themselves like men, 'strong in the Lord and in the power of his might.' They must be strongly developed, by trials, difficulties and adverse people, to be "very acceptable in the name of the Lord" and with His assistance.

THE VALUE OF PRAYER

NOVEMBER 26.—Nehemiah 1.

"The effectual fervent prayer of a righteous man availeth much."—James 5:16.

Thirteen years after Ezra's company returned to Jeru­salem, Nehemiah came back from Persia with authority from the king of Persia to rebuild the wall of Jerusalem and to restore its gates. It would appear that Ezra's reformation, while very helpful to the people, brought against them the violent opposition of their neighbors, as was to have been expected. The Jews, now considerable in numbers, were despised by their neighbors who wished to drive them out of the city. The wall of the city was poor and did not withstand the attack.

Josephus says that Nehemiah, wealthy and favored of the king of Persia, resided in the king's palace at Shushan. He was a pious man and deeply interested in the land of his fathers. While walking one day he overheard two men talk-
ing in the Hebrew tongue, and accosted them. They had
been to Jerusalem and had returned. Some of them
were required respecting the holy
land, the holy city, God’s temple, and concerning the Jews
who had returned from Babylon. The sad story of their
trials and the desolation of the city and its exposure to
raids and pillage, caused them to pray to God. That prayer is the subject of this
section.

ANSWERING OUR OWN PRAYERS

Undoubtedly, the recorded prayer of Nehemiah is
merely an example of God’s answer to prayer after a subject of earnest prayer for four months before he
reached the point of action where God used him in the ful­
fillment of his own petition. This reminds us of how our
Lord instructed his disciples, saying, “Pray ye the Lord of
the vineyard; for I am exceedingly wroth with them. Pray for the
harvest.” While the disciples thus prayed it would imply
that they would be laboring in accordance with their prayers,
that they would be doing all in their own power to for­
ward the harvest work as well as to interest other laborers
in the same. Thus it must always be that earnest effort
will accompany prayer. Prayers not accompanied by efforts
brand themselves as insincere. The prayer which is not of
faith is sin—unscriptural, sacrilegious.

THE SOUL’S SINCERE DESIRE

The poet has well defined prayer as being “The soul’s
sincere desire, uttered or unexpressed.” Another has
defined that it is “the Christian’s vital breath”—that is
to say, prayer is essentially the medium by which the soul
may enquire any more than a human life could be maintained
without breathing. Who has not noticed that all the great
Bible characters used of the Almighty were accustomed to
go to him regularly in prayer and to seek for guidance from
him in respect to every matter that came within the scope of
the Redeemer’s holy, harmless, undefiled and separate from sinners, needed
to pray to the Father—needed his fellowship and communion—needed to be in touch with the Infinite One. Several
of his prayers are of it and receive strength and encoura­
gement through the answer to our petitions.
The Redeemer gave us the keynote to this, saying, “If
ye abide in me and my words abide in you, ye may ask what
ye will and it shall be done unto you.” (John 15:7) Ahs­
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one asking must be in touch with the Infinite One. Several
of his prayers are of it and receive strength and encourage­
manship. The great Jehovah, who watch for his children,
who will not be answered. Hence the neces­
sity for studying God’s Word and being enlightened thereby
respecting the divine program that we ask in prayer to be
answered should be able to tell us what to pray for.
(1) The one asking must be in Christ—abiding in him.
This means that the petitioner has turned from sin, has ac­
cepted Christ and the terms of discipleship. It implies that
he has made a full consecration of his life to the Lord and
become a new creature in Christ Jesus. Such, abiding in
Christ, should be the one asking. (2) Prayer is a plea for the Father.

WHAT TO PRAY FOR

God is pleased to make use of the little talents possessed
by his consecrated people, and their usefulness as ans­
wers for God and for Christ, in their own families and own
cities, will avail in proportion to and depend very much upon
the earnestness of their prayers and endeavors. Those who
pray for opportunities to serve the Lord and His cause
and who watch for the fulfiliement of their prayers in the
open doors of opportunity will surely have them. “He that
seeketh findeth, and to him that knocketh it shall be opened.”
The baptized in Christ may pray for earthly necessities,
and for the spiritual things that latter-day Israel is in­
structed to possess. We are not over supplied, but we are not to pray for more than the bread and water
which the Lord has authorized His people to pray for. The
true Christian, instead of thinking about what he shall eat,
what he shall drink, and wherewithal he shall be clothed—
will be thinking of and praying about his higher, his heaven­
ly interests. More particularly he will be concerned respect­
ing his spiritual food, spiritual clothing, spiritual growth in
good works, the power of God working in him, and love, and for these particularly he will pray and strive.

Our Lord declares, “After all these things (food and
clothing) do the Gentiles seek; but seek ye first (chiefly)
the kingdom of God and His righteousness.” God’s people
are to be from the world, but they are not of the world, but
we are not to pray for more than the bread and water
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In one place the Prophet Jeremiah declares, “This is the
name whereby he shall be exalted, Jehovah our Righteous­
ness.” In another place he says, “She shall be called, Jehovah our Righteousness [or, the Righteousness of Je­
boh]. And so the Apostle declares, “That we might make
manifest the riches of God through him.” Jer. 23:6; 2 Cor. 5:21.
These statements refer to Zion. The typical Zion is the
Jewish nation; and the antitypical Zion is the glorified
Christian Church. Very properly, then, we may understand that the
blessings which belong to the church on the spirit plane will
naturally, on the earthly plane, belong to the ancient worth­
ies, who will be in divine favor forever.
The two expressions, “a crown of glory” and “a royal diadem,” used by the Prophet, are thoroughly
suggestive implying the sentiment doubly impressive. A diadem
is a crown. Crowns are generally used to add dignity and
honor to the individuals wearing them; but the Scriptural
expression, “A crown of glory, . . . a royal diadem” in the
hand of thy God,” does not include the idea of a diadem
that is to be worn, as giving glory to God; but rather as
representing a beautiful ornament in the divine hand, as you
take something in your hand to look at the beauty and
workmanship.
The jewels that will make this diadem beautiful, when
properly tested by the great Master-Workman, are the
crown. The Lord will come to make up his jewels, to secure
these jewels, “God hath set the members in the body.” The
text refers to the final settling in the future, in the kingdom
condition. As star differeth from star in glory, so shall these
things be so in this body. As a crown is placed on the head of
the king, the person of the crown is that of the king, so in
time. The present arrangement is subject to change in
proportion as the individual will or will not be fully sub­
missive to the Lord’s will. There has been a selection of a
crown class; and the experiences of this class during the
time they spent have prepared them for the diadem and
shall be a setting in the end of this age, when the church is com­
pleted. This began when the first resurrection began.
The first setting in this royal diadem was, undoubtedly,
our Lord Jesus himself, as the firstfruits and the head of all
Christians: “the head, even Christ.” 1 Cor. 15:23; Eph. 1:22.
When the mother of James and John went with them to
James and John and the other on his left hand, he said that these
places would be given to those for whom they are intended

[4913]
by the Father. Those positions will not be given through favor, but through justice. Any place will be glorious in this company. Only the Lord is competent to say who shall sit on the right hand and on the left. We shall be pleased to have His will done; and beyond the veil we shall have such a large sense of justice that we shall be glad to have the matter as the Father has arranged.

The Lord is first; we think probably St. Paul is next. And we think St. Peter and St. John have prominent places. We shall all be perfectly content and pleased with whatever the Lord has arranged for us. We shall be glad that any one who would not be of that spirit, of that disposition, will thereby indicate that he is not of that class which the Lord would have there. Any who will be of that class will be glad to accept the Father’s decree and to prefer it to anything the soul could have arranged.

So the church in the hand of God is the church in the hand of divine power. That power will use the church and she will be a crown of glory and a thing of beauty, gloriously reflecting to all others the workmanship of God. How glorious it will be! How beautiful! The Lord Jesus will have the setting of these precious jewels, one reflecting upon another in that crown of glory and diadem of beauty, with the Lord Jesus in the chief place, for the Father will not give to the church any glory that He would not give to the Lord Himself. The church is to be displayed before men as ‘a thing of beauty and a joy forever’—God’s handwork.

INTERESTING QUESTIONS

NO MARRIAGE IN THE RESURRECTION

Question.—Do you gather from God’s plan that the present reciprocal love of man and woman is to be confirmed by the Lord so as to continue forever, both on earth and in heaven?

Answer.—We answer, No! Marriage is an arrangement that God, as He has a very special purpose, has made with the human family only. The object of the separation of Mother Eve from Father Adam [she was formed from one of his ribs] was, the Scriptures tell us, that a race might be produced. Marriage means merely the union of these two reciprocally equal persons, and the Apostle says, ‘would you have known that the head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God.’

There is no arrangement in God’s plan to have any of those on the spirit plane male and female. According to the productions of art, there are no mile angels; but according to the Scriptures, there are no female angels. Possibly the reason why so many artists have supposed that angels are females is that there are more women in the church than men. But the entire idea is erroneous; for angels are an entirely separate order of beings from mankind. Man never was an angel and never was intended to be an angel. Man is of the earth, earthly. He fell from the position of King of the Earth, and down to a degree, and the whole intention and design is that when Messiah shall reign humanity shall be lifted up from sin and degradation and brought back to human perfection.—Acts 3:19:21.

The only ones who will become spirit beings, as are the angels, are the church class—those beacon of the Spirit, those who in the resurrection will be given a change of nature. As the Apostle states, ‘We shall all be changed,’ for ‘Flesh and blood cannot inherit the kingdom of God.’ (1 Cor. 15:53, 50) Therefore the first change will be transferred, in which they shall have part with His Lord, is different from the resurrection of the world. Of those who will have part in the first resurrection we read that ‘they shall be priests unto God and shall reign with Christ a thousand years.’ (Rev. 20:3-6) In the first change the church shall be all changed, all the peculiarities of male and female will be obliterated, for there is neither male nor female amongst the angels; and the Scriptures tell us there will not be any sex distinction in the perfection of spirit bodies.

He is selecting the jewels now, and is providentially dealing with them. When the process of polishing shall have been completed, he will use them in a very special sense for a thousand years. As a star blazes in glory, so the Lord will make use of each one of the church. But the use of the church which the Lord will make at that time will be only a part of the work which He intends to do in that age. The Apostle says, ‘That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.’—Eph. 2:7.

All who are in Christ, all who are in the “elect” body of Christ—to these God will show His exceeding grace. His grace and favor will be showered upon the church. And the world will eventually see in the church the culmination of all of God’s creative work. The glory of the church will be identical with the glory of the Lord, and so the Lord indicates that the blessings that are to be ours if we are faithful in making our ‘calling and election sure.’

Let us never forget that we are a “peculiar people,” separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposining us in the performance of the Master’s will.

STILL HOLD SAME SCRIPTURAL VIEW

Question.—Are we to understand from your remarks in The Watch Tower of April 1, 1911, page 102, paragraphs 2 and 3, that your opinion has altered respecting the “change” of the church?

Answer.—No; we have no different thought from that heretofore presented. But certainly when we are in the time indicated by the statement, ‘Blessed are the dead who die in the Lord henceforth; yea, saith the Spirit, they shall rest from their labors, and their works follow with them.’—Rev. 14:13.

All will be all alive, but we shall not all sleep.” In the cases of those remaining alive at the time of our Lord’s second presence, there will be no need to sleep—the moment of death will be the moment of resurrection change.—Psa. 82:7; 1 Cor. 15:51, 52.

THE CHURCH THE BODY OF CHRIST

Question.—When does the church become the body of Christ?

Answer.—The church may Scripturally be viewed from two standpoints:

(1) The church in glory will consist exclusively of the Redeemer and his bride class, his joint-heirs, or, under the other conception, the body Head, and the church, his body—“members in particular of the body of Christ.” These alone will have part in the “first resurrection”; these alone will reign with Christ a thousand years.

(2) In the present time, however, the church is spoken of as the bride of Christ, the definitive or developing state, his espoused. Each one who makes a full consecration to himself to the Lord, trusting in the merit of Jesus, when begotten of the Holy Spirit, is counted a member of the body of Christ. As a member he is to grow in grace, knowledge and love, putting off the former things of the flesh and putting on the fruits and graces of the Holy Spirit. These, however, develop into three different classes:

(a) A “little flock,” a royal priesthood, who will become exclusively of Christ, through participation in the “first resurrection.”

(b) A “great company” class, loyal to God and in the end faithful but not sufficiently zealous to be considered sacrificing priests, not worthy, therefore, to be counted of
the body of the 'more than conquerors.' These will ultimately come off conquerors and attain the plane of spirit being to which they were begotten at the time of their consecration. These will be the 'virgin companions' of the bride, serving in the temple.

A third class, described by St. Paul as falling away and counting the blood of the covenant wherewith they were sanctified an ordinary thing and despising the great favor and privilege of sanctification through justification. These are described also by St. Peter as the 'sow returned to her wallowing in the mud' with reverted from spiritual hopes and promises to earthly. These, once counted members of the body of Christ, will die the second death, as brute beasts.

**GIFTS AND SACRIFICES FOR SIN**

**Question.** — What is signified by the words of the Apostle that our Lord was ordained to offer both gifts and sacrifices for sin?

**Answer.** — From the Scriptures it is evident that during the Millennial age, the world of mankind will be privileged to offer themselves to God as gifts, but not as sacrifices. Hence, during the Millennial age, part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through his own merit and rights as the Melchizedek Priest. We can, however, apply this text very properly to the present time. The Apostle puts the word gifts first. We may, therefore, look to see whether there is not some way in which the High Priest offers gifts now. Surely our Lord's consecration of his own life was a gift on his part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a sin-offering for others. Likewise, throughout this Gospel age, the 'brethren' are invited to present their bodies living sacrifices unto God. — Rom. 12:1, 2.

When we thus make a present of ourselves to God, we are not making a sin-offering to God; for this we could not do. But the divine arrangement for accepting our gift is that each gift will be acceptable through the merit of Christ; and that then, later on, these gifts will, according to the same divine arrangement, constitute the great sin-offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate offering of that gift as the sin-offering for the world.

Amongst those who served in the office of typical high priest, says the Apostle, the uniform custom was that they should offer both gifts and sacrifices to God. Hence, he proceeds to point out that Jesus, as the Antitype of those priests, must have something to offer. He also must offer both gifts and sacrifices, in order to fulfill his priesthood. He presented himself without spot unto God; and, by virtue of that presentation, he is a sin-offering unto God; and, through his merit, he makes the same true of his church, who voluntarily give themselves to God.

**SHOWS HOW MERIT OF RANSOM IS APPLIED**

**Question.** — Is there anything connected with the Atonement Day sacrifices which corresponds to the ransom? If so, what?

**Answer.** — The word ransom would more properly be rendered ransom-price, corresponding price. On the Day of Atonement no type of the ransom-price is given us, but rather a type of the sin-offering, showing particularly how that ransom-price will be made applicable. If we scrutinize this Atonement Day type, however, we shall find that which points to the ransom, in the killing of the bullock; for the whole matter depended upon the killing of the bullock. The goat could not be killed there. The bullock must first be killed and the blood applied in the Most Holy before anything could be done with the goat. Hence, all that was done, not only with the Lord's goat, but also with the scapegoat, was based on the death of the bullock. So if we look for anything that might correspond to the ransom-price in the day of atonement sacrifices, we shall see that the death of the goat was not necessary, but all depended on the bullock.

**IS MANKIND ADVANCING?**

[FROM CURRENT LITERATURE.]

Vol., XXXII

**O! TO BE WILLING!**

Oh! to be willing, willing.
Thy will to do by day,
Obedient, humble and low.

Oh! To be willing, willing.

Oh! to be willing, willing.
Whate'er the task may be,
To do it as our Lord Jesus,
That the world thy spirit may see.

Oh! to be willing, willing.
Filled with thy spirit and ready
To walk in the way with rejoicing.
My lamp trimmed and well filled with oil.
And I'll soon hear the voice of the Bridegroom.

— DR. AGNES HAVILAND.

Dr. Agnes Haviland.
silent forests, ever dim, somnolent plains, in shadowy twilit and through deserted wastes, until it falls away into a wide, cold swamp, noisome, dark, terrible, abounding in reptiles and the horrid monsters of sick dreams.

Beyond this death-bound stillness of the dark ages, the road ascends again into the uplands stretching, the sunlight touches the grain fields; the bustle of human life appears, troops of soldiers in glittering armor, citizens in gorgeous raiment, all the pomp and pageantry of the triumphant Roman Empire. Behind Rome the road drops anew into the dark valley through which the river, beyond which it begins to rise once more and, becoming steeper and steeper, it lifts our gaze to the very mountain top, where among the clouds against the deep blue sky, swept by fresh breezes, enthroned amid snow-white temples, gleaming in the sunlight, is Athens.

"Aristotle," says Hegel, "was a philosopher who achieved his object in the uplands where the road ascends again to the summit of the mountain." Aristotle, the brightest star of the Greek civilization, sits upon the pinnacle of human greatness.

That formulated her definition of progress and expressed her conception of the human zenith, Mrs. Martin goes on to ask, by what method we may set about to measure the degree of progress existing in any age. She answers this question in the spirit of Huxley's statement: "The advance of mankind has everywhere depended upon the production of men of genius." It is by the number and caliber of the men of genius, she holds, that any epoch must be tested.

"In the realm of practical science and pure thought, Aristotle and Plato are probably the two greatest intellects the world has ever known," Aristotle," says Hegel, "was a philosopher who achieved his object in the uplands where the road ascends again to the summit of the mountain." Aristotle, the brightest star of the Greek civilization, sits upon the pinnacle of human greatness.

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A PRACTICAL SELF-EXAMINATION ON LOVE

"Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. 13:5.

It seems impossible to describe love, this wonderful quality without which nothing is acceptable in the sight of God! The Apostle Paul says: "Love is the secret of true politeness." How can any true love be found, yet the contents himself with giving us some of its manifestations. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it. The fact is that love, like life and light, is defined and comprehended along the lines of its effects. It is of God; it is god-likeness in the heart, in the tongue, in the hands, in the heart of its life and love, results differ according to the degree of love, and are proportionately good.

The measure of our appreciation of divine love will be the measure of our zeal in conforming our characters to the divine pattern. A naturally rough, uncouth, depraved disposition has many springs, and expands within his own heart. Many of the graces of the Spirit are recognized by the regenerate, and are imitated as marks of good breeding, and in many cases are successfully worn as a cloak or mask, covering hearts and sentiments wholly antagonistic to the holy spirit of love.

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as leads me to suffer considerably and for a long time, and yet to be kind? Am I patient with the weaknesses and imperfec-
tions of those who give any evidence of good intentions? Am I patient even with those who are out of the way, realizing
that the great adversary blinds the minds of the masses and
recalling that this manifestation of patient endurance was
why our Lord Jesus, who was patient with his opponents?

Am I kind in my methods, seeking to guard my manner
and my tones, knowing that they have much to do with every
affair of life? Have I this mark of love pervading my actions
and sentiments? If this is true, then I have the spirit of the
Church—everywhere. In proportion as perfect love is at-
tended to in the Church, there are evidences of evil given
over to the operation of the spirit of the Lord. And how
will I be to have every it becomes an evidence of a deficiency and imperfection of our likeness to our Lord Jesus, our
Spirit, perfect love, should guard carefully this point of sin-
lessness, leaving the door of opportunity open for a full reconcilia-
tion and evince a willingness to forgive and forget the wrong.

I have the love that is humble, that vaunteth not itself,
because it is my way, for all the "ways" of the fallen nature are bad; and it is the business of the
new creature to overcome the old nature in this as well as other works of the flesh and the devil. In few ways can we
overcome the devil except through the love of God, which is
the love of love, that is, the love that is in every home, that
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LOVE THINKS NO EVIL

Have I the spirit of love which "thinkseth no evil," which
is guileless, not suspicious of evil or looking for faults in
others, not attributing to them evil motives? Have I the love
which is not only unbecoming, but, worse than that, it is the business of the
Church to overcome the old nature in this as well as other works of the flesh and the devil. In few ways can we
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tion and evince a willingness to forgive and forget the wrong.

LOVE REJOICETH NOT IN INJUICY

Have I the love that is sincere, that "rejoiceth not in
injuicy [in-equit'], but rejoiceth in the truth'"? Are the
principles of right and wrong so firmly fixed in my mind, and
am I so thoroughly in accord with right, and so out of harmony
with my enemies, that I could not endure the conduct of others
without the least degree of sorrow or disquietude or tend to
rejoice in the truth and in its prosperity, even to the up-
setting of some of my preconceived opinions, or to the dis-
advantage of some of my earthly interests?

Every one who is seeking to develop in his heart the holy
Spirit must oppose this disposition to evil in
other words, the one who contends for what is right, and who does not rejoice in the truth and in its prosperity, even to the up-
setting of some of his preconceived opinions, or to the dis-
advantage of some of his earthly interests?

The love of God, which the Apostle has described as the
spirit of the Lord's people, is a love which is far above all
selfishness and is based upon fixed principles which should, day
by day, be more distinctly discerned and always firmly adhered
to at any cost. However profitable error might be, love could
take no part in it and could not desire the reward of evil. But it does take pleasure in the truth—truth upon every subject, and especially in the truth of divine revelation, however unpopular the truth may be; however much persecution its advocacy may involve; however much it may cost the loss of the friendship of this world and of those who would be the enemies of the god of this world. The spirit of love has such an affinity for the truth that it rejoices to share loss, persecution, distress or whatever may come against the truth or its servants. In the Lord's estimate it is all the same whether we are ashamed of him or ashamed with him. Moreover, the Apostle declares that he will be ashamed when he comes to be glorified in his saints.

Have I the love that "beareth all things"? That is impossible against the assaults of evil that resists evil, impugns the truth. The love of God is both able and willing to endure, for the cause of God, reproaches, reproofs, insults, losses, misrepresentations and even death? This is the victory that overthroweth the world, the world's system of sin. This is the Holy Spirit of love for the Lord and for those that are His and, sympathetic, for the world. Perfect love can bear up under all circumstances and, by God's grace, bring us off conquerors and "more than conquerors through him that loved us."—1 John 5:4; Rom. 8:37.

**LOVE IS NOT SUSPICIOUS**

Have I the love that believeth all things? That is unimportant to impute evil to another unless forced so to do by indiscretion, by self-righteousness, by our own susceptibilities. But what about everybody! That would take no pleasure in hearing evil but would be disposed to resent it? Perfect love is not suspicious, but is, on the contrary, disposed to be trustful.

**DO NOTHING WHEREBY THY BROTHER STUMBLETH**

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14:21.

Very evidently the Apostle was not in these words endeavoring to put any bounds upon the liberties of God's people. Else where he declares that the liberty of Christ makes us free. But he points out that while we have liberty to do things not sinful, it does not follow that we hold them as so many privileges and of our contract with the Lord to abstain from anything which would be injurious to others; and that we should seek to regulate our lives so as to be a help to others and not use our liberty merely for the flesh, for self-gratification. We are representatives of righteousness and should so deal with others, "Doing good unto all men, especially unto those who are of the household of faith,"—Gal. 6:10.

In this text the Apostle is not referring to a matter where there might be merely a difference of opinion as between meat and wine, but to every thing that the Lord declares is injurious, both to the party himself. If one finds a flesh diet injurious to him, he should abstain. If, on the contrary, he finds that flesh diet is beneficial to him, he should use it. The Apostle's thought is connection with the eating of meat was in reference to religious convictions. In his day it was the custom for people to eat meat which had been offered to idols. No Jew would care to eat such meat. With a Christian it would be different. He would understand that it did not affect the meat to eat it before wooden idols, etc., yet the Apostle goes on to show that to some it would seem a crime to eat meat that had been offered to an idol.

The Apostle's thought is that our conscience is the most important thing we have to deal with and should always be obeyed. If people would do this, they would not be troubled by eating the meat would be stumbling and harming that person. Thus a stronger brother would injure a weaker brother. And this was what the Apostle meant. In the case of a brother who might be offended, not only should we not seek to break down his conscience, but we should not permit even our influence to break it down.

It would be very proper for us in the case of a weak brother to explain the matter from our standpoint. This would not be seeking to provoke the thing that would rather break it down. Then, if he should eat such meat with impunity—without the disapp- opration of his conscience—we have thus made him a strong brother rather than a weak one; and this should be to his ad-vantage. The Apostle urges that you should be on the lookout for the interests of the brethren.

**SELF-DENIAL IN THE INTEREST OF OTHERS**

St. Paul here is evidently laying down a broad principle of self-denial in the interest of others—a principle which applies primarily to the church, but also to the world. He applies this principle, not merely to religion and to eating meat offered to idols, but he extends the matter, says, "I am not free to use the freedom of any flesh, especially as there are expedients, so as to please myself. To be sure, there are expedients on that day was stoned to death. We do not consider it wrong to do on Sunday whatever might be done on the Sabbath; and any one who was found pick- up sticks on that day was stoned to death. We do not consider it wrong to do on Sunday whatever might be done on

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other days. But would it be wise to use this liberty? Our conduct might have an injurious effect upon others and so discount all that we could say to them along religious lines. They would say: "These people are not good. They do not keep God's holy day." They would not understand.

would be well for us to keep Sunday more particularly than any other people in the world. For if we can be very likely to keep it better than others; and this is right. This error of Christendom has worked good for us. We can have a day full of spiritual enjoyment. If the world understood it as we do the world would be likely to follow. Suppose we, therefore, to be very glad if there could be three or four Sundays in a week. In fact, with us, every day should be Sunday. We are seeking to serve God, the main object of life being to preach the gospel, and to enjoy the "good tidings"—the message of God's love.

Our relationship to God is that of the new creation, a heart relationship; and the blessing which the Lord gives us is as newly begotten children—not along lines of the flesh, but along the lines of the spiritual and of heart development, which shall ultimately be perfected in the resurrection.

True, whom the Son makes free shall be free indeed" (John 8:36), and we should all seek to "Stand fast in the liberty wherewith Christ hath made us free" (Gal. 5:1); but it is also true that we should be on guard lest we use our liberty in such a manner as to stumble others weaker than ourselves, not able to use the liberty of Christ discriminatingly, sometimes through lack of knowledge.

The liberty wherewith Christ makes free may be viewed from two aspects. First, it gives us liberty to eat without restraint, in a manner that the Jews were not at liberty to eat, it gives us liberty also to abstain; and whoever has the Spirit of Christ and is seeking to follow in his steps has already covenanted with the Lord to use his liberty, not in the promiscuous and unbridled use of his own desires and appetites, but in self-sacrifice, following in the footsteps of the Master, seeking to lay down his life, even, on behalf of the brethren—for their assistance. How different are these two uses of liberty! Its selfish use—as well as its use of knowledge—would mean self-gratification, regardless of the interests of others; the loving use would prompt to self-sacrifice in the interests of others.

responsibility to our brother

Knowledge does not necessarily mean a great growth in spirituality. A mile of soap will make a very large air bubble; and so a comparatively little knowledge might make one up greatly, without any solidty of character. There is, therefore, great advantage in measuring one's self by growth in love rather than by growth merely in knowledge—though, of course, to be great in both knowledge and love would be the ideal condition. The Apostle inculcates this same lesson, asserting, "If I have all knowledge and have not love I am nothing." Knowledge without love would be an injury; and to consider it otherwise would imply that real knowledge has not yet been secured; but to the contrary of this the same Apostle says, "If I have no knowledge, I am yet not known of God, although I have all knowledge." (1 Cor. 13:2; 8:3) We might have a great deal of knowledge and yet not know God and not be known or recognized by him; but no one can have a large development of true love in his character without personally knowing the Lord and having obtained the spirit of love through fellowship with him. Hence the getting of love is sure to build us up substantially (thus avoiding the inflation of pride) in all the various graces of the Spirit, including meekness, gentleness, patience, long-suffering, brotherly-kindness, knowledge, wisdom from above and the spirit of a sound mind.

Love, after securing knowledge and liberty, will look about to find what effect liberty might have upon others; and will perceive that by reason of differing mental conditions—perceptions, reasoning faculties, etc.—all could not have exactly the same standpoint of knowledge and appreciation. Therefore, to further the use of knowledge and liberty if it perceived that there might be injury to others.

every violation of conscience wrong

But why? What principle is involved that would make it incumbent upon one whose conscience is clear to consider the conscience of another? Why not let the person of a weak conscience take care of his own conscience, and eat or abstain from eating as he felt disposed? The Apostle explains that this would be right—if it were possible; but that the person of weaker mind, feeble reasoning powers, is likely to be weaker in every respect and, hence, more susceptible to the leadings of others, into paths which his conscience could not approve, because of his weaker reasoning powers or inferior knowledge.

One might, without violation of conscience, eat meat that had been offered to idols, or even sit at a feast in an idol temple without incurring guilt, if he perceived that such a course was wrong, might endeavor to follow the example of his stronger brother, and thus might violate his conscience, which would make the act a sin to him.

Every violation of conscience, whether the thing itself be right or right, is a step in the way of the great antitypical Mediator, who would mean sacrifice the interests of others. Would it be a sin to eat the meat offered to idols? but, would it be a sin against the interest of our brother, even, to use the meat as he felt disposed? It is a downward course, leading further and further away from the communion and fellowship of the Lord, and into grosser transgressions of conscience and, hence, possibly leading to the second death. Thus the Apostle presents the matter: "And through thy knowledge shall the weak one perish—the brother for whom Christ died!" The question is not, Would it be a sin to eat the meat offered to idols? but, Would it be a sin against the spirit of love, the law of the new creation, to eat the meat and thereby to strengthen another? Whosoever shall keep himself from all offenses to his brother, not only to the brethren in Christ, the church, but even to a fellow-creature according to the flesh—for Christ died for the sins of all the world.

Let us take our stand with the Lord and determine that, in regard to using our liberties in any manner that might do injury to others, we will refuse so to use them; and will rather sacrifice them for the benefit of others, even as our Master, our Redeemer, gave all that he had. Let us adopt Christ's method of dealing: "Let not this man despise thy liberty, but acquiesce in thy liberty—this is done in love, and not in aversion."

"Thus sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble." (1 Cor. 8:10, R. V.)

LORD'S GOAT AND SCARCE-GOAT

We have already shown in "Tabernacle Shadows of the Redeemer's Sufferings," that the goat with the burden of the sin-offering typified this Gospel age and the blessings to follow—in the Millennium: that now is the sacrificing time—from Jesus' baptism until His second advent in glory, and that then will come the time for the general application of the merit of the antitypical Scape-Goat. Our Redeemer's atonement is the antitypical Scape-Goat. And we have also seen that the faithful Sacrifice (Heb. and body) will be the great antitypical Mediator between God and mankind in general.

Our readers have fully in mind also that the fall of this age is responsible for the sacrifice of our Redeemer's footsteps of self-denial, even unto death. This was our Lord's prophecy: "Whosoever shall lose his life for my sake, shall find it."

(Matt. 10:39) St. Paul reiterated and expanded this saying, "And he that receiveth you receiveth me; and he that receiveth me receiveth the Lord who hath sent me."

(Rom. 10:16) We must present ourselves living sacrificers, holy and acceptable to God," for "If I suffer with him we shall also reign with him."—Rom. 12:1; 2 Tim. 2:12.

APOSTLE SHOWS TYPE AND ANTITYP STRAIGHT BEAUTIFULLY

St. Paul directly associates the sufferings of the Church with the sufferings of the Redeemer, and both with the "better common of spiritual things", and sets forth the distinguishing features of each. As the Pastor of the flock of God, he would explain the features of this antitypical Scape-Goat and show the difference to his flock, and so make them ready to take their stand in the faith and to follow after those that were beforehand in faith. As the Lord's "scape", he would lead his flock through the same experiences as those of the "bullock," so we should, like our Lord, first make a full covenant of sacrifice and then fulfill the burning of the flesh of the Lord's goat by suffering shame, ignominy and revilings, even unto death. Only those who thus suffer with the Redeemer for righteousness

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sake will reign with him as the royal priesthood of the Millenium.

SCAPE-GOAT CLASS FAIL TO BEAR "HIS REPROACH"

The "scape-goat" shows a class which, after making consecration and being accepted and spirit-begotten, refuse or neglect to "go to him outside the camp bearing his reproach"—even unto death. This class does not repudiate the Redeemer, nor does it refuse to accept and enjoy his favor; but it does not "bear" the reproach which they were guaranteed to have under the Mosaic law.

As the "scape-goat" remained tied at the door of the Tabernacle, so these in antitype remain loyal, outwardly, to their consecration, but bound—as the Apostle declares, "who through fear of death were all their life time subject to bondage."

The Lord will "deliver" these, however, not but to the glory, honor and immortality which he will bestow upon the class antityping the Lord's goat. Their deliverance will mean tribulations, which will test their loyalty by forcing them into the "wilderness" of sorrow, disappointment and separation; but they may suffer just as much tribulation as the Lord's goat class as they go unto death. The difference is that one class endures willingly, voluntarily, joyfully, while the other endures under compulsion of circumstances; or, failing so to endure, is cut off in the second death, and is not represented in the experiences of either of those goats.

Some erroneously think of the two goats as representing two different classes from start to finish. Not so; they represent the finished classes only—those who "sin wilfully" (Heb. 6:4-6). There is no escape from the second death, because they fall entirely and go into the second death.

THE END OF THE RACE FULLY REVEALS OUR POSITION

Until the finish it may not be known where any of those consecrated to sacrifice may terminate their race. "Ye are called in one hope of your calling"—the hope that we may be of the Lord's goat class. Some for a time may appear to be fulfilling the part of the Lord's goat, but later they may "become weary and faint in their minds" and seem to fulfill the experiences typified in the scape-goat; yet eventually they may allow pride or some other form of selfishness to quench the holy spirit whereby they were enabled, and may be dropped entirely from the favor of God and treated as His enemies—and be destroyed in the second death.

After many difficulties Nehemiah's work had almost reached success when a great wail of distress went out. The poor Jews had been giving all of their time to the repairing of the walls and had thus cut off their income from other sources. In their zeal they went into debt in mortgages on their property. When the tax collectors came and the interest became due they were unable to pay them, and so, destitute and penniless, they were cut off. A great wail went up. Disasters spread rapidly and a food riot was barely averted.

Nehemiah looked into the matter and found that the wealthy Jews were getting more than they would pay for their mortgages at exorbitant interest rates, and they were thus profiting by the calamities of their brethren. He called them together and had a plain but kind talk with them respecting the brotherly obligations required by the law—"Thou shalt love thy neighbor as thyself." He gave them a practical exemplification of his good exhortations. The wealthy Jews were abashed. They acknowledged the injustice of their course and rectified matters. Here we see the power of noble character and good example in its influence upon others. As custom and example foster unjust interest and usury, they are thus profiting by the calamities of their brethren. He called them together and had a plain but kind talk with them respecting the brotherly obligations required by the law—"Thou shalt love thy neighbor as thyself." He gave them a practical exemplification of his good exhortations. The wealthy Jews were abashed. They acknowledged the injustice of their course and rectified matters.

TREACHERY AND SLAVER

No sooner had the prevailing difficulties been successfully combated than a new foe arose. They accused Nehemiah of coveting the wall as it was being finished, and that only the hanging of the gates remained to complete the defenses of Jerusalem, tried new tactics. They professed a desire to consider the whole matter with him. Nehemiah for discussion. He was determined to pass over the question without entering upon the question of authority from the King. But he replied that his work was a great one, very important, and that he could not take time for discussion. He had time to discuss with his brethren; he had time to show them as the people of God the right and wrong of each important question, but he had no time to dispute about matters while his important mission was unfinished.

Nobility Conquers Meanness

Nehemiah 6.—DECEMBER 10.

"The Lord is the strength of my life; of whom shall I be afraid?"—Psa. 27:1.

On the other hand, many are so slow of development, so slow to be quickened by the Lord's Spirit to sacrifice for the truth or for righteousness' sake, that it may for years appear as though they would belong to the "scape-goat" class. Yet later some of these receive the light of truth more clearly and by their noble self-sacrifices apparently show that they find themselves in the "scape-goat" class in the end.

Nothing is determined or fixed in respect to any of us until our tests have all been passed. St. Paul, after having suffered so much, after having experienced so many sufferings of Christ, tentatively regarded himself as one of the "scape-goat" class even after being honored of the Lord as a special mouthpiece. He wrote: "I keep my body under (in subjection to the new will and its consecration to sacrifice), lest after having preached to others I myself might be a castaway."—1 Corinthians 9:27. He knew the experience of the "scape-goat" class, and after he had written, "What the Lord would have fulfilled in us if we would attain the crown of glory, the honor and the immortality promised to the faithful—the bride class. There will indeed be a secondary class of virgins'—dubiously and vacillatingly it is added, "who foolishly hold back from sacrificing their little all, and who consequently will fail to become members of the bride of the Lamb." These, after demonstrating an inferior loyalty, will follow the bride into scenes of glory as her honored servants. (Psalm 45:14.) These are represented in the "scape-goat."
that thou and the Jews think to rebel, for which cause thou buildest the wall; and that thou desirest to be their king."

This message was sent by Sanballat in a complimentary way as though he were a friend and hoped to save Nehemiah from trouble with the king, and he still urged him to come to the council which was to be held for his intended Nehemiah's answer was quite to the point: "There are no such things done as thou sayest; thou feignest them out of thine own heart." The object evidently was to alarm the Jews and to thus discourage the completion of their work.

How cruel are the multitudinous methods of slander! How contrary they are to everything that is right, not to mention the highest of all standards, Christian love! Nevertheless, how frequently God's people are ensnared by the spirit of slander. How grievous are the wrongs thus accomplished; how unbearable is the injustice inflicted; how disastrous the responsibilities incurred! Assuredly those who lend their lips to slander are correspondingly opening their hearts to the adversary. Not only is evil speaking condemned in the Scripture but also by all noble men and women, even though heathen. Even when Nehemiah's life was threatened, his consciousness of loyalty to God and of divine guidance kept him without fear. We close by quoting the poem, "Three Gates of Gold!":

"If you are tempted to reveal
A tale someone to you has told
About another, let it pass,
Before you speak, three gates of gold—

'Three narrow gates—First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give the truthful answer. And the next
Is last and narrowlest, 'Is it kind?'

'And if, to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.'

**INTERESTING QUESTIONS**

**LIFE RIGHTS WERE NEEDED**

Question.—Could Christ become the Everlasting Father to the world if he did not have earthly life-rights at his disposal?

Answer.—If our Lord Jesus did not possess the right to earthly life as an asset, in order to give that right to Adam and his race during the Millennial reign, then he could not properly be spoken of as the Father of that race. He could not regenerate the race unless he had a life to give, an earthly life.

"WE ARE 'IN CHRIST A SWEET SAVOR TO GOD'"

Question.—Should the sweet incense burned by the high priest, and which represented the perfections of the man Jesus, but understood to be given also by the members of the body of the high priest, the under priests? If so, how was this shown?

Answer.—Since there is nothing in the account in Leviticus that says that the incense was offered a second time, it is rather improbable that it was offered twice. And yet the thought is there that the sacrifice of the church, made acceptable by the Atonement effected through Jesus' death, must continue to be presented until death, that these members might eventually be received into glory. "As our Lord was, so are we, in the world." As he was rendering obedience day by day, so are we rendering obedience day by day. As the spirit of loving zeal was demonstrated in his case, so in our case; otherwise we would not be permitted to be members of that body. So we might say that the incense which he offered up, in a certain sense and to a certain degree, represented the whole church, which is his body; for in harmony with the divine intention, before the foundation of the world, he was the Forerunner, the Representative and the Advocate of those who would be accepted as his members. Hence, in offering up his own perfections, he was offering up that which would, by imputation, be our perfection, as his members.

In view of the fact that nothing was said about offering the incense the second time, and since we do not go into the Holy as individuals, but as members of his body, we are safe in saying that we are, "in Christ, a sweet savor to God," though a bad savor to the world. "Be ye therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offerer and a sacrifice to God for a sweet smelling savor. "For we are unto God a sweet savor of Christ." (Eph. 5:1, 2; 2 Cor. 2:15; Rev. 8:3, 4.) "Therefore, let us offer the sacrifices of praise to God continually"; "for with such sacrifices he is well pleased."—Heb. 13:16.

**ALL IN THE COURT IN FAVOR WITH GOD**

Question.—Could anyone be in the Court condition without being in God's favor?

Answer.—The Court of the Tabernacle represented a condition of divine favor. But the Tabernacle represented divine favor in Nehemiah. In the present time the Court represents the condition of all those who, exercising faith in God, are approaching nearer and nearer to him and his service. Such are in favor with God because of their spirit of loyalty to him, which leads them to go on step by step to know and to do his will perfectly. God's perfect will respecting all those called in this age is that they shall present their bodies living sacrifices, holy and acceptable to him through the imputed merit of their Advocate. But if, after full opportunity to know and to do his will, these hold back and refuse to make a consecration, from that time onward theirs will be a backward course in which there will be less and less of divine favor, until they will be back again in the world. But even then God's grace can save them and he may share with mankind in general the gracious provisions of the New Covenant for the thousand years of Messiah's reign. Those who make the covenant of sacrifice and thereby pass from the Court into the Holy enter into the highest favor with God, as children of God and joint-heirs with Jesus. But if, later, if they are fearful of being out of favor, they may not remain in so close a fellowship, but will eventually be expelled into the Court. There they will, indeed, be in God's favor as the great company class, unless they entirely draw back, in which event their portion will be the second death.

**EZRA'S BIBLE CLASS**

Nehemiah 8.—DECEMBER 17.

'The law of the Lord is perfect,
It purifies the soul.'—Psa. 19:7;

...That they had failed to keep that law—even to the extent of their ability—they perceived the reason why the Lord had allowed various chastisements, captivities, etc., to come upon them. They perceived that such was His covenant with them; that obedience on their part was to be rewarded with blessings and prosperity, and disobedience with punishment, captivity, etc. The realization of sin brought sorrow and tears.

Ezra apparently returned to Babylon, there to prosecute his study of the Law and his collating thereof. We next hear of him thirteen years after, again a prominent figure at Jerusalem. Nehemiah's work on the city wall and its gates was completed a week before the Jewish new year. That week was used for rest and refreshment, and on that day (about October 1st) a general convocation or public gathering took place in an open square just behind the temple. There a platform was erected from which Ezra read from the Book of the law. The people, out of respect while the law was being read, stood, and then sat on the ground while it was being discussed.

It was an immense Bible class and aroused deep interest. As the people heard the words of the divine law, and realized

...not, by its own power and ability, to do that which it knows to be right. This is a sad fact; but it is a fact. And how much more is it so with the church of God, which, being confined, as it is, to the earth and earth's powers, is under no greater temptation to sin than any other.?—Psa. 1:1; 55:4; 91:7; 119:14, 25, 31; 133:1; 141:4; 145:12.
they would repent he would forgive and restore them to his favor. Thus their tears were turned to smiles, their mourning to rejoicing.

Nehemiah's message was: 'Go your way; eat the fat and drink the sweet, and send portions unto those for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved on this day.'

THEY READ THE LAW DISTINCTLY

The declaration is that they 'caused the people to understand the law. There is evidently great need of just such instruction today. Nominal Spiritual Israel is in a dilapidated condition because of the lack in understanding God's Word. We seem to be in the time referred to by the Prophet, saying, 'There shall be a famine in the land,' saith the Lord, 'not a famine for bread, neither a famine for water, but a famine of hearing the Word of the Lord.''—Amos 8:11.

Many imagine that they are familiar with the teachings of the Bible, when in reality they are familiar with one or another of the creeds of the darkest past, of all of which containing some truth with considerable error, we must all admit. Our great mistake has been in assuming that our confessions of faith and all of our creeds strongly and fully represent the Bible's teachings. This mistake has already been costly. Thousands of the most generous minds have been turned away from the Bible by the mistaken supposition that the creeds properly represent its teachings. Assured that they could no longer endorse any Christian creed as a whole, these bright minds have renounced them and the Bible as well.

The necessary thing to be done is to resume Bible study, and that without our creedal spectacles. Our forefathers who made our creeds participated more or less in persecutions of each other which we today entirely condemn. They were as honest, doubtless, as are we, but they had less light—they lived in a darker age. The belief that God is torturing thousands of millions of His creatures led some of our well-intentioned forefathers to torture one another in God's name, in a manner which we today cannot endorse as being either just or loving or Christianlike.

Should we not the rather see that if so good a man as brother John Calvin committed so great a mistake as to sign the warrant which sent a brother Christian, Servetus, to the stake, this proves that there was something wrong with Calvin's theological ideas, which lie at the foundation of nearly all of our Protestant creeds?

With our wonderful Bibles which we possess today, found in nearly every Christian home, we should know more of its teachings than any of our forefathers could possibly have known. Not only has education aided in this respect, but our Bibles are conveniently formed, and we have study-aids, in the form of commentaries, marginal references, etc. Is it not time to strive as Levites and spiritual Israelites to turn afresh to the Bible and instruct the people respecting its teachings?

We are not advocating merely the reading of so many chapters a day, or the committing of verses to memory, nor the ordinary Sunday School lessons. We advocate a reconstruction of our faith upon the basis of the Bible only. Surely if all of God's people could take from their minds their creed spectacles and study the Word afresh in its own light, a great blessing would speedily follow. The Bible students would soon become one with each other and with the Father, and with the Lord Jesus Christ—the one church of the living God mentioned in the Scriptures, with one Lord, one faith, one baptism, one God and Father of all.

THE POWER OF THE DIVINE LAW

There is a power for good in the Word of God which can be found nowhere else. Higher criticism has much responsibility in connection with the growing lawlessness of the world.

The Law of the Lord is perfect, converting the soul; it transforms the being. The higher critics in all of our colleges and seminaries are doing a terribly destructive work, in comparison to which the work of Voltaire, Thomas Paine and Robert Ingersoll were as nothing. It is safe to say that three-fourths of the graduates of all colleges within the last thirty years have been unbelievers in the Bible, and that their influence has been used persistently to undermine the faith of others. The errors which led them to infidelity are liable to influence others. The Bible itself is a study, and only those who believe with the Lord Jesus Christ—the one church of the living God—will find their true meaning in the higher critics' attack upon the Bible.

SOME INTERESTING LETTERS

"WHAT DOES IT MEAN?"

1 PETER 4:12, 19.

You think it strange, this trial swift and keen,
And in your weakness ask, 'What does it mean?'

'I think the language of God's heart would read:
'I love my child, I note his slightest need;'
'I long to prosper him in all his ways,
To give him quiet nights and peaceful days,
But if I do, he'll lose himself from me,
My outstretched hand will not wait to see;
I'll place a hindering wall before his feet:
There he will wait, and there we two will meet.'

'I do it not in wrath for broken laws,
Or wilful disobedience, but because
His love to you and me;
For him to come, for he might wander late.
My child will wonder, will not understand,
Still half in doubt he'll clasp my outstretched hand;
But when at last upon my heart he leans
He will have ceased to wonder what it means.'

My Dear Pastor:—

I have just returned home, enjoying eight days at the convention. The convention was to me a great spiritual uplift, and I write to say that while I have never been in opposition to the vow, yet had never seen the necessity of making it my own until September 4, when present at the morning prayer, praise and testimony meeting. I ask your prayers that I may be able by God's grace to keep it until I stand complete in Him.

Yours in Christ,

THEODORE ANDERSON.

Dear Brother Russell:

I enclosed with this something I have copied from Oliver Spencer Halstead's book. Thought you might like it for 'The Tower.'

'The Rev. Dr. Theodore Clapp, in his autobiography, says he had preached, at New Orleans, a zealous sermon for endless punishment; that after the sermon Judge W., who, says he, was an eminent scholar and had studied for the ministry but relinquished his purpose because he could not find the doctrine of endless punishment and kindred dogmas, asked him to make out a list of texts in the Hebrew and Greek on which he relied for the doctrine. The Doctor then gives a detailed account of his studies in search of texts to give to the Judge.'

He began his study with the Old Testament in the Hebrew, and prosecuted it during that and the succeeding year, and yet was unable to find therein so much as an allusion to any suffering after death; that in the dictionary of the Hebrew language he could not discern a word signifying a place of punishment in a future state; that he could not find a single text in any form of phraseology which holds out threats of retribution beyond the grave; that to his utter astonishment it turned out that Orthodox criticism of the greatest celebrity were perfectly familiar with these facts.

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He was compelled to confess to the Judge that he could not produce any Hebrew text. But still he was sanguine that the New Testament would furnish what he had sought for without success in Moses and the Prophets. He prosecuted his study of the Greek of the New Testament eight years. The result was that he could not name a portion of the first verse in Matthew, to the last of Revelation, which, fairly interpreted, affirms that a part of mankind will be eternally miserable.

The Doctor concludes by saying: "It is an important and most instructive fact that I was brought into my present state of mind (the repudiation of the dogmas of eternal torment) by the Bible only—a state of mind running counter to all the prejudices of my early life, of parental precept, of school, college, theological seminary, and professional taste."

"How could the Doctor conclude such an epochal content in the New Testament, after he discovered that it was not found either in Moses or in any of the Prophets? And if he could have found any passage in his Greek of the New Testament, to teach what he could not find on so fundamental a matter in Moses and the Prophets, would he have accepted it as genuine?"

OLIVER SPENCER HALSTED.
"Ex-Chancellor State of New Jersey."

My Dear Brother Russell:

Yours dated August 9 reached me today, and I praise the Lord for all his goodness. It seems that the Lord is answering the prayers of thousands here in India. May the Father bring you speedily so that you may proclaim the glad tidings here also. It would be a great disappointment to the friends here if you should omit them. You can hold meetings in three places in Travancore. There is a little improvement in the traveling, as a motor service was recently started between these important places.

If I could now definitely answer your coming here I could make arrangements for some meetings in English and also one or two meetings for the brethren in these parts.

May the Lord bless you and bring you in His own time in our midst. With love and prayers from us all.

Your brother and servant in the harvest field,

S. P. DEVASAHYAM.

Dear Brother Russell:

Being somewhat familiar with the subject of incubation, I submit the following as illustrative of the development of the new creature: We are not able to determine at the time of filling the incubator whether the eggs are fertile or sterile. At the first testing the sterile eggs are sorted out and removed, as they would lower the temperature of the egg chamber, not developing the degree of heat perceptible in the fertile egg.

At the next testing there are found to be eggs that were fertile and in which the development had progressed to a certain degree. Under inspection these are proved to be lifeless, the germ of the new being having died, and, further progress toward development being impossible, these are removed from the incubator, as they would not lower the temperature of the egg chamber, but they would befoul the atmosphere. The effect of these "bad eggs" is to weaken the virility of the live embryos.

Just before hatching time we usually again make sure that there are no "hearts" left in the incubator, as these become offensive in proportion to their stage of development.

Does not the Lord accept to the knowledge of the truth both naturally-minded and spiritually-minded persons? Only those actually begotten of the spirit are represented in the "fertile" eggs. But are there not many who come under the influence of the truth who, after testing, fail to reveal the warmth and life—the zeal represented in the heat of the "fertile" egg?

When a spirit-begotten new creature, after having received the germ of the new being, the new mind, the mind of Christ, and after having progressed to some extent in the new life, discloses the fact that the new life has died, does he not give evidence of this fact by a course somewhat similar to the egg in the incubator? Do not the Lord's servants in the heat of Pentecosti remove such from the fellowship of those who still have the life and the vitality of the Spirit lest their coldness and general offensiveness jeopardize the interests of the other live embryos of spiritual promise? May the Lord grant that we thereby also true that the dead embryos revealed offensiveness in proportion to the advance in their stage of development? Is it not observable that the persons who were never begotten of the Spirit, even if they have been defiled by sin, are not removed from the breast of Pentecost? May the Lord remove such as those who once "tasted of the heavenly gift, and were made partakers of the holy Spirit and have tasted the powers of the world to come". This would seem to be illustrated in the difference in the measure of corruption of the fertile and the sterile.

Praying the Master's rich blessing upon your service and labor of love, I remain your brother in the fellowship of Christ.

W. A. WHEELER.

The Watch Tower
Brooklyn, N. Y.

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No. 23

EDITOR'S BRITISH AUTUMN TOUR

God has greatly blessed us on our present tour. The meetings which only in the earlier stages of the work attended by heart-shaking interest. The interest has been keen and evidently deep. The friends as well as myself have been encouraged. In many places we have visited the very best halls available have been secured. The travelling has been thru warm anxious places and the meeting have been well placed.

All of our Sundays were apportioned to London Tabernacle except one given to Glasgow on the occasion of its convention. Good audiences were the rule. The Tabernacle was packed in the evenings, sometimes with standing room only. This is encouraging to us and to all the friends who shall read this report and who properly feel that the work is theirs, because it is the Lord's and the Society's.

THE GLASGOW CONVENTION

This convention was very well attended. The attendance ranged from 700 to 800 at the ordinary sessions, and the meeting advertised for the public ran up to 5,000, of whom about 500 stood, while about 200 failed to gain admission.

And such attention from so vast an audience! You could have heard a pin drop. For nearly two hours they studied with us "Which Is The True Gospel?" Together we considered what has been presented as the Gospel by various denominations, and then came the question, "What is the advance to Abraham, and finally announced "In due time" by Jesus, who brought life and immortality to light through the Gospel. The audience saw a vast difference between the creeds of the dark ages and the Gospel of divine grace, of which St. Paul was most ashamed. It seems which we are very well rejoice.

We had three delightful days of spiritual refreshment at this convention. Friends attended from England, Ireland, Wales and Scotland. Our goodly greetings were at the railway platform, where about 500 tried to shake hands with us; they all waved and sang us away, using "Blest be the tie that binds our hearts in Christian love" and "God be with you till we meet again."

BRIGHTON-SOUTHAMPTON-PORTSMOUTH, ETC.

In the South of England, where we had few or no friends, we have some of the most interesting and inspiring meetings ago, and many, we are ripening. At Brighton we had a grand auditorium, The Dome, whose capacity, 3,000, was none too much. We spoke on the "Hereafter" and had close attention to the message of God's wisdom, justice, love and power.

Besides this witness 35,000 Peoples Pulpits had been previously used in announcing the meeting. The Lord only knows how many or how few had really "hearing ears." At Southampton we had the Coliseum, seating 2,000, and a splendid audience; we used some topic; 20,000 copies of "Watch Tower" were distributed. Some told of blessing received; others are thinking.

Portsmouth: Another rousing meeting, in Town Hall, seating 2,000, crowded, middle class, reverential, thoughtful, many gray and bald heads: mostly men; same subject, "Hereafter." 20,000 Peoples Pulpits. How many ripe grains of wheat and what will the Harvest be only the Lord knows.

Bournemouth: 10,000 Peoples Pulpits; we had an extremely intelligent and attentive audience—700—in St. Peter's Church. The Doctor speaking in some of these places was done considerably by brethren, who journeyed 100 miles or more at their own expense to thus serve the Lord, the truth and brethren as yet unknown to them. How precious is such loving service in the sight of our Lord and his brethren!

Our visit amongst the Scotch Bible students was extremely interesting and encouraging, in the smaller places as well as in Glasgow. Everywhere we had the best halls obtainable, and correspondingly large and intelligent audiences. Our [4924]
It was our first visit to Perth, but the friends had advertised our coming thoroughly. The City Hall, of 2,000 capacity, was well filled by the public at afternoon session was for the interested in Masonic Hall. Nearly one hundred persons were present, and according to the joy within—the joy the world can neither give nor take away. Gilfillan Hall, 1,600 capacity, was well filled by the public at night to hear respecting “The Great Hereafter.” We believe the Lord’s blessing was upon the meeting and that good was accomplished; how much we may not know. Our united services, dear friends, are rendered to the Lord. We are sure he accepts them irrespective of results seen.

Paisley we visited for the first time. We had a splendid hearing of intelligent middle-class people. Although the night was stormy, Good Templar Hall (capacity 1,000) was nearly full, although there were several public functions to divert.

In the evening we had about 1,000 present in the large Ulster Hall. It was a remarkable gathering in many respects.

(1) The personnel: The people were intelligent, fine looking and most attentive. (2) About three-fourths of the audience were unconverted. (3) There was no such thing as a “Hallowe’en Night.” Our address was on, “Which Is the True Gospel?” We made it quite clear that we are in fullest sympathy with all Christians, but opposed to the creeds of the past, which have divided God’s people into 600 sects and divisions. We defended the Bible against the modern infidelity, which styles itself “Higher Criticism,” and is undermining Christian faith and leading on toward Atheism and anarchy. We reminded our hearers that all Christians believe that there is but one church of the first-born whose names are written in heaven: but one Lord, one faith, one baptism; that our forefathers organized our different “churches,” each as the only one, and consigned members of other churches to eternal ruin.

The questions were of the usual order and were answered fully and promptly and to the apparent satisfaction of all the audience except the “Y. M. C. A.” rovodies. One of the questions was inspired by an attack made on me there recently by the Rev. Dr. Torry. I replied that my topic was, “Which Is the True Gospel?” and that my home affairs and my relationship to my God were my personal affacts. Nevertheless I would answer the question.

I am not divorced from my wife. The decree of the court was not divorce, but separation, granted by a sympathetic jury, which declared that we would both be happier separated. My wife’s charge was cruelty, but the only cruelty put in evidence was my refusal on one occasion to give her a kiss when she requested it. I assured my audience that I disputed the charge of cruelty and believed that no woman was ever better treated by a husband. The applause showed that the audience believed my statements.

“THE FEET OF HIM”

It is necessary for the discipline, trial and final proving of the church of God that they should be subjected to adverse influence; for “to him that overcometh” is the promise of his service. Such may sweetly rest in the precious promises of God, all of which are yea and amen in Christ Jesus. (2 Cor. 1:20) The world does not see the overshadowing wings of divine protection, but the faithful have a blessed secret realization of it. Praise the Lord.

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December 1, 1911 THE WATCH TOWER (436-457)

weekly sermons in some of the newspapers affected our audiences favorably, and we trust that the oral presentations will make the printed discourses more popular and more profitable.

It was our first visit to Perth, but the friends had advertised our coming thoroughly. The City Hall, of 2,000 capacity, was nearly full, although there were several public functions to divert. Although the night was stormy, Good Templar Hall (capacity 1,000) was nearly full, although there were several public functions to divert. The message of God’s Word respecting the “Hereafter” was presented in contrast with the horrible fantasies of the dark ages. We did not attempt to speak as if we were somebody in the dark, such as they never before comprehended. Surely, as the Bible declares, the woman, with the golden cup in her hand full of explanations of her abominations, made all nations drunk with her false doctrines.—Rev. 17:1-5.

Ballymena we visited for the first time and had a good hearing. The attendance was about 250; at Portadown about 500. We had excellent order everywhere, except, we might say, at Dublin. At the latter place the same Y. M. C. A. secretary who formerly tried to catch us in our words was present, accompanied by about 100 young men of his association, who gave no great evidence of a work done. Evidently the “hell-fire” faith which they profess has not had sanctifying power in their lives. On occasions they yelled and hooted like “hoodlums,” and quite disgraced the fair name of Dublin and of the Y. M. C. A.

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tection of the Almighty. Such shall be delivered, not from the destructive pestilence of physical disease, but from the moral and spiritual pestilences of destruction—from the sin-ful propensities of the old nature, which in unguarded mo-
ments are liable to assert their mastery and overwhelm the sou-
s of those who are not abiding under the great shield of the Most High; and from the spiritual pestilences of false doctrine which, with subtle sophistry, destroy the faith of the unwatchful.

Such pestilences are already abroad in the world in the shape of so-called Christian Science, Spiritism and the various no-ransom theories which take the name of "The Larger Hope," and which bid fair, both from present prospects and from the prophetic outlook, ero long to become epidemic. From them the church is to be protected, resting safely and sweetly under the shadow of the Almighty.

"He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." So close to his heart does Jehovah gather his loyal and faithful children that they feel the warmth of his love; and the responsive language of their hearts is, "I will abide in thy tabernacle forever; I will trust in the covert of thy wings; for thou hast been a shelter for me and a strong Tower from the enemy; for thou hast heard my vows; thou hast answered me." (Psa. 61:4, 3, 5.) Yes, his truth—that grand system of truth comprised in the divine plan of the ages—is an ample shield and buckler to all who in simplicity of heart receive it and prove faithful to it. It is the armor of God, which the Apos-
the apostles taught the churches to put on, to stand upon and to store up truth in mind and heart—that they may be able by its use to withstand evil and evil in every form presented to them in this evil day.

JEHOVAH SHALL KEEP THE FEET OF HIS SAINTS "Thou shalt not be as the overcomers of the "great multitude." Our Lord Jesus, copies of God's angels or servants, generally, if not always, are required to act through human instrumentalities—preferably through" the church universal, as they that must give account." True, there shall be no ransom theories which take the name of "The Larger Hope," and which bid fair, both from present prospects and from the prophetic outlook, ero long to become epidemic. From them the church is to be protected, resting safely and sweetly under the shadow of the Almighty.

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hosts, yet in the main carried on by the members of his body still in the flesh.

**THE HARVEST MESSAGE GOD'S KEEPING POWER**

"They shall bear thee up in their hands, lest thou dash thy foot against a stone"—"thee"—all the members of the body of Christ, individually and collectively, using all their strength to protect against any stumbling-stone of false doctrine, of spiritual blindness, and of personal weakness. In proportion as we are strong, we should not only help to overcome the weaknesses of others to their weaknesses as not to offend or stumble them. If their attention be called to these weaknesses in a wrong way they are liable to be stumbled; but if called in a wise way, they will be helped. This might be applied in all the ramifications of the Scriptures we see that Satan, probably unwittingly, quoted this passage of Scripture wholly out of its proper meaning and interpretation, a passage which referred, not to the literal feet of Jesus and to literal stones and to literal angels, but to the symbolic feet-members of the body of Christ today, and to the stones of stumbling, doctrinal and otherwise, which are now permitted in the path of the faithful, and to the angels, or ministers, of divine truth, who in the present harvest time would be commissioned to bear up the 'feet' members with such counsels, admonitions and expositions of Scripture as would be necessary for them.

"The zeal that God is placing in the hearts of the young lion and the dragon thou shalt trample under feet." Thus borne up in the hands of the Lord's faithful messengers and guarded by their vigilant watchfulness, and under the constant protection of the Most High, God's trusting, faithful followers are enabled to trample under feet whatever may overpower or to beguile them—whether he goes about like a roaring lion, or whether, serpent-like, he stealthily lurks about to insert his venomous poison.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known [appreciated] my name." On account of the love and loyalty of each individual composing the 'feet' class, the heavenly Father will deliver him from the pestilences, etc., and will exalt him to joint-heirship with Christ, make him a member of the "very elect"..."--Romans 15:1

"He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him, and show him my salvation." On account of the love and loyalty of each individual composing the 'feet' class, the heavenly Father will deliver him from the pestilences, etc., and will exalt him to joint-heirship with Christ, make him a member of the "very elect"...

"...call me to answer him."--Romans 15:1

**OUR RESPONSIBILITY TO ONE ANOTHER**

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1.

The great principle set forth in our text is the principle of love, the essence of the divine Spirit. God is love; and the Spirit of love is the Spirit of God. This spirit, operating amongst God's people, necessarily makes them considerate of one another, helpful to one another, leading them to love the welfare of others as well as of itself, especially the welfare of the household of faith.

In every case it should be our disposition, as far as possible, to help the weak and those who need assistance. The general body of the church, on the contrary, is the spirit of love, of sympathy. "They have my sympathy." But really, the weak do not get much sympathy. The world applauds those who are the most successful, the mighty, the rich. But as God has sympathy for the weak and lowly, so we should show sympathy for those who are in need of sympathy than for those who are not. In the church there are some who are intellectually strong, some who are intellectually weak, some who are physically strong, others who are spiritually strong and others who are spiritually weak.

In proportion as we are strong, we should not only help others to overcome their weaknesses, but should be assistful to all, encouraging them and pointing out to them how they can best overcome their shortcomings. We should not make mistakes of our own, and yet we should do things that we might appreciate their own weaknesses; and the stronger should bear with them in their difficulty as well as bear some of their burdens. If anyone sees his own weakness, it becomes a wonderful incentive to endeavor. Therefore, the mission of the stronger should be essentially to help the weaker members of the body of Christ.

"And we are not to please ourselves."--Romans 15:1

The latter part of the text, "And not to please ourselves," carries with it the thought that, although we have made a consecration to the Lord, although we have turned our backs upon sin, nevertheless we have a tendency, a disposition to sin. The disposition of the new creature, however, is not to sin, but to help others to avoid sinning. It would be therefore, that bearing his hands on faithfulness, they have their share in the judgment of Great Babylon, but are previously enlightened and called out of her.

Praise the Lord for such assurances of his loving care! "Bless the Lord, O my soul; and all that is within me, praise his holy name!" "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1.
THE GRACE OF HUMILITY

In lowliness of mind let each esteem other better than themselves.—Phil. 2:3.

Those who naturally have a humble mind have no particular difficulty in esteeming others better than themselves. But there are some who naturally have another attitude of mind. This is not necessarily virtuous, and we may have to learn with some self-conceit than were others. But even if we were born with humbleness of mind, we should need to take care that self-conceit and pride do not come in. Sometimes in their own heart some people feel boastful of the knowledge they possess. They like to shine, even though they know they have no more brilliancy than others; they would like to obscure the shining of others that they might be the more noticed in the darkness.

It would, therefore, be a safe matter for each of us to follow the Apostle's suggestion to cultivate this humility of mind and never allow it to be lost. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6; Luke 14:11.)

God would do this abasing, not of a vengeful spirit, but because the one who would vaunt himself must be brought low.

There might, however, be circumstances when some who appear to be vaunting themselves really are not doing so, but circumstances and conditions make it seem so. Therefore, to the best fulfillment of the Apostle's injunction, we should, as he suggests in this text, cultivate the spirit of humility—not considering our own good qualities so much as those of others. If we have good qualities, we are glad; let us make use of them.

In comparing ourselves with others, let us look at our own blemishes. There are very few in whom we cannot see some good qualities, good traits. If, therefore, we look at our own imperfections and the good qualities of others, we shall find ourselves more appreciative of others; and this will be of assistance to us in running the race.

As an illustration of seeing something to admire, even in our enemies, we have the suggestion of the old lady to her niece: "One bee said to the other, 'Do you see how much perseverance they have.' So if we could find something in the adversary that we could admire and commend, we can certainly find something in all others to admire and commend and to give them credit for. Thus we will cultivate the spirit that will be most helpful to our work.

The consideration of our own imperfections, as we have suggested, make us very humble of mind and keep us in a very humble attitude of mind. This might discourage us unless we had the proper relationship with the Lord and his Word. We know that "all things work together for good to them that love God (Rom. 8:28)."

The Lord does not cast us off if we are not willy-nilly wrongdoers and if we take in the right spirit the humiliating things. That disposition is what he wants. Those things which would humble us in the sight of others and in the sight of the Lord himself, will, if we are rightly exercised by them, work together for good to us. Such will bless and lift up and give an appreciation of his love. This he purposed to do. We have every evidence that the Lord will give the necessary encouragement, and we have the assurance of the Scriptures that those who obey his Word to the best of their ability shall not be overcome.

For each one to look merely upon his own things, interests, welfare or talents, and do not look at the interests of others, will manifest a general selfishness and, consequently, a dearth of the spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the holy Spirit, love, we shall find ourselves interested in the welfare of others. This was the spirit which was in our dear Redeemer, he so wonderfully manifested, which we must copy and develop in our characters if we would ultimately be of the "little flock," who shall be joint-heirs with Christ in His glory, concerning whom God has predisposed that to be accepted with Him to this position they must be "copies of his Son."—Rom. 8:29.

OUR GREAT EXEMPLAR

That we may partially discern how our Lord Jesus exemplified this spirit of humility, the Apostle briefly sums up the story of his humiliation and shows how it led to his present exaltation. He points out to us that when our Lord Jesus was a spirit being, before he stepped to take our nature and to bear the penalty of our sin, he was in this form of God—"a spiritual form, an immortal spirit," etc. But instead of being made selfishly and ambitiously to grasp for higher things than God had conferred upon him—instead of seeking to set up a rival Empire, as Satan did—he did not meditate a robbery of God to make himself the Father's equal (Satan's counsel), but was with the brightness of the angelic host, I will be as the most High" (his peer, his equal). Quite to the contrary of this, our Lord Jesus, "the beginning of the creation of God," was willing, in harmony with the Father's plan, "him to become a servant, to take a lower nature and to do a work which would lead to the greatest deal of humiliation, but also a great deal of pain and suffering.

The Apostle points out how the "Only Begotten" proved his willingness and humility by complying with this arrangement; and that after he became a man he continued of this.
same humble spirit, willing to carry out the divine plan to the very letter by doing as man’s ransom-price; and not only so, but when it pleased the Father to require that the death should be a most ignominious one in every respect, perhaps beyond the requirements of the ransom merely, he did not draw back, but said, ‘Thy will, not mine, be done,’ and stropped even this ignominy.

Here we have the most wonderful demonstration of humility, meekness and obedience to God that ever was manifested or that could be conceived of. And this is the pattern the Apostle points out that we should seek to copy. Let this same (humble) mind be in you which was also in Christ Jesus. Phil. 2:5-10.

This humility enabled our Lord to render perfect obedience, on account of which the Heavenly Father has so highly honored him. This humility is exactly what the exalted Christians are to stand in, station far above angels, principalities and powers, and every name that is named. That this is the Apostle’s argument is shown (verse 9) by the word ‘wherefore’; i.e., on this account, on account of this humility just described, God has highly exalted him.

Not only did our Lord’s beautiful and perfect humility and obedience demonstrate that he was to the core loyal to the Heavenly Father, but it also demonstrated that in him the Father’s spirit, love, dwell richly, for he shared the Father’s love for the race he redeemed. On this account also he is found worthy to be the divine agent in the blessing of all the families of the earth, according to the terms of the divine covenant made with Father Abraham.

He is the ‘seed of Abraham’ which is to bless the race redeemed; and hence it will be to him “every knee shall bow and every tongue confess” when Jehovah’s “due time” shall come for pouring out of divine blessings upon the redeemed world—that all may come to a knowledge of the God and Father, if they will, into full harmony with God, and to eternal life.

Not only does the Apostle hold up the Lord Jesus as the great Example of a proper humility, self-abnegation and obedience to God in the interest of others, but he would also have us copy the meekness and the obedience of our Lord, as pointed out by the Father, the result or reward of his obedience, that we also might be encouraged and realize that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and his cause, then in due time we also may expect to be glorified with him and to share his name and throne and work, as members of his anointed body, his church, his joint-heir.

Beloved, let us apply to ourselves the loving exhortation of the Apostle to the church at Philippi, contained in the succeeding verses (Phil. 2:12-16), and continue in the way upon which we have entered, making more and more progress in the race-course, working out in ourselves through humility and obedience the character, the disposition of Christ, with fear and trembling, and thus working out each our own share in the great salvation to glory, honor and immortality which God hath promised.

**WORKING OUT OUR SALVATION**

We cannot work out our own justification, but being justified by the blood of Christ, and being called with the heavenly calling, we can make our calling and election sure. We can work out our own share in the great salvation to which we have been called in Christ by giving heed to the instructions of the Lord, by following the pattern which he has set for us; not that we shall attain perfection in the flesh, but merely perfection of will, of intention, of heart, and if we keep the body under, if we keep in due time we also might be encouraged and realized that, if obedience were possible (but it would not he possible), would not meet the divine approval, nor gain us the “prize.” Hence, as the Apostle exhorts, we should “Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, . . . holding forth the word of life in the midst of a crooked and perverse nation, among whom we shine as lights in the world.”—Verses 14-16.

**FERVENT IN SPIRIT—SERVING THE LORD**

The Heavenly Father, through His various agencies operating during the more than eighteen centuries of this Gospel age, has been seeking for His Son a companion, a bride of many members, the Representative of the whole congregation of the heavens. Various good qualities are desired and all of these will make the bride class in the character-likeness of their Redeemer, their betrothed Bridegroom. They are deficient in all of these qualities according to the flesh, but fortunately the flesh will not be the basis of the decision as to their worthiness or unworthiness of the glorious prize. All will depend upon the mind, the will, the heart. It must be not only good, but absolutely perfect. “Blessed are the pure in heart, for they shall see God.” They shall be the children of God. They shall be like their Father in heaven.

This purity of heart which the Lord approves and desires might be summed up in the expression, loyalty of heart—loyalty to principles of truth and righteousness, the principles of the divine order, loyalty to God and Jesus Christ and to all the members of his body. This perfect heart-loyalty includes, therefore, love for God and for the Redeemer and for the brethren, as well as sympathetic love for the world of mankind, in harmony with the divine purpose and Revelation. The Apostle says, “If there be any that love God, let them purify their own hands from uncleanness.” (Tit. 3:7.) All of God’s people, all begotten of the holy Spirit, are inspired by the Spirit of the Father, the Spirit of love, the Spirit of justice and loyalty. But how about the degree, the abounding, the having of this love permeate all of life’s affairs? If this Spirit of the Lord abounds in us it will influence our business, our pleasure, our homes, our workshops, our kitchens, our dining rooms, our bed chambers, our very thoughts.

May it be possible to have a measure of the Lord’s Spirit with very little abounding, and hence have merely an enjoyment of some spiritual things, on special occasions, at church, etc.? It is the abounding love, the all-pervading influence of the Holy One. If we were possible (but it would not be possible), would not meet the divine approval, nor gain us the “prize.” Hence, as the Apostle exhorts, we should “Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, . . . holding forth the word of life in the midst of a crooked and perverse nation, among whom we shine as lights in the world.”—Verses 14-16.

**THE HARVEST A SPECIAL TIME OF TRIAL**

So sure as we are in the “harvest” time, we must also assume that the Lord is now specially ripening the “wheat” and separating it from the “tares” and shall we say, dividing the wheat into two classes? It is this separation of the harvest time which the Scripture particularly to our attention, frequently warning us of the necessity of having on the whole armor of God and being not slothful in business, but fervent in spirit, serving the Lord.

From our vantage-point in The Watch Tower we perceive
that just such testings as we should expect are in progress throughout the Lord's ripe wheat field. Divine providence is permitting tests of love and loyalty, faith and obedience, brotherly kindness and patience. Sometimes the trials come to the classes through the elders, who should be the very ones to be protect, admonish and assist this the elders assume a lordly disposition quite contrary to the divine Word and example and trying to the patience and love of the brethren.

Sometimes the trial is from the other side. Some members of the class may be very exacting, very ready to strain at a gnat and swallow a camel, very ready to find fault with everything that the elder may do, however faithful he may be. Such experiences, whether coming from the one side or the other, are tests, and it behooves each of the Lord's people to see just how he receives these tests and just what effect they have upon his own heart and character. If the experiences embitter him, anger him, or wound deeply his pride, it proves that he needed just such disciplinary experiences to show him his own lack and to point to him the throne of heavenly grace for mercy and help.

Again, some of the dear classes are assailed by the adversary through false doctrines and have their own difficulties in endeavoring to defend the truth, the divine plan of the ages, and to maintain their stand in harmony therewith. Or, on the other hand, the difficulty may arise from some of the dear friends being hypercritical and trying to find differences where there are none—fomenting the spirit of strife rather than the spirit of harmony—disorder rather than love.

We extort, dear brothers and sisters, what we all can agree to be our duty, that when the testing time is there, the matter is our test. Only by the exercise of much fervency of spirit, much zeal for the Lord, for the Truth and for the brethren, can we hope to stand faithfully and to be of assistance to one to another. Let us not be faint-hearted. If we faint not, we shall soon reap our reward and hear the Master's voice: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

We are in the time of general unrest, grumbling, etc. Let us not think for a moment that such grumblings and murmurings are contentions for the "faith once delivered to the saints." Let us rather cultivate more and more the fruits and graces of the holy Spirit. Let us specially exercise those in connection with our brethren of the "household of faith," of course not neglecting to "do good to all men as we have opportunity," and to be patient and forbearing to one another. But the special blessing of the Lord comes to those who specially seek to promote peace, happiness, welfare, prosperity and growth in grace in the body of Christ, which is the "church of the Living God."

"TO SHOW THYSELF APPROVED"

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Tim. 2:15.

God seems to have greatly blessed and used in the "harvest" work the six volumes of STUDIES IN THE SCRIPTURES. Probably none who are today rejoicing in the truth would dissent from this statement in the slightest degree. Some we know would express the matter more strongly than this. Nevertheless every now and then we are brought to the consideration that many of those who rejoice considerably in the truth have but an imperfect knowledge of it—they are not rooted, grounded, established and built up in the truth; they are not able to "rightly divide" the Word of Truth; they are not workmen who need never be ashamed in discussing the truth with others.

Some of these, deficient in their knowledge of the Truth, are mere babies, beginners, who have not yet had a full opportunity for study. Some of them have read Vol. 1 and have skimmed over the other volumes. They perhaps learned of the classes for Bible study, and, attending them and discussing with the brethren and hearing some discourses, seemed to assume that they knew the teachings of the entire six volumes as though they had read them, studied them.

This is a great mistake; more, it is a serious mistake, because we are in the time when each and all must expect to be specially tried and tested. And those who have only a partial understanding of the divine plan—those who have only a part of the provided armor, will find it difficult, if not impossible, to stand in this evil day the assaults of the world, the flesh and the devil. If they have proper zeal for the Lord and a proper love for the plan, they should manifest that zeal by thorough and persevering study of the volumes. They cannot afford to do less.

We find also that some of the dear friends who read the Scripture Studies many years ago, and not recently, imagine that they remember their contents, when in reality they are quite ignorant of many of their teachings. We all have leaky, earthen vessels and the precious treasure of divine truth soon exhausts unless we keep replenishing. One way of replenishing is to go to the Bible direct. But many have found what the Scriptures seem to imply, namely, that human teachers are necessary, and that they can get much more knowledge of the Scriptures through the assistance of a teacher than they could obtain by their own energy. Such of our readers as have not read the SCRIPTURES STUDIES years ago can scarcely appreciate how much they probably have lost of what they originally learned therein.

WAITING FOR MESSIAH

Mal. 3:1; 4:3.—DECEMBER 24.

"Behold he shall come, saith the Lord, even the Messenger of day of his coming! for he is like a refiner's fire and like fullers' soap."—Malachi 3:1, 2.

Malachi's prophecy, the most striking features of which constitute the lesson of to-day, concludes the Old Testament canon. It contains not only a divine sign for sin, but also a divine provision of rescue. It fits well to the time generally assigned to—it—Nehemiah's period. It remained for Israel to show thorough repentance and to institute thorough reforms. The needed reformation fits equally well to our day. In their professed devotion they were robbing God and impoverishing themselves. It rested upon them to note what great blessings would be theirs if they rendered a whole-hearted service to the King of kings.

The Jews, comparing themselves with other nations, perceiving their failure in experiencing of being God's people, they had been to a more strict account than other nations, so that although their nationality was superior, it was through repeated and severe chastisements. They were even questioning the profitability of being "God's chosen people." The arrogant, proud nations around them flourished in temporality were not then than they. They could not stand this; they forgot that they were a people for a purpose, and that to fit them for divine service in the future trying experiences were permitted, and were really evidences of divine favor. "What son is he whom the Covenant, whom ye delight in. But who may abide the fire and live forever?"—Malachi 3:23. The father chasteneth not? If ye be without chastisement, then are ye not sons?"

This lesson of a future reward is brought forward by the words, "They that feared the Lord spake often one to another, and hearkened, and heard and obeyed, and a book of remembrance was written before him for them that feared the Lord and thought upon his Name. They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."—Malachi 3:16, 17.

ISRAEL—TYPICAL AND ANTITYPICAL

The foregoing has revealed very much of all prophecies respecting Israel's favors to be fulfilled—a portion in Spiritual Israel. The prophecies in ISRAEL-TYPICAL AND ANTITYPICAL. The faithful of the Jewish age, Abraham, Isaac and Jacob and all the prophets, will surely have a great reward. When Messiah's kingdom shall be inaugurated on the spirit plane, invisible to men, those ancient worthies, who were once called the fathers, will have a very high rank of service in connection with the kingdom, in that they will be its earthly representatives and exponents. "Instead of the fathers shall be thy children [of Messiah], whom thou [Messiah] mayest make princes [rulers] in all the earth."—Ps. 45:16.
Spiritual Israel, as history shows us, is the great Messiah for whom the Jews have so long waited. This Messiah has many members—Jesus is its Head, the church are his members. This Messiah, Jesus and his members or bride, constitute the spiritual seed of Abraham—"as the stars of heaven." These must first be completed, and will be glorified in kingdom power before the ancient worthies can receive their blessing on the earthly plane, and before natural Israel can be gathered to them as the nucleus of the kingdom of God on earth, to which ultimately all nations, peoples, kindred and tongues shall flow for a share in Jesus' New Covenant blessings. Of these St. Paul says, "If ye be Christ's then are ye Abraham's seed [typified by Isaac], and heirs according to the promise." (Gal. 3:29) These are to be God's jewels on the spirit plane, as the faithful Jews of the past are to be the jewels on the earth. They are to be God's special ones for distinguished honor in connection with Messiah's kingdom.

"MESSENGER OF THE COVENANT"
The Israelites, discouraged with their failure to keep the Law and to get the blessings promised therefrom, were encouraged by the Lord with the promise that someday a great Messiah would appear—greater than Moses, with whom God would make a New Covenant on their behalf. The New Covenant would be superior to the old one in that it would have a better Mediator, for Israel already had God's perfect law. The New Mediator would not relax the law, either. The advantage to accrue through him would be that somehow his covenant and sin-offering would be more efficacious than that which Moses instituted, because it would put away sin forever and give willing hearts a God who was, and is, and is to come, to mediate after which they would be given everlasting life on condition of their maintaining their relationship with the Almighty.

Jeremiah particularized this saying: "It shall come to pass in the end of days, saith the Lord, I will make a New Covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers when I led them out of Egypt, . . ., but their sins and their iniquities will I remember no more."—Jer. 31:31.

This great Messiah, the Messenger of the New Covenant, whose coming would bring to them the New Covenant blessings. They have waited for him since. Who can help admiring the persistence of the Jewish faith—their loyalty to God! Who can help noticing how sharply it is in contrast with their previous unbelief and idolatry! Who can doubt that God still loves his people whom he foreknew and whom he has promised shall be gathered back to their own land and back to his favor under the New Covenant!—Rom. 11:25.

But the Prophet Malachi clearly intimates that there might be disappointment in connection with the much longed for Messenger or Mediator of the New Covenant, in whom the Jews so delighted and hoped. The declaration is that his day will be a strenuous one: "Who shall stand when he appears?" (Malachi 3:2) The intimation is that not many will abide, not many will stand—the majority will fall.

The reason is given. He will require such purity, such holiness, that few will come up to his requirements. The tests he will apply to those who come will be tests of every spot upon a garment white. His requirements will be like those of a refiner of silver—all the dross must be eliminated, in a furnace hot enough to insure its separation. The test will last a considerable time, for he will sit as a refiner and purifier, as a silversmith tests silver. He will produce every spot upon a garment white. His requirements will be like those of a refiner of silver—all the dross must be eliminated, in a furnace hot enough to insure its separation. The test will last a considerable time, for he will sit as a refiner and purifier, as a silversmith tests silver. The Messiah sits, giving close inspection, that the heat be neither too great nor too little, the time neither too long nor too short.

This great Messiah, the Messenger of the New Covenant, began his refining and purifying work more than eighteen centuries ago. He followed the divine rule, "To the Jew first." He began to refine and purify a priestly class for association with himself in the glorious Messianic work. To the Jew first came the privilege of being the antitypical Levites. Thousands of them responded at Pentecost, and subsequently, but not enough. These must first be completed, and will be glorified in connection with Messiah's kingdom.

Since then the selective work has been in progress for eighteen centuries. God has been calling and drawing from all nations, and as many as respond the great Redner has been purifying; and if these suffer afflictions for righteousness they are sharing in the suffering of the Christ. The New Mediator is worthily also a share in his glories to follow. Soon the "elect" number will be completed; the blood of the New Covenant will be made efficacious for Israel and for all the families of the earth, and on that basis the Messianic kingdom or reign of righteousness will begin.

"HE IS FAITHFUL AND JUST"

December 31st.

"If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness."—1 John 1:9 for a purpose. In them God would show forth the exceeding riches of his grace and his loving kindness in Christ Jesus (Eph. 2:4,5). In lifting sinners from the miry clay to so glorious a station as he has promised them—the divine nature, far above angels, principalities and powers. Additionally he proposes to use them and their experiences with sin, and their victories over sin, by making them joint-heirs with Christ in the ruling and blessing and judging of the world by and by.

Following the completion of the church of the first-borns who are born of water and of the Spirit, God will give to his people whom he foreknew and whom he has promised shall be regathered-back to their own land and back to his favor under the New Covenant!—Rom. 11:25.

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giv.e us our trespasses as we forgive those who trespass against us."

"JUST TO FORGIVE US"

Those who have become new creatures in Christ by faith and obedience—those who have taken up their cross to follow Jesus—have agreed to forgive all their unwilling trespasses upon request. Hence the Apostle John here says that it will be merely just on God's part to fulfill to his holy ones this promise which he has made to them. Reasoning upon the same subject St. John says, "Let us love one another, because love is from God; and everyone that loveth is born of God and knoweth God; but he that is an enemy of God is he that loveth not God. We know that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. I write unto you, little children, in the love of the Father, and in the love of one another, that where two or three are gathered together in my name, there am I in the midst of them. Whatever you ask the Father in my name, he will give it to you. If you shall ask anything in my name, he will do it. If you shall love me, ye shall keep my commandments. And my commandments are not heavy burdensome, but easy, light and easy burdensome, but easy, light. He that loveth me shall not be ashamed. And again, in the same spirit of love and faith which he has inspired, adds: "If you who believe desperately, and have suffered much, and are happy, and you shall rest to your souls." (Matt. 11:28, 29) There is no rest of heart in the restless striving of selfishness and sin, yet these sometimes work out experiences which lead the weary to the great Sin-Bearer, the Friend above all others.

"WEARY AND HEAVY LADEN"

There are one or two things necessary for those of the world who have not yet become the Lord's people, and who are not therefore included in our text. This class we refer to are included in the Lord's words, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest to your souls." (Matt. 11:28, 29) Weary and heavy laden, there is no rest of heart in the restless striving of selfishness and sin, yet these sometimes work out experiences which lead the weary to the great Sin-Bearer, the Friend above all others.

"INTERESTING QUESTIONS"

After this Gospel age will be the time for those on the earthly plane to receive their blessing, to reach human perfection. But the only one who will ever get the spiritual or high calling are those who are saints. How can we suppose others to be in association with Jesus, as members of his body, any who are not saints at heart, pure in their intentions, especially pure—loyal to God to the very core? Would you expect him to take any others? You would not give the government of God if you knew he would have all sorts of moral and highly exalted places in them the divine nature. If you believed such to be the case you must lose all respect for the Almighty's government. But when he tells you that all those who will be highly exalted to association with Jesus shall be like him, you may say, "That sounds right." It is right. The Lord's ways are just and righteous altogether. If we should never make our calling and election sure we would say, "True and righteous are thy ways, Lord God Almighty." The reason for this is because they are held responsible for the copies of his Son you will say, "That sounds right." It is right. The Lord's ways are just and righteous altogether. If we should never make our calling and election sure we would say, "True and righteous are thy ways, Lord God Almighty."
There is a righteous recompense of reward, as the Scriptures say, to the righteous as well as to the evildoers.

**THE LAND WAS FORCED TO KEEP ITS SABBATHS**

Question.—In a chapter in Vol. II of Studies in the Scriptures it is shown how the Israelites while in captivity were forced to observe the Sabbaths which they did not observe before. Why are these Sabbaths called Jubilees in Vol. II?

Answer.—What the Second Volume of Studies says is, not that the Jews were forced to keep their Sabbaths while in Babylon, but that the land was forced to keep these Sabbaths, while the Jews were in Babylon. God says so. (2 Chron. 36:20, 21) The Jews in the Jubilee year the land should rest. Like the rest of humanity, somewhat selfish, they were afraid that if they should let the land rest a whole year they would get behind in their taxes, etc. So they did not properly keep these Jubilees. Israel had kept nine times Jubilees up to the time when they went into captivity; and the Lord was greatly dissatisfied with them. He said: While you have had the land, the land did not observe the Sabbaths. You did not keep the Sabbaths properly. We are not herein blaming the Jews, for we believe that if the Lord should put such a commandment upon the United States or any other country, very few would keep it.

According to the law, the Sabbath year occurred every seventh year. The people were instructed to count seven times seven years, and then came the fiftieth, the Jubilee. Thus two Sabbaths came together, one of which, the fiftieth, was the great Jubilee year. The Jews kept these Sabbaths in a half-hearted way; so the Lord put them out of their land into the enemy's land, until their land should accomplish her Sabbaths. Evidently God did not wish the Jew to understand the full import of these time features; for the Jew does not understand even to this day. If God had made much of the Jubilee year, the land would have been understood. But we believe that these time features were meant chiefly for the spiritual Israelite, and that the number 70 was put there to show us when the time should come for the Lord to bless Israel and the whole world. When the time comes, then the Jews will understand about their Sabbaths, the captivity and the fulfilment of all things. But we get this information from the spiritual source, a higher source than the Jews and the remainder of the world.

**PRAYER OF THE CONSECRATED**

"Grant skill each sacred theme to trace, Of healing voice and glowing tongue, As when upon the platforms high The wondering crowds enraptured hung.

Grant faith, that treads the stormy deep If but thy voice shall bid it come, And zeal, that climbs the mountain steep, To seek and bring the wanderer home."

**SOME INTERESTING LETTERS**

My Dear Brother Russell:—I have just returned from a pilgrimage visit to Johannesburg and am writing to supplement my reports of the work in that district by what I have learned from personal observation.

In fulfilment of a long-standing promise and regarding its opportune for the advancement of the Lord's work, I arranged a ten-days' visit to Johannesburg and the Orange Free State to meet brethren in both places. Most of that time I spent in the "Golden City."

As there were no regular meetings held there I did not have an opportunity to lecture, but spent a busy time visiting those who were more or less interested, seeking to strengthen and confirm their faith.

I had also some interesting conversations with friends who do not quite see eye to eye with us, among whom was the President of the Natal and Transvaal Conference of Seventh-Day Adventists. I had a more profitable time with some other friends I visited, and the outcome is that with the beginning of September there will be a little class meeting in Johannesburg for the study of God's great plan. This is a small beginning, but it is a beginning, and I am hopeful of further development.

Johannesburg is a peculiar city. Being the center of the gold industry of the world it attracts to itself from all parts people of an acquisitive type, whom we would not expect to render unto the Lord for all his benefits!

The Lord of the harvest is at work. The time is short. Not a single grain of wheat will fail of being gathered. May we then be doers of the work, and not hearers only.

With much Christian love,

Your brother and co-laborer,

W. W. JOHNSON.—Africa.

"ROLLING THE OLD CHARIOT ALONG IN AFRICA"

Dear Brother in the Lord:—

We, a few in South Africa, gratefully own possession of your "keys" [Studies in the Scriptures] and oftentimes praise our dear Lord for the privilege of the free access they afford us to the understanding of the riches of his truth.

With uplifted hearts we bless and praise the God of our forefathers that he hath magnified the Law and made it honorable; that his mercy endureth forever.

Further, in addition to the "keys," which we may also term a magnifying glass, we are greatly blessed with a carpenter in the flesh and "he stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with a compass." Oh, "What shall we rend unto the Lord for all his benefits!"

Thus, our little band realizes that the Lord is ever mindful of us; yes, specially favoring us and we rejoice in the love and fellowship of his saints.

But dear brothers and sisters, "the keys" to their practical use and that few have the penetration of spiritual character that would lead them to the use of the magnifying glass and many there are who cannot be reached by present temporal facilities.
We are, therefore, praying the Lord of the harvest to call a feast in order that special opportunities may be afforded the lame, the halt, and the blind and the indifferent ones, to 'see themselves as they are' and afterward contemplate the King in all his love and beauty.

We feel that this is the Lord's due time in this corner of the earth for a special awakening of estranged brethren and the shaking of the structures of the formalist, the scientist, the spiritist and the atheist.

The 'weekly flashlights' from across the waters are specially designed to light hearts fervently zealous in supplication to our Heavenly Father that he will ship to us the Instrument of his handiwork and favor us with his command—"Let there be Light."

We need to come to realize that 'the liberty of the sons of God,' hence our full freedom from restraint in holding converse with a brother we know and love, and have not yet seen with the natural eye, but hope to see in darkest Africa. And until you arrive on our shores we will do our best to converse with the Lord and 'roll the old charter along' in his dear name, gratefully ascribing to him all the honor and the glory.

May the special blessing of the Master rest upon you, dear brother, as our earnest prayer and thus will we continue to pray.

Yours in the Lord, Wilhelmina J. Pitt.—Africa.

'DIE STIMME' STIRRING UP JEWS IN RUSSIA

Dear Brother in the Lord:

Your favor of August 1 gladly received. My visit to this place is at an end. The Lord knows best what result shall come from it. The truth is spread considerably over the country in many different ways. There is also a good deal of interest in present truth, but the Roman Catholics in general and Poles especially are very slow to join any Protestant congregation. Many are coming to the meeting and are circulating our literature, but they do not join the class.

The class at Warsaw is about twenty-five, at Pabianice twenty, at Rzeszow about eight, besides a few scattered here and there. On August 15 seven of the brethren were immersed. Some interest is manifested in Lodz. One of our brethren here in Warsaw doing colporteur work will go there to assist. He is a young man, full of zeal, and consecrated; I believe it may be the Lord's will for him to go and do the work. Lodz is a large city of about 500,000 and is very close to Pabianice, where we have a class. At the railroad station in Lodz, at a newspaper stand, we placed 'Die Stimme'; many Jews coming and going to Russia are buying and carrying the paper with them.

Many Jews in Warsaw and small towns already know you. All those who know you make a great stir. For ten thousand crowns they charged seventy-three rubles, about $30. I ordered also stereotypes which will cost about $4 for four pages. Some difficulties were experienced before the paper could appear as it is now. While it is true that there are many difficulties, nevertheless there are many souls longing to get this fine paper. As soon as I have everything ready I shall leave for Galicia, and by the end of the month, or October 1, I expect to land in America.

Your dear Lord continue to bless you and all your co-workers until the Harvest work is over.

Your brother in the Lord Jesus,

R. H. Olieszynski.—Russia.

Vol. XXXII BROOKLYN, N. Y., DECEMBER 15, 1911 No. 24

1911—ANNUAL REPORT—1911

WATeR TOWER BIBLE & TRACT SO CIETY

Swiftly speed the years—another has gone! But more too swiftly do they fly when we reflect that they bring us nearer and nearer to our goal—'the hope set before us in the Gospel'—'the kingdom of God's dear Son,' in which with all the faithful of this age we hope to share, as members of the bride, the Lamb's wife, in the midst of his Throne. Yet, while rejoicing in the nearness of the kingdom, another thought presents itself—are we ready for it—have we the graces of the Holy Spirit shed abroad in our hearts? Have we the fruits of the spirit well ripened in our characters? The greater our faith the more earnest should be our zeal in the race for the prize set before us. If by God's grace we discern with clear vision the goal of glory, honor and immortality, in association with our Redeemer in the glorious work of his Messianic kingdom which shall last three thousand years, then let no man despise any portion designated by God for his near approach.

We are glad to be able to report from our vantage point on The Watch Tower that a deep work of grace is in progress amongst the readers of this journal. We know from the thousands of letters which come to us, as well as through the reports of the pilgrim brethren and from our own personal contact with you at conventions, etc. Apparently there has been quite a clearing out of some spiritual atmosphere within the past two years; some whom we loved walk no more with us, yet, strange to say, their places have been more than filled; and many who have come recently have told us of others who have sent them words of an encouragement that for a considerable time they have been in the school of Christ and learned of him. In the light of 'present truth' some of these have made such remarkable progress as to startle and abash others who have enjoyed the light of 'present truth' much longer.

The general effect is stimulating; many are realizing the force of what we have long pointed out, namely, that while the divine requirement is not knowledge but grace, nevertheless, in divine providence, the two go hand in hand today, the one sealing the heart and the other the intellect. The daily Manna text and comments are proving helpful in every way. Many are joining with the Bethel Family Bible students to consider the subjects far more than the years—another has gone! But none from work is progressing also.

Our highest welfare is the Lord's will for him to go and do the work. Lodz is a large city of about 500,000 and is very close to Pabianice, where we have a class. At the railroad station in Lodz, at a newspaper stand, we placed 'Die Stimme'; many Jews coming and going to Russia are buying and carrying the paper with them.

Many Jews in Warsaw and small towns already know you. All those who know you make a great stir. For ten thousand crowns they charged seventy-three rubles, about $30. I ordered also stereotypes which will cost about $4 for four pages. Some difficulties were experienced before the paper could appear as it is now. While it is true that there are many difficulties, nevertheless there are many souls longing to get this fine paper. As soon as I have everything ready I shall leave for Galicia, and by the end of the month, or October 1, I expect to land in America.

Your dear Lord continue to bless you and all your co-workers until the Harvest work is over.

Your brother in the Lord Jesus,

R. H. Olieszynski.—Russia.

THE WATCH TOWER

Brooklyn, N. Y.

DEC. 18th, 1910—DECE. 18th, 1911.

[4934]
Similarly, it leads to volunteering or free-tract distribution, to class extension work and to a personal work amongst our neighbors and friends, in the sale or the loaning of STUDIES IN THE SCRIPTURES. So many and so diversified are the opportunities of service that every consecrated child of God may find a sphere for his talents that is worthy of his few his talents or opportunities. And the zeal for this work to a considerable extent marks our love for the Lord and our appreciation of our invitation to be associated with him in the conquest of the great enemies, sin, Satan, error. For, even in the days of the apostles, the Lord was not for the truth, the truth and the brethren—a lack which must be made up if we would be counted in amongst the "more than conquerors" who will share the Messianic throne.

FACTS AND FIGURES HELPFUL

While we write not to cause you to rejoice as you read our estimate of the spiritual growth of Bible Students with whom you are so closely in touch, we are sure that you will appreciate the corroborative testimony of the facts and figures of our annual report. And while you read with pleasure of the considerable work accomplished by our Society through its office, through its pilgrims, colporteurs, and by tons of free literature, etc., do not forget your own share in this great harvest work. Do not forget the thousands of patient, earnest, self-denying laborers who, in the name of the Lord, have been associated with us and to their neighbors by their faithful circulation of the free literature, and also by the providing of the money wherewith the entire campaign under God's providence has been carried on.

Sometimes our carefulness and economy in connection with all the details of the work have been reflected upon as parsimonious, as a greater degree of economy than the Lord would approve. But we reply that divine economy is a matter of principle. There is not a single flower, every animal, dying, produces a fertilizer or nourishment for others. And when our Redeemer multiplied the loaves and fishes, he said, "Give ye them to eat." An economy that is not enough to direct that the broken fragments should be collected, that nothing be lost. Frugality is a new lesson to some of the Lord's people, but love will teach it. A desire to do good to others will prompt not only economy, but self-denial. Many of our readers have surmised that the growing demands on the Tract Fund for the spread of the truth implies that there are many rich amongst the donors. This is a mistake. It is with us as the Lord declared it would be amongst his faithful, "not many rich." It is with us as the Lord declared it would be amongst his faithful, "not many rich." We are glad of the opportunities afforded by these earnest reapers to show all the dear friends who have contributed to the funds how carefully these have been handled—how much work has been accomplished—so much more than the Society required. Any brethren who are called upon to serve in the love, the zeal of all the workers. Without this no order or three half days of each week. Application to the office of the Editor before the closing day of the business relates specially to class extension work, which God has so greatly blessed in connection with the Colporteur Department.

LETTERS RECEIVED AND DISPATCHED

The importance of the Correspondence Department may be judged to some extent by the report below of mail received and mail dispatched. We take this opportunity to assure our readers that their letters are always very welcome—including those which seem to require no special answer. Nevertheless, even during the few months of the year that take up all the work of the Colporteur Department, they are determined to start new classes in our surrounding villages or wards, as opportunity might offer. Full particulars were sent to the classes telling upon what terms the Society would be glad to co-operate in this work by furnishing free literature for the public announcements of these meetings or by rendering some assistance, financially. The subjoined report shows that little financial assistance was called for—the dear friends gladly and enthusiastically took hold of the service. We hope that the results of this effort will be a splendid success. Although this work has been under way but a few months, the following reports received are very encouraging:

<table>
<thead>
<tr>
<th>Number of meetings reported</th>
<th>3,049</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attendance at meetings</td>
<td>97,885</td>
</tr>
<tr>
<td>Number of copies &quot;Everybody's Paper&quot; circulated</td>
<td>1,111,128</td>
</tr>
<tr>
<td>Report of cost of above</td>
<td>$6,927.21</td>
</tr>
<tr>
<td>Amount supplied by the Society</td>
<td>1,111,34</td>
</tr>
<tr>
<td>&quot;Everybody's Paper&quot; supplied by the Society</td>
<td>Free</td>
</tr>
</tbody>
</table>
We encourage the dear brethren possessed of ability for public speaking to engage in this Class Extension Work rather than to visit and attempt to preach to other classes. This latter work we believe can better be done by the regular "pilgrims" sent by the Society in every direction in response to requests. It may be urged that the Pilgrim visits are not very profitable in this respect. The answer is this, that it is all the better for the classes. It gives them an opportunity to serve themselves through the Berean Studies published in The Tower. This stimulates thought more than does the regular visiting of them. We believe it is our duty to supply upon each little class and thus to draw out and develop whatever talent for leadership it may possess. Class Extension work is evangelistic and the plan which it outlines and which is being followed is bringing good results and apparently is the divinity of our providence.

We have noticed with regret that some of the dear colporteurs have left their special work to engage in the class extension work. We are sure they meant well, but not so sure that they were wise. The Class Extension is excellent for those classes which have more talent for public speaking than they need—brethren who cannot engage in the colporteuring. For those who have time for colporteuring we still recommend that branch of the service as the very best and most useful. All of our meetings anyway will be without results, except as we get the studies into the hands of the interested, and get them to read. One brother and sister, besides colporteuring, usually leave a class of Bible Students in every meeting. The following are evidences of interest and call back the seed sown.

**HARVEST WORK IN NEWSPAPERDOM**

Many of our readers appreciate, as we do, the publication of our weekly sermons by the secular press. This is effected by a newspaper syndicate. The property and success of the syndicate are based upon getting sermons into numerous papers and keeping them there. We supply the sermons to the syndicate free, but, additionally, the one thousand papers which it supplies should have every encouragement to subscribe. The syndicate has sent out American papers and their circulation is practically the same as a year ago, but the number of British papers publishing the sermons has greatly increased—to about three hundred. The syndicate estimates that thus our sermons go weekly to over two million in the short space of a year.

Never before have sermons reached one-fourth this circulation. We are not to deceive ourselves into supposing that this number read the sermons, nor that all readers are converted to the truth. We have, however, good evidence showing that gradually superstition, ignorance and the errors of the dark ages expressed in our creeds are giving way before the light now shining from God's Word. It is our privilege to let our light shine before men, witnessing to the truth whether they hear or whether they forbear to hear.

**A GREAT VOLUNTEER WORK**

This year's figures on the volunteer work are astounding. To those who understand what tract distribution is these figures speak of an immense amount of work—carrying the Gospel of which we are so proud of, to all denominations, in all parts of the world, to which all other efforts put together are as nothing in comparison with our figures, yet they include great institutions with powerful financial backing. There is a difference. The reason for this is a reason. And we know what the reason is! Ours is the true Gospel of God's love and mercy, not only for the elect church but also in due time for the non-elect world. Ours is the Gospel of which we are not ashamed, and this cannot be as well as the other teachings of great magnitude which are mis-named the Gospel, for the word Gospel signifies good tidings. We hope that every reader scanning these figures may have the consolation of thinking—I was a volunteer! I shared in the work that was being represented in the name of Christ. Well has someone said that to serve means to serve—to serve the Lord, the truth, the brethren.

**TRACT DISTRIBUTION FOR 1911 IN U. S. AND CANADA**

(includes EVERYBODY'S PAPER and PEOPLES PULPIT)

<table>
<thead>
<tr>
<th>Language</th>
<th>Copies</th>
<th>Equalizing in Tract Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>22,305,582</td>
<td>326,101,756</td>
</tr>
<tr>
<td>Swedish</td>
<td>92,500</td>
<td>1,480,000</td>
</tr>
<tr>
<td>German</td>
<td>25,700</td>
<td>429,000</td>
</tr>
<tr>
<td>Polish</td>
<td>16,000</td>
<td>264,000</td>
</tr>
<tr>
<td>Greek</td>
<td>109,200</td>
<td>1,747,200</td>
</tr>
</tbody>
</table>

In the Italian language (copies) 53,500 (equaling in usual tract pages) 856,000
In the Persian language (copies) 7,000 (equaling in usual tract pages) 120,000
In the Spanish language (copies) 19,750 (equaling in usual tract pages) 316,000
In the French language (copies) 16,000 (equaling in usual tract pages) 264,000
In the Russian language (copies) 2,000 (equaling in usual tract pages) 30,500
In the Italian language (copies) 1,500 (equaling in usual tract pages) 24,000

Grand total of tracts 22,838,582

Grand total in tract pages 364,624,956

**THE YEAR'S FINANCIAL SUMMARY**

The cost of foregoing work, including all the expenses of the Office and of the Bethel Home maintenance, was $140,729.51

Last year's deficit 11,901.94

**ADDITIONAL EXPENDITURES IN OTHER LANDS:**

British Branch in N. Y. 31,103.87
Germany and Holland 4,985.81
Australia 2,016.40
India 1,366.25
South Africa 991.71
Sweden 3,162.65
Jamaica 3,004.42
Greece 240.00
Crete 30.50
Syria 50.50
Egypt 115.84
Cuba 5.00
Hungary 115.25
France, Italy and Switzerland 137.67

Total $39,018.71

Grand total $191,650.16

Receipts from "Good Hopes" and other sources 169,234.23

Deficiency or shortage $22,415.93

We doubt not this indebtedness will soon be cancelled; nevertheless the fact that it is nearly double the shortage of last year cautions us that we must to some extent put on the "brakes"; for it is our judgment of the Lord's will that we spend money only as it is supplied under his providence.

**PUBLIC PREACHING OF THE TRUTH**

During the year a very successful work has been accomplished by the brethren of the Peoples Pulpit Association. Every one of them participated and some other laborers were from time to time pressed into service as the work seemed to require and as the funds seemed to permit. Altogether fifty-eight participated in these public ministries, setting forth the teachings of the divine Word. Some of these brethren labor during the week in the Correspondence Department and otherwise in the Brooklyn Tabernacle, and attend to public preaching on Sunday only, or chiefly.

About an equal number have traveled through the length and breadth of the United States and Canada, holding meetings both public and semi-public—the latter in connection with classes of the International Bible Students Association. These are routed from the Office here and all of their expenses are provided. They average meetings twice a day and most of the brethren who are engaged in this work can say for them that they are able to "rightly divide the good tidings of truth" and that they are thoroughly furnished for their work of helping God's people to an understanding of his message. They make weekly reports covering every meeting held and are entirely free from family and business cares, and thus are able to say, with St. Paul, "This one thing I do"—"the preaching of the 'good tidings of great joy which shall be unto all people.'

We encourage our readers everywhere to co-operate with these dear brethren, whose entire lives are given to the Lord and his service. All classes who are prepared to supply places for meeting and to provide for the entertainment of the speaker are requested to write to us if they desire such
services for the New Year, giving particular re the numbers usually attending the class meetings and whether any public meetings would be undertaken. Those unable to provide for the speaker at any of their homes should also mention that fact.

While our Society urges upon the brethren strict economy it nevertheless desires them to be suitably dressed for their profession as ministers and representatives of the Lord and his message. As for their entertainment it is expected or desired merely that it be clean and wholesome—nothing elaborate or extravagant.

The totals below testify to the zeal of these dear brethren and the efficiency and economy of the arrangements under which the Society regulates this branch of the harvest work. We are sure that the head of the society, who throughout the twelve months of 1912 was such interest as we see manifested.

The ordinary expenses of the Society, of course, were the same as in any other year, namely, meeting rooms, school books, etc., and such expenses are controlled by the Board of Directors which includes our dear friends, Mr. W. H. Grip, Mr. J. W. Lichty, and Mr. R. W. Crow. The accounts of the collector work are the same as last year, except in the case of the colporteurs, whose receipts have been increased due to the increased interest in the Lord's cause. The colporteurs have been very successful in the work, and the increased intelligence of the people, the increased wisdom of the colporteurs in presenting the, the increased intelligence of the people and the growing evidence that we are in the midst of a change of dispensation—these are all very favorable to the colporteur work; and some of the dear brethren and sisters engaged in this work are not only greatly blessed through the collection of the truth, they have been able to achieve during the last twelve months.

| Total number of ministers engaged | 58 |
| Total number of cities and towns visited | 4,735 |
| Total number of public meetings | 3,780 |
| Total attendance | 508,900 |
| Total number of miles traveled | 470,702 |
| Total miles traveled | 470,702 |

1912—VIEWS FROM THE WATCH TOWER—1912

Who can tell what experiences lie just before us within the shadow of the Lord's great year? Among others, that the future is open to our Lord alone, and that we by faith should trust him for life's blessings and for a measure of the peace which passeth all understanding and which the world can neither give nor take away. It is better, too, that the trials, the difficulties, the sharp stones and thorns of the narrow way we tread are seen alone by our gracious Care-taker who has promised his faithful that all things shall be so overruled as to outwork for their highest welfare.

"My times are in thy hand; my God, I wish them there."

But while rejoicing that God knows, not we, what lies before us of joy or pain, we may profitably retrospect the past year and begin the new one with wisdom, and the efficiency and economy of the arrangements under which the Society regulates this branch of the harvest work. We are sure that the head of the society, who throughout the twelve months of 1912 was such interest as we see manifested.

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Everybody not in sympathy with lawlessness will be expected and ultimately required to identify himself with the political-religious arrangement thus inaugurated. Those who for any reason attempt to stand free and to oppose church-difficulties, will be classed as the most staunch defenders of law and order and the most pronounced opposers of everything like anarchy, may yet find themselves branded as opponents to law and order—just as Jesus was crucified between two thieves.

WHAT OUR POSITION SHOULD BE

The exhortation of the moment is loyalty to God and to the Truth, but great moderation in everything respecting the same. Nevertheless, even at the risk of being misunderstood, the true message of the kingdom must be proclaimed by those who would be esteemed of the Lord good soldiers of the Cross and Ambassadors for God. "Be ye wise as serpents and harmless as doves." The results of the combination will be powerful restraints upon everything supposed to affect the present social order and the ultimate results will be that this weighing down of the safety-valve will bring the great explosion of anarchy a little later on, very much as described in the volumes of STUDIES IN THE SCRIPTURES, explanatory of the divine prophecies that our age will end with "a time of trouble such as was not since the foundation of the world to that time." We feel that this will usher in the glorious kingdom of Messiah.

The experience of our British friends in connection with the dock-workers' strike and the railway men's strike of last September has been one to be considered highly instructive, if one could be so, but it seemed not to dream of their possibility in Britain. The general stagnation of business for a few days opened their eyes to the fact that, prolonged a little while, it would mean starvation to thousands—so dependent are we today upon modern methods of food and fuel distribution. The British people seem to realize that a mighty struggle between capital and labor is not far distant. The working people are boasting that they realize their strength as never before, and that the next strike will be much more severe than was this one. Capitalists are saying, "It must be settled once and for all. We shall not have another master strike in our employ. To this end, and to this end alone, we will pay the salaries necessary." This determination on both sides is what will make the crisis the more severe when it comes. Both sides will be shouting, No quarter! No surrender! The next demonstration may be in Germany or in America.

To the proper central places for us is to keep close to the Lord, maintaining an attitude of humility and justice toward all—always counseling peace, never strife. Half a loaf is better than no bread. The worst government is better than none. We must still do our best. To that end, perhaps, a little later on, when a little more is known, we may assert the advisability, where financially practical, of keeping a full supply of coal and of such staples as oatmeal, dried beans, etc.

However, our special concern should be to abide under the shadow of the Almightiness, by abiding in His love and hence under the assurance that all shall work for our good. Then with hearts full of faith and rejoicing that the day of redemption draweth nigh, let us use our every opportunity for promoting peace and consolation amongst those of the world with whom we are in contact. "Blessed are the peacemakers, for they shall be called the children of God." As the time of trouble closes in, the "foolish virgin" class are to get the oil, the light; and we should be on the alert to have it. Their sympathies are amenable to the truth; and we, as the Lord's faithful, are to make our calling and election sure. "They shall be mine, said the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Malachi 3:17.

THE EDITOR'S BRITISH TOUR—PART 2

In our previous report we mentioned four English cities visited; now we record others:

At Reading at the Town Hall about a thousand were present—intelligent, attentive, sympathetic hearers. At Oxford the Corn Exchange was crowded to its capacity, seven hundred, and closest attention was accorded our message. At Newport we addressed the public in Phillips' Memorial Hall. The audience was estimated at about a thousand. They gave the same close attention and showed the same keen interest in the argument that was noted in preceding meetings. So also it was with the audience at Kettering, where Victoria Hall was filled—about seven hundred. Next came Nottingham. We spoke in Mechanics' Hall to an audience estimated at twelve hundred, and our message was received with sympathetic looks and occasional applause. In Sheffield the public service was at Albert Hall. It was well filled; the audience, approximately eighteen hundred, gave us undivided attention and evidenced the greatest interest. At Leicester we addressed the public in Corn Exchange. Nearly two thousand of our hearers caught views of the Hereafter which will help them in future days in their battle against infidelity, doubt, fear, the world, the flesh and the devil.

On Friday, Nov. 17, at the London Tabernacle, our visit concluded. We bade the friends goodbye, exhorting them to be of good courage and to be faithful unto death. We spoke from the Apostle's words, which indicate that although our lives are to be cut short in death, we are to get the oil, the light; and to God a sweet odor in the Anointed One. Although the meeting was not advertised about eight hundred were present. The next day about thirty met us again at the railway platform, and we met them by the way.

Surely we were greatly privileged of the Lord in connection with this British visit. The Lord alone knows to what extent it has stimulated and encouraged the faithful, or enlightened some of his faithful who previously sat in darkness. We leave the reader with him and with the hope of knowing the truth and for the joy of being permitted to share in this or in any manner. We felt, and endeavored everywhere to impress upon the dear friends the thought that the truth is not ours; that it is God's, and therefore belongs to all who are his, and that it is a great privilege to be his ambassadors and mouthpieces in making it known to all who have hearing ears. Hence we properly ascribe all the glory to him, from whom cometh every good and perfect gift, our Father in heaven, and
to him through whom these gifts come to us, namely, our Lord and Redeemer, Jesus—see page 50. A number of our tour shows twenty-four cities visited, fifty-five public meetings held, forty-four thousand hearers and over a million papers and pamphlets distributed free. The dear friends in every place displayed great energy and devotion in connection with the meetings, arrangements and announcements.

Our homeward journey was uneventful. The ocean voyage furnishes excellent opportunity for our literary work.

A SPECIAL JANUARY NUMBER

Additionally, on another of the cover pages, we purpose a reproduction of a new and very popular picture of our Lord and His Apostles passing through a wheat-field, Jesus and Peter in conversation, John following, then James, Matthew the Levite and others. We are sure that this picture will be greatly prized by every WATCH TOWER reader. To avoid the marks of folding, we purpose that they shall be rolled into an envelope and presented to the reader. We have charged that it be made a part of the January 1st issue. We have adopted the suggestion, believing that the pamphlet would be interesting to all of our readers. The value will be enhanced by the printing of the outside cover of that issue in color, thus making that page suitable for framing, if desired.

YOUR CHURCH CONNECTION REPORTS

In our issue of October 1 we suggested an appropriate answer for such as might inquire respecting our church connections. It is important that we state ourselves truthfully and explicitly that we be not misunderstood—that our good be not evil-spoken of. Many were greatly pleased with our suggestions, yet they prefer not to cut the item from their WATCH TOWER and inquire if we cannot provide this same matter neatly gotten up in card form.

PREPARING FOR THE KINGDOM


"Without faith it is impossible to please God."—Hebrews 11:6.

The suggestion seems a good one and we have followed it, only that we have put the entire matter on one side of the card and on the back of the card the synopsis of faith found on page 2 of each issue as to what the Scriptures teach. We believe that these cards will be very desirable to the friends. We are able to provide them at a very small price, postpaid, namely 20¢ per 100.

Seeking Abraham's Seed

Ishmael was not the heir of the promise, but Isaac was; Esau was not, but Jacob was. Finally, all of Jacob's family were accepted as Abraham's seed, and in due time they were all baptized into Moses in the sea and the cloud and became heirs of the promise, on condition that they would keep the law given at Mt. Sinai. Obedience to the requirements of that Law would give them the eternal inheritance. The approved ones would be God's agents in fulfilling the promise—in "blessing all the families of the earth." But, imperfect like all the remainder of our race under the death sentence, the Israelites were unable to keep the perfect Law of God; hence they all died, like the remainder of the race—because they were sinners. As Jesus said, none of you keepeth the law; as St. Paul said, "By the deeds of the law shall no flesh be justified in God's sight." Nevertheless, the endearment of the Jews to obey their law brought a great blessing upon them; though some were hypocritical and said prayers, not from the heart, others were "Israelites indeed in whom was no guile."

The heart-loyalty of these "Israelites indeed" God approved, and they were granted the privilege at Pentecost of becoming sons of God. (John 1:12) They were accepted into the body of Christ, and their names are written in the book of life. (Rev. 3:5) God's promises were to Abraham and his seed (his natural seed primarily). Consequently all the promises to Abraham are fulfilled through Jesus. As Jesus said, "By the seed of Abraham, by decreeing to keep the law, God spoke to them prophetically. He informed them that it was his intention ultimately to make a New Covenant with them, still better than the one which Moses meditated. Under that New Covenant he would take away their sins and iniquities; but he did not tell them how these would be can-
cled; that they would be cancelled through the merit of ‘better sacrifices’ than those which they offered through the Law year by year.

God assured them that this New Covenant would have a Mediator who would be higher than Moses. Of that Mediator Moses prophesied, saying, “Behold, I send you the Messenger of the Covenant, in whom shall be the glory of the Lord.” (Malachi 3:1) Of that Mediator the Baptist says, “I am the voice crying in the wilderness, ‘A voice crying in the wilderness, Prepare the way of the Lord, make his paths straight!’ ” (John 1:23)

The trials came in a way not expected. Messiah was not character will be clearly revealed and the horribleness of sin will be seen. The trials came in a way not expected. Messiah was not born of a woman.

DELIVERANCE FROM ENEMIES

The two sections or strophes of this prophetic poem run from verse 71 to 75. It relates to the deliverance of God’s people from the power of sin and death by the coming of Messiah and the beginning of the great work of selecting from amongst the people of God’s people. Zacharias’ was the first of the fathers; John the Baptist was the last of the Prophets announcing the coming of Messiah and things begun, but not yet accomplished, as though finished: “He hath visited and brought redemption for his people.” The trials came in a way not expected. Messiah was not born of a woman.

THE WATCH TOWER

BROOKLYN, N.Y.

THE GREATEST PROPHECT

Luke 1:57-80—January 14

‘Blessed be the Lord God of Israel, for he hath visited and redeemed his people.’—V. 68.

The trials came in a way not expected. Messiah was not born of a woman. His character will be clearly revealed and the horribleness of sin will be seen. The trials came in a way not expected. Messiah was not born of a woman.
last enemy that shall be destroyed is death"—and with it will go the tomb. Adamic death will be no more. None will be under its power. The resurrection power will release all. Only those who sin wilfully, deliberately, will die the second death, which is not an enemy.

**THE PREPARATORY WORK**

The third section or strophe of this prophetic poem tells us of a work to be accomplished before the grand consummation of the destruction of all enemies and the lifting up of all accursed worthy to be sons of God. This is recorded in verses 70-75. It tells how John the Baptist would be the forerunner of the Lord’s special Servant, Jesus, to pave the way for his great work. That great work would be to give the knowledge of salvation to thousands who were already God’s people, to show them the “high calling” of this present age. Thus in God’s tender mercy the church sees and is enlightened by the “Morning Star” or “Day Star” before the Sun of Righteousness arises to scatter the darkness of mankind during man’s reign. God’s Light of the present age shines into the hearts of believers with sanctifying power and sets them afire with zeal for the truth. They in turn shine forth upon those who are sitting in the shadow of death. This “Day Star” guides the feet of the saints in the way of peace, even while still in the time of trouble and before the new dispensation is ushered in.

**WHAT WE ARE TO EXPECT**

While it may be difficult to clearly prognosticate the future in respect to God’s “times and seasons” relating to the church and her glorification, the world’s time of trouble and the new epoch of “joy for all people,” we may surely expect, with the ever-increasing tribulation, “a revelation not of the world you hate; ye know that it hated me before it hated you; if ye were of the world, the world would love its own”; “I have chosen you out of the world” and ordained you.

How should these attacks be received? I may be a question with you. Our Lord says in public debate, “If ye are the sons of the Father, the Father will manifest himself to you.” If nominal Christians should set up the claim that they are believers, the answer then would be that in the same sense the courts are courts of believers and that, therefore, the action before them would not be before unbelievers.

We must expect that the opposition of the world, the flesh and the devil will increase in virulence. Thus our faith in the Lord and in each other—our meekness, gentleness, patient endurance, long-suffering, brotherly kindness, love—will be in evidence for ruling. And the things we receive, properly received, may be reckoned amongst the “all things” guaranteed to work together for good to all those who love the Lord, to the called according to his purpose. —Rom. 8:28.

**A SAVIOR—A LIFE-GIVER**

**Luke 2:1-20—JANUARY 21.**

“For unto you is born this day in the city of David a Savior, which is Christ, the Lord.”

**FEAR NOT—GOOD TIDINGS—GREAT JOY—ALL PEOPLE**

The Message of the angels was surely an inspired one, fully in harmony with God’s promise to Abraham—only an enlarged statement of the same “life to the bruised reed, life to the smoking flax.” It was our Lord’s mission to be the life-giver. In order for Jesus to be able to give his people a redemption price for Adam’s life and for his life of race, forfeited by disobedience, it was necessary that He be perfect, sinless; as we read, “He was holy, harmless, undefiled, separate from sinners.” And again, “A body hast thou prepared me,” for the suffering of death.

It is not enough, then, that we recognize Jesus as good, well-intentioned in mind. We must see in him human perfection, sufficient as a sacrifice to offset the forfeited life of the first perfect man—Adam. As we must see in Jesus also the life that was begotten from above—that the holy spark of life in him as the babe was transferred life-principle from a pre-existent condition, mentioned by our Lord when he prayed, “Glory thou me with the glory that I had with thee before the world was.”

In order for Jesus to be able to give his people a redemption price for Adam’s life (and for the life of his race, forfeited by disobedience), it was necessary that He be perfect, sinless; as we read, “He was holy, harmless, undefiled, separate from sinners.” And again, “A body hast thou prepared me,” for the suffering of death.

For our sakes He became poor.

Few babes in all Judea or in all the world were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for tax registration, under the imperial edict. The little city was crowded with others on similar errand. And so it came that Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. Ah! we cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth his Son for our redemption under such ignominious conditions! Only those who have the spirit of the divine plan, through the getting of the holy Spirit, can see the wherefore.
Lorel to have Joseph as auring the setting up of his kingdom. The church during this Gospel age, is styled to natural Israel, through elect spiritual Israel: children also does a work for the church, the "elect," aside make up for all gatheren shall only int('l(b so-callell children to Ah, said the Apostle, that is a secret, 23-:33. and henee the br matter~ election ANUARY courts. hath not ohtained that founa,"ere in Jerusalem and in the precincts of the Temple this were best they possessed to the promise-" for the eonsolation of Israel." Gol

mercy."-Romans 11: many as would receive it at his hand—thankfully. Through their down their beheld him at the age of thirty, conseerating himself a eleet for the blessings shan thus experience a beneficial influence upon their minds as thanks, still more was it a eause of gratitude to God for those And St. Paul told also of the rising again of many church of the first-hol'lls. Again, "in deed" in the records. Of the nation in general the Prophet intimation of all this is that after the church shall have to eomplete the foreornained not also a company of footstep assist them in his his and who realized that he had chiliren has promised th('m, for "if we suffer with him, we shall also reign with him; if we die with him, we shall also live with him."-2 Tim. 2:11, 12.

THE Hallelujah CHORUS

In verse 14 we have a kind of Hallelujah chorus or angelic response to the Message of the angel already given. A heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." How grand! How inspiring! But we see not yet this glorious condition achieved. The proper glory to God is not yet rendered on earth as it is in heaven. For does peace yet wave her banner, even over so-called Christendom.

What is the matter? Ah, said the Apostle, that is a secret, a mystery, hidden from past ages and dispensations! The mystery is that God not only intends to have Jesus for his residence, but that he has foreordained also a company of footstep followers to be with him and share his work, and this entire Gospel age has been devoted to the work of selecting this class, variously called the body of Christ and the "espoused virgin," which eventually, at the second coming of the Lord, is to become "the bride, the Lamb's wife" and joint-heir.

CONSECRATION IN THE TEMPLE


"For mine eyes have seen thy salvation, which thou hast prepared before the face of all people."-Vs. 30, 31. against, that the thoughts of many hearts may be revealed."

But... "come, let us see the salvation of the Lord, the lying of the house of Jacob." This was in accordance with the custom which related specially to the first-born in each family. Although the first-born of the entire nation were passed over at the deliverance from Egypt, they had been exchanged for the one tribe of Levi, when their first-born were thus consecrated. In the resurrection, the kingdom then to be established will bring blessings to all the families of the earth, giving them also the opportunity of becoming sons of God, on the earthly plane, by restitution processes.—Acts 3:19-21.

Incidentally we remark that it is the custom of some parents to make a formal consecration of their children to God in the presence of believers. The influence upon the children cannot be other than beneficial, as in future days they shall look back and realize the parental care and sacrifice that was for their best, they possessed to the Lord (the fruit of their bodies). Doubtless very many children will thus experience a beneficial influence upon their minds as respects their own consecration to their Creator.

Further, in the Scriptures, we find that he who thus give their best to the Lord are really bringing to themselves great blessings. Trials and difficulties are sure to come, but in all of these their children belong to God. And if they pray, Thy will be done, then they may have a peace and receive a joy in the Spirit which others cannot know. This does not take the place of the child's personal consecration when it reaches the age of discretion and judgment, but we believe that the blessed influence will be helpful to the child in many ways, especially in arriving to a right decision for God, for truth and for righteousness.

At the time of the consecration ceremony at the Temple, an aged prophet came forward and took the babe Jesus in his arms and carried God. The record is that in some manner God revelation to him that the accomplishment of the gracious promises made to Abraham was nigh, and that he should not die until he had seen the Deliverance of Israel. By some power divine this aged prophet recognized Jesus, and, after saying, "Now lest thou be a child in mischief as was Israel salvation"—the way in which thy salvation shall come to Israel and to all the families of the earth—he proceeded to say, "which thou hast prepared in the presence of all the people—the Light of the world and the Glory of thy people Israel."

"SET FOR THE FALL AND RISING AGAIN OF MANY IN ISRAEL"

Simeon, addressing Mary, declared prophetically that the child was "set for the fall and the rising of many in Israel, and for a sign (mark or standard), which shall be spoken

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