"WATCHMAN!
WHAT
OF THE NIGHT?
~ THE ~
MORNING
COMETH
AND A NIGHT ALSO"

Isaiah 21:11
HIS announcement is dedicated to newspaper Editors and Publishers, and we hope it may encourage some of even greater zeal in their efforts in serving their constituency. The first article, "The Press and the Public," while not bearing directly on Pastor Russell's proposed tour, is inserted because it, in unique style, excellently describes certain prevailing conditions, which, when properly appreciated by Editors, make easy the solution of certain vexatious questions of the past.

Approximately fifteen hundred Editors are at present publishing weekly Pastor Russell "copy," furnished in various countries through Press Associations, News Syndicates or Lecture Bureaus. In a special endeavor to serve the interests of the Editors receiving their services, the American Lecture Bureau and Press Association invited Pastor Russell to make a Round-the-World Tour, hoping thus to enable him to give his many millions of readers the benefit of his keen observation and wonderful power of description when applied to the present status and prospects of Christianity in heathen lands.

Pastor Russell is at present on his regular Autumn lecture tour in Great Britain. He is due in New York November 24th. After spending a few days at home, he will begin the Round-the-World Tour by leaving for the Pacific coast, sailing from San Francisco for Honolulu December 13th. Small interior points, as well as many leading cities, are to be visited in Oriental and African Countries; and the Pastor Russell party is due in London next March, in time for Pastor Russell to fill his regular British engagements.

The International Bible Students Association assembled in general annual convention at Mountain Lake Park, Maryland, Sept. 1-11, 1911, appointed General Wm. P. Hall, U. S. A.; Robert B. Maxwell, Mansfield, Ohio; E. W. V. Kuehn, Toledo; Prof. F. H. Robison, Ontario; J. T. D. Pyles, Washington, D. C.; Dr. Leslie W. Jones, Chicago, and Pastor Russell, as a committee to investigate the subject of Foreign Mission Work—as to the present conditions, methods employed, doctrines taught, disbursement of funds, etc. The first six gentlemen named go as contributors and laymen. At the first meeting of the committee, held at the Waldorf-Astoria, New York City, Sept. 25th, for organization and adoption of plans of procedure, Pastor Russell was made chairman, and Prof. Robison secretary. The International Bible Students Association expects this committee, upon their return, to report without fear or favor all important facts that would properly have a bearing upon their policy respecting future support in person or by purse.

The special sermons by Pastor Russell while on this tour will be stirring "copy," containing much valuable information interestingly commented on from his, an independent, standpoint. We beg leave to venture the one assertion that this "Round-the-World Tour" will be instrumental in bringing from Pastor Russell's Pen the most remarkable and valuable writings of the age on past and present "Christian Endeavor" in the Foreign Missionary Field. On page fifteen detailed information is given showing how Pastor Russell's writings reach the Press and the people.
EW indeed are those that realize the opportunities and the power of the Press in this the twentieth century. So great is this power that the generally accepted opinion of a nation upon a subject may be completely reversed within a month. This was not so fifty or one hundred years ago. Under former conditions it would have taken a century to crystalize public opinion on such a matter as the recent Dr. Cook and Commodore Perry North Pole controversy.

This case was, through the Press, placed on trial before the "Tribunal of Public Opinion," and consequently was readily settled, furnishing an excellent example of how the people of the whole world take knowledge and settle matters in this our day.

A case of a thousand times greater importance is now up for trial before this same "Tribunal of Public Opinion." Sectarianism has, within the very recent past, been placed in the balance. Shall she be found wanting?

We see denominational prestige and influence being shattered on the right and on the left. Seemingly, thinking people have suddenly awakened to an individual responsibility and are examining the teachings of the past, and are inquiring, "Why so many divisions among professed Christians?"

So general is this awakening that a reasonable answer to this question must be forthcoming.

Many clergymen, realizing the personal advantages of sect preservation, and of keeping the masses under some sort of religious influence, are now willing, even under protest, to exclusively advocate simply a brotherhood among men, insisting only upon the retention of a few fundamentals, such as the Fatherhood of God, the Saviourhood of Jesus, and the Brotherhood of Man.

Momentous indeed are the consequences, and decisive will be the verdict in this issue. In the face of the radical sectarian teachings of the past centuries, we may well ask, "What will the verdict be?" Will the people allow venerated doctrines of their fathers to be covered up or abandoned without explanation? We think not. The "first impressions" received in childhood are perhaps still with us, no matter how unsatisfactory they may be. They cannot be forgotten nor wiped out of the mind, unless something more reasonable is offered and accepted in their stead.

To the minds of many, religion and politics suggest a similar picture. As political party doctrines are seldom praised by adherents of an opposing party, or vice versa, so it is with clergymen of every community. Sectarian preachers, in order to retain their pulpits, must do a denominational work, and therefore cannot extol, or even admit, the good points of competing denominations.

Not satisfied with this condition, the general public, by the aid of the Press, have figuratively raised themselves up above the heads of both stump speaker and sectarian preacher. The masses refuse longer to be bound by party or creed bonds or ties, and consequently are "freethinkers" and "independents." This fact is fully attested by the admitted great falling away from the churches and the enormous independent vote cast in the recent State and National Elections of the various countries.

Independents now constitute the big congregation and can be influenced by, and will pay sincere respect to, only an independent. It matters not how able, as a writer or speaker, one of your local sectarian ministers may be, he can hold as a following only those of his own congregation, which is, at most, only a small portion of what should be the constituency of any representative newspaper.
Thus is manifested an unprecedented opportunity for the Press. Will it be grasped? Yes! The Newspapers at present constitute the only channel through which the solution of this mighty problem can be speedily disseminated among the people. The clergymen have waited too long; they once had the public ear and confidence; they now have neither. As to doctrines they now stand repudiated. The Daily and the Weekly Press of the present day are the sole source of information for millions of families, and these families assuredly will, through the Press, learn a harmonious, complete and satisfactory explanation of heretofore incomprehensible doctrinal questions.

Hundreds of Editors, realizing their responsibilities and possible opportunity, sought a solution and found it. They, after many experiments, were forced to acknowledge that their sermon or religious department, even though edited by a high class local minister, would not secure for their paper the personal influence of Christians belonging to congregations served by other ministers, nor could they interest the large non-church going element of their community. Invariably, to publish the “copy” of a local man was to invite criticism from either the clergy or laity of other denominations.

Finally the solution was found. Hundreds upon hundreds of editors have since demonstrated that the best way to completely fulfill their responsibility to the public and to successfully cater to the active Christians of all denominations is to publish “copy” prepared by an “independent” who is not endeavoring to build up any particular denomination at the expense of another; “copy” emanating from some outside city; “copy” that will appeal to the heart of not only every Christian, but also to skeptic, Jew or Gentile; “copy” prepared without malice, but with an abundance of charity for all; “copy” written by a man who ably shows forth from the Scriptures a logical basis for true Christian unity amongst Christians of all denominations, in addition to the desired general brotherhood of man. This sort of “copy” was found in the weekly articles prepared by an “independent,” Pastor Russell of London and Brooklyn Tabernacles.

That you may know something of this man, who can satisfactorily serve you in the capacity of Editor of your weekly “sermon” or of your “Sunday School Department,” we are sending you this little booklet, which is dedicated to our friends, the editors of the more than fourteen hundred newspapers at present publishing Pastor Russell “copy” weekly. So notable testimony was never before accorded by editors to any religious writer, past or present.

Pastor Russell, London and Brooklyn Tabernacles,
Chairman I. B. S. A. Committee.


General Wm. P. Hall,
U. S. A., Washington, D. C.
I. B. S. A. Committee.


Prof. F. H. Robson, Linguist,
Secretary I. B. S. A. Committee.
A PASTOR IN THE MAKING

Charles Taze, second son of Joseph L. and Ann Eliza (Birney) Russell, was born in Pittsburgh, Pa., in 1852, and is shown in the accompanying portrait at the age of three years. At about this time the Russell children began to receive their “first impressions” on religion, some of which have since been shattered, notably those relating to the supposed literal lake of fire as a place of eternal torment for the unsaved.

The strong resemblance between the portraits of Pastor Russell at sixty, and Charles Taze at three, is unusual, and the character lines indicating determination rather suggest the explanation for his subsequent independent evangelistic work.

Up to the age of fifteen he believed, as gospel truth, all and only such doctrines as his sectarian ministers had taught him. To learn to understand doctrines at that period was very difficult, as the clergy usually discouraged individual Bible research, and the asking of questions on doctrines was then considered equivalent to doubting, and “to doubt was to be damned.”

The dissipation of this superstitious reverence and fear only awaited such time as he should attempt to defend by the Scriptures his particular sectarian views, and subsequent events justify the thought that Providence had decreed that just at this juncture young Russell should attempt to reclaim an infidel acquaintance to Christianity.

By skillful questions, which were unanswerable by either minister or laymen from their sectarian standpoints, and by the maneuvering of many seemingly paradoxical Scriptures, the infidel completely routed young Russell, who within a few months became an admitted skeptic. Here, as in nearly every similar case, the Bible was discarded together with the doctrines of the creed. Few, indeed, under such circumstances, study the Scriptures to see whether they had been properly interpreted, and Charles Taze Russell was no exception.

As he desired to learn the truth regarding the hereafter, the next few years were devoted to the investigation of the claims of the leading Oriental religions, all of which he found to be unworthy of credence, hence we see him arriving at manhood’s estate with a mind unsatisfied, a mind which, despite all efforts to the contrary, was still subject to its occasional bad hours on account of its “first impression” on the eternal torment theory.

WHY HE BECAME A BIBLE TEACHER

At twenty-one Mr. Russell was possessed of much knowledge and voluminous data on “religion” as believed in and practised in all parts of the world. Apparently these were to become of no value to himself or others because of large business responsibilities that were placed on him at this time. Days grew into weeks and weeks into months and he found less and less time to devote to theological research, and the solace for heart and head so diligently sought for seemed as remote to him as ever.

The question that here confronted him was, “Shall I try longer to find the truth on religion? Or shall I smother the hope of finding it and strive for fame and fortune among the financial and commercial captains of the time?” The latter he was about to do, but fortunately he decided first to search the Scriptures from a skeptic’s standpoint, for its own answer on hell-fire and brimstone.

Amazed at the harmonious testimony, proving an unexpected but satisfactory answer, he undertook systematic Bible research, and was brought to a complete confidence in the Bible as being inspired by an all-wise, powerful, just and loving Creator, worthy of adoration and worship. Thus a sure anchor for a fainting hope was found, and an honest, truth-seeking heart was made glad.
PASTOR RUSSELL'S ROUND-THE-WORLD TOUR.

THE PEOPLE'S FAVORITE PREADHER.

PASTOR RUSSELL IN HIS STUDY, FORMERLY HENRY WARD BEECHER'S LIBRARY.

AS SEEN WHEN SPEAKING IN THE LONDON AND BROOKLYN TABERNACLES.

PASTOR RUSSELL OF LONDON & BROOKLYN TABERNACLES
INTERNATIONAL BIBLE STUDENTS CONVENTION A GREAT SUCCESS

NEARLY SIX THOUSAND WAS THE DAILY ATTENDANCE AT MOUNTAIN LAKE PARK


INTERNATIONAL BIBLE STUDENTS' CONVENTION A GREAT SUCCESS

Prominent Members of the Convention

Prominent Members of the Convention

President's Review of the Work of Ministers, Teachers, and Scholars

DIVERSIFIED PROGRAM

Large Attendance Proved the Watkins Interest in the Proceedings

BIBLE STUDENTS' TEN DAYS' SESSION IN THE MOUNTAINS

FOREIGN MISSIONS TO BE INVESTIGATED

A COMMITTEE OF SEVEN TO TOUR THE WORLD

From left to right: E.W.V. Kush; Dr. L.W. Jones; Gen. Wm. P. Hall; U.S.A.; Pastor Russell; Prof. F.H. Robinson; Rev. B. Maxwell; J. T. D. Pyle.

The I.B.S.A. today appointed a committee to investigate Foreign Missions. As millions of money are annually spent in the foreign mission field the Association, for its own information, as well as for the benefit of all contributors, desires to ascertain definite knowledge on the following points: First—Are the foreign missions being conducted along Christian business lines? Second—To what extent were the methods successful in reaching the heathen people and in bringing them to Christianity? Third—What are the teachings, what the inducements to accept Christianity and how enduring are the results? Fourth—What is the attitude of Heathendom toward the missionaries and to toward Christianity? and what are the prospects for foreign Missions becoming self-sustaining? Fifth—What, if any, changes could be made in teaching or in financial administration to make the foreign missionary work more successful in the future? Sixth—What hopes are there for the conversion of the world in this generation as proposed by the Laymen's Missionary Movement with its thirty-million-dollar endowment? Seventh—To what extent do the monies donated benefit the heathen and could any improvement along this line be suggested?
London Daily Graphic

PASTOR RUSSELL'S LONDON PULPIT

Pastor Russell of Brooklyn Tabernacle who has accepted a call from the congregation of the London Tabernacle has prepared for his new pulpit in advance, and conducted a sermon in the new church of London last Sunday afternoon.

New York Herald, April 17

Brooklyn Pastor in Pulpit of the London Tabernacle

PASTOR RUSSELL


PASTOR RUSSELL'S FIRST SERMON

Delivered by the Rev. Charles T. Russell, Brooklyn Tabernacle, on April 17, 1878.

The London Tabernacle

A NEW MINISTER FOR LONDON

Pastor Russell, of New York, has accepted the pastorate of the London Tabernacle, located at Liverpool, England, and is to officiate there on or about the first of July. Pastor Russell, who is widely known as a man of character, has been much favored by his consecration to the ministry of the gospel. His sermons are characterized by a directness and power that has won him many friends in the city of London. His message today was delivered in the new church, which was occupied with the congregation of the London Tabernacle.

THE CHRISTIAN GLOBE

May 14, 1878

London's Star

PASTOR RUSSELL

London's Star

Pastor Russell, the well-known preacher who is currently appearing in The Star, is now conducting the tabernacle with the International Missionary Society. His great eloquence has won the hearts of many Americans, and he is expected to return to America soon. He is also the author of "American Sparrows," which has been published in several editions in America and other countries. The Star reports that Pastor Russell is working hard to establish his new church in London, and that he is determined to make it a success.

London Times

Special May meeting of the International Missionary Society will be held at the Albert Hall on May 15th. The meeting will be addressed by the Rev. J. W. White, who is the principal speaker of the mission society. He is expected to speak on the subject of "The Mission of the Church." The meeting will also feature speeches by A. M. Cutler, W. H. Blackstone, and H. H. White.

The Christian Globe

May 14, 1878

London's Star

PASTOR RUSSELL

The Christian Globe

Pastor Russell, the well-known preacher who is currently appearing in The Star, is now conducting the tabernacle with the International Missionary Society. His great eloquence has won the hearts of many Americans, and he is expected to return to America soon. He is also the author of "American Sparrows," which has been published in several editions in America and other countries. The Star reports that Pastor Russell is working hard to establish his new church in London, and that he is determined to make it a success.
**GALESBURG CHAUTAUQUA'S SURPASSING CLIMAX**

All Past High Attendance Records Broken—Vast Throng Here For Pastor Russell Day.

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**THE HEREAFTER IN A NUTSHELL**

*THE DIVINE PLAN AS SEEN BY PASTOR RUSSELL*

1911-07-31 - GALESBURG, ILLINOIS: Pastor Russell gave his 'Hereafter in a Nutshell' address to the Chautauqua crowd on July 31st. His address was well-received and the Chautauqua was success. Russell's remarks were a clear and concise summary of the divine plan as seen by him. He explained that the present age is a 'transition period' and that we must prepare for the 'Hereafter.' Russell also discussed the 'Kingdom of Christ' and how it is to be established. His address was a popular one and was well received by the crowd.

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**RAIN ON THE PLANNED MEETING**

The planned meeting at the Chautauqua was to take place on July 28th. However, rain caused the meeting to be postponed until a later date. The weather on July 31st was much better and the Chautauqua was a big success.

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**AN OLD WOMAN DECAPITATED**

In the newspaper, there is a story about an old woman who was decapitated. The story is quite shocking and the police are investigating the incident. It is not clear whether the woman was killed by a criminal or by accident.

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**THE WORLD'S UNIQUitous PREACHER**

Pastor Russell's address was well-received by the crowd. He spoke about the 'Hereafter' in a manner that was both compelling and inspiring. His address was a popular one and was well received by the crowd. The address was also published in the local newspaper, allowing others to hear his words.

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**LOOK FOR DAUGHTER**

The newspaper also carries a story about a daughter who is being searched for by her parents. The daughter was last seen in the town of Galesburg. The parents are very worried and are asking for anyone who sees her to come forward.

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**THE REPUBLICAN-REGISTER**

The Republican-Register is a local newspaper that covers news from the town of Galesburg. The newspaper is published every Monday evening and contains local news, sports, and other important information.

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**RICE, TWO CENTS**

The newspaper also carries the story of a local store that is offering rice at two cents per pound. The store is located in the town of Galesburg and is popular among the locals.

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**LOOK FOR DAUGHTER**

The newspaper also carries a story about a daughter who is being searched for by her parents. The daughter was last seen in the town of Galesburg. The parents are very worried and are asking for anyone who sees her to come forward.
The World's Ubiquitous Preacher
"The Spurgeon of America."

London Tabernacle

Pastor Russell, who for a number of years has been a frequent visitor to this city, is about to become more permanently located in Great Britain. He has accepted the pastorate of the London Tabernacle, which is shown in the accompanying picture.

The advent of Pastor Russell brings to this city and country a man of international reputation, who is known almost as well in Great Britain as he is in America. He has addressed immense audiences in the Royal Albert Hall, London, and in the most prominent parochial halls and towns, and is well known upon the Continent, where he has traveled and lectured extensively.

He always brings lecture and the image of the International Bible Study weekly, which is very strong in Great Britain.

It is a noteworthy coincidence that just at this time, when England is looking forward to one of its most prominent religious fairs, the Royal Albert Hall, Pastor Russell, who is reputed to be the most popular preacher in America, should be here, and to them, personally, perhaps, in England. However, he prefers his change to New York, and will endeavor to make the voyage to America twice a year to look after the spiritual interests of the Brooklyn Tabernacle congregation.

Pastor Russell
London and Brooklyn Tabernacles

An intimate friend of Pastor Russell states that he declared the men had for some time determined Pastor Russell to accept a London pastorate. This he declared he would do in 1898 during the course of the Royal Albert Hall meetings. As a result, he received over five hundred requests for printed copies of his sermons. This evidence of appreciation of his religious talents brought a decision favorable to his London adherents.

The heading of this page, according to Pastor Russell, the title of "The World's Ubiquitous Preacher." He has repeatedly been justly bestowed, he has thoroughly earned the name of place, as his sermons at present are published each week in over one thousand newspapers, reaching ten million homes weekly. Thus, we see the wonderful opportunity for doing good enjoyed by Pastor Russell, and there is every prospect that Londoners will be greatly benefited by his coming.

[Image of Pastor Russell on board the SS Ludlowa]

[Image of Pastor Russell at Carmel, California]
HE unfulfilled promises to the Jews, spoken of hundreds of times by the prophets of old, and reaffirmed in the writings of the New Testament, attracted Pastor Russell's early attention, and consequently the time of the restoration of the Jews in Palestine, as a Nation, became a question of almost paramount importance to his mind. In order to verify or disprove certain claims or supposed facts, Pastor Russell visited the Holy Land in 1892, verifying much valuable information contained in his third volume of "Scripture Studies," wherein he interestingly treats the complex Jewish racial problem, past, present and future.

This trip was the real beginning of a campaign to attract the attention of the world to the future inheritance of the natural "seed of Abraham."

During the past twenty years, Pastor Russell has written much on Jewish topics and has addressed many Jewish audiences on Biblical Zionism, pointing out the significance of the many unfulfilled promises to them by Jehovah.

The wonderful stone building at the border, yet in the center, of Egypt stands strangely related to the hope of the Jew, and Pastor Russell has most interestingly treated the measurements, angles, shape, size, weight, passageways, King's Chamber, Queen's Chamber, etc., as positive corroborative evidence of the time prophecies of the prophets of old. His findings, as explained in the symbolic language of "Holy Writ," read like a remarkable piece of fiction, when in reality it is a plain, yet entrancing narrative of Jehovah's Plan as respects the various ages and His dispensational dealings with the human race, terminating with the full restoration of the Jewish people in the land of their fathers, during the "times of restitution of all things."

Prof. C. Piazzi Smith, F.R.S.E., F.R.A.S., Ex-Astronomer Royal for Scotland, in a letter written from Clova, Ripon, England, Dec. 21, 1890, commenting on Pastor Russell's interpretation of the Pyramid, said in part: "At first I could find only slips of the type-writer, but as I progressed through the pages, the powers, the specialties and the originalities of the Author came out magnificently; and there were not a few passages I should have been glad to take a copy of for quotation, with name, in the next possible edition of my own Pyramid book. But of course I did nothing of that sort, and shall wait with perfect patience and in most thankful mood of mind for when the Author shall choose his own time for publishing. So I merely remark here that he is both good and new in much that he says on the chronology of the various parts of the Pyramid, especially the First Ascending Passage and its granite plug; on the Grand Gallery, as illustrating the Lord's life; on the parallelisms between the King's Chamber and its granite, against the (Jewish) Tabernacle and its gold; and generally on the confirmations or close agreements between Scripture and the Great Pyramid."

The late Dr. John Edgar, M.A., B.Sc., M.B., C.M., F.F.P.S.G., of Glasgow, Scotland, with his brother Morton, in 1909, visited Gizeh to critically test Pastor Russell's deductions. Their verdict, after a most elaborate investigation, was a thorough endorsement of Pastor Russell's interpretation of the Great Pyramid, the greatest of the world's wonders.
HOW PASTOR RUSSELL COPY IS FURNISHED TO THE PRESS

PLATE SERVICE

The AMERICAN PRESS ASSOCIATION of 225 W. 39th St., New York City, holds the exclusive right in the United States for the Pastor Russell three-column sermon service, when furnished in Stereotype plate form.

The CENTRAL PRESS AGENCY, of Toronto, Canada, holds the right for and furnishes the three-column sermon service in Stereotype plate to papers throughout the Canadian Provinces.

The NATIONAL PRESS, White Friars' Bldg., Carmelite St., London, England, furnishes weekly, as their regular single-column sermon feature, in Great Britain and Ireland, a fourteen-hundred word report of Pastor Russell's sermons, in Stereotype plate, either 14 or 15 ems.


MANUSCRIPT COPY

For the United States and Canada—Manuscript copy, in printer's proof form, of Pastor Russell three-column weekly sermon and the one-column report of this three-column sermon and the one-column Brooklyn Tabernacle International Sunday School Lesson, is furnished to papers in the United States and Canada by the Pastor Russell LECTURE BUREAU of 4030 Metropolitan Bldg., New York City. Orders sent them for any of these in stereotype plate are filled by the AMERICAN PRESS ASSOCIATION of New York.

GREAT BRITAIN—Manuscript copy of the single-column "Sermon Report" is furnished by the LONDON PASTOR RUSSELL LECTURE BUREAU, Thanet House, 231 Strand, London, W. C. Manuscript copy of the "International Sunday School Topic" is furnished by either the CASSELL'S CO., LTD., or the LONDON LECTURE BUREAU.

GERMANY—Manuscript or plate service of the one-column "Sermon Report" is furnished by the Barmen Branch of the Pastor Russell Lecture Bureau of New York City.

AUSTRALIA—Manuscript and plate services of the one-column "Sermon Report and the "Sunday School Lessons" are furnished by the MELBOURNE BRANCH of the London Pastor Russell Lecture Bureau, Flinders Buildings, Flinders St., Melbourne, Australia.

FOR MANAGING EDITORS

The data herein pertaining to the proposed Pastor Russell "Round-the-World Tour" was prepared primarily for the fourteen hundred editors now publishing the Pastor Russell weekly sermons or the Brooklyn Tabernacle articles on the International Sunday School topic. We have endeavored to embody only such other matter as is of value or interest to newspaper editors in general, either for immediate or future use.
PULPIT HAS LOST POWER

The Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit, addressing 3,000 University of Wisconsin men and women at a convention at Madison, Wis. "It is said the cloth has lost its power—it has," said Dr. Abbott, "It is said the pulpit has lost its power—it has. For a man, altruistic in the highest sense and spiritual, will never lose his power.'" —Press Report.

It was certainly appropriate that Dr. Abbott should make the above comments to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges of our day along the lines of Higher Criticism and Evolution. This means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and salvation. According to Higher Criticism the Bible is absolute. Moses wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them—never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

NO WONDER CHURCH ATTENDANCE IS SLIM

On the other hand the public notice that the very ministers who thus preach Evolution, Higher Criticism, unbelief in the divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and salvation. According to Higher Criticism the Bible is absolute. Moses wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them—never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

WE BELIEVE THE BIBLE

Those who oppose our teaching are given to misrepresenting it. They do not wish to speak untruthfully, but desire to hinder our work, which they fail to recognize as the Lord's work.

It is difficult to answer the arguments of our opponents in a few words, when they misunderstand our presentations of more than three thousand pages. If they cannot understand a detailed account, we have no hope of making a brief one satisfactory to them. However, we give here a synopsis:

I. We affirm the humanity of Jesus and the deity of Christ.

II. We acknowledge that the personality of the holy Spirit is the Father and the Son, that the holy Spirit proceeds from both and in turn from all who are begotten by it.

III. We affirm the resurrection of Christ—that he was put to death in the flesh, but quickened in the Spirit. We deny that he was raised in the flesh, and challenge any statement to that effect as being unscriptural.

IV. We affirm, with the Scripture, that God alone possessed immortality, "dwelling in the light which no man can approach unto." We affirm that this divine quality has already been given to the Lord Jesus and is to be the portion of the elect bride, the "body of Christ." As for mankind, we affirm the divine provision for these and for angels to be everlasting life for the obedient. This, by many, is mistimed immortality. We follow the Scriptures strictly.

V. We hold that the entire race lost life with Father Adam, as a result of his failure in Eden; and that Christ died to secure a second chance for Adam and an individual chance for all of his race, who lost their first chance in Adam when he sinned. "As all in Adam die, even so all in Christ shall be made alive." (1 Cor. 15:21, 22) A few of us, comparatively, having eyes of faith and ears of understanding, have had this second chance in the present life. Adam and the great mass of his posterity
must get their second chance after being awakened from the tomb. But NOBODY IS TO GET A THIRD CHANCE!

VI. We believe that the soul was condemned to death. "The soul that sinneth it shall die." We believe that this death would have been eternal, everlasting destruction, had it not been for God's mercy in and through the Lord's redemptive work. By reason of his death our souls do not die in this full sense of the word, but are Scripturally said to "fall asleep," "asleep in Jesus." The awakening will be in the resurrection morning; and the interrim will be a period of unconsciousness, beautifully symbolized by a restful sleep.

VII. We believe in the "hell" of the Bible, sheol. This, the only word used for hell for four thousand years, is translated more than one-half the time grave in our Common Version, and should not be thus translated. In the Old Testament, where it is used in the sense of the place of the dead, Gehenna, it is translated Gehenna or Gerizim. But in the New Testament, where it is used in the sense of the second death, Gehenna, is its equivalent. "Gehenna fire," of the New Testament, is a symbolical picture declared to signify the second death.

VIII. We believe that God is able to destroy "both soul and body" in Gehenna—the second death. We consider it much more same to believe thus, as it is more Scriptural, than to believe that in creating man God did a work which He could not undo; much more reasonable also than to believe He prefers to have the incorrigible suffer eternally, when their sufferings could do neither themselves nor others any good.

IX. We believe that, like the Father and the holy angels, our Lord is a spirit being. We are convinced that "flesh and blood cannot inherit the kingdom of God." We do not believe that our Lord has a body, but a "little lower than the angels," and has thus been out of harmony with his heavenly environment for nearly two thousand years. We believe the Apostle's statement, "Now the Lord is that Spirit." This is the Jesus who will "so come, in like manner," quietly and unex­pectedly, to the world when he goes away. We do affirm, dogmatically, that he came in 1874, but we say that to us it is the evident teaching of the Scriptures. Our Lord warned us not to expect him in the flesh; that men might say "Lo, here" or "Lo, there." The harvest work in the universal church Nominal, the Laodicean period of the church, will corroborate our expectations of what his work will be, as outlined in his parables, etc.

THE TEST OF ENDURENCE

This article was a reprint of that published in issue of June, 1894, which please see.

"BORN KING OF THE JEWS"

MATTHEW 2:1-12.—FEBRUARY 4.

"Look unto me and be ye saved, all ye ends of the earth; for I am God and there is none else."—Isaiah 45:22.

Today's study relates to the wise men of the east and their seeking of a wonderful star which, as astrologers, they recognized to import a great event—the birth of a great King. At the time Palestine was a province of the Roman Empire, and its King, Herod, was not a Jew of the House of Jacob, but a representative of the house of Esau. Herod sought to perpetuate his dynasty, and hence the announcement of the shepherds that a great king of the Jews had just been born suggested the overthrow of the Herodian dynasty and the establishment on Israel's throne of a king in the line of David and Solomon.

Herod's disquietude is easily understood, but the fact that the people of Jerusalem in general should be disturbed by the announcement of a king of their own awakens thought. Evidently they were in a very self-satisfied condition; under the Romans they were experiencing great prosperity. Herod, the Edomite, had built them a temple the grandeur of which outshone that of Solomon. The people were feeling so satisfied with their attainments that they had ceased to specially long for and pray for the coming of the Messiah, the long-promised king of the line of David. They were disturbed lest any change should be for the worse—lest it should mean internal strife as between Herod and another and lest it should mean strife with the Roman Empire, which at the time was treating the Jews quite generously.

A very similar condition of things may be expected in conjunction with the second advent of Christ. The powers that be today are quite generously setting up their own kingdom of this world. Any announcement today that Messiah's kingdom is nigh—that he will soon take unto himself his great power and reign (Rev. 11:17)—meets with the same indifference as the Roman Empire treated the coming of Our Lord. They had Herod.

Neither suggestion is correct. Jesus is yet to be the King of the Jews and the King of the world. The "mystery" is cleared up in the New Testament where are set forth classes of Israelites—a heavenly and an earthly class. Thus there are the two "seeds of Abraham," one of which is to be as the stars of heaven and the other as the sands of the seashore. The heavenly, the spiritual, must be developed first and associated with Messiah in glory, honor and immortality, far above angels.

It has required all of this Gospel age for the selecting of this spiritual seed. With its completion a new age will be inaugurated. Then the earthly blessings promised will be fulfilled and the Golden Age and all that it contains will be in place. What would be for Messiah's kingdom for the very purpose of bringing these blessings to natural Israel and through her to all nations.

PRIESTLY INDIFFERENCE ON THE SUBJECT

Although Herod called the priests and teachers of his day to inquire particularly respecting the prophecies of Messiah's birth, and although they answered him correctly, nevertheless, the records show no joy, no enthusiasm, on the part of the religious teachers in respect to the prophetic fulfillment which they had been promised to bring about for them. They were indifferent; none of them followed to Bethlehem to find the new born king of the Jews. They had become so bitter and no longer believed the prophecies; they had less faith in them than had Herod.

And do we not find an antitype in this day? Are not the chief priests and religious leaders generally so out of harmony with the divine promises and so faithless as respects the glorious Messianic kingdom of which the Bible tells, that they are ashamed to identify themselves in any degree with those who believe that in creating man God did a work which He could not undo; much more reasonable also than to believe He prefers to have the incorrigible suffer eternally, when their sufferings could do neither themselves nor others any good.

It will require the entire thousand years of the reign of Messiah's kingdom to fulfill the blessings of our day.
Christ and his bride to accomplish that promise—the blessing of all the families of the earth with full light and knowledge and opportunity for complete return to harmony with God and for the recovery of all that was lost in Adam and redeemed at Calvary. We by faith hail him as King, even before the establishment of his kingdom, and loyally and truthfully dedicate ourselves to him, pledging our lives in the service of his cause of righteousness and truth. We, when praying, "Thy kingdom come," are expressing our sympathy with the righteousness which Messiah's kingdom shall establish and our faith in his promise that we shall sit with him in his throne. And when we pray that God's will shall be done on earth as in heaven we are expressing our confidence that the Messianic reign will be glorious and the greatest in God's creation, that it will be characterized by an all-powerful and all-wise government, that it will be filled with kindness, goodness, and mercy, and that it will be characterized by wisdom and understanding and will put down all wrong and injustice, and adverse conditions and establishing righteousness amongst men on the same permanent foundation that prevails in heaven.

BROTHER RUSSELL'S LETTER FROM HONOLULU

TO THE "BETHEL" FAMILY:

Beloved in the Lord: I drop this note at Honolulu, Hawaii, on my journey to San Francisco, to let you all know how we are. We daily remember you and all the dear Israel of God at the Throne of Heavenly Grace, and feel sure you are remembering us. I will report the journey thus far.

We had a delightful day at Pittsburgh, Dec. 4th; about 40 children were consecrated, a church election was held and a disc course was delivered to about 350; the house overflowed.

At St. Louis, Dec. 5th. I had much pleasure in meeting the dear friends, and addressed them for about an hour.

Dallas, Tex., was our next stop on Dec. 6th. We had quite a nice meeting; the room was nearly filled.

San Antonio gave us a hearty greeting on the 7th. We had meetings all day. The interest and spirit were splendid. That class of Bible students seems to be growing steadily, both in number and ability. Many of them are not yet out of the formative trials.

Los Angeles, Cal., was reached in due time for Sunday services, Dec. 10th. A more hearty welcome could not be asked. "Love divine, all love Excelling," seems to be the secret of this class's progress. About 400 were present in the forenoon, and about 2,100 at the afternoon meeting for the public.

Paso Robles, Cal., was reached on Dec. 12th (or rather Sunday). Good testimonies in the forenoon showed that the class here is in a splendid condition—apparently faithful and humble. The afternoon meeting was on consecration and the evening meeting on Baptism. At our request no advertising was done, so the attendance of about 300 must have been chiefly interested people. About 26 symbolized their consecration. The choice of words, with the result, was fine.

San Francisco, Cal., was reached on Dec. 15th (or rather Monday). Many interesting testimonies were forthcoming, and the attendance was about 1,000. Matters went exceedingly well, considering that there is no Class of I. B. S. A. there.

Fresno, Cal., we reached for services on the 11th. About 60 of our friends from surrounding country attended during the day, and at the public meeting at night the attendance was about 500. Matters went exceedingly well, considering that there is no class of I. B. S. A. there.

San Francisco, Cal., was reached on Dec. 12th (or rather Monday). Good testimonies in the forenoon showed that the class here is in a splendid condition—apparently faithful and humble. The afternoon meeting was on consecration and the evening meeting on Baptism. At our request no advertising was done, so the attendance of about 300 must have been chiefly interested people. About 26 symbolized their consecration. The choice of words, with the result, was fine.

With much love to you—one and all—your brother and servant.

C. T. RUSSELL

"ABOUT MY FATHER'S BUSINESS"

LUKE 2:40-52.—FEBRUARY 11.

"How is it that ye sought me? Wist ye not that I must be about my Father's business?"—V. 49.

JESUS A GREAT STUDENT

At the time in question Jesus had attained his twelfth birth day. He well knew of his peculiar birth and of the great prophecies which centered in him, related by Gabriel to his mother, and was on the alert to fulfill his mission—to do the will of the Father. He was told that when he entered the synagogue of his home city, Nazareth, they should hear him. He knew that Jesus is a foster child; the only son of the heavenly Father. He surmised that since at twelve years of age Jesus was perfect while all about him was immature, he could and would use under such circumstances today and is not a basis settled just prior to the arrival of his parents.

Joseph, the foster father of Jesus, said nothing, allowing his wife, Mary, to chide Jesus with having been negligent of his duty toward them—causing them trouble, grief, annoyance by not coming promptly with them on the return journey. The words of Jesus may be paraphrased thus: Did you not know that I was twelve years of age; was it not your understanding that I had reached the time when I must become a son of the law? Did you not know that this might mean to me some great responsibility in connection with my service of the heavenly
PREPARE YE FOR THE KINGDOM


"Repeal ye, for the kingdom of heaven is at hand."—Matthew 3:2.

Jesus increased in wisdom

In the last verse of our study we read: "Jesus increased in wisdom and stature, and in favor with God and man." It was not a boy who was to be the Redeemer, even as it was not a boy who had sinned. Jesus, therefore, to be a corresponding price for father Adam and the race which lost life in him, needed first to be developed into manhood.

The verse under consideration covers the period from his twentieth year to his thirtieth. For eighteen years he kept growing in wisdom and in grace of character. He did not grow in wisdom merely by becoming less sinful and more righteous, but in the sense of becoming more developed-reaching human perfection. Just so a piece of fruit in growing may be as perfect of its kind at the beginning as at the end, but it grows in size and in richness of flavor, and therefore in the appearance of the organism.

So it was with Jesus. The perfect babe became the perfect boy; the perfect boy became the perfect youth; the perfect youth became the perfect man, and at thirty years of age was ripe and read to be offered as an acceptable sacrifice of sweet savor to God, on behalf of mankind—"the Just for the unjust."
The people asked John what they should do following their repentance. His answer was that those who had a surplus of coats should be ready to give or lend to those who had none, and those who had a sufficiency of food should likewise give to the needy. Thus would they show their repentance from the selfishness and hard-heartedness which evidenced them as sinful—thus would they show a condition of heart necessary to an acceptance of Jesus.

"ART THOU THE MESSIAH?"

When the tax-gatherers came to John repenting they asked, "How shall we do to repent?" He answered, "Except ye repent ye shall all likewise perish." So, after this last moment of the law, which had been done on account of the fallen flesh, as testified by the natural man, can I not have it through the course of letter writing and thus help and encourage the sister spirit? the natural man can run better with the least burden, but you and I can run it better as we keep our affections on things above? Is it the sister's fellow-will strive to please him, remembering that 'Obedience is better than sacrifice.'

"WHRATH IS COME UPON THIS PEOPLE"

These things which John prophesied of Jesus were partially fulfilled more than eighteen centuries ago, but in another sense they are yet to be fulfilled. They were fulfilled so far as the Jewish nation was concerned. Jesus did baptize some of them with the holy Spirit at Pentecost, and subsequent all the “Israelites indeed”; and He did, later on, baptize the unfaithful with fire—a time of trouble. Writing of that trouble St. Paul says, "Wrath is come upon this people to the uttermost; all things written in the law and in the prophets concerning them might be fulfilled.” Jesus did a harvesting work there for the Jewish nation only. He gathered their wheat into the garner of the Gospel age by begetting them of the holy Spirit at Pentecost and onward, and "burned up" the nation in a time of trouble a-dor-mon, and in D. T. O. But now for the larger fulfillment—world-wide. In the end of this age all the "wheat" class are to be gathered into the heavenly garner by the change of the first resurrection, and in the time of trouble coming all others than the true church will be out of the colporteur work at present. I should have to publish the letter respecting marriage, and thus help and encourage the sister spirit. the angels and that such will also be the future condition of humanity. I ask myself, Should I, at this closing moment of our life, settle my desires, and thus help and encourage the sister spirit, and develop character thereby?

We are asked to publish the letter respecting marriage, in the hope that it may be helpful to some considering this subject:

"DEAR SISTER:—As your conduct towards me is not as formerly, but you pass me and seem to intentionally avoid giving me recognition, it has made me think that perhaps you may have some unfriendly feeling towards me on account of the stand I have taken, or on account of something that I may have said. If I have done you any wrong I ask your forgiveness. I can sympathize with you, as I also have a fight with the fallen flesh, and I will tell you how I feel and look at the matter of marriage. The 'Vow' I find a great help, especially the portion which includes our duty to perform the Father's will.

"This matter should be viewed by us only from the standpoint of the new mind, and by thus doing I find it the greatest help for keeping along with my fellow-laborers in the vineyard. "The best way is to keep our affections on things above? Is it the sister's fellow-ship I desire? If so, can I not have that without marriage? If not always personally, can I not have it through the course of letter writing, and thus help and encourage the sister spiritually, and develop character thereby?

"When setting our affections on things above? Is it the sister's fellow-will strive to please him, remembering that 'Obedience is better than sacrifice.'

"We are told to make straight the path for our feet. And thus doing I find it the greatest please his wife.'

"Although these fleshly bodies are to serve us while yet on earth, but it is our duty to be all other instances. to my knowledge, they both fell. Consequently, I do not think it advisable to take chances and endanger my Christian welfare or that of a sister. If there is a
shadow of possibility that it might prevent me from making my callimg and election sure,' I say to myself, through the grace and strength of the Lord, 'Don’t do it.'

"We know that Satan is always ready to hand us plenty of excuses along these lines, and if we are looking for them he will be able to present one (even through a brother or sister) which we can accept.

"One brother expresses himself to the effect that we might seek advice upon certain matters and obtain the same from some who are not able to give advice to the little flock, as they may be or will be members of the great company.

"By scrutinizing every thought, and word, and action, I find that selfish thoughts should have no place in us, and if we do not give place to wrong thoughts they cannot result in wrong actions.

"The time is so short! It is not so much the years now, but we count the time by weeks and days; as was mentioned at the Mountain Lake Park Convention, it is only about one hundred and fifty weeks until the last member of the little flock shall have passed beyond the second veil, and some of this time has since passed.

"I pray the Lord to overrule these words, should they not be fully in accord with the new mind or his will.


THE PRAISE BELONGS TO HIM
I know if I am chosen to joint-heirship with my Lord,
To reign with him in glory, to receive that great reward;
If after all my weaknesses a crown for me he’ll claim,
I know that choice will surely bring great glory to God’s name.

If I had been more worthy, and my stumblings had been few,
When men gave God the glory, they’d have praised my virtue,

If I’d ne’er lost a battle, or had never missed the mark,
As they talked about his goodness, mine, also, they’d remark.

But my being so deficient, in thought and word and deed,
Means he’ll get all the glory—he deserves it all, indeed.

When they see this weak mortal raised to such immortal heights,
What praise will rise to him who in such nothingness delights!

I know that when my Savior did return to heaven above,
And was crowned with wondrous glory, it did prove his Father’s love;

But thinking of Christ’s merit, and his sinless life of grace,
’Twas no wonder that Jehovah chose him for such a place.

With me it is so different; I have not one thing to plead,
That I should be more honored than another bruised reed;

And truly there’s no reason to give me a mite of praise;
To him belongs all glory for the joys which crown my days.

If you knew all my failings, and my blemishes so vile,
And saw the loving patience my Father shows the while,
’Twould amaze you beyond measure to think he could or would
Make me an able servant who should do his people good.

But if to him such praise is due because of what I am—
Because of such a weakling he has made a stronger man,
Then what will be his glory when he’s raised me higher still.
And crowned me with his choicest one the top of Zion’s Hill?

That all these years of striving find me so imperfect still,
Does not speak much to my credit nor give a happy thrill;
Where T appear as worthy ‘tis because his grace is there.
And in the praise and glory I deserve no part, no share.

I hate my faults and failings, and I fight them day by day,
But from self with all its weaknesses I cannot get away;
Despite this fact, he uses me—beyond is still more grace—
And hosts will tell his glory—his who found poor me a place.

BENJAMIN H. BARTON.

THE VOW BOOKMARK
We have prepared a very neat bookmark of thin white celluloid. On one side of it The Vow is printed in clear type in dark blue ink. On the other side is a picture of the white dove which hangs in the center of Brother Russell’s study in Brooklyn. Under the picture is a beautiful poem entitled ‘The Bridegroom’s Dove,’ which is a real inspiration to Christ-

THE NEWSPAPER SYNDICATE’S IDEA
For the benefit of our readers we remark that Brother Rus­sell is very anxious to co-operate with the Newspaper Syndicate which handles his weekly sermons. While he retains fullest liberty in respect to the subject matter of his discourses, he yields other points considerably to the Syndicate’s wishes. This will account for his greater care in his clothing, his more frequent use of cabs and parlor cars. The Syndicate insists that Brother Russell’s personality has much to do in placing his sermons far and near. And Brother Russell is glad to yield to the Syndicate’s business judgment, because he desires that his Gospel message shall be heard the world around.

PROLIFIC BEANS FOR SEED
Sister Smith, of Nebraska, recently discovered one stalk of beans which she declares yielded so prolifically that she calls it the Millennial Bean. She desires to get the beans into the hands of others, and at the same time to make a donation to our Relief Fund for the sending forth of free spiritual food to the hungry. Accordingly the beans have been sent to our office.

We believe the project quite a proper one, and if the beans be as prolific elsewhere as in Nebraska, we would be glad to purchase them at the rate of five beans for one dollar. (We have heard of seed wheat selling at one dollar per grain.)

However, in view of unfriendly criticism of enemies, we think it best not to sell these beans, but to give them free to our subscribers who have gardens, and who will request them—five beans each.

Sister Smith writes that they should be planted one bean to the hill, and the hills six feet apart. They should be planted in April. They keep bearing right along for weeks, and five should supply a small family. They will be ready to ship in February.
**THE SEED AND THE COVENANTS**

Question.—Kindly explain briefly the Apostle’s meaning in Romans 7:7-25.

Answer.—The Apostle’s thought is this: at the time of Abraham, God said: “Abraham, I intend to bless the world, and I will tell you about it in advance. Through your posterity I will do it, for I have found you faithful as a servant.” St. Paul was one of those who was included in that promise. (See Heb. 7:9, 10) Abraham was not under the sentence of the law; but God promised that the reward would be eternal life. But they could not fulfill the conditions, and consequently they came under the sentence of death. Therefore, they were worse off in that respect than if they had never come under the Law Covenant, for they had already fulfilled, prospectively, the forgiveness of sins, but now, being unable to keep the Law Covenant, they came again under condemnation to death.

The remainder of the world of mankind was condemned once. God had said that they would bless all nations that kept the law; and the Jews had their opportunity but failed because of inherent weakness. So the law, St. Paul states, brought them death instead of blessing. How did this awaken in them what he says here? “I had not known sin but by the law.” Suppose that before that time he had not known of the existence of theft or that he had not been told to steal or to kill. Not knowing it, and not having come under any law telling about it, he had not sinned against the law. But before that Law Covenant came, says the Apostle, not having the law specified to me, I was not under it. But now I know; and I am not under the law because I could not keep what I saw and what I heard agreed to do.

Sin lives. What sin? Original sin, Adamic sin, which passed from Adam through heredity upon all his children. God says that he will bless all nations if they keep the law; but man must defend himself in whatever way is provided. Under the God-brain.

Yes; the new mind is the new creature. The Scripture use but all that they destroy and today assure! which it would not only be right to it only when born from the dead that this condition is at the things he would live. But he found that he could not endure persecution without re-Christian is doing the same work. In order to continue to Peter he understood his opportunity for service through the public Spirit assailants as new creatures while in the begotten condition?

**THE RESURRECTION**

The resurrection is the new creature. Behind the legalist who thought that the law was a good law, the law was unjust because of the original sin from which all the Jews had their opportunity but failed because of inherent weakness. So the law, St. Paul states, brought them death instead of blessing. How did this awaken in them what he says here? “I had not known sin but by the law.” Suppose that before that time he had not known of the existence of theft or that he had not been told to steal or to kill. Not knowing it, and not having come under any law telling about it, he had not sinned against the law. But before that Law Covenant came, says the Apostle, not having the law specified to me, I was not under it. But now I know; and I am not under the law because I could not keep what I saw and what I had agreed to do.

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**THE PROPHETS AND THE RESURRECTION**

Question.—Did David understand the doctrine of the resurrection?

Answer.—Even from what David has written in the Psalms we cannot really tell whether he clearly understood the doctrine of the resurrection; for the Scriptures inform us that David spoke and wrote very much by inspiration. The Apostle Peter tells that many of the prophets themselves did not know the import of the things they were saying; but that the Spirit of God moved them. God reserved much of the understanding for the church. So when the Prophet David makes certain allusions to the resurrection, we do not know whether he fully understood or not. We believe that all those in God’s confidence knew that, though they were dying, yet the time would come when God would recover them from the grave. The resurrection hope was the hope of all the Jewish nation, not only in the days of Jesus, but prior to that time.

In the days of Jesus the orthodox Jews, the holiness people, or Pharisees, were firm believers in the Resurrection. The Sadducees; the higher critics, and infidels of that time; did not believe in angels or spirits, or in the resurrection of the dead; but the Pharisees believed in both. On one occasion, particularly, when St. Paul was in great danger, he perceived that part of the audience were Pharisees and part Sadducees; and therefore he would get over their minds by saying, “I believe in the resurrection. That is the reason I am on trial here.” Immediately the Pharisees went to his side and said, “Yes, this man believes in the resurrection. We all do. It is your Sadducees who deny the resurrection; and you are trying to injure us.”—See Acts 23:6-9.

And so we feel sure that David believed in the resurrection. We are to remember, however, that while apparently he spoke of his own resurrection—“Thou wilt not leave my soul in Sheol, nor suffer thine Holy One to see corruption”—St. Peter, speaking, we believe, under inspiration, said that David spoke these words not concerning himself, but being a prophet he spoke beforehand of Christ, that Christ’s soul would not be left in Sheol. (Acts 2:29-32) So the principal text in the Psalms that tells of David’s faith in the resurrection, we are told, is applicable prophetically; but we think there is no question in the matter that David and all the prophets in the past knew that they were not getting their reward then, but must get it in the future.

St. Paul brings this fact to our attention in Hebrews 11:38-40. He had been telling about Abraham and his faith, and states that some of the prophets were stoned to death, sawn asunder, etc. Then he sums it all up, saying, “All these died in faith, without having received the promise.” They knew they had not received eternal life or any of the things which God had promised, but they died in faith that they would get it in the resurrection; faith that God was able and willing to fulfill his promises. Also, St. Peter says that St. Peter gives us the assurance that they knew, though they did not understand all that they wrote themselves.—1 Pet. 1:10-12.

**SOME INTERESTING LETTERS**

**IN DEFENSE OF THE TRUTH**

To the Watch Tower.

Dear Brethren:—At a recent meeting following the question was asked: “Should one who is in the truth bring an action in damages for defamation of character? Does not the Bible teach that the people they needed the mercy of the Redeemer? The whole world must learn this lesson. Whoever will not learn it will not make progress; but God’s promise is that in due time all the blind eyes shall be opened and all the deaf ears shall be unstoped, and that all shall understand clearly the conditions of God’s arrangements and the provisions he has made.

**IS THE NEW MIND THE NEW CREATURE?**

Question.—Is it correct, in the strict sense, to speak or think of ourselves as new creatures while in the begotten condition? Or was the new mind present from the time of the Covenant? In other words, Is the new mind the new creature?

Answer.—Yes; the new mind is the new creature. The Scriptural thought is that this new creature is now an embryo. This embryo is to develop more and more, and take on the characteristics of the Lord Jesus. Then will come the birth of the new creature. The Lord uses the thought of begetting and birth as a picture. First, there is the begetting, and then the gradual development of the embryo; finally there comes the time for birth. But if anything hinders the development of the embryo the birth will never take place; there will be a miscarriage.

So the new creature, begotten of the holy Spirit, is in an embryonic state. God does not at once give the full development to this new creature, but he is trying to cause it to grow and develop. And when it is fully developed, it is to be a new man, a new creation. As the Scriptures say, Jesus was the first-born from the dead and we are his brethren. He is the first-born amongst these many brethren; and we also shall rise and be like him. In order to continue to Peter he understood his opportunity for service through the public spirit assailants as new creatures while in the begotten condition?"—St. Peter, speaking, we believe, under inspiration, said that David spoke these words not concerning himself, but being a prophet he spoke beforehand of Christ, that Christ’s soul would not be left in Sheol. (Acts 2:29-32) So the principal text in the Psalms that tells of David’s faith in the resurrection, we are told, is applicable prophetically; but we think there is no question in the matter that David and all the prophets in the past knew that they were not getting their reward then, but must get it in the future. St. Paul brings this fact to our attention in Hebrews 11:38-40. He had been telling about Abraham and his faith, and states that some of the prophets were stoned to death, sawn asunder, etc. Then he sums it all up, saying, “All these died in faith, without having received the promise.” They knew they had not received eternal life or any of the things which God had promised, but they died in faith that they would get it in the resurrection; faith that God was able and willing to fulfill his promises. Also, St. Peter says that St. Peter gives us the assurance that they knew, though they did not understand all that they wrote themselves.—1 Pet. 1:10-12.

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Answer.—Yes; the new mind is the new creature. The Scriptural thought is that this new creature is now an embryo. This embryo is to develop more and more, and take on the character-
the only means provided for defense against a libelous attack by a newspaper is by suit at law, and the law says that he who is being merely to get money, but by means of the courts to compel the wrongdoer to desist, and at the same time let the world know that the charges made are false. Under such circumstances there is no alternative to one who is consecrated to use every talent in the Lord's service.

The Apostle Paul occupied a peculiar position toward the church, being endowed by the Lord to do a certain work. He was arrested and brought into court for trial, and defended himself, taking advantage of legal technicalities. When he was taken before Felix, Felix asked Paul, if he had been sent to go up to Jerusalem and there be tried. The Apostle could have well said, I am in the Lord's hands; I will not resist, therefore do with me as you see fit. Had he done so, he well knew that the court in Felix the name of the opportunity to preach the Gospel would end, hence he declined to go up to Jerusalem, there to be tried, but appealed unto Caesars. It may be insisted that the Apostle here was merely defending his life and liberty, and did not himself prosecute a case in court. Such a position is untenable. He had said, "Neither count I my life dear unto me, so that I might finish my course with joy and the ministry which I have received to testify the Gospel." e. (Acts 20:2). The Apostle's chief purpose was that he might fully use up his opportunities of service for the Lord. When, therefore, he appealed to Caesars, he put himself exactly in the position of one who institutes a suit in court, for the reason that the appellant on appeal becomes the plaintiff, or prosecutor of the case, whereas the appeellee occupies the position of defendant.

When Brother Russell's character is attacked, he could say, I will not defend myself, but will permit the enemies to do unto me whatsoever they see fit since I am in the Lord's hands. Like the Apostle, his chief object is to finish his ministry of the Gospel. The termination of his ministry is not in the hands of his adversaries; not even his earthly life does he count dear, but these are necessary in order for him to finish his ministry. Therefore, it becomes his duty under a covenant of sacrifice with the Lord to make the writing on his tombstone his good name and reputation, to follow the advice of the Apostle and continue to preach the Gospel through the public press, and his failure or refusal to appeal to the courts for this protection would appear to be a clear neglect of duty. Keeping in mind always that his chief object is to further the best interests of the Gospel, then we can readily see that it is necessary for him to have the whole town to hear me. This is the Lord's doing, and it is marvelous in our eyes. Before I left for R— I had told the Lord that if he would let me live until just a few days before my train and read the Bible until my train came to carry me back to C— I would be just as glad to do that as anything else, but of course, if he wanted me to go into this Extension Work I would be thankful for any evidences of his favor that he might be pleased to show me.

After the session (I spoke for about three-quarters of an hour, leaving plenty of time for the audience to get to the Methodist church at 11:20) Brother S— invited me to his home, where we spent a most enjoyable hour, listening to the message, partially answering them, and asking him some to think about during the coming week. Then he invited me to dinner, and I went to my train, arriving home at 1:15, thankful of heart for the Lord for his gracious overruling of the whole affair. It is as if I had brought the thought, the message, the sacrifice, and heart, and l was just going to the afternoon meeting. Maybe the Brethren won't be surprised when they see how easy it is for the Lord to start up this Extension Work! All he needs is a tiny, broken earthen vessel, lying conveniently near his pathway.

Your brother and servant in the Lord,

J. F. RUTHERFORD.

EXPERIMENTAL EXTENSION WORK

DEAREST BROTHER RUSSELL:—

R—, 22 miles from here, as the scene of an experiment in the Extension Work. It is perhaps needless for me to tell you that I do not know anybody in R—. The morning came off rainy, but having decided to go anyway, I put on my raincoat and started. When I arrived at the station I found the train was an hour late, and it seemed out of the question. But I had forgotten any pins with which to pin up my chart, that my voice was a bit husky and I had forgotten to bring any troches and, incidentally, had also forgotten any breakfast with which to line up the inner man. This gave plenty of time to attend to these details.

Arrived at R— at 9 o'clock. The weather had turned colder, so that there was no danger of rain. Approached the first pleasant-looking man I met, told him I was a representative of the International Bible Students Association, was a traveling man, and that I was very much interested in the propagation of the Kingdom, and had run out to R— to see if I could find a few Christians who might like to listen to a talk on methods of Bible Study. Asked about auditors and he gave me the name of the man who owned the place. We were interested in services, and when he turned me cold; said it would be necessary for me to get some letters of commendation from local preachers who know something about my work; that there had been so many fakes come along that he never gave the use of the school building any more. He then knew the man himself. I then said that he was wise, from his viewpoint, and if he really suspected what I represented he would be sure I was the worst fake of all.

Inquired about churches; found there were three, a Methodist, Baptist and Presbyterian. These three churches divide the town among themselves with three being independent and the others being federated. These three churches having classes on Sunday all the churches have their own Sunday Schools at 10 o'clock, but at 11 o'clock all go to the Methodist church. Happened to be Methodist today, so I concluded to stay away from the Methodist church. Inquired names of trustees of Baptist church; was given two names, Brother M—, living some distance away on the mountain side, and Brother S—, living within a quarter of a mile from here, both most hospitably received. Invited me to go to Sunday School with him; stated he would have Sunday School dismissed early, so I could have half an hour or so for a lecture. There were over thirty present, more than half of them adults. Was requested to lead in prayer, which I did; then the teacher of the adult Bible class told me he had broken his spectacles and asked me to lead the class, which I did. The subject of the study was the rebuilding of the Temple, which gave a splendid chance for bringing in some truths regarding the temple. There was a chart on this in the three worlds, and was invited to return next Sunday and continue it (in the afternoon) when they have promised to have the whole town out to hear me. This is the Lord's doing, and it is marvelous in our eyes.

Your brother and servant in the Lord,

C. J. WOODWORTH—Tenn.

DEAREST BROTHER RUSSELL:—

With great pleasure I remember the joyful days, when I had the opportunity to meet you in Scandinavia. I should be very glad to see you again, and I am sure that your brother in every sense is fully justified in the position taken.

In the service of the truth. Yours faithfully,

J. F. RUTHERFORD.

DEAREST BROTHER IN THE LORD:—

We have here with the Lord's aid continued the harvest work and the result is a new edition of "The Divine Plan of the Ages," (Amaalaiikien Aikakusten Suunnitelma) the second volume of the "Studies of the Scriptures," "The Time Is at Hand" (Aika on Lahestyess), "What Say the Scriptures about Hell?" (Mitä Sanan Rauannetta Helvetiätä?) "Hymns of Morning" (Aamuaulaia) and the tract PROOFS PULPIT (Puheina Kesällä), of which we already have distributed about 125,000 copies. We have also started GARDENSHADOWS, BIBLE SACRIFICES, THE PAROUSIA OF OUR LORD, and also, FROM THE NEW CREATION, STUDY X, THE BAPTISM OF THE NEW CREATION, Vols. III and V are also preparing. In various places we have held about 100 lectures and meetings before great and interested crowds. The total number of people in attendance has been about 25,000.

We have heard that you will make a trip around the whole world and it would be a very great joy to us if you could visit our country.

I know you are very busy and I have given you only a little record of our efforts in Finland. We remember you, beloved brother, with thankfulness in our prayers.

Yours in the Blessed Hope,

K. H.—Finland.

DEAREST PASTOR:—

Loving greetings on your return home. It has not been my privilege to meet you in England this time, but I have followed you with loving interest and prayers day by day.

My object in writing at this time is to relate an incident to you which is interesting. Some months ago my eldest boy, who has manifested an interest in the truth, reached the age of Confirmation. What was the degree of his advancement from that time forward? What we were to put him at was the question which perplexed us.

I suggested that he try the colporteur work. He protested that he was too young; but I told him of some as young as he that had taken orders for twenty-four volumes. He said he had taken orders for forty volumes from the first day he had more successes than I ever dreamed. What was my joy in getting home last time to find that in one day he had taken orders for twenty-four volumes!

Further than this, the effect seems manifest in a wave of enthusiasm over the friends, and several of the sisters are giving
CURE FOR APPENDICITIS

It is known that only about three out of every one hundred operated upon escape the symptoms of appendicitis. The aid of God has been given in cases of necessity, the aid of medicine as the result of the work of God. There are many cases where the pain has disappeared, and the patient is cured and discharged from the hospital without ever having been operated upon. The natural cure is also a benefit to the patient and the economy of the medical profession. The treatment is simple, and the results are permanent.

WHY WAS THIS BABE EXPECTED?

Why were all men in expectation of him at the time of his birth? What was to be peculiar about him to lead Israel to expect his birth? The answer to this question is that God had made a certain promise centuries before and the promise had not been fulfilled. This promise contained the thought that a holy child would be born, and that in some way, not explained in the promise, this child would bring the blessings the world needed. Therefore every mother amongst the Israelites was anxious to bear a child that would be the promised child of a son rather than a daughter, that perchance she might be the mother of this promised child. This matter went on for years until, finally, the child was born.

The promise back of the expectation was that which God made to Abram when He said, "Abraham, to thee will I give all the families of the earth be blessed." From that time forward Abraham began to look for the promised Seed—the promised child. He looked first of all to his own children, and was finally informed that it would not be one of his children direct, but that through their children, at some remote date, this child should be born—the Seed of Abraham. From that time onward, all the Israelites were waiting for the birth of the child that should bring the blessing.

But why was a Messiah necessary? Why wait at all for the birth of the child? The answer to this question is that sin had come into the world; that God had placed the first parents—holy, pure and free from sin—in the glorious conditions of the Garden of Eden with every favorable prospect and everlasting life at their command, when they continued in harmony with God. But by reason of their disobedience they came under divine displeasure and sentence of death. This sentence of death has brought in its wake aches, pains, sorrows, death—and death—all of these experiences as the result of sin.

Our heavenly Father said to our first parents—and this was the first intimation that he gave them of a deliverance—that "The seed of the woman shall bruise the serpent's head." The serpent in this expression means Satan. The powers of evil, everything adverse to humanity, everything adverse to the blessings which God had given them, and which they had lost by disobedience. But the promise was vague and they understood nothing about the "seed of the woman." How, then, could it bruise the serpent's head? It merely meant in an allegorical way a great victory over sin and Satan, without explaining how it should come.

So mankind continued to die; they continued to have aches and pains and sorrows; they continued going down to the tomb. They realized that what they needed was some Savior to come and deliver them from the power of sin, to deliver them from the death penalty of sin—a Savior who would be, in other words, a Life-giver. They were dying and needed new life. This is the meaning of the word Savior in the language used by our Lord and the apostles. They were hoping and expecting that God would send a Life-giver.

It was on this account that they were so greatly concerned regarding the promise made to Abraham—"In thee and in thy seed shall all the families of the earth be blessed." They shall be granted a release from sin and death. In no other way could mankind be blessed. It would be impossible to bless mankind except by releasing them from sin and death. Hence, the Scriptures tell us of God's sympathy; that God went down from heaven and heard, figuratively, "the groaning of the prisoners"—mankind—all groaning and travailing under this penalty of death—some with few aches and pains, and some with more aches and pains; some with few sorrows, and some with greater sorrows, but all groaning and travailing in pain.

But God's sympathy was manifested; and we read that, "He looked down and beheld that there was no eye to pity and no arm to save" and with his own arm he brought salvation to those who were promised to Abraham—that one should come from his posterity who would be the Savior of the world: —because this promise was made to Abraham and to his seed, they were marked out as separate from all other nations and peoples. To the Jewish nation alone belonged this great honor—that through them should come this salvation. Hence, from that time onward the Jews spoke of themselves as God's people, the people whom God had promised to bless, and through whom he would bring a blessing to all the families of the earth. So the Jews were called Israel. And the Messiah was thus separated because God's covenant was with them, and not with the others. But God's covenant with Israel was for the blessing of all the others. "In thy seed shall all the families of the earth be blessed." Now, we have the very same wonderful babe being born.

HOW WAS THIS BABE PECULIAR—HOLY, HARMLESS, UNDEFEATED?

How could he be a Savior? In what way could he be different from any other babe? Why not use some other babe as the one through whom salvation should come? The answer of the Bible is that salvation could not come to mankind unless there should be a satisfaction of justice on account of original sin. That must be the first consideration. The
penalty, "Dying, thou shalt die," pronounced against the first man, must be met before the world could be blessed.

Why not let any man die? Because all were under the sentence of the original condemnation, and none could be a ransom-price or a substitute. Hence the necessity for a special child, begotten of an earthly father, who could come also the resurrection of the dead; "As all in Adam is a death, so all in Christ is a resurrection." No perfect life germ we can have a perfect child from an imperfect mother. If we can have a perfect life germ we can have a perfect child from an imperfect mother. If the breeder of stock wishes to raise the size of his flock he must first have a good male ram, and thus he improves the entire herd. And so, if we had perfect fathers, we would soon have a perfect race. But there is no father who can produce a perfect child. Hence it was necessary in this case (and the Scriptures declare it) that God should beget this Son by the most ignominious form of death—dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus!

It would be ignominious for us in our imperfection, but for him, perfect, "holy, harmless, undefiled and separate from sinners," it must have been a cause for deep and poignant sorrow. Having completed the laying down of his life, at the end of the three and a half years, he cried, "It is finished!" What? Not his work, for much of that lay before him! He merely finished this part of the work, finished laying down his life a ransom-price.

Why? Because, as already stated, it was necessary that some one should become man's Redeemer, an angel could not redeem man, neither could an animal redeem man. The divine law is "an eye for an eye; a tooth for a tooth; a man's life for a man's life." This was to teach us a great lesson: that perfect human life must be redeemed by a perfect human life to redeem it. It was therefore necessary that Jesus should become the "Man Christ Jesus," in order "that he, by the grace of God, might taste death for every man.

WHAT RESULTS HAVE FOLLOWED

The results that have followed have been that he himself proved his own faithfulness. "Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross"—the most ignominious form of death. It pleased the Father to bruise him not only by death, but by the most ignominious form of death—dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus!

The Apostle declares, "holy, harmless, undefiled and separate from sinners." (Heb. 7:26) He must be entirely distinct and separate from humanity so far as sinful features were concerned. If we had time it would be interesting to go into the scientific features—of how a perfect child could be born from an imperfect mother. If we can have a perfect life germ we can have a perfect child from an imperfect mother. If the breeder of stock wishes to raise the size of his flock he must first have a good male ram, and thus he improves the entire herd. And so, if we had perfect fathers, we would soon have a perfect race. But there is no father who can produce a perfect child. Hence it was necessary in this case (and the Scriptures declare it) that God should beget this Son by the most ignominious form of death—dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus!

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What next? After his death came his resurrection; and we read that "God raised him from the dead, and set him at his right hand in the presence of his kingdom and to fill all of God's pleasure." And then the heavenly Father made him head of the body, the church, and also head of all things in the earth. This is written that before he became flesh Jesus had an existence; as he declared, "Before Abraham was, I am." Again, in one of his prayers he said, "Father, glorify thou me with the glory that I had with thee before the world was." The Rev. 1:5. The whole matter is summed up by the Apostle John. We read, "And the name of the Lamb was written in the book of life from the foundation of the world;" (Rev. 13:8) and then, "And I saw another angel come down from heaven, having great power and sharp two-edged sword;" (Rev. 19:15) and then the Lord will come with his own power and great glory, (Rev. 19:11) and then the "great and admirable King and Saviour," will give a more literal translation of "In the beginning was the Word." [This expression, Word, in the Greek is Logos. The thought behind the word Logos is that in olden times a king would have a Logan, or personal messenger, who would bear messages from the king to the people, or bear a message from the people to the king. The king himself was not seen by the people. The Logan was the king's representative in the people's midst. And so our Lord Jesus was not only the beginning, but also the active agent of the Father in all the creative work in the angelic world and in the creation of humanity, and in all things that were created.]

WHO IS HE THUS BORN?

We will give a more literal translation of "In the beginning was the Word." He was the divine Power, Agent, Word, and loved. He was a god. If we can have a perfect life germ we can have a perfect child from an imperfect mother. If the breeder of stock wishes to raise the size of his flock he must first have a good male ram, and thus he improves the entire herd. And so, if we had perfect fathers, we would soon have a perfect race. But there is no father who can produce a perfect child. Hence it was necessary in this case (and the Scriptures declare it) that God should beget this Son by the most ignominious form of death—dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus!

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The invitation to become the bride of Christ is a very special invitation and those who would be his must walk in the "narrow way." If they will sit in his throne, they must suffer with him; if they suffer with him they shall also share his glory. So "the sufferings of Christ, and the glory that shall follow," were not only to be accomplished in our Lord Jesus, personally, but he was an example for all the church who are justified through faith in his blood. They have a share with him in the suffering of Christ; they shall share in his glory; they have also a share in the first resurrection; as the Rev. 1:4 says, "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."—Rev. 20:6.

The Rev. 1:5. The whole matter is summed up by the Apostle John. We read, "And if ye be Christ's then are ye Abraham's seed, and heirs of the promise." (Gal. 3:29) This statement relates to the promise made to Abraham, that through him and his seed all the families of the earth should be blessed. Thus we see the work that Christ is accomplishing now.

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When and how will this be done? Just as soon as this age shall end. Then, the matter of the development of the bride class; then will come the promised free grace to all families of the earth. Messiah's kingdom shall come. He has promised that when he shall reign, all his faithful shall reign with him: To him that overcometh will I grant to sit with me in my throne, even as I also sat with my Father in his throne. All the church will be associated with him in his great Messianic kingdom; and he shall reign from sea to sea, and from the river to the ends of the earth; and "Unto him that overcometh will I grant to sit on my right hand, to the glory of God the Father." The knowledge of the glory of God shall fill the whole. The whole earth will become as the Garden of Eden. Paradise Lost will be Paradise Restored. The divine image lost in Adam shall be restored in the body of Christ. The offering will become the divine nature, to be like her Lord, to sit at his right hand, and to bless the world of mankind. Man will become not only perfect, having all that Adam had, but will have additional knowledge and character; and there is every evidence that this shall be an eternal blessing.

SHALL NONE BE LOST?

Yes, the Scriptures tell us that some will be lost, and that shall be the loss of life, and therefore all the pleasures of life. "They shall be as though they had not been": "They shall be destroyed from amongst the people."—Eze. 22:21. Literally, "They shall be destroyed as brute beasts."—Acts 3:23; 2 Pet. 2:12.

When? When the eyes of their understanding shall have been opened to see the Lord and to understand his glorious character, and they shall have had opportunity to appreciate and act righteously toward the favor and grace of God, they shall die the second death, from which there is no resurrection, no hope of recovery. But, thank God, there shall be no knowledge of suffering for them; they shall be destroyed as brute beasts.

We believe in this babe of Bethlehem shall we rejoice today. In proportion as we believe he was manifested on our behalf; in proportion as we believe he died for our sins; in proportion as we recognize him as the glorified Prophet, Sufferer, and King, as we have surrendered our hearts to him and seek to do the things well pleasing to him shall we have the peace of God.

Our hope on behalf of mankind in general is that in God's due time his blessing shall reach all—not the same as that for the church, but as St. Peter tells us in Acts 3:19-21, "Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets."

THE BODY OF CHRIST

Question.—Is the "body" mentioned in Hebrews 10:5 and Hebrews 7:27 the same?

Answer.—The body which God prepared for sacrifice may properly be viewed from two standpoints: First, the Father prepared the body of Jesus, in that he was born holy, harmless, undefiled and separate from sinners, and of perfect body and spirit, and through his mother. This is the foundation of the whole matter. But the Apostle Peter and also the Apostle Paul inform us that God foreknew the church, "the body of Christ," and, therefore, foreknew the sufferings of the body as well as those of Adam. He was forewarned of the suffering of the body of his Lord, and God of the suffering of the body of the church, their body, which is the church. In the antitype our Lord as the High Priest manifested His power in the church at Pentecost by sending the holy Spirit upon them and thus giving the intimation that their sacrifice was made and acceptable in the Father's sight. All of the church who have since been conformed in spirit, or body, or heart, with the Lord's will, he said, "Neither pray I for these alone, but for those also who shall believe on me through their word." Similarly the acceptance of the church at Pentecost as joint-sacrificers, as part of Christ's sacrifice, which, as the Apostle Peter testifies, "yourselves being dead to sin, but alive to righteousness" (Rom. 6:2), and we are members of his body, each in his turn being sacrificed until the entire sacrifice of the great high Priest once for all shall have been accomplished, and that accomplishment, we believe, is near.

The expression, "If one member of the body of Christ suffer, all the members suffer with it" (1 Cor. 12:26), does not, of course, signify that the dead members of the church would suffer with the living members, nor that those not yet born would suffer with the living members; but members in different parts of the world would suffer with the other members of whom they were ignorant. It merely means that there is such a sympathy and union and fellowship in the body of Christ that each is intimately and deeply interested in each other member, so that the interests of one are the interests of all. As, for instance, where there are two or three of the Lord's people in fellowship, as a little ecclesia or class, they are, in this sense of the word, a body of Christ and are interested in each other, and suffer with each other, and the sufferings of other members of the body would correspondingly feel an additional sympathy and fellowship in their sufferings, or in their joys.

NOT A PART OF THE RANSOM

In the statement, "A body hast thou prepared me," we must be careful not to read in what is not stated. It is not stated, "A body hast thou prepared me as a ransom-price,"
but, "A body hast thou prepared me" (Heb. 2:9). The suffering of death on the part of our Lord Jesus constituted the ransom-price for the sins of the whole world. But the body, which is the church, the Father prepares through justification for association with Jesus in the suffering of death, but this does not constitute the church partaker in the ransom-price. Only one ransom-price was necessary, and that was one perfect man's death, and that had already been arranged for before the church was invited to become joint-sufferers and joint-redeemers by obtaining a seed in the coming world. The word "sacrifice" seems to be confusing to some. We are exhorted to present our bodies living sacrifices, but our presentation of our bodies to the Lord should not be confused with the Lord's presentation of us. Going back to the types, we read of the same offering in the Tabernacle. They were presented to be sacrificed, and so, when speaking of them, one might properly say, Those are the sacrificial goats; and whoever presented the goats might in one sense of the word be said to be the sacrificer.

"SOME BETTER THING"—"OUR HEAVENLY CALLING"

Like many of our Christian friends, for a long time we did not understand how to "rightly divide the Word of Truth." (2 Tim. 2:15) We did not comprehend that God's plan provides, first, a heavenly salvation for the church, and then an earthly salvation for mankind in general. The study of the Bible along dispensational lines clears away all of our difficulties. It shows us that the promise that the redeemed "shall sit every man under his own vine and fig tree," and "long enjoy the work of his hands" (Mic. 4:4; Isa. 55:22), is God's provision for the church. Only the church is the vine, and we the branches. The branches of the vine are the local churches, the body of Christ. (John 15:16) God's purpose for the church is that the church, by presenting its members, may have eternal part in the Father's house. It is the church that shall be the scribe of the redeemed, and the presentation of our bodies to the Lord shall nut be confused with God's plan for the church. The church is the body of Christ. (1 Cor. 12:28) Each have appropriated his flesh. We are to become joint-sufferers and joint-redeemers by obtaining a seed in the coming world. God has provided for the church a place and a body. In each case, for instance, we read, "The Lord said unto Abram, Lift thine hand now toward heaven, and bend the sight from the place where thou art northward, and southward, and eastward, and westward, for 'partakers of the divine nature' and joint-heirs with the Redeemer in his mediatorial kingdom has provided for our comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is said, 'The redeemed shall be satisfied, when I awake with thy likeness.'"—Psa. 16:11.

THE CALL TO THE SPIRIT NATURE

Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for any natural man. Every promise is earthly. In Abraham's case, for instance, we read, "The Lord said unto Abram, Lift up now thine eyes, and see the place from where thou art northward, and southward, and eastward, and westward, for 'partakers of the divine nature' and joint-heirs with the Redeemer in his mediatorial kingdom has provided for our comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is said, 'The redeemed shall be satisfied, when I awake with thy likeness.'"—Psa. 16:11.

The CALL TO THE SPIRIT NATURE

We were invited to this by the power of the Holy Spirit. St. Paul refers to this difference between the hopes of the spirit-begotten church, found at Pentecost, and those of all others. Pointing to the faithful of the past, he declares that although they had God's testimony to their faithfulness, nevertheless, "they received not the promise, God having provided some better thing for us, that they, without us, should not be made perfect."—Heb. 11:39-40.

It is the hope, the desire, the aim of every one of us to make our calling and election sure—to so run that we may obtain that great "prize" of participation in the first resurrection. Of that resurrection we read, "Blessed and holy be he hath part in the first [chief] 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." Under Messiah's kingdom, those perfect men will be "princes in all the earth." Under Christ's kingdom, they shall be "princes of self-denial, and shall reign with him a thousand years." Be reminded that in the first resurrection is the hope of the invisible, spiritual type. St. Paul tells us that Christ is our Passover Lamb, slain for us. We each have appropriated his flesh, his human nature, which he sacrificed on our behalf. We recognize his sacrifice in the hope that he has brought us this far, that we may see it through to the end. In the New Testament, the New Testament is the antitype of that night. We are hopeful to belong to the first born (begotten of the holy Spirit) who, during this night-time of sin and death, will be passed over and, on account of the blood without and the lamb within, be accounted worthy of being passed over—accounted worthy.
of eternal life on the spirit plane as members of the church of the first-born—participants in the first resurrection, to glory, honor and immortality, with our Lord and like him.

All of the first-borns of Israel passed over typified all of the Lord's people, in all denominations and outside of all denominations. All the rest of humanity—both with a capital and a small letter—were rejected. However, the type, however, the first-borns of every tribe were exchanged for the one tribe of Levi—the priestly tribe—which thereupon typified the church of the first-borns—the household of faith. Further, the Lord divided that tribe into two classes. One little handmaidens, which typified joint-heirs with the great King of Glory and High Priest of our profession—Jesus. The "great company," however, typed in the ordinary Levites, will not be in the throne, but serve before the throne. They will not be "living stones" of the temple, but will serve God in the temple. They will not wear crowns of glory, though they will be granted palms of victory.

Which place will you or I occupy in the resurrection, in the General Assembly of the church of the first-borns? Shall we be of the royal priesthood, or of the less honorable, but still blessed, Levitical class? Can we be joint-heirs with the less honored "virgins, her companions, that follow her"? It is for us to make our calling and election sure by our zeal, our earnestness, our devotion to the great King and his cause. He has called us to the highest class, the bride of the Lamb. Our hearts and souls must be "washed white as snow," if we are to hold of faith," anti typical Levites, who will serve. The "little flock" of priests do their sacrificing now and, if faithful, will shortly be made a royal priesthood, a reigning priesthood, joint-heirs with the great King of Glory and High Priest of our profession—Jesus. The "great company," however, typed in the ordinary Levites, will not be in the throne, but serve before the throne. They will not be "living stones" of the temple, but will serve God in the temple. They will not wear crowns of glory, though they will be granted palms of victory.

**BURNING AND SHINING LIGHTS**

One of old was declared to be "a burning and a shining light." There is force in this expression. Some lights are cold, austere, unsympathetic; but the kind approved of the Master was the burning kind—warm, glowing, sympathetic, helpful, intensive! The Master himself furnishes the best of all illustrations of the principle enunciated. He was the Light which came down from heaven—undimmed, resplendent, shining forth to the utmost the light of divine truth! Not a cold, forbidding rosy, but a burning light. We are called to be such lights ourselves, to show forth in our daily lives the lessons we learn from its revelation. In other words, the holy Spirit is not poured out upon all, to the new nature, and making of them light-bearers for the benefit of others—burning and shining lights, sympathetic and helpful lights, "that they might show forth the praises of him who hath called them through our Lord Jesus Christ." **"THE LIGHT SHINETH IN DARKNESS"**

While keeping the lamp trimmed and burning—while seeking to glorify God as burning and shining lights in the world, we must not forget that the Bible assures us that we shall be no more successful in converting the world than was our Master. His great light shone in darkness, "and the darkness hateth the light." Jesus said: "If the world hate you, ye know that it hated me before it hated you." (1 John 3:13; John 15:18) It is altogether a mistake, therefore, to suppose that the Lord's consecrated people, letting their light shine faithfully before men, could convert the world. Instead, it is only by our being the light, the knowledge, the inspiration. It is the church, not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as new creatures—to test our loyalty to God and to his truth.

Whoever receives the light of truth intelligently must rejoice in it; and, if he be of the first class, the less honored "virgins, her companions, that follow her," it will be his pride to carry our Bible light with him, and let it shine upon others, or, by covering his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of earnestness—qualities which the Lord is now specially seeking amongst those who have the "calling and election sure" to the new nature, and making of them light-bearers for the benefit of others—burning and shining lights, sympathetic and helpful lights, "that they might show forth the praises of him who hath called them through our Lord Jesus Christ." **"A SAVIOR AND A GREAT ONE"**

[Reprint of January 15, 1804, which please see.]
WHAT CONSTITUTES SPIRITUAL-MINDEDNESS?

“To be spiritually-minded is life and peace.”—Rom. 8:6.

Ability to understand the Scriptures, to talk fluently upon them and to expound them clearly is a qualification which we think should follow in the wake of spiritual-minedness; but some might be able to expound Scripture very well, and to express truths in very good form which will progress with them very spiritually-minded. A parrot can repeat certain words and phrases; but no one would accuse a parrot of being spiritually-minded. So there are some people who can repeat certain spiritual truths, apparently with a good deal of zest. The word “spiritual” is used to denote the expression “spiritually-minded” in describing a certain class who have become followers of Christ, who have made a whole consecration of their lives to the Lord and who, in harmony with this consecration, have been begotten of the holy Spirit. These are spiritually-minded. These are granted a spiritual insight into divine things.

OUR LORD BECAME SPIRITUALLY-MINDED AT JORDAN

This was true of our Lord Jesus. Having left the glory which he had with the Father, and having humbled himself to the point of being fashioned in the likeness of man, he was enabled to understand the deep things of God. He knew them, because they are spiritually discerned.” (1 Cor. 2:10) The Apostle Paul uses the expression “spiritually-minded” in describing a certain class who have become followers of Christ, who have made a whole consecration of their lives to the Lord and who, in harmony with this consecration, have been begotten of the holy Spirit. These are spiritually-minded. These are granted a spiritual insight into divine things.

In Romans 8:6 the Apostle Paul uses the expression “spiritually-minded” in describing a certain class who have become followers of Christ, who have made a whole consecration of their lives to the Lord and who, in harmony with this consecration, have been begotten of the holy Spirit. These are spiritually-minded. These are granted a spiritual insight into divine things.

The Apostles Peter and Paul go on to explain (1 Peter 2:21, 22; 5:7; 1 Peter 5:1, 6:1, 2) that one thus begotten of the Spirit of God is at first very much like a babe, small, as a babe would desire the sincere milk of the Word— the first principles of the doctrine of Christ; but as he goes on, he should feed upon the strong meat of God’s Word. Some of those who have the Spirit of God may think of them as the being of the great unknown words, what they cannot make out in language, so that they can make the matter very clear to others; some others who have also received the begetting of the Spirit “may not be blessed with this gift.” But all certainly would have the desire to tell forth the blessings which they have received from the Lord, that others might know they might glorify God in their bodies and spirits, which are his.

As these spiritually-minded ones would thus endeavor to tell the good tidings, we have no doubt whatever, that the Lord’s blessing upon them would more and more qualify them as ambassadors and representatives, that they might tell the Message to others—if not in one form, then in another. We have noted, however, that some who speak with stammering lips have sometimes accomplished very wonderful things, while some with a great deal of eloquence have failed to obtain the same results. The victory is not always to the strong nor to the swift; for the Lord may grant his blessing with the feebly spoken word, particularly if the whole life be in harmony with the message given out.

The Lord sent forth to reap that upon which you have bestowed no labor. after the order of Melchizedec, to stand as Mediator between God and men—the world.

The life not the words, a true index

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THE LIVING TRUTH IS LIFE AND PEACE

“Holy One, ye all know it.” (1 John 2:20) Whoever receives this begetting of the holy Spirit, this anointing, has an understanding of heart and of mind which is different from that which any natural man would have, that a quality that will progress with them very spiritually-minded. He has the privilege of growing in grace and in knowledge and in the appreciation of the deep things of God; and he should grow.

Everywhere the New Testament teaches that the work done by Jesus and his apostles after the death of the Saviour and two years ago was a harvesting work. Thus Jesus said, “I send you forth to reap that upon which you have bestowed no labor. Other men labored and you have entered into their labors”—ye are reapers of the fruit of the labors of the generations of the Jewish age. The ripe characters of that dispensation were ready to receive Messiah and his message upon terms of full devotion of their time, talents, influence and lives as servants of the new institution—the New Covenant—which God purposed to inaugurate with Israel in due time, and under which all the blessings of the earthly order were to be extended. The labor of the present time is sacrificial—the preparation of the royal priesthood, after the order of Melchizedec, to stand as Mediator between God and men—the world.

The labors of Jesus and the apostles found about five hundred men who were the gathering during His ministry. Subsequently, at Pentecost and after, several thousand more Jews were harvested—brought into the spirit dispensation—begotten of the holy Spirit as new creatures, members of the Body of the Anointed, members of the royal priesthood. But
of these there were not a sufficient number to complete the
divine foreordination. Hence, after all the "Israelites indeed"
had been harvested, the Jewish people were thrust aside from
divine favor for a time, and God's message of grace was sent
to the Gentiles, "to take out of them a people for his name"—
to be associated with the Jews as members of the great
Mediator of the New Covenant, under the Headship of the
glorified Christ.

GOSPEL OF THE KINGDOM

Today's lesson relates to our Lord's inauguration of the
"harvest" work amongst the Jews. John the Baptist, and his
disciples left his ministry to fulfill the prophecy that the
kingdom of God was at hand, and that all
desirous of participating in its great blessings should come
into full harmony with the Mosaic law, and thus be prepared
to be transferred from typical Israel to antitypical Israel.
John's baptism was a symbol of his antitypical existence
and the Antitype. In due time the preaching of John the
Baptist was brought to a close—when Herod cast him into prison.
From that time onward Jesus and his disciples became more
prominent, but their Message was the same as John's; as we
read, "Jesus came to Galilee preaching the kingdom of God
and saying, The time is fulfilled, and the kingdom of God is
at hand; repent ye, and believe the Gospel." Whoever believed
this message recognized Jesus as the "Sent of God," the Mes­
siah, the Antitype. In due time, however, the God of the
kingdom was to be associated with the Jews, and the
monarch of the earth.

The first five verses of our study tell how the fishermen
forsook their earthly all for the prospect of sharing with
Messiah in his kingdom. Verse 21 shows that the Redeemer
was recognized in Capernaum as a great Teacher and a
man of learning, to whom others gave place in the synagogue;
and the people marveled, saying, "How knoweth this man letters,
having never learned at school?"
The Jewish scribes and rabbis then, as today, were evidently
quite perfunctory and quite unable to give the people any
understanding of the teachings of the law and the prophecies.
Jesus had a thorough grasp of the Sword "High Spirit" or the
Word of God, and his applications and interpretations there­
fore were convincing to his hearers.

The same principle, under God's providence, has applied to
the Gentiles, and amongst the Gentiles. Hence St. Paul points out in Romans 9, 10 and 11 that the
prophets foretold the stumbling of Israel, their temporary
rejection as a nation, the fact that a remnant of them would
be the nucleus of the bride class, and that the remainder
would be made up of Gentiles. Sts. Paul declares, "Israel hath
not obtained that which he seeketh; but the election obtained it
and the rest were blinded"—"until the fulness of the Gen­
tiles has come in" and the "elect" class is completed.

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tiles has come in" and the "elect" class is completed.

But God foreknew that Israel would not be ready—that
only a few would be prepared to become the bride of the
Messiah, his associate in the kingdom work, and that it would
require eighteen centuries to select the remainder from
amongst the Gentiles.

The wisdom of God is foolishness with men, and the wisdom
of men is foolishness with God—say the Scriptures. This is
exemplified in our Lord's choice of the twelve apostles, the
calling of four of whom is noted in this study: Simon, An­
drew, James, and John. However, the high calling did not
lack the polish or education which people were accustomed
to expect in religious teachers. The Bible record of them is,
"People perceived that they were ignorant and unlearned men."

This reminds us that the Apostle declared that this "high
calling" of God to joint-relationship with Jesus reached and in­
fluenced merely the poor of this world, rich in faith; that
amongst the "elect" will be found "not many great, not many
rich, not many wise, not many learned, not many noble.
(1 Cor. 1:26, 27) Success in life leads to more or less of
self-confidence, self-esteem, self-will, whereas the Gospel mes­
 sage appeals to those who feel their own weakness and imper­
fection and unworthiness, and who correspondingly with great
satiety, hunger after the divine aid, and by the
divine promise—-the divine aid, giving God the glory.
The words of Jesus, "Woe unto you rich" (in wisdom, property, fame, in learning, in nobility of character) must not
be understood to mean that the great, noble, wise and rich
are all or nearly all condemned to eternal torment, or to any
punishment, on account of their riches of education, char­
acter, etc.

Rather, we must remember the standpoint of the Great
Teacher's message—Woe unto you as respects the kingdom—
you are less likely to gain this wonderful "high calling" or to
be associated with the Jews and the kingdom of God than if you were in humbler circumstances. You have your
consolation now, and correspondingly have less interest
in the glorious things of God's message. You are so well
equipped with the teachings of this present world— the Great Gift, the "Pearl of great price," a share in the
kingdom of God's dear Son.

TAUGHT AS ONE HAVING AUTHORITY

The first five verses of our study tell how the fisherman
forsook their earthly all for the prospect of sharing with
Messiah in his kingdom. Verse 21 shows that the Redeemer
was recognized in Capernaum as a great Teacher and a
man of learning, to whom others gave place in the synagogue;
and the people marveled, saying, "How knoweth this man letters,
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understanding of the teachings of the law and the prophecies.
Jesus had a thorough grasp of the Sword "High Spirit" or the
Word of God, and his applications and interpretations there­
fore were convincing to his hearers.

Had the scribes and Pharisees and priests accepted him,
they would have been the "elect" class of Israel, and amongst
the "elect" will be found "not many great, not many
rich, not many wise, not many learned, not many noble."

Jesus refused to allow this demon to
himself—even though it was complimentary. He commanded
the demon to come out of the man. In
throughout the entire Gospel age. Hence at no time has the real message
been attractive to any except the saintly—others were content
with forms of godliness devoid of power and out of accord
with the Word.

EVEN DEMONS OBEY HIM

While Jesus was teaching in the Capernaum synagogue a
young man, obsessed by a demon, "an unclean spirit," cried
out. The demon recognized Jesus and his teaching and used
himself as his mouthpiece, saying, "Art thou come to destroy us? I know thee who thou art, the Holy
One of God."
The demons cast out of human beings by our Lord and the
Apostles, the Bible tells us, were once holy angels. They fell
from divine favor through their sinful relationship
humanity in the days of Noah. (Gen. 6:1-5) These fallen spirit beings still desire human relationship, and are styled
"unclean spirits," because, however they may begin by present­
ing themselves as angels of light, they later reveal their true
character by unchaste, impure suggestions.

As St. Paul refused to allow a young woman medium to
proclaim him and Silas servants of God (Acts 16:16-18), so
he refused to allow this demon to give testimony respecting himself—even though it was complimentary. He
commanded the demon to come out of the man. In leaving the man
the demon caused him great pain so that he cried aloud. The
effect upon the congregation at the synagogue was amazement.
Not only the teachings of Jesus captivated them, but also his
to deal with the evil spirits, corroborating his authority
serves. His fame began to spread throughout all the region of Galilee.
LEADER OF THE SPIRIT—INTO TEMPTATION

When Jesus received the begetting of the Holy Spirit at his baptism it was the begetting to the divine nature, and with it came great enlightenment to his mind, as represented in the words, "And the heavens were opened unto him," literally, rent asunder. Forthwith he could see clearly into the divine arrangements and purposes respecting himself in a manner not possible to him prior to his consecration. And so it is with all those who follow in his steps. The deep things of God are revealed to them gradually, as they are able to receive them.

We know, therefore, that now you may command even these stones to be made bread, and therefore need have no need to be hungry. Do so, at once, please, before we have a conversation, for I have a great interest in you. I remember you well from the long ago when we were in fellowship, before my defection.

Jesus replied, The power received was not to be used for ministering to the physical needs of those who were hungry or thirsty, but, because I had made a consecration of my flesh to death. The divine power which I possess may be used in any manner for the Father's glory, but not for self-gratification, however apparent or legitimate. Besides, my eternal life is not dependent upon bread, nor upon the maintenance of this physical body. Rather, my hope is in God and in his promise that, if faithful in the use of this holy power which he has committed to me—if faithful in my consecration unto death—he will give me a crown of life—glory, honor, immortality.

That temptation failing, Satan tried another. We assume that he took our Lord in mind to Jerusalem and the temple, saying, If you will go to the pinnacle of the temple and cast yourself down thertom, it will be a means of proving to the people that you are the Son of God, and it will be the quickest method by which you can convince them of your mission and gain their adherence and loyalty and make them your disciples and thus accomplish your mission. I will quote you the prophecy in proof that this was God's intention for you: "He shall feed his flock like a shepherd; and he shall gather the lambs together as one; he shall feed them in Bashan, and make them to lie down among the肥s." (Psalm 80:1-3) But Jesus declined this proposition also.

I, he had thrust off the Temple pinnacle by the hands of an angry mob before his thirty years of consecration, his power would have interfered that he should not be injured; but to deliberately defy the laws of nature and to expect divine protection from the natural consequences of his own course would have been to tempt God; this Jesus refused to do.

The third temptation was a mental presentation. A high mountain, in symbol, is a high kingdom. From no mountain on earth could all the kingdoms of the world be seen, since the world is round; but Satan's own kingdom was called 'heaven.' The presentation of God was to Jesus, that I am the prince of this world, that I am the God of this world and that I now have practical control, through ignorance and superstition, of the masses. I have a proposition to make to you, a federation—that together we shall unite in the bringing of the world back to the Father, as far as that part of the world is concerned. Do you not see that all the things which have been permitted to come through following God's arrangement outlined in the prophecies. Come, let us federate and co-operate. Speedily I will turn things your way; victory will begin to come from the third year of our work.

Our Lord was indignant that it should be thought for a moment that, having left the heavenly glory to do the Father's will, he would now prove traitor to his covenant, and for fear of the cross and the shame and the death he would enter into a confederacy with the great Arch-enemy of righteousness—Satan. He answered, "Go away, Satan: for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve." I will not serve you nor co-operate with you in any sense of the word. "Then the devil leaveth him." So far as we know, Satan never thought it worth while to return to the attack on the Savior. Then by divine arrangement angels came to the Savior's aid, ministering to him, strengthened him, revived him.

The Lord's followers are to note how these same temptations are the very ones by which the adversary assails them: (1) He would be their friend and helper and would thereby induce them to violate their covenant of sacrifice for requests physical healing, physical blessings, which they have agreed to sacrifice. (2) He would suggest to them some wild, foolish way of capturing the world for God by some great exploits or prayer tests. (3) He would have them compromise with the world and its spirit and its methods by church federation and otherwise. We are to resist the adversary vigorously that he may leave us permanently, seeing no hope of winning us.
USE DISCRETION AND WISDOM

Question.—We are told that from him who would borrow of us we should not turn away. (Matt. 5:42) How shall we understand this?

Answer.—There is nothing in this Scripture that says that we should lend to everybody who wishes to ask for a loan, either of goods or money; but we should not turn away with a deaf ear from those in need. The Scriptures say, Do good and lend, hoping for no recompense. (Luke 6:33) We should also have that benevolent disposition which desires to do good to all men, especially those of the household of faith. But we should use discretion and wisdom. Often the very best thing to do to a person is to lend him something, even if sure that he would not return it; for thus the way to his coming any more would be barred to some extent at least.

WE FIND WHAT WE SEEK

Question.—Please give the meaning of the text, “Seek and ye shall find.”—Mark 7:7.

Answer.—The above text illustrates a principle to which we have frequently called attention. We find what we seek! Those who approach the Bible with earnest desire to find in it God’s message, will be guided of the Lord. As it is written, “Blessed are they which hunger and thirst after righteousness [truth], for they shall be filled.”—Matt. 5:6.

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek; and often, evidently, such as the above, Thomas Paine and Robert Ingersoll illustrated this principle; and compare their experiences and findings with the blessedness of those who feast upon the Bible as the Lord’s bountifully spread table of good things—“Meat in due season” for “this thing will be with you till I come.”—Rev. 1:3-6.

The same principle holds true with the Scripture Studies. As those so desirous to pick flaws with the Bible and turn and twist its statements into unreason, so the same class would surely be successful in similarly picking to pieces “The Divine Plan of the Ages.”

“ONE IN GRACE, ALWAYS IN GRACE,” CONTRADICTED

Question.—What is meant by the Scripture which says that if one who was righteous as a result of his righteousness (former righteousness shall not count) but that he shall die for his sin? And also the statement that one who was unrighteous and turned from his unrighteousness shall be saved.—Ezek. 33:13-16.

Answer.—This Scripture emphatically contradicts a doctrine held by some Christian people, “Once in grace, always in grace”; or that one who has been favored of God can never lose his favor. The principle of this Scripture applies, at the present time, to those who pass from death unto life as new creatures. They are on trial for life or death. Adamic sin no longer counts in their cases. If they remain faithful to the Lord they will get the blessing of eternal life; if unfaithful, they will die. If one should make a covenant with God and then fail to keep that covenant, he would lose his covenant-relationship with God as soon as he abrogated the contract. If we are faithful, he will be faithful in giving us life eternal.

But this Scripture specially applies to the Millennial age; for at that time all are to be brought to an opportunity for life everlasting. People will then realize that “the wages of sin is death.” Then it will no longer be a proverb that the parents have eaten a sour grape and the children’s teeth are set on edge, but once “He shall die for his own iniquity.” (Jer. 31:29; Ezek. 18:2) Those who fail in a test for life or death, just as there is now with the church. Only those who are faithful in their trial will be granted everlasting life, in either case. All others will be cut off in death.

“HE THAT JUDGETH ME IS THE LORD”

Question.—Suppose one addicted to the use of tobacco and who had this in view is it not therefore, for any of us as long as we are tobacco habit, if we should use discretion and wisdom, or so wise as to be left to God as to whether we are overcomers or not.

Answer.—The use of tobacco is a very filthy habit; and there are other habits that are esteemed filthy by some people, but not by others. We are not to draw any line which the Bible does not draw. We should not refuse to judge another in the meat offered to idols, or in the chewing of tobacco, or in any such matters. We should encourage each other in cleanliness of life. To our understanding, no one would be condemned to death for not controlling the tobacco habit or any other habit. God alone knows how each is struggling; he alone knows those who are fighting courageously day by day to the end. We are not competent to judge. St. Paul says, “With me it is a very bitter thing when I judge not mine own self, but am judged by you, or by any man’s judgment; yea, I judge not mine own self .... He that judgeth me is the Lord.” (1 Cor. 4:3, 4) We may not even too hastily judge ourselves to be worthy of the second death. It is to be left to God as to whether we are overcomers or not.

One peculiar case we have found is a good, intelligent man who has read all six volumes; he reads the Bible continually. He is known as one addicted to the use of tobacco. We invited him to class, but he believes the churches have done so much harm that Christians ought to stay apart and not meet in congregations. We will call on him and ask others, especially brethren, to do so.

One dear woman had one first volume of DAWN, and not knowing, even now, that I represented the same Society, confessed that about one or two years ago she ordered two volumes of a colporteur, but refused to take them when delivered. She said he always seemed to be interested in her; and it has troubled her ever since, so she had to confess to me. He told her he believed some day all would see the truth. This was evidently Brother Bryant Campbell, who now, we are sure, is with the Lord. He canvassed here at that time, and one sister there wrote to him, and he has not been discouraged to be discouraged ourselves nor to discourage others, but rather to uphold them and help them to greater courage, to greater zeal in the service of our Lord.

Blessings of Colporteur Service

Dear Brother:—

I want to tell you in just a few words how very many blessings our dear heavenly Father is bestowing on me in the little service I am privileged to render him. I have been drawn so close to the Lord in my work, and am daily relying more on his help, looking for his providence. It is so blessed to be close to the Master, to see and feel his guiding hand, and realize his presence. How sweet prayer becomes, and how precious the communion with him.

I have lately made six calls on interested ones, and hope to find more. It seems a mere coincidence, but I know it is God’s hand, that when I give my canvass, often not even mentioning the Bible Society (for some are ever alert to prejudice), the first thing I know people take in and show me the Bible. It is so blessed to be close to the Master, to see and feel his guiding hand, and realize his presence. How sweet prayer becomes, and how precious the communion with him.

We have no large class here, but are served from Dayton, bi-weekly, and meet for study semi-weekly. I shall urge our class to give public meetings, perhaps a series, shortly, for these people want to come.

I can see that all Christians are more or less, even unconsciously, absorbing the kingdom message, and other related matters, as given out by our dear Pastor, no doubt through the sermons and People’s Pulpit distributed. And some are so truth-hungry! They confess themselves that there is a true famine in the land for the Word of God. I tell you we still have opportunities and find receptive hearts. Praise the Lord.

One peculiar case we have found is a good, intelligent man who has read all six volumes; he reads the Bible continually.

With Christian greetings and a prayer of encouragement, The Lord bless you. Pray for me!

Mrs. Geo. H. Keller.—Ohio.

“PUT ON THE WHOLE ARMOR”

Dearly loved Pastor and Brother in the Lord:—

With Christian greetings and a prayer of thanksgiving in my heart for this blessed privilege of fellowship, I wish to write to you for a little while. My dear husband wishes to be included in the spirit of this letter, for it, and it has troubled him ever since, so she had to confess to me. He told her he believed some day all would see the truth. This was evidently Brother Bryant Campbell, who now, we are sure, is with the Lord. He canvassed here at that time, and one sister there wrote to him, and he has not been discouraged to be discouraged ourselves nor to discourage others, but rather to uphold them and help them to greater courage, to greater zeal in the service of our Lord.

I thank you for your kind words of encouragement. The Lord bless you. Pray for me!

Mrs. Geo. H. Keller.—Ohio.

Some Interesting Letters

DEARLY LOVED PASTOR AND BROTHER IN THE LORD:—

[4971]
If, partially, the consequence be an encroachment upon your time, I know you will forgo it, as our dear, gracious Heavenly Father does when we make mistakes.

On your return from abroad we cannot greet you as some others who love you, but let this letter convey to you our glad, loving "Welcome home!"

And now, a few words relative to a little matter upon which I shall much appreciate having your opinion.

Twice, recently, I have met friends who are studying the Truth and show every evidence of love for it.

The question of Spiritism arose, and in each case the friend was not acquainted with the truth on this important Bible subject. I inquired, Would you not like the truth about this matter? Receiving an affirmative reply, I told the one—a brother—of a book on Spiritism and he promised to read it, saying his thought had been to have absolutely nothing to do with the subject.

To the other—a sister—I loaned my own book with the same words, that in this "evil day" it is our business to follow what the dear Lord indicates is necessary to our salvation, namely, the putting on of the "whole armor that we may be able to stand" in this particularly evil period.

When next I met her she exclaimed, "O, Sister Erh, I could not read that awful book! I am sure that our Lord would not have allowed his children to come in contact in any way with anything so unholy as the demons." She quoted, "He will keep them, that that wicked one touch them not."

I have thought that possibly others are in doubt upon this subject so pregnant with awful possibilities—some, perhaps, who have recently embraced the true faith—and that a word of emphasis from yourself with respect to giving attention to the truth regarding Spiritism would be a help to them.

With one more prayer now, added to the many I have offered at the throne of heavenly grace on your behalf, I will conclude, hoping before very long to meet, and greet you face to face.

Your sister, by the grace of our dear heavenly Father and through our dear Redeemer, MRS. JONATHAN R. EHR.—Pa.

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"WHAT IS MAN?"

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him, and the son of man, that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with the glory and honor, and hast set him over the work of thy hands; thou hast put all things under his feet; all sheep and oxen, sea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas; O Lord, our Lord, how excellent is thy name in all the earth!"

The suggestion of the prophet respecting man is one which we believe has occurred to every intelligent being. As one upon the deep looks out upon the vast expanse of water and the riding of the vessel upon it, he thinks, How little is man! How small a speck in the universe! When we look up into the heavens and realize that they represent, on the part of divine power, we are still more surprised. When we consider the heavens, and realize that all these stars, except the planets which belong to our own system, are really suns, and that around each of these suns revolve planets, as our earth revolves around our sun, when we think of the number of these suns and their planets, we are amazed, and we feel our own littleness all the more!

We ask astronomers as to the number of these suns, and they will tell you that there are a hundred millions of them in sight. And if we would average the planets around these hundred million suns at ten, it would be ten hundred millions of planets. And then they tell us, further, that if we could take our stand upon the very farthest one of these we would still stand in the open space of space. Our minds are appalled as we begin to think of the heavens, the work of God's fingers, and then consider man, how small a work in God's sight! We have an appreciation then of what the Scriptures say man is like in God's sight—as "the dust in the balance," so far as his dominion is concerned. We have all been in the grocer's shop and notice that he pays no attention to the dust in the scoop of his scale. So man is so insignificant when we think of the number of the suns and their planets, we are amazed, and we feel our own littleness all the more!

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our first parents, because divine wisdom foresaw that man would sin, and instead of making the whole earth perfect, God left it in an imperfect condition, except the Garden of Eden. So we read that when God thrust our first parents out of the Garden of Eden, he said, "Cursed is the earth (not I will make it, but it is) already for thy sake, thorns and thistles shall it bring forth to thee; and thou shalt eat bread until thou return to the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return."

In other words, the great penalty against our race is a death penalty—"Dying, thou shalt die." (Gen. 2:17) This has been upon our race for six thousand years, from the time that sin entered into the world. So all the pages of history from Adam's day to this are marked with sin and sorrow, pain and sighing, because we are all sinners; and because we are sinners God permits us to sin according to his own purpose. "Dying, thou shalt die."

But this is the sad side of the matter. Is there no other side, is there no hope for us? The same blessed book—the Bible—tells all. The Gospel message, the good tidings, declares that God has some good message for those whom he has condemned to death.

WHAT IS THE GOSPEL MESSAGE?

We inquire, What is the good message? The Scriptures answer that the good message is that he who condemned us as unceasingly for eternal life has provided for our redemption; that his grace is free, not for righteousness which is of the law, but for the unjust," that he might bring all back into harmony with God. O, some may say, but did not Jesus die eighteen hundred or more years ago? Yes, truly. And have we not the same reign of sin and death as the Bible foretold? And have we not the same blessed Gospel message, which is to come through Jesus? Well, we answer, a two-fold blessing has been provided. First of all, there is a blessing of hope, which some of God's people enjoy, a blessing of peace, of which this Gospel message tells. The divine promise is that the kingdom of God will be established upon the earth. This is the foundation, the first of all, that a kingdom is to "be set up," and shall be established, "in righteousness." He shall have dominion from sea to sea, and from river to river to the ends of the earth. And under the blessed influence of that kingdom the full blessing of God will come to the earth again! "All the blind eyes shall be opened, and the deaf ears shall be unstopped; the lame shall leap like a hart, and the tongue of the dumb shall sing praises to God that sitteth upon the throne, and to the Lamb, for ever and ever."

"THE CHURCH'S ONE FOUNDATION"

And, we inquire, who is so powerful as to overthrow sin and death, and lift up humanity and bring them back from sin and weakness and imperfection and death? The Bible answers this question, that the one who will do this is that Great One who sits upon the throne of God; as we read, "He that sitteth upon the throne said, Behold, I make all things new!"

But who is this? Oh, thy very same one, who, by the grace of God, became our Redeemer—Jesus. He is to be the King of kings and Lord of lords, and is to "reign from sea to sea, and from river to river to the ends of the earth." And under the blessed influence of that kingdom the full blessing of God will come to the earth again! "All the blind eyes shall be opened, and the deaf ears shall be unstopped; the lame shall leap like a hart, and the tongue of the dumb shall sing praises to God that sitteth upon the throne, and to the Lamb, for ever and ever."

The divine promise is that the kingdom of God will be amongst men—"under the whole heavens." The Scriptures state that both our Lord and the New Jerusalem, or glorious kingdom of Messiah, are to come down from heaven to earth, and they call our Lord, therefore, Immanuel (God with us). During that thousand years God will in this sense dwell with men, walk with men. We already have this to some extent in our experience as Christians. God is with men, and Christ and the church are with men, more or less, in the sense of being with and putting to death the wickedness of the present time. But with all these suggestions it is not necessary for us to suppose that the kingdom will be earthly. On the contrary, the assurance of the Scriptures is that the church must become spirit beings before they can inherit the kingdom of God, the perfect earth. Then shall we be "forever with the Lord!"—forever with the Lord on the earth, but always in the spirit condition. The angels are always in the heavenly condition, whether they are in heaven with the Father or on earth, and we shall always be in the heavenly condition—the spirit condition.

Nothing in the Scriptures indicates that there will be a restriction upon the earth, that she should remain in one place more than another. The intimation seems to be that, after she shall have experienced her change, the church will be for a short time absent from the earth and in the presence of the heavenly Father. God will put in the earth the glorious kingdom, and will bring into the presence of the Great King, arrayed in glorious clothing of wrought gold—"in raiment of needlework." The members of the body of Christ will all be on the spirit plane, whether they are afar off or near the earth. This is what our Lord meant when he preparatory place for humanity, in the divine family. This particular place is one that has never been filled by any others.

The various orders of spirit beings created by the Father occupy each its own sphere. But there is no church of Christ amongst these. The church of Christ is invited to occupy &

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place next to the Lord, next to the Father, higher than all the other planes of spirit beings. At the first advent this place had not been prepared for the church, although the Lord had it in mind. Our Lord ascended up on high to prepare this place. He did so by making an application of his merit to the church class, by putting his merit to them and permitting them to be his participators with him in his sufferings in the present time, that they might also become sharers with him in the divine nature. Thus he prepared the way to enter into that highest of all spirit planes, the divine.

Having, therefore, these promises, we are not to suppose, however, that the condition in the Lord’s creature that Satan and his angels have been doing is to be continued. For the work of cleansing—the new will. The flesh is without spot or wrinkle. Their robe is to be wholly without blemish. (Matt. 24:50) The members of Christ are the ones that are mentioned as “kings and priests unto God,” who shall reign on the earth.

CLEANSING FROM FILTHINESS OF FLESH AND SPIRIT

In our text the expression, “filthiness of the flesh,” seems to be a general one, in contrast with the divine purity in which man was created. All violation of law is sin; and all sin is symbolized by leprosy, a very filthy disease. The Apostle, however, seem to be at the right hand of the Majesty on High—next to the Father. He will relinquish the oversight of the affairs of earth, and will be the executor of justice during the thousand years. To meet the exigencies of the fallen condition of mankind, and to bring about justice during the thousand years, it will be the duty and privilege of the one whose garment is not yet cleansed from sin. We wonder at the greatness of his goodness to us, which is to lift us—the faithful few who make their calling and election sure—from our low condition to future glories interminable! A moment having been destroyed, every creature in heaven and on earth shall be seen in its true light. The whole universe will go on practically without any head; and yet there will be the Head. The Son will be next to the Lord forever—not necessarily in tartarus, but in the heavenly Father. Justice will then operate. There will be no place for mercy, and the heavenly Father is not then represented as being a merciful king to his creatures. The heavenly Father will then have made them perfect, so as to need no mercy, and they will be glad to meet all the requirements of the divine government, and will be blessed in so doing.

THE EARTHLY PHASE-INTELLIGENT, WILLING MEN

Then there will be earthly agents of this kingdom, just as Satan has his agents, who are sometimes under his control through ignorance and superstition, sometimes from mesmeric power, and, which will be removed at that time. But the agents of Christ will be intelligent, willing men. The ancient worthies will be “Princes in all the earth.” All mankind will gradually come into fellowship with the kingdom and, proportionately, indirectly, become associated with the kingdom itself. Just as any good man helps a government, so all mankind will be blessed in proportion as they approve and uphold the divine arrangements.

Thus the kingdom will be spreading for the thousand years, not only from one individual to another, but gradually bringing the whole universe into fellowship with the kingdom. We have seen that some of the agents of Christ will be intelligent, willing men. The earthly agents of this kingdom will be intelligent, willing men. The whole universe will be inhabited, and that The Christ will behold the heavenly Father and his wonderful universe. The power of the heavenly Father is boundless, so far as we can understand. If we have considered the hundred millions and billions of stars and planetary systems beyond the power of human mind to contemplate—if then we realize that the heavenly Father has made the position of Christ illimitable, and he has exalted the bride of Christ with her Lord, then it is reasonable to assume that the work of Christ and the church will be limitless. There will be no place for mercy, and the work of all eternity. We simply wonder in amazement! We wonder at the greatness of his goodness to us, which is to lift us—the faithful few who make their calling and election sure—from our low condition to future glories interminable!
as respects domination of mind or will. But the old body has been turned over to the new will to be its servant of righteousness, to be its tabernacle, until it receives its glorious body in the resurrection. The new will has the stewardship or responsibility over the old body. Not only are we not to permit it to practise sin, but we are to control it in the service of righteousness.

The Apostle here says that we are to cleanse ourselves from the filthiness of the flesh; and we are to judge of what might be filthy habits—or of habits we have that we might afterwards think were not. As ordinarily we come to recognize these, we, as new creatures, will seek to expunge them, eradicate them, remove them. Sometimes filthiness of the flesh is manifested by uncleanness of the hands, uncleanness of the teeth, etc. From the time the holy Spirit begins to operate, the Lord's people want their bodies washed literally, and would have their hands clean; they want their teeth clean. Again, filthiness of the flesh might be in the nature of rubbing snuff on the nose, for instance. This would not be quite so bad as the chewing of tobacco, not quite so filthy as the smoking of tobacco. The same person at different times in his experience might have different conceptions of this matter, but as we come to see we should correct these habits.

But above all, the Lord's people desire purity in their outward parts; and the Apostle says that we should cleanse ourselves from filthiness of the spirit. This does not imply that the new creature is filthy, but that the mind is filthy. How could the mind of the new creature be "filthy" or unclean? We answer that the new creature must use the old brain; and it is for his convenience that the Lord should have made it just as it is, which we chew and take into our bodies, but also in the operation of the brain, so that we shall think purely; for the brain, as well as the hands and feet, is the implement, the servant, of the new creature. We are responsible for the thoughts. We are to show his loyalty to the Lord by the way he deals with these things entrusted to his care.

Considering the latter part of the text, we are to understand that God will look even deeper than our words and actions— even to the thoughts and intentions of our minds, to see to what extent we would harbor an impure thought. If we find that there has been harbored in our mind a thought disloyal to the Lord and to the brethren, or a malicious thought, whether spoken or not, it is a sin, a blemish, a filthiness of the mind; for it is the same with the flesh. That is to say, it is the same with the new creature. The same person at different times in his experience might have different conceptions of this matter, but as we come to see we should correct these habits.

Today they find itself not only a great honor to serve the Lord, but that the mind is filthy. How could the mind of the new creature be "filthy" or unclean? We answer that the new creature must use the old brain; and it is for his convenience that the Lord should have made it just as it is, which we chew and take into our bodies, but also in the operation of the brain, so that we shall think purely; for the brain, as well as the hands and feet, is the implement, the servant, of the new creature. We are responsible for the thoughts. We are to show his loyalty to the Lord by the way he deals with these things entrusted to his care.

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To those who count the cost and make a full submission to God, it does not mean to put down entirely all the habits of the flesh, but more than that. It means the full surrender of all one has, every talent possessed, to the Lord Jesus. That function of the brain by which the various qualities of the mind are consulted and a decision reached, depends upon the force and might the higher qualities of the mind have. By "higher qualities" we mean justice, appreciation of divine mercy, reverence for God, for righteousness and for all things which are holy, etc. The individual who has not such a constitution of brain is not on trial for life at the present time. Only such possess the qualities belonging to the household of faith. Only such are begotten of the holy Spirit.

This action of the mind, of the spirit, when it determines or wills to accept the Lord's will, is best represented by a legisla tive chamber, as, for instance, the Congress of the United States or the Parliament of Great Britain. These bodies are composed of different members. The person who receives the largest number of votes has the largest influence, and may be said to have control of that body, for he is the representative of the majority. In the mind of the new creature, who is responsible for these things, there is the same law. The higher qualities have accepted the Lord Jesus as the great Head of the church. Thenceforth the person is subject to the will of God.

It is not that we put any quality of our mind to be ruled, but that we put the will of the Lord there and accept him to be ruler in our wills, in our minds. Now, having reached this position in which Christ is the great Head, we should seek not only to cleanse the expressions of our tongues, and our actions, but to cleanse our minds also and bring them into subjection. It is an impossible service that we cleanse not only our bodies and our words, but the very inmost thoughts of our minds. Anything that could be injurious either to ourselves or to another—envy, strife, hatred, bitterness—is to be put down and sub jected to the new regulations, the new will which has taken control.

The very object of the begetting of the new creature, the very object of giving it the opportunity of the present life, is to develop character and to crystallize that character. This seems to be the great work that the Lord has in view. In the case of the parable of the sower, the good Hearer, who had been foreknown, also did predestinate to be conformed to the image of his Son—not partly conformed, but fully conformed to the image of his Son. Our mental state, our will, must be fully fashioned after the mind of Jesus Christ. And his will is the Father's will, to the extent of self-sacrifice, even unto death.

THE WATCH TOWER

Those of the friends who are using the Bibles containing our special Berean Helps write that they are in love with them more and more as the days go by and they learn their usefulness. Some, however, forget what a valuable assistance to Bible study they have close at hand, with comments or other information on the major portion of God's Word and references to Scripture-Studies, TOWER, etc.

We have these in two different styles and five different grades—the cheapest as low as $1.65, the very best and most complete at $5.65.
PERILOUS TIMES SHALL COME

"This know also, that in the last days perilous times shall come."—2 Tim. 3:1

We are to distinguish clearly between the restraint of the fallen angels "in chains of darkness," and the binding of Satan, who is the prince of demons. The binding of Satan, as the Scriptures set forth, is at the second coming of Christ: "And he shall "...and Satan, and bound him a thousand years." Rev. 20:2

And during that thousand years Christ and his saints shall reign as kings and priests unto God. The restraint of the inferior angels is mentioned by St. Peter and St. Jude. Speaking of enemies of the sect of the Jews, St. Peter (1 Pet. 5:8) says: "The devil, and his angels." St. Jude (v. 9), speaking of the enemies of the Church, says: "The archangels and all principality and power." We have no means of knowing whether the "principality" and "power" here mentioned are the pre-existing, pre-fallen angels, or whether they are the children of men, distinguished in the Scriptures as archangels, or, as we have supposed, as angels whose will is in harmonious subjection to God's will. We must be content with the Scriptural statement, and leave it there.

As we examine the Scriptures we see that there were angels of light who became disobedient, who left their primary estate as angels, and accepted the place of demons, who spiritually deceive the sons of disobedience, when once the long-suffering of God waited in the days of Noah. (2 Pet. 2:4)

The whole world was filled with wickedness more than during the sixteen hundred preceding years. And God swept away all mankind except those saved in the ark.

SPIRITS SEEK TO MAKE VOID THE WORD OF GOD

The Apostle proceeds to show what was done with the angels who committed fornication, and then became angels of evil spirits. Then, they had the power of materialization, and could not only eat and drink, but perform all the functions of men. After the flood they were restrained in chains of darkness: that is to say, they were restrained from materialization and from working their evil wills. They had not only the power of materialization, but they were still working, as when Saul sought the witch of Endor, to inquire as to how the battle would go. (1 Sam. 28:7-20)

The Prophet Isaiah says we should not have anything to do with them, and the death of a man is the same as the death of a demon. (Isa. 60:14)

But it was seen that there were other spirits, not of devils, but of demons. Of these demons various accounts are given. When our Lord addressed the man who dwelt among the tombs, the Lord inquired: "What is thy name?" and the answer was, "Legion; for we are many." Not only one evil spirit had gone into the man, but a whole host of evil spirits. (Mark 5:1-5)

The fact that they could hear a person's name, and answer him, points to the power of materialization. They could then have many other powers. The words of the Lord, answered with the words of the fallen angels, show that they were able to work out the will of God in the life of a man, which he was about to convert. They were very careful of what they did, and refused to have anything more to do with that man.

FALLEN SPIRITS REGAINING THEIR LIBERTY

The question may be asked as to how it will be in the closing time of this age. The Apostle tells us that these evil spirits during the judgment of the dead, will come forth out of the tombs, so would seem to be implied. We answer that this is the day of Christ, the thousand year day. As he has been dealing with the church, so in the thousand years he will deal with the world. Messiah's kingdom is the kingdom for which we pray. "Thy kingdom come." The Apostle says that the fallen angels are restrained in chains of darkness until the great day.

And so we find at this very time, this very day, not only evidences of the inauguration of the new dispensation—but also evidences of the fallen angels operating in the world. And we think that this new dispensation—but also the evidences that these fallen spirits are operating in the world, and the ways in which they are operating, are allusions to the time of the second coming. (Rev. 20:1-3)

And so we are living in an age of spiritual excitement, when there will be an increase of the evil spirits, as well as of the good angels. The Lord, having given an illustration of how things will be at his second coming, says that it will be as in the days of Noah—people will be eating and drinking, planting, etc. He mentions that people will be ignorant of the time of his coming; that as the flood came suddenly, so will come the time of the unerring in of the new dispensation. Our thought is that probably there will be a very great deal of similarity—no that the evil spirits will be able to break the bonds, or chains, which have been put upon them, and come forth and begin to operate in the world. God has been restraining these evil spirits during the four thousand years since the flood.

KNOWLEDGE OF THE TRUTH A SAFEGUARD

Speaking of ourselves: if we were living today under the ordinary knowledge of mankind in general, and no more, we feel sure that we should not be able to maintain our position as a Christian, and that much evil would come upon us, and that we should lose faith in the existence of God. But we think the hour is coming when there will be a test of this kind. Mankind will have reason to doubt whether there is any other God than nature, which is a very cruel god. Many are coming to believe even now that the Lord's patience is greater than that of the evil spirits. The time of the second coming has been creating the race in the earth. These will certainly come to a place where there will be a severe trial of faith. Already many are falling; many are standing aloof from God and the Bible. Incidentally, the Lord describes that time when he says he will proceed to "do his work, his strange work"
— the procedure which will seem most strange to mankind, causing great trials and difficulties to come upon the earth and upon the nominal church systems and all who have identified themselves with nominal church Christianity. Many will be thus caused to lose all faith. We know to expect these things and we have the example of Jesus Christ. When the picture was shown to a man who had been dead for some time, it is evident, then, that the evil spirits are able to exercise some influence which can produce a picture upon a camera. Another case drawn to our attention was that of a person who has "seen things." The person under the spirit control would be able to tell accurately the things with his own eyes. How could this be so? We may not know all the powers which the evil spirits may be able to use, as, for instance, with those who are clairvoyant and are able to see at a distance. We have all heard of mesmerism—that a person under this spirit control would be able to tell accurately things taking place at a distance. This power was tested by having a person do certain things at a certain time; and the person under the influence of the evil spirits was able to fully describe the things that were taking place. We are not sure how these things were done. The person must have seen the thing pictured in the brain in some manner beyond our comprehension. Once this has happened the evil spirit could give this picture upon the brain of the medium, who could give the medium the things she would see. In our dreams we see people walk and hear them talk. And if we could have such things given naturally, we can easily suppose the power the evil spirits could have in this matter. This does not, however, make us understand the philosophy of it.

To what extent these things will be used in the future, we know not. We have no doubt that the things which will be permitted will be very startling. Even to those who have the right understanding of the divine plan of the ages, the things which will be permitted will be strange. We are prepared for almost anything that might be told. We are convinced of the power of these evil spirits who pretend to do these various things. In fact, we can see that while materialization would be possible to them, a representation upon the mind would be much easier; it would be easier to paint a picture upon the brain.

RIGHTEOUS REPROOF AND FORGIVENESS OF WRONG

"Let the righteous smite me, it shall be a kindness; and let him reproves me; it shall be an excellent oil, which shall not break my head."—Ps. 141:5.

In the Scriptures the word righteous is used in a two-fold sense. In one sense, absolute righteousness is referred to, as when we read, "There is none righteous, no, not one." In the text under consideration the intimation is given out that our Lord Jesus is the RIGHTEOUS. One who smites, in this sense, of course, the chastisements would come from our Lord; and the one chastised would receive them with appreciation, knowing that the wisdom, justice and love of God are connected with such reproof. But there is a secondary use of the word righteousness. When men say of a man that he is "righteous," the Scriptures as being righteous, not because they were perfect, but because they were right-intentioned, right-willed, and manifested in their conduct the Spirit of God, the spirit of righteousness.

In this use of the word righteous, the text seems to imply that all who are the Lord's people should be able to give reproof and correction in righteousness in a manner that would be helpful to those corrected, and for their good; in a way that would bring a measure of comfort and blessing and refreshing; in a manner that would be like excellent or fragrant oil, whose perfume would linger for hours. With this thought before our minds, there is a valuable lesson here. First of all, we should be of those who receive the corrections as of the Lord; and if we are, we will be set right. If we are wrong in any manner; secondly, we should be of those who recognize that if reproof be proper to give, it should be of a kind that would not be injurious, but such as would be spiritual, uplifting and refreshing.

In order to accomplish this end a reproof should be very pathetic. We should remember that all of the Lord's people are fallen according to the flesh, but are new creatures in Christ; and, if they be new creatures in Christ, they must have the mind of the Lord and desire to glorify him. Any of the brethren giving an example of this conduct the Spirit of God, the spirit of righteousness.

"Rebuke not an elder, but entreat him as a father, the younger men as brothers, and the younger women as sisters. In other words, the brethren and sisters should be treated with consideration. with kindness, gentleness, etc., is the holy Spirit. If an elder rebukes in another spirit than this, he should remember that the person rebuked is not a child and should not be treated as a child—not reprimanded in a denominational sense. This spirit is told must be spiritual, uplifting and refreshing. Such a reproof is one that would have the power of God that they may be able to stand in this particularly evil day.

CRUSHING REPROOF IS UNRIGHTEOUS

The expression, it "shall not break my head," would mean that a reproof should not be disastrous, not crushing, but it should be an anointing or blessing. To crush the head would be to dishonor the name of the Lord. The Lord would be doing that purpose of doing injury to others or of harming them but for doing good in the world. Those who injure others are to that extent unrighteous. Those who use their criticism and reproof, etc., so as to exercise a crushing effect upon the reproved are not righteous. Such should learn how to properly administer
heart should be very full of love and sympathy; else the rebukes and rebuffs might be sharp and possibly do more harm than good. Even with the heart full of love it requires a head that is exceedingly well balanced to be able to make use of rebukes and rebuffs to good advantage to those who really need them. And herein God's people are to be "as wise as serpents, harmless as doves." Exhortation is the form of service which quite evidently can best be used by the majority of the Lord's people. And even this as well as the other efforts, should be characterized by patience, long-suffering, brotherly-kindness.

WHEN FORGIVENESS IS PROPER

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass again, when he turn again to thee, saying, I repent, thou shalt forgive him."—Luke 17:3, 4.

God does not forgive our sins until we acknowledge them and ask his forgiveness. Our Lord expressly states the propriety of expecting those who trespass against us to make some acknowledgment of their fault before we express our full forgiveness. If he "turn again to thee, saying, I repent, thou shalt forgive him."

We are not to accept one portion of the divine direction and to ignore another portion. We are not to say that our Lord meant it when he said, "Forgive him," and that did not mean it when he said, "Rebuke him; and if he repent, forgive him." With the majority of people, however, it would be quite unness- sary or insensible, unless they were transgressors whose duty it is to repent. Most people are sufficiently disinclined to forgive to wait until their forgiveness is asked.

WE SHOULD LIVE ABOVE TRIFLES

On the other side of the question, however, a caution is necessary. The Christian is to have the loving, generous disposition of heart. a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will not take notice of the little wrongs, just as God for Christ's sake did so. God has a kind, benevolent, generous sentiment or dis- position. Such a rule operating amongst Christians—a determina- tion not to recognize as offense anything that is not pur- posely done or intended as an offense—would be a great blessing to all the world. It would like the progressions which our Lord refers to not trivial affairs, things of no account, sequence, are not evil surmisings or imaginings, are not fancied insults, but positive wrongs done us, which are susceptible of proofs and on account of which it is our duty, kindly and loy- singly and wisely, to give some proper rebuke—some intimation that we recognize the wrong and that it has grieved us and hurt us. Then comes the divine rule respecting the one and only proper manner of rebuke given by our Lord (Matt. 18:15-17) and more than once elaborated in this journal and in our other publications. If it be a matter of mere intimation, no demands evidences a lack in discipleship. Though he gave very few specific commandments, this command which he carefully marked out as the one, only way of adjusting a grievance, is utterly ignored by the majority of Christians. .

"EVEN AS CHRIST FORGAVE YOU"

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity and kindness and desire to think no evil—or as little as possible—should be shown in all the words and acts of life. This comes in the love of God. God has a kind, benevolent, generous sentiment towards us, even while we were yet sinners, nor did he wait for the sinners to ask forgiveness, but promptly manifested his desire for harmony and his readiness to forgive. The whole Gospel is the expression of the very thoughts and intents of the Father of the Word. Our Lord's mission was to proclaim the news that we would not have a hard look, nor our words of reproof a bitter sting. On the contrary, they should manifest the loving forgiveness that we should have in our hearts at all times.

Our Lord particularly called attention to the difference between an outward and formal expression of forgiveness with smooth words, and the true forgiveness which is from the heart. The former, or outward forgiveness is only lip-deep, and means that it will be only a matter of time until the pent-up force of malice and hatred will break forth in words of slander. God reads the heart, and, whatever the lip-profession may be, He will not con- sider that the heart and the lips correspond with them. It is vain, therefore, that anyone should say, "I love my brother," and at the same time seek, either by word or act, to do him injury. All the evil-speaking, malice, hatred, envy, strife proceed from evil in the heart; hence the necessity, on the part of all who desire to be of the Lord's body, that they "purge out the old leaven of malice" that they may be members indeed of the unleavened loaf—the body of Christ.

Forgiveness "in your hearts" is the condition which is al- ways to obtain there. We should never harbor any other feel- ing than that of forgiveness and good will toward all, no matter how many or how great the wrongs done against us. If this be the case, we shall be longing and anxious to exercise the for- giveness outwardly and to express it to the repentant ones. Hence we shall not seek to compel the most elaborate statement on the part of the penitent; but, like the father of the prodigal, to see the repentant one basking in an attitude of humility will touch our hearts and prompt us to go out part way to meet him, to forgive him, to greet him kindly and to put on the robe of fullest fellowship and brotherhood.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

—Matthew 6:15.

HATE THE SIN. BUT NOT THE SINNER

Our earliest definition of "Injury not" would probably have been that we should not kill or wound our enemies physically; but as we look at the Teacher and heed his words we hear him say, "Learn of me," and we note with the Apostle that though sinners may do wrong, even while they are yet sinners, nor did he wait to forgive to wait until their forgiveness is obtained, we may have the "good will and love that he had toward sinners."

Then comes the divine rule respecting the one and only manner of forgiveness. It is seen in the very words of Christ. The master of the prodigal said, "He is still alive, he is still living."

We who are called to be the body of Christ and to follow him may learn a lesson in this as respects our proper course. We are not sent forth as John was, to dwell in the wilderness, living and dressing uncouthly, and to criticise and denounce everything and everybody. Some of the Lord's dear people fail to notice that such commissions are special and very rare; and the commissions in following copies, they undeniably bring reproach upon the Lord's cause.

We are to be copies of God's dear Son, our Lord, and not to be copies of John the Baptist. We are not to stir up strife by the evil speaking of a kind, benevolent, generous sentiment. We are the peacemakers, for they shall be called the children of God."—Rom. 12:18; Matt. 5:9.

AN UNWISE COURSE

Some of the holiest of the Lord's people err on this subject in their own families. They are reproving, reproving, reproving, and opposition, and make their homes unhappy, by continually finding fault with those things, though not up to the standard of saintliness and cross-bearing, are, nevertheless, not immoral or wicked, even in tendency. Parents and guardians are surely not to have any especial aversion in the world toward immorality, etc., but to find fault with those they love, merely because they are only nominal Christians and have the spirit of worldliness, is cer- tainly unwise. The general life of peace and joy in the holy Spirit is the very best recommendation of the glorious Gospel the faith.

This is the epistle that will be read, the light that will reprove darkness.

In other words, we must not expect from, nor try to force upon the unconsecrated the details of our own self-denials. We
HE HEALETH THEIR DISEASES

Mark 1:29-45—March 10.

"Himself took our infirmities, and bare our sicknesses."—Matthew 8:17.

Today's study follows closely the one of a week ago. When Jesus left the Capernaum synagogue, He went to St. Peter's home. There St. Peter's mother-in-law lay sick of a fever. It was the work of but a moment for the Saviour to take her by the hand and raise her up to health. The fame of Jesus had spread abroad, and by evening there were crowds importuning his healing words and touch. "And he healed many that were sick of divers diseases, and cast out many demons, and suffered not the demons to speak, because they knew him." But he did not remain to increase and deepen the favorable impression that he had made. The next morning, long before daylight, he left Capernaum and went into a desert place for prayer and communion with God. St. Peter and the others who had stayed with him discipled with Jesus, and found Jesus later, and apparently urged his return, saying, "All men are seeking thee." But Jesus replied, "Let us go elsewhere, into other towns, to preach there also." And he went into the synagogues throughout all that section, all of Galilee, preaching and casting out demons.

Nothing is more attractive to the human mind than the miraculous power of healing disease. No one enjoys disease, pain and suffering. People would be glad to be healed of disease, even if they were assured that the cures were performed by the power of Satan himself. It should not surprise us today that many false doctrines, wholly out of harmony with God's Word, commend themselves to the poor, groaning creation by promises of relief from physical ailments, without medicine, and theoretically by the power of God, and supposedly in proof of the doctrines advocated by the healers.

But since these healers hold various and antagonistic doctrines, it is manifest all are not of God, if any of them are. To our understanding, the Bible teaches that no miraculous healing at all is authorized by God's Word. We believe that the gifts were declared by inspiration that the gifts granted to the early church and exercised by Jesus and the apostles and those to whom they personally communicated them would pass away. We believe that they did pass away—that they gave place to the next and higher stage of spiritual development, to us, in a word, the fruits of the holy Spirit—meekness, gentleness, long-suffering, and love—as evidence of God's favor and of membership in the church of the first-born. The miracles which Jesus and the apostles wrought were merely with a view to the establishment of the early church. Nowhere is it intimated that it was the divine will that all people should be healed of disease during this age.

The general healing of disease will doubtless be a prominent feature of the work of Messiah's glorious kingdom after its establishment. Not only will the ailments of the flesh be lifted, but restitution processes will go on step by step, lifting humanity out of sin, disease and imperfection, up to full and absolute perfection, except in the case of those who willfully and deliberately oppose the movement, and who, in due time, will be cut off from life in the second death. All the remainder will ultimately reach the glorious condition of perfection mentioned in the Scriptures, where there will be no more sighing, no more crying, no more dying, because all the former things of sin and death will have passed away; because he that sitteth upon the throne will make all things new.—Rev. 21:1-5.

Satan an Angel of Light

St. Paul intimates that Satan and his messengers, the fallen angels, would seek to transform themselves so as to appear "as angels of light," that they might exercise the greater influence over humanity and that thereby they might inculcate the more successfully false doctrines, subversive of true faith in God and his Word. We believe that the Apostle's words are particularly applicable in our day, and that many conscientious and good people are being deceived, and that miraculous healings are part of the adversary's bait. It would not be appropriate for us to enumerate here the different doctrines which we believe are thus baited. We content ourselves by giving the Scriptural reason for expecting no miraculous healings from God at the present time.

"Who Healeth Their Diseases"

It is quite true that under the Law Covenant which God made with Israel, he agreed that sickness should be a penalty for violation of the law, and health a reward for the obedient. The statement of the Prophet, "Who healeth all thy diseases," was applicable physically to the Israelites under the Law Covenant. It has also a spiritual application to the church, the new creation.

But the healing of the new creature and the healing of his flesh are different things. The new creature's soul sickness and heart troubles are all cured by the Good Physician—even though his flesh may suffer pain and go down into death. We are to remember that the condition upon which we were begotten of
the holy Spirit to be new creatures was a full surrender of the
flesh and its interests as living sacrifices, holy and acceptable,
which is our reasonable service.—Rom. 12:1.

Nor is this any change from the Lord's dealings with the
church from the very beginning. So far as the records show
all, by Jehovah's appointment, were the same as the prophets
were "sinners." Surely there is no record of a single instance
in which any of the Apostles were healed of any disease.
Although St. Paul healed many sick, yet when Epaphroditus was
sick and "nigh unto death" we have no mention of any attempt
to miraculously recover him.

Similarly, in the case of Timothy, we find that St. Paul
sent him napkins and handkerchiefs for his healing, nor
advised him to pray for his own healing, nor told him that he
would pray for him, nor advised him to have others pray for
him, etc. The only time he advised him was to "be careful
unto thy stomach." Indeed, we believe that for God's consecrated
people to ask for physical healing would be to attempt to take
back again what they have specifically consecrated to the Lord—
even unto death." That the Lord specially overrules in the
cases of many of his people to give them remarkable health and
strength for their labors in his service, without their asking
it, is another matter entirely. This, however, is in no wise in
conflict with the fact that God used miracles amongst outsiders,
amongst unconverted people, as a foreshadowing of the general
blessings which will come to mankind under Messiah's kingdom
shortly to be established.

Furthermore, let us remember that the miracles performed
by Jesus and the Apostles were not attempts to heal all sick­
ness, to banish pain and sorrow. They were merely to
achieve a temporary change, and to show the power of God.
The time when God shall wipe away all tears from off all faces, and when there shall
be no more sighing and crying and dying, will be during and
as a result of Messiah's reign of a thousand years.—Rev. 21:4.

Today's study furnishes one proof along this line. Jesus did
many mighty works in Capernaum, but merely to attract atten­
tion. He went to other cities and towns, leaving behind him
in Capernaum many sick and disappointed. Similarly, we read
that when Jesus passed the pool of Siloam there was a great
multitude of impotent folk there needing healing and waiting
for the water from which he was reputed to have taken the
water thither for miracles. Jehovah merely observed one of that multitude and said unto him, "Take
up thy bed and walk."—John 5:1-9.

A CLEANSED LEAPER THANKFUL

Today's study mentions another case of healing. Leprosy
was regarded by the Jews as an incurable disease, and as a type
of sin. The leper of this lesson had faith in the power of Jesus,
came and knelt before him and entreated healing, cleans­
ing. His prayer was answered, not because he was one of Jesus' 
disciples, nor because he promised to become one of them, but
because of his exercise of faith, and in order to make of his
healing a memorial for the God who had cleansed him from
such a sin as leprosy. Thus the healed leper was told to go, according to the law,
and present the customary offerings, expressing his thanks to
God and giving his testimony to the priest respecting his heal­
ing, and faith to have examined him as the Law required.

Jesus admonished the leper not to make known so great a
miracle; but in his thankfulness he could not restrain himself;
he told it everywhere. The result was that Jesus could not
thereafter visit the large cities because he would be overwhelmed
with the number of sick brought to him for healing. He there­
fore frequented the rural districts, but even then the people
sought him for healing, from every quarter.

But alas! they were more appreciative of the restitution
blessings than the great privilege which our Lord specially
offered them of becoming his footstep
ers and joint-heirs
in his kingdom. which, by and by, will dispense restitution
blessings and healing far and near to every member of Adam's
race condemned through the fall of Adam, and redeemed by the
precious blood of Calvary.

DATE OF THE MEMORIAL SUPPER

The date for the celebration of the Memorial will be Sun­
day evening, March 31, 1912, after 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 day that the lamb
was to be slain, and that our "Lamb" was slain. And it was on
the night preceding that our Lord instituted the Memorial
and symbolic eating of His flesh and the blood as the anti­
type of Israel's Passover Lamb.

We refer our readers to the Sixth Volume of the Scripture
Studies, Chapter XI., entitled "The Passover—the New Cre­
ation." There we have endeavored to set forth this subject in
detail. We hope that all of God's dear people who trust in
the merit of the precious blood of Christ for justification will
celebrate this Memorial of the great sacrifice of our Lord.
And let us not forget that it also memorializes the consecra­
tion to death of all the members of the body of Christ: "If
we suffer with him, we shall also reign with him;" "If we be dead
with him, we shall also be live with him;" "This cup is the New Testament in my blood." . . . "Drink ye all or it."—

Luke 22:20; 1 Cor. 11:25; Mark 10:38.

SIN-FORGIVENESS AND HEALING

MARK 2:1-12.—MARCH 17.

Text:—"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases.

When later the Savior returned to Capernaum there was a

First: To be healed by him was to be his and to submit to his
rule in the matter of sickness. The man had to leave his sick bed;
and the Lord was to be his sovereign over sickness. But this
first may be illustrated by one of the facts of the healing of
the leper. The Lord informed the leper that he was healed
but He also told him: "Go and tell this thing unto the
people." The healed leper was not to remain a mute witness to
his deliverance. He was to let the people know that God had
healed him. Notice that the Lord said to the healed leper: "Tell
him that he is forgiven not only by this but by his healing.
Healing the leper was not a great thing; but the Lord wanted
him to magnify God and to magnify the grace he had received.

We are not to forget that such special dealings were with
the Jews only—that they never applied to Gentiles, nor to Chris­
tians, although it is quite true that certain ailments, as
syphilis, appear very generally to follow the transgressors of
Nature's laws, whether they be Jews or Gentiles. The point we
make is that God has no such covenant with the church, nor
with the world in general today. Hence, the righteous are often
sick, and the sinners healthy.

WHO CAN FORGIVE SINS?

When Jesus declared the sins of the palpied Jew forgiven,
some of the audience declared that such language was blasphemy
—that Jesus was arrogating to himself a power which belonged to
God alone. They did not stop to consider that if he were
indeed the Messiah, the Redeemer, it would imply that he woulcl
possess the authority to cancel those very sins which the Jews
had forgiven. "Arise, take up thy bed, and go into thine
house." Immediately the man was healed, and departed carry­
ing his bed. The people made way for him, and with
amazement glorified God, saying, Who ever saw the like?

There are certain great basic principles relating to God's
dealings with humanity which should be recognized. Jehovah's
government is based, not upon mercy, but upon justice; as we
read, "Justice is the foundation of thy throne." In one sense
of the word divine justice never forgives and never can do so,
THE WATCH TOWER

Vol. XXXIII BROOKLYN, N. Y., MARCH 1, 1912 No. 5

THE GOSPEL ST. PAUL PREACHED

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Greek."—Rom. 1:16.

Some of these religions pronounce one kind of penalty for those who will not accept them, and others declare other kinds. Some offer one kind of reward for those who accept and follow their teachings, while others offer other kinds of rewards. But all agree that man needs to be elevated and lifted up out of his fallen condition, which is sinful and unsatisfactory. There seems to be in every man, naturally, without any education on the subject, something which tells him that he is not as Christian-;s, that he is not perfect; that he is not in full accord with his own conscience, not in accord with his own highest ideals of the divine mind.

All religions, therefore, recognize this principle of sin and propose remedies therefor. We see the evidence of this in their thoughts and actions. Many who profess to be SERVANTS OF THE ALMIGHTY AND SEEK TO DO THINGS IN HIS NAME have, for their unsatisfactory the past, and others declare other who accept them, and others declare other kinds. Some offer one kind of reward for those who accept and follow their teachings, while others offer other kinds of rewards. But all agree that man needs to be elevated and lifted up out of his fallen condition, which is sinful and unsatisfactory. There seems to be in every man, naturally, without any education on the subject, something which tells him that he is not as Christian-;s, that he is not perfect; that he is not in full accord with his own conscience, not in accord with his own highest ideals of the divine mind.

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All religions, therefore, recognize this principle of sin and propose remedies therefor. We see the evidence of this in their thoughts and actions. Many who profess to be SERVANTS OF THE ALMIGHTY AND SEEK TO DO THINGS IN HIS NAME have, for their unsatisfactory the past, and others declare other kinds. Some offer one kind of reward for those who accept and follow their teachings, while others offer other kinds of rewards. But all agree that man needs to be elevated and lifted up out of his fallen condition, which is sinful and unsatisfactory. There seems to be in every man, naturally, without any education on the subject, something which tells him that he is not as Christian-;s, that he is not perfect; that he is not in full accord with his own conscience, not in accord with his own highest ideals of the divine mind.
fying them, and giving them eternal life, brought to them a greater realization of sin than they ever had before. And this was the real blessing of the Law Covenant—it showed them their sinful condition and their inability to lift themselves out of it. But the Jews do not recognize that great fact today, for they think that they are God’s special people instead of hoping to keep the law and thus justify themselves.

The same thing might be said to be true of all the heathen religions. All offer help by which mankind may make themselves better, but there are able to make themselves perfect, and they all recognize that man cannot come this side of the last day to be perfect. There is, therefore, nothing that is logical in any of these religions, because they all start out to claim that a man ought to be perfect, ought to be holy, and are agreed that he cannot be holy and perfect. The words of God with respect to Israel, “By the deeds of the law shall no flesh be justified in his sight.” God’s Word agrees with all of these—that man is a sinner, that he cannot do the things that would be; that his ideals are to be and are higher than they can reach. Paul declares, “We cannot do the things which we would.”

Christianity answers that the reason is that we are fallen creatures, sold under sin. Who sold us, when and where? The Bible answers that “By one man’s disobedience sin entered into the world, and death by sin; and so death passed upon all men.” Death has passed upon the entire race and thus impoverished it mentally, morally and physically, so that now, because of the fall, we cannot do the things which we would like to.

The Bible tells us that originally Adam was not in our condition, but was perfect and could keep the divine law perfectly, but that “we are sold under sin.” And so the Prophet David expresses the same thought, “Behold, I was shapen in iniquity, and in sin did my mother conceive me.” So we are born in sin—every man in his own order. Hence, Christianity has a logical superiority, in that it provides for a satisfaction of divine justice.

All religions say that it is divine justice that is opposed to sin in any way. Therefore, Christianity sets forth the one who redeems man from that death sentence that came upon our first parents: “As by a man came death, by a man also shall the judgment come upon all; for it is written, As in Adam all die, so in Christ shall all be made alive.”

We must recognize that if God condemned the world understandingly and truly, as the Great Judge of mankind, there must be some satisfaction of justice ere the Chief Justice of the universe could indorse the penalty and release the culprit. Man is imperfect and the great Chief Justice has passed sentence, and there is no way to revoke that sentence, except by meeting it. And so Christianity sets forth that our Lord Jesus came into the world to meet the penalty, and that he, “by the grace of God, suffered death for every man”—Heb. 2:9.

Christianity has another superiority over all other religions, and it is this: it recognizes a love and compassion upon the part of God that no other religion recognizes. All these religions do recognize a God, and we claim it makes very little difference who that God is, that he is爱, and that he is just. They recognize, we believe, the same, one God, but they do not recognize his real traits of character. They perceive his justice, and their own transgressions of divine justice, but they do not accept the eternal provision that God has made. Their God is represented by the devil who was to pictures to them the character of God.

We remember a Chinese banner we once saw. The figure on this banner represented a very demon-like character, and lightning, and fire, and a great fist that was to be feared, one who would take vengeance upon them. The God of the Bible, however, while just, is not a vengeful God, not unkind; but, on the contrary, he is the God of All Grace, the Father of Mercies, from whom cometh every good and perfect gift. And the great gift that he gave is the greatest of all gifts, the Gift of his Son, for man’s sin, that thus he might offer a satisfaction to his own justice. Nor was this arbitrarily at the expense of, or contrary to the will of the Redeemer; because the Scriptures make clear that it was by virtue of the “prize” set before our Lord; as we read, “For the joy that was set before him, he endured the cross, despising the shame.”—Heb. 12:2.

This love of God is not content with merely the provision of justice, in order that if anybody shall hear and believe he shall be blessed; but this love of God proposes to go still further, namely, that he who thus redeems the race shall become the King of earth; and his scepter, his rule, his dominion, shall extend from sea to sea, and from the river of Egypt to the uttermost parts of the earth,” until “every knee shall bow and every tongue confess to the glory of God; and the knowledge of the Lord shall fill the whole earth as the waters cover the great deep.” Thus every creature shall come to know that there is a God, and that his rule and power is over all. This is the just and proper deliverer of the race.

In what way will this great Deliverer come? This is a part of the Gospel, a part of the “good tidings.” It will be through his great kingdom, which he will set up in his own due time. Christianity has a religious superiority, in that it foresees and foretells this salvation long before other religions speak of it. It tells us that originally Adam was not in our condition, but was perfectly, and will therefore to all eternity be in covenant-relation with God. For those who refuse to enjoy that blessing prepared for them, the Scriptures clearly declare that God has hidden the secret things of heaven and earth, that no man can know the soul of sinning it shall die”; “The wages of sin is death.”

But,” someone may say, “what about the church? You have been speaking about the world and what Jesus will do for it; what about the church?” Those of us who have experienced this know that as a man is a part of a body, so is the church under his head, the Savior. Our Lord declares, “I in them, and thou in me, that they may be one even as I am in thee.” This is how God shows his power and justice. During this Gospel age there is a special arrangement in the way Christianity is to be brought out. For instance, it is absolutely necessary that a person must accept the things of the Spirit of God, but after the spirit.

This is why Christianity is the best and why Christianity offers us a Savior, and no other religion, the justice, wisdom, love and power of Jehovah, our God. To him be glory and honor and dominion forever!—[4982]
Prayer to God, communion with him, is a great privilege and an evidence of his favor. God does not grant us this privi-
lege, however, in order that he might be informed of our de-
sires, for since we are imperfect ourselves our desires cannot
be perfect.; We know not what things to ask for as we ought,
and have no assurance that even our best prayers will be
answered. Nor does God permit us to pray to him that we
may inform him regarding matters here; for he knoweth
the end from the beginning, as well as every intervening step. But
he has instituted prayer for our benefit and comfort and in-
struction.

The object of prayer is to bring the heart and the mind of the
child of God into contact with the heart of God, that he may
be enabled thus most fully to realize the Fatherhood of God,
his love and his deep interest in every item of our well-
sare; that in deep affliction we may unburden our hearts to
God and thus have forcibly brought to our attention his love
and care and wisdom—for our encouragement, not his; for
our strengthening, not his, and for our joy.

This opportunity is not for us to instruct Jehovah how to
arrange matters for the best, but to bring our hearts to realize
him as the center of wisdom and power, that having unbur-
dened our hearts, we may be prepared to listen for his answer
and advice through his Word. And he whose knowledge of
prayer is thus growing will with increasing pleasure hear the
Word of God with "much speaking," and who has never learned
to listen for the answer to his prayer from the Word of God,
as, yet, measurably failed to appreciate the object of prayer.
Earnestness in God's service will bring his children to him
frequently, to realize at his feet his sympathy with them in the
difficulties, discouragements and trials of life, as well as
to ask his guidance and overruling of every affair of life, and
through his Word to bring us to his wisdom, which will enable
them to serve him acceptably.

The province of prayer is to ask for only such things as
God has already declared himself well pleased to grant. And
while we may freely speak to him as a Father, and tell him
how slight our understanding is, this we have in its ultimate fulfillment, yet we must not only avoid
telling the Lord of our will and our plans, and what we would
like, but we must avoid and put far from us any such spirit,
and must recognize, and bring ourselves into full accord with
his will and his plans for accomplishing it. If this thought
were appreciated, it would cut short some of the "long
prayers," "much speaking," and "vain repetitions" by which some
endeavor to instruct the Lord in their wishes regarding every
matter of life. Those who are to work together for good
have the mind of work together for good. Therefore, each
child of God into contact with the heart of God, that he
may realize most fully who abides in Christ, and can pray
for and receive what he has in his own will and in harmony with
his word, which we may not know all of these reasons; but some of them are apparent.

Unquestionably one reason for the Lord's delay in answering us is often to test the strength and the depth of our desires for the
good things that we request of him.

For instance, he informs us that he is more willing to give
his holy Spirit to us who ask than are earthly parents
for their children can only be pleased to grant in answer to his requests.

The answers of God are often delayed; but after we have made sure that our requests are in
accord with the promises, those things which lie very close to
our hearts become our continual prayer, associating in our
minds with all of life's duties and interests, the heart gravit-
ing continually toward the thing we have desired of the
Lord, and on suitable opportunities repeating to him the
prayer he has already made, saying, "Men ought always to pray and not to faint." (Luke
18:1) The Lord's people ought to continue asking for the
right things with some degree of persistency, and should
not grow weary, hopeless, faithless, faint in their hearts.

Doubleness are many reasons why the Lord does not
promptly grant all of our requests which are in accordance
with his will, in harmony with his Word. We may not know
all of these reasons; but some of them are apparent.

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good things that we request of him.

For instance, he informs us that he is more willing to give
his holy Spirit to us who ask than are earthly parents
to give good things to their children. Yet the giving of his holy
Spirit is a gradual process, and some are not enabled to receive it
only in proportion as we are emptied of the worldly or selfish
spirit. It requires time to become thus emptied of self and
prepared for the mind of Christ; in some it requires longer
for this than in others; but all need emptying in order to re-
cieve the blessing.

He that seeketh findeth, but the more he seeketh the more
he findeth: to him that knocketh it shall be opened, but his
continual knocking and his increasing interest in the knock-
ing, he finds the door open to him. His increasing desire for
the door of privilege, of opportunity, swings slowly open before him, his courage
and his strength increase as he seeks to avail himself of
the opening. Thus every way the blessing is greater than if the
Lord were to answer the petitions hastily.

We are to think of our heavenly Father as rich and benevo-
 lent, as ready to give all things to us. We are to
suppose that he will have pleasure in giving us the
 desires of our hearts if those desires are in harmony with his plan, which
he has already framed on such lines as to include not only our
interests, but the interests of all his creatures. Then, whenever
we are in earnest as to that which we request, he informed children can have all the desires of their hearts, be-
cause their hearts are in full accord with the Lord; and they
make it known to him, for no other reason than that they desire nothing of the Lord except the good things of his pur-
pose and promise.

"DESIRES, UTERED OR UNEXPRESSED" When thus considered, not as a begging arrangement, nor
as an occasion of instructing the Lord as to our wills, but as

[4988]
(77-78)
a season of union and communion of heart with the Father, in which we may relieve our burdened or perplexed hearts and realize divine sympathy, calling to mind divine promises, reviewing divine care, and expressing our confidence in God's many promises, thus bringing those promises fresh and close to heart, though God now audibly uttered them. This hearing—thus considered, how proper, yea, how necessary is prayer to the true child of God! He cannot live without it. To break off this communion would be like stripping a tree of its leaves; their removal would stunt and hinder its development.

But to suppose that Christian life depends solely upon prayer without earnest study of God's Word, is like supposing that a tree could flourish from its leaves only, without roots and soil. Both are needful. As good soil and roots nourish a tree, so the promises of God's Word absorbed by us will naturally lead to good works and to communion with God in prayer, without which the fruits of the Spirit would soon wither and disappear.

No wonder, then, that Jesus both by precept and by example said, "Watch and pray" (Matt. 26:41), uniting the conditions necessary to our development. Some pray and neglect to watch; others watch and neglect to pray. Both these errors are serious: and it is not possible for us to decide which of the two may be in this case, if he has been in the habit of seeking sympathy as a basis for the love, which we would merit. If he were not a lovable being. Similarly, how much of the trouble in the world or less of a preference, providing that he does not use this to procure an end in view. Words are only, without roots where there is fruitage. Such a course would result from following Matt. 18:15, in the logical sense. If there be certain principles in connection with worldly matters which belong to the family, it is too small to notice and should be forgotten. There are no exceptions to the rule laid down in Matt. 18:15. It is only in matters of misunderstanding. It therefore behooves every one of the Lord's people to "put on love, which is the bond of perfect顺," and to be zealous in "walking in love, as the Lord hath called us to love one another" (Eph. 5:2; 5:2; Col. 3:14) And yet it would be proper for one who thinks that he has been wronged to go to the offended brother and have a clear understanding. To do so would result favorably in nearly every case.

The instruction in Matt. 18:15-17 is given, of course, only to the brethren, the church, and is not, therefore, to be applied outside. But whoever learns to apply this rule to the brethren will find that it commends itself to his own judgment as a wise course of conduct in all the affairs of life. Thus his natural inclination will be to apply the same principles in connection with worldly matters and worldly people. He must, however, use wisdom in considering which would be the wise way to deal with the world. Some of the deep and precious things which belong to the church the world would resent. So the Lord promises that we should not "cast our pearls before swine."

While we are endeavoring to do good to all men, yet in the case of the brethren there should be no discrimination in this matter. We should not be so blind as to suppose that all people seem to be unkindly and unreasonably exercised along some lines. For instance, if a brother should find another brother in the truth who seemed to discriminate in his feelings and apparently to be more appreciative of another than of himself, he might ask, "Is there something wrong?" There are differences of character and temperament: and Brother B. might commend himself to Brother A. more than would another. All that I may ask is that Brother A. shall love me; that he shall not hate me; that he shall not do me injury. Nothing in the

Nowhere is prayer defined as a duty, though its necessity is stated. The Father desires such to worship him as worship him in spirit and in truth (John 4:23); and it would be contrary to this principle to define prayer as a duty, and to stipulate a set time or place or a formal manner. The openess of the service and the peculiarity of the circumstance will regulate the frequency and the subject matter of prayer.

No form of prayer is furnished in the Scriptures. Even the Master, when asked by the disciples for instruction on the subject, gave them, not a form to repeat, but merely an idea or example of how to pray. "The Father desires such to be like praying, "Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory for ever and ever. Amen."

In the case where the brother's flesh is much wronged, we must relieve our burdened or perplexed hearts, as we find that it commends itself to his best sympathy in the matter. This fact is not, however, a matter of misunderstanding. It therefore behooves every one of the Lord's people to "put on love, which is the bond of perfect accord, and to be zealous in "walking in love, as the Lord hath called us to love one another" (Eph. 5:2; 5:2; Col. 3:14) And yet it would be proper for one who thinks that he has been wronged to go to the offended brother and have a clear understanding. To do so would result favorably in nearly every case.

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Word of God indicates that the brethren are all to be esteemed alike!

Our Lord himself showed just such a discrimination in his love. He did it, however, "without partiality and without hypocrisy."

But because of the differences in our fallen human nature some of the brethren are more congenial to us than others. We should, therefore, be content to have the love of the brethren directed toward us, and not to attempt to make them love us in return. How then do we act? First, acknowledging and paying homage to God as our Father, the Almighty and Hallowed One; second, expressing our expectation and trust that his kingdom is coming according to promise, and our eagerness for it, and for the time when his will shall be done on earth as in heaven; third, our reliance upon him for "daily bread," which he has promised us; fourth, our acknowledgment that our ways are not perfect, and therefore our reliance upon his "atonement for sins," which we ask for instruction on the other case-seem not to exercise the proper judgment. In such a case as this be raised and is not treated along the lines of Matt. 18:15, one should advise thus: "Brother A. seems to have none but the kindest feelings toward you, dear brother, of course, but it is best not to press him, for, as Brother A.'s love and companionship as does Brother C., one might reply, "Well, my dear brother, have we not the right to have our words and conduct such as to become more lovable to the brethren and thus to draw more of their esteem. The way to do this is, not by finding fault with those who do not love us up to the highest degree, but by trying to develop that character which would merit a fuller measure of love and esteem."

If such a question as this be raised and is not treated along the lines of Matt. 18:15, should we love God if we were not a lovable being. Similarly, how could we love any creature who is unlovable? Love the brethren because we see something of God's likeness in their good intentions, and in the fact that they have given their hearts to the Lord.

In a case where the brother's flesh is much wronged, we have largely a compassionate love, rather than a loving admiration; and even if we can do nothing for the brother in the matter of the offense, we can still love him; and if he were not a lovable being. Similarly, how could we love any creature who is unlovable? Love the brethren because we see something of God's likeness in their good intentions, and in the fact that they have given their hearts to the Lord.

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failing to develop the Lord's character and will fail to win the prize.

The spirit of the Lord's injunction is to help a brother, not to twit him, nor to anger him, nor to tease him; not to entrap him into saying what he did not intend to say, nor to disturb him in his prayer, with the desire to make sure of doing the Lord's will.

But the matter should be considered in the most kindly way; and if then—in spite of all that one can do—the wrong is continued, we should have nothing more to say. Some might say, 'He did not mean that, but he said it! He is being sincere!' But all the while he is not the true spirit. No brother should be approached in this manner. But if he recognizes that he is wrong and fails to apologize, he is doing himself injury.

LET US BEWARE OF BUSYBODYING

If the second step in Matt. 18:15-17 be found necessary, it should be approached with prayer, with the desire to make sure of doing the Lord's will.

First of all, one should make sure that the matter is of sufficient importance to ask the brethren to go along and that it is something against us, not against another; that it is not busybodying that it is something that is being done now. If this is the case, take two others along. Do not say, "If I ask you to go along, be sure to stand by me." We may be the ones in error; and if we are we should be more anxious to be corrected ourselves than to have the other brother correct us.

If we make sure that the matter is important, we should select two that we think would be friends of the brother inquiring—fair-minded, honorable people in the church. Then, after the matter is considered, we will have a meeting with the one that is being wronged. Then the brother who went with us, and decided with us that it was impossible to persuade the evil-doer to alter his course, should say to the elders of the church that they had a case to present for the consideration of the elders, that the brother who had made the charges should not make charges.

The church is merely to hear the matter, to see whether there is any real cause of complaint. But at this stage of the affair they may merely that there is a case to be heard. Then the elders should call a special meeting for such a purpose, saying to the church that there is a case to be brought before the class, and asking what time would be convenient for them to hear the matter. Then the church should decide when to call a meeting to consider the case.

This would be the time for the one against whom the complaint lodges to say to the elders, "It is true that there were charges made against me by the brother, and that two others afterward came with him. But I claim, brethren, that the charges are not true, that the matter is one of my private concern, that the matter has been settled between him and I; whatever he wishes to say. Then there must be brought evidence to show that there is really a matter to come before the church, that it is not merely a case of busybodying; for the church should not be corrected ourselves than to have the other brother correct us.

Then it would be proper for the elders to learn enough to decide whether or not the church would be busybodying in this man's affairs—merely enough to inform themselves whether it were a matter to come before the church. If they thought that it was not, they should say to the offended one, "This brother is not doing you an injury." But if either of the parties thought that it should be brought before the church—Matt. 18:15-17 had been as far as possible to this point, then the elder and the brother would take the matter before the congregation, then it would be proper for the congregation to determine whether or not they would hear the case, and their hearing should be final.

PERFECTION OF ORGANISM NOT NECESSARY TO TRIAL FOR LIFE

"He must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death."—1 Cor. 15:25, 26.

The divine arrangement respecting Messiah's kingdom seems very clearly stated in the Scriptures. Our text above, if no other, proves that Messiah's kingdom will not be dealing with perfect conditions. By the sealing of the New Covenant he is made perfect, through the merit of his sacrifice.

In any matter heard before the congregation there should be an opportunity for each one interested to present his side of the case—the one to state his trouble and the other to answer. At no stage of the proceedings should unkind words be permitted. The person who attempted to use them should be considered reprehensible on that account, and his conduct worthy of being judged a misdemeanor. This course is the one which the Lord evidently intended should be followed. The point, however, always to be borne in mind is whether people are really busybodyling in other men's matters, or whether they should be encouraged to wait for the action of the elders. People waste a great deal of time in evil counsels, in a manner quite contrary to the Golden Rule and to Matt. 18:15.

If the congregation, after patiently hearing definite, positive testimony, decide that the steps the brother against whom complaint is made has really been doing wrong and is continuing to do so, they should decide that he is guilty as charged. The vote of the church should be unanimous, if possible; all partisanship should be removed. Since they are not condemning any man to eternal torment, nor judging him in any way, their advice must not carry with it any penalty whatever. They are merely advising the brother that his conduct is contrary to the Scriptures, and if he does not change his course, they cannot be asked to do.

In disfellowshipping him, they are not to ill-treat him; for we do not act so with publicans and sinners. But we would not ask a publican or a sinner to take part in the service, either because he is a heathen or in any other capacity; so the offending brother is not to be asked to offer prayer, or to do anything that an outsider would not be asked to do. Thus the congregation would withdraw their fellowship. He is a brother still, but not in the best of standing; for he has neglected to walk the voice of the brethren in the way that the Lord has directed.

It might be possible, however, for a whole class to go astray in its judgment in a matter, and to decide against a brother who was in the right. This brother might then say, "I am sorry that anything in my course should seem to be worthy of condemnation. I promise you that I will modify the matter as best I can. I cannot alter my view, nevertheless, in respect to your voices I will not in the matter follow my judgment, which I feel is the correct one. And if, therefore, I suffer some injustice, the Lord will count it to me in the nature of a sacrifice for the sake of his holy, the church. So, then, dear brethren, while thanking you for your kindly expressed sentiment, I still wish you to know that it does not do me justice. And I think that you will inform me of your change of mind on the subject if you ever should change."

"And the brother, if he be really in the wrong, he might say, "Well, then, put me out!" The class might say, 'We are not putting you out. Do not say that you will withdraw from us. We will not take your report for your answer. We hope that the Lord will have you see that our action has been most kindly one. And if it is a case of busying one in multiforms, we will not act. But if it is a case of busying one in multiforms, we will not act."

If this course would be the proper one; we should not erect a barricade between brethren. But it would be very easy to do injury to such a brother by saying, "Well, never show your face here again unless you take back every word you have said." They might do so if the Spirit of the Lord, the Spirit of love and justice is manifested.

HOW TO CONDUCT A CHURCH TRIAL

Perfection of organism not necessary to trial for life.

"He must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death."—1 Cor. 15:25, 26.

"Where a tree falleth, there shall it be." (Eccl. 11:3) So, as the earth is now subject to death, so is mankind. Our next article will consider the Scriptural text above—whether it is possible for a man to attain perfection, and if so, whether it is necessary to trial for life.
illgence in which they went down into death. But theirs is a death condition, and the very object of Messiah's kingdom is to uplift out of that condition, and to raise up that which was lost to the perfection of man's nature.

The Scriptures show us that at the end of the thousand years (Millennium) that Messiah reigns the unrighteous will not be able to remain in the world; and the church will then have a trial time, a testing, just as Adam had when he was in Eden. For "a little season" Satan will have the power to tempt mankind as he tempted mother Eve. But the world should then be so thoroughly tested that one would be able to know that Satan or any other being could bring upon them in the way of temptation would make them sin; and those who will not have learned to hate sin and to love righteousness will not be fit for eternal life. We read that fire [judgments] will come down from heaven and destroy such ones.

ONE HUNDRED YEARS OF TRIAL

But we are to remember that there is another trial which precedes that occurring at the end of the Millennial age. From the very time that the kingdom shall have been established, the world will be on trial. Under The Christ, and in accordance with the will of God, the orthodox Jews and the orthodox Gentiles who are united in the Millennial age—throughout all that thousand-year judgment day.

MERIT IMPUTED BY THE GREAT ADVOCATE

Now the church is on trial for life or death, and Christ gives us an imputation of his merit and thus covers our weaknesses and shortcomings. By and by, he will give the world actual perfection on condition of perfect obedience. But now, under the great Advocate's imputation of righteousness, the decision regarding the church's merit is not made until the trial time when we reach the point of consecration unto death. If this time is sufficient for the accomplishing of the trial of the church, then we can see that a hundred years is ample time for the world to see whether they will make even a little progress toward the highway of holiness.

The testing of the church we recognize as a fact; for the Apostle points it out to us. If those who are now consecrated should fall away into sin, there remains no more sacrifice for sins. (Heb. 10:26, 27) Why? Because the imputation of Christ's merit will not be repeated to any. If we get the imputation of Christ's merit in this present life, then there will be no further imputation for us. Those who do not get the imputation of Christ's merit now, as the church, will never get it.

This is another consideration. It would be a futility for the saints if, because of their spiritual progress, they could bring upon them in the way of the next age's judgment a sentence of disfavor. At the end of the age Messiah will destroy the goat class and, in the Father's name, bless all the sheep class. But nothing is more evident than that the trial for life or death will proceed during all the Millennial age—throughout all that thousand-year judgment day.

THE GOSPEL ONLY FOR SINNERS

The term "Publican" in Jesus' day was applied to Jews who served the Roman Government as tax collectors in Palestine. The name was a reproach because the Jews held to the Abrahamic promise that the whole world should be blessed by them as God's peculiar people. They held that this meant that they should not only be free from all other governments, but that they should be the masters of the world. And if so, all other nations should be paying them tribute and they should pay tribute to none. The most public-spirited Jews, therefore, declined to be the agents of the Roman government in the matter of collecting tribute or taxes, and the tribute-takers or publicans were looked upon with disdain as being unfaithful to their religion and to their nation.

The term has been frequently used in this study and elsewhere in the Gospels, was applied to all Jews who were careless in respect to the orthodoxy of their day, for the orthodox Jew of that time (and today) took pride in his religion and the church, and, of course, to the church. The term "Pharisee" signifies "Holy person"—one scrupulously careful in observing the smallest details of the law. There was a wide breach between these zealous followers of Moses' law and the mass of the nation who, because of not making special profession, were altogether careless or perverted up to the orthodox standard of carefulness of form, ceremonies, etc.

The Pharisees would tolerate and eat with the Sadducees, although the latter were practically unbelievers, because they were of the wealthier and therefore more respectable class; but they entirely ignored and would not eat with their less particular brethren, whom they in general styled "sinners," regardless of their having true moral status. The Lord's disciples were nearly all gathered from that lower or less orthodox and less educated class of Jews. Because of our Lord's talents the Pharisees would have been glad to have him as one of their number, provided, of course, that he would side with them and upon the contrary, he might be more or less hypercritical in respect to their perfection and holiness. But Jesus denounced the claims of the Pharisees as hypocritical, and told the common people plainly that there were "none righteous, no, not one"—that all needed divine mercy, and that his humble and kindred spirits were much more acceptable to God than the boastful, the proud, the self-conceited.

MATTHEW THE PUBLICAN

Today's study tells us of the call of Matthew to be one of the twelve Apostles. His original name was Levi, just as Peter's original name was Simon. He belonged to the Levitical tribe, but his acceptance of service under the Romans as a tax collector was deeply degrading to him as a "publican". Perhaps the quality of independence and humble-mindedness which influenced this man to become a tax collector and to brave the scorn of his fellow-countrymen were qualities which really favored him in respect to the divine invitation to become a disciple of Jesus. We may be sure this was true from
the fact that Jesus gave him a special invitation to become his disciple, and from the fact that he was in the heart condition to forsake all of his earthly goods that he might be a member of the Messianic class. We cannot suppose that the Master would call to discipleship any but a noble character, nor can we suppose that any others would have accepted the call as did Matthew.

Matthew was a householder and promptly invited Jesus and his followers to dinner. He invited in also numbers of his friends, and these, like himself, were of the ostracised classes—publicans and sinners. Pharisees had watched Jesus closely, and when they perceived that he ate and mingled with the less respectable and less orthodox, they disapproved him also, and put the question squarely to Jesus' disciples: "How is it that your Master eateth with publicans and sinners? and yet claims to be holy?"

This afforded Jesus the opportunity which he desired of giving a great lesson in a few words. He replied to them, "They that are whole have no need of a physician, but they that are sick; I came to call, not the righteous, but sinners." Here we have the key to much of the misunderstanding of the Gospel in that day and now. The first lesson that all must learn is that all sin is condemned of God—the little and the large—and that all unrighteousness is sin, and that there is "no righteous, no, not one." In other words, each must learn that he himself is a sinner, and under divine sentence and needing forgiveness, before he can come into fellowship with God or become partner of God's provision for eternal life. The publicans and sinners were in no better position than the Pharisees and members of the same imperfect race, were also under divine sentence; but the latter did not admit their sinfulness and imperfection nor seek divine forgiveness, while the former, admitting their sins, were more ready to accept forgiveness. Jesus illustrated this matter in one of his parables saying, "A certain Pharisee went to the temple to pray and, full of self-confidence, thanked God that he was not as other men, nor even like the poor Publican near him. The Publican also prayed, but in humility, feeling that he was a sinner bought divine forgiveness. Jesus declared that the less moral man, the less scrupulously careful man, the Publican, was nearer to divine justice than the more careful, more upright, more orthodox Pharisee, because the latter failed to acknowledge his sins, his imperfections, which could be forgiven only through their acknowledgment. Hence the declaration of Jesus that he "came not to call the righteous, but sinners." There were none righteous to call, for all are sinners, and those who thought themselves righteous had a barrier before them which hindered their coming to the Lord under the call of this age.

"THY DISCIPLES FAST NOT"

About that time a fasting season was observed by the Pharisees, and also by those who had accepted the teachings of John the Baptist: but Jesus had said nothing to his disciples about fasting up to that time. Now the question arose, Why was it not promised that Messiah should sit upon his throne? To their Jesus said, "Do not yourselves judge what the kingdom of heaven is like; for ye know not the time nor the hour. But ye shall be given to eat and to drink, and to take your bread in the reign of heaven; and the bridegroom shall be there, and the guests will say to the bridegroom, 'Give us to eat and to drink; for you are married, and we are hungry, and our souls are thirsting.'" The Savior's explanation was that he would have it so. Fasting should not be considered a matter of obligation or command, but rather a voluntary sacrifice of present and temporal good things that the mind and heart might go out the more earnestly after the things not seen as yet, but hoped for. "For the kingdom of heaven is like a man who would have planted vinedressers and testings. By way of emphasizing this thought, our Lord gave two paradoxical illustrations, saying, "No man sows a piece of unshrunken cloth upon an old garment, because the shrinking of the new cloth would pull away the old and increase the difficulty. Likewise, no one would think of putting new wine which had not yet finished its fermentation into old wineskins, whose elasticity had been exhausted, for the old wineskins would burst by the fermentation of the new wine. These illustrations show that the Gospel teaching is not a patch upon the Jewish law, but is a new proposition. And the new wine of the Gospel dispensation must be put into new wineskins that will be able to stand the stress of the fermentation sure to come. Thus our Lord did not attempt to engraft his teachings upon the Jews, but called out of Judaism a special class, which the Scriptures denote as "new creatures in Christ." It is to these that the new wine of the Gospel message is committed, and these are to experience the fermentation in the coming of the kingdom—trials, disciplines and testings.

"MILLENNIAL BEAN" SEED SUPPLY EXHAUSTED

The request for the prolific beans for seed by far exceeded the supply donated by Sister Smith. In reply to various inquiries from those who requested these seed beans, we are informed by Sister Smith that there are advantages in planting them in an onion bed or row—at a depth large enough to eat, we are told, the first crop. But if they are to bear repeatedly, the pests must be removed as soon as large enough to eat, we are told, and then new blossoms take the place of the first crop.

"THE LIGHT OF THE WORLD"

Qr. Review—March 31.

Text:—"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."—Matthew 4:16.

In the Bible symbols light stands as the representative of God, of Christ, of the church, of truth, of influences for righteousness, which by and by as the Sun of Righteousness shall arise with healing in his beams for the church and all the earth. It will scatter the darkness of sin, ignorance and superstition—the works of the prince of darkness, who will then "be bound for a thousand years that he may deceive the nations no more until the thousand years are finished." Of the heavenly Father we read, "God is light, and in him is no darkness at all." Of Jesus we read, "I am the light of the world." Of the church in her present condition we read, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "Hide not your light under a bushel, but set it on a candlestick that it may give light unto all that are in the house." Nevertheless, "The darkness is become light, and the light shineth in darkness; and the light shineth in darkness; and the whole world lieth in the wicked one"—in darkness. Notwithstanding the faithfulness of Jesus and the few light-bearers enlightened with the holy Spirit of which they are begotten, still darkness covers the earth and gross darkness the habitations of mankind.

This same thought pervades the Scriptures from first to last, namely, that for six thousand years, from the time of the entrance of sin to the second coming of Jesus, the world will be subject to a reign of sin and death—it will be under a pall

[4987]
Our text tells of a better day sure to come. It is not sure to come because of the operation of the evolutionary law, for the natural law would seem to contradict such a thought. Darkness leads on to darkness more intense, and while light begets light, darkness begots darkness, and the masses are in the darkness of the age. But in the darkness of sin, we are to remember that the Light of God has been exercising a feeble influence amongst men. The Light itself has been pure—the divine Word and the principles of divine righteousness. But, alas! few have been faithful in receiving the Light in its purity and in reflecting it forth upon others. The Sun of Righteousness has been about as many—lights of heathendom and lights of Christianity. The only true lights of the church, the bride of Christ, are the Word of God and the principles of love which the great light in Jesus and his teachings. And throughout this世界第一千年的阳光普照期，我们承受这事实，以及它所带来的一切，使得那些在世界中的人都接受，并把他们的信仰与这些真理结合起来。

THE WATCH TOWER
Brooklyn, N. Y.

[4888]

SOME INTERESTING QUESTIONS

FEAR THE ADVERSARY’S TACTICS

Question.—Your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour: whom resist, casting all your cares upon him; 1 Pet. 5:7. In what sense does the adversary go about as a roaring lion?

Answer.—The Scriptures give us various illustrations of Satan, the “angel of light.” He is compared to a serpent, a roaring lion, etc. Of course, he does not fill all of these pictures at one moment, nor does he go about as a roaring lion all the time. It is the custom of the lion to roar when in pursuit of food. The roar of the lion makes his prey—excluding human beings—fully-paralyzed. From personal observation, we see that fear is one of the most disastrous things for the Lord’s people to have—except “fear of the Lord,” which is proper fear. As God incites by love, so Satan incites through fear, through false doctrines, the root of error, which so terrorizes and casts us to the future. This kind of influence from the adversary is what is meant by the Apostle. But we are to resist Satan.

Once the Apostles were under threat from the Jewish Sanhedrin; and they prayed, “Now, Lord, behold their threatenings.” This statement, however, does not prove that the men of the Sanhedrin were devils, nor that they were viciously inclined of themselves. There is too many people more or less influenced by Satan, and all of these are seeking to intimidate the Lord’s people. We are to be of good courage. When we hear the roaring of the lion we are to remember that the Lord is on our part and that he does not cause us to fear. The thought that Satan opposes the Lord and his church, that he may not merely with the fallen flesh, but also with wicked spirits in high position of power, would assuage us if we did not, by piousness of decision, acquire great help from other unseen powers. From the instant that we resist temptation and Satan, he is for the moment and his control in the Lord and in the power of the Full Light. “If God be for us, who can be against us?”

LIGHT INCREASES RESPONSIBILITY

Question.—If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.”—John 15:25.

Answer.—Our Lord explained to the scribes and Pharisees that the light of his teaching gave a greater responsibility to those who heard it than to those who had not heard it. If they had never come in contact with the light, they would
never have sinned against the light; and therefore, their sin was greater in proportion to the greater blessing. If you had never heard more than the heathen, then you would not have any more sin than other heathen people whose eyes have never been opened. But when you sin with a measure of willfulness against the light, the still greater privilege of your Sin is far greater. Your responsibility is in proportion to the light. This seems to be the reasonable view of the matter.

DIFFERENCE BETWEEN FRUITS AND GRACES OF SPIRIT

Question.—What is the difference between “the fruits of the Spirit” and “the graces of the Spirit?”

Vol. XXXIII
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No. 6

THE RESURRECTION OF THE JUST AND OF THE UNJUST

Acts 24:15.

THE RESURRECTION OF THE WORLD

But all will have a resurrection. What will the resurrection of the world differ from that asportioned to the church? The world has not had the divine approval; the heathen have not had the divine approval. The Apostle says, “How shall they believe in Him of whom they have not heard?” (Rom. 10:14) They are not fit for heaven. They are not fit to be with the angels or with the saints, no matter how they came to be in this condition. They came into this condition because of heredity, as children of Adam. But they could not have the same kind of resurrection that will receive who have God’s approval now. The thousand years is for the most faithful to be eternally raised with the angels on a throne of glory.

Therefore, the raising of man out of sin and death will be the raising of man out of sin and death into the position of sons of God, heirs of God and joint-heirs with Christ, our Lord.

The resurrection of the dead is similarly spoken of in John 5:28, 29, where we read, “Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth.” The Lord does not mean merely the resurrection of the dead. The Apostle says, “We know that we have passed from death unto life through the Word of Christ.” (1 John 5:1-2) This passing from death unto life is not in the full sense in the present time. By faith we are reckoned dead with Christ, counted members of his body. That future life is reckoned to us. We are counted as having it; and this is our condition because we have the divine approval.

Since there is none good, the only sense in which one could “do good” would be by coming into accord with God by obedi ­ence, as under the covenant which prevailed with Abraham, Isaac and Jacob, or under the still higher covenant that prevails with the church in this Gospel age. We have this testimony, that we are pleasing to God, who indicates his pleasure by be­getting us of the holy Spirit. In contradistinction, the world is aliens, foreigners. (Eph. 2:19) By this holy Spirit, this “unction from the Holy One,” therefore, we have the evidence of acceptance with the Father.

The outcome will be, that those having this approval of God, having passed the trials and testsings which they have received — having passed the trials and testsings which they have received — and having proved faithful to the Lord, will be raised by the Lord to the very highest place-glory, honor and immortality. This is the crown, or very highest pinnacle of life that could be imagined. So, then, those who will have part in this first resurrection will reign with Christ a thousand years. This is the first class mentioned by the Apostle. They are approved; they shall come forth to “life resurrection.”

What is the signification of “life resurrection”? We answer that those shall come forth to perfect life instantly. As St. Paul says, “It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spirit body.” Thus instantaneously these blessings come to them. They have their trial in the present time and therefore, theirs will be the chief resurrection.

The expression, “fruits of the Spirit” has very much the same signification as “graces of the Spirit.” One term might be proper to use at one time and the other at another time, according to the figure of speech which would be appro­ priate. If we were speaking of a quality which was being de­ veloped, it would be proper to think of the fruitage of the spirit. If we were speaking of the beneficent arrangements which he had developed, we might mention his possession of the holy spirit, through his possession of the spirit of love.

MARCH 1, 1912

THE WATCH TOWER

(87-92)

VI-17

[4989]
THE WATCH TOWER

N. Y.

The prophesies, mountains are symbolical of kingdoms. In 2 Peter 3:12 the Apostle's words signify that there will be a great conflagration and that the heavens also will be on fire, but that, nevertheless, there will be a new order of things, to take the place of the old order; and under this new order of things there shall come a blessing to all in the earth. The word "fire," in this sense, signifies destruction of the present order of things, of the cosmos—not the ge, the earth, but the social system, society as at present organized.

We not infrequently hear people say, "Well, matters are getting pretty hot!" Yes, the battle between capital and labor is getting hotter, as is evidenced lately in the labor troubles, particularly in Great Britain and the United States. But the time of conflagration will be such a "time of trouble," that it will cover the present order of things, a time of trouble, therefore, that will be epoch-making, and the new epoch will be introduced immediately thereafter.

MOUNTAINS SYMBOLIZE KINGDOMS

We remember riding over the mountains once with an Adventist. The Adventist brother said, "Do you not think it will be a glorious time when these mountains will be brought down to a level?" We said, "Dear brother, the mountains are very beautiful, very useful." He said, "You cannot raise corn on this mountain." "Well," said we, "go to the prairie if you want to raise corn." Then he said, "What do you think the Scripture means when they say that the mountains shall be brought low, and when they speak about the melting of the earth?"

We said, "Dear brother, the mountains' there are kingdoms. We read that the mountain of the Lord's house shall be exalted in the top of the mountains; it will be the chief mountain or kingdom."—Isa. 2:2.

THE RESURRECTION WILL LEVEL ALL CLASSES

The Psalmist tells us that the "mountains shall be removed and carried into the midst of the sea," mountains being symbolical of the kingdoms, of the governments of the earth, and so forth, the governments which support the governments. (Psa. 46) St. Peter also speaks of the mountains which will be consumed by fire. These things are symbolical, implying that the people who are now in a low condition will be brought up, and that those who are high will be brought low. Thus there will be a leveling process.

We remember the statement of the Scripture in Zephaniah, "Wait ye upon me, saith the Lord." Here Jehovah is speaking to the church, telling us that we should not be dissatisfied, that we should not be anarchists and strife-breeders: I shall attend to this matter myself. You can rest with the present order of things, have faith in it, and let it be the order God gives us. (Psa. 46:16) The Lord will make a new order of things, a new state of things which will be the work of the Church. The Church will be associated with Christ. We read that God "hath appointed a day, in which he will judge the world in righteousness by that Man whom He hath ordained" (Acts 17:31) Christ, the Head, and the church his body. Again, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2) Therefore our own judgment or trial takes place in advance, that we may be prepared to try or judge the world; and by the experiences through which we have passed, we may be assistible to them, as they shall be on trial and under our control.

DEGREES OF SIN AND THEIR PUNISHMENT

The question is often asked, "Is there any special punishment for thieves, murderers and other criminals, or will they, if repentant, be received into the kingdom along with those who have sinned only through weakness?"

This question can be viewed from two standpoints. God himself is the great determiner of right and wrong. Everything that is right God approves; everything that is wrong God disapproves. Will they be received into the kingdom?—are those things that are good, helpful and favorable to everybody. The fact that God disapproves are the things that are wrong, unjust, injurious to every one. Therefore God has condemned certain things that are unjust or injurious to ourselves or to others. Whoever, therefore, commits sin, violates first of all, a divine command, and to that extent has a certain penalty attached to him for that wrong doing.

We speak of certain persons as "sowing their wild oats." What does this expression signify? It means that they are now engaging in habits which are injurious not only to their own health and happiness, but probably to that of others. As a result of practising sin they are sure to bring upon themselves a degradation of both mind and body. Thus sin brings its own reward in a natural way. Whoever sins will suffer, is the general law. But aside from that law, there is a God, who has given certain commands and certain penalties that go with those commands.

[4980]
WHO ARE THIEVES AND MURDERERS?

God's standard of righteousness is much higher than man's present standard. Our Lord gave very fine meanings to the words “thief,” “adulterer,” and “murderer.” He taught that anyone who is angry with his brother without a cause is in danger of the judgment of the law. (Matt. 5:22, 28) These are very fine distinctions. Moreover, we must all admit, as Shakespeare has said:—

“Who steals my purse steals trash;”

But he that filches from me my good name
Robes me of that which I doth enrich him,
And makes me poor indeed.”

Many people have been guilty of stealing the good name of others; many have been guilty of murder in the sense that they hate others. When it comes to the point of deciding who are the most guilty murderers and thieves, we are not competent to judge, for we are not able to know the qualities of mind and the weaknesses with which each person was born. God only could tell the degree of wrong in any of these cases. There are some people who say, naturally well, they would never have been born with less patience. Some who, naturally, would not get angry with their brother, nor with any one, as soon as some one else would, may never be in danger of committing murder, either literally or figuratively; for they are born with the quality of forbearance. This does not mean that we have the kind of sympathy which God only could we thank God and say, “Who hath made thee to differ?”

We were, perhaps, born differently from many; and what we did not get by heredity, we got through grace; so our strength of character is not of ourselves. It is all by God's grace that we are as we are; and God's grace, not for us, as Jesus said, “I would rather he out of this world and the penalty of sin upon me, than to live in sin and in sin did our mothers conceive us” (Ps. 51:5), it gives us a great deal of sympathy for many poor people; and as we have more strength of character, mentally and morally, than some of them, we thank God and say, “Who hath made thee to differ?”

This does not mean that we have the kind of sympathy which would say, “Open wide the prison doors and let every one out!” No. Some who are in prison, no doubt, have asked us to intercede in their behalf, that they might be released; and we have answered that we were not sure but that they were better where they are; for in prison there is less temptation than in some of the lax societies; but it brings a responsibility and additional trials as well.

SIN AND DEATH ARE HEREDITARY

As we consider the weakness and sinfulness of humanity, the question naturally arises, “Why is this so?” The Scripture teaches that every man has sinned, and that all are born in sin and “shapen in the thick of the clay” and “in the form of a man.” (Ps. 139:15) All by nature are sinners; as much as they are born they are sinners. All have sinned and fall short of the glory of God. (Rom. 3:23)

And the Apostle says:—

“For even when we were under the power of sin, we were not subject to the commandments of God; and now, after that we are dead to sin, shall we live in sin?”—Rom. 6:16.

We are subject to the power of sin and, therefore, to sin. To sin is to be subject to the law of sin. To be subject to the law of sin is to be subject to death. (Rom. 6:23) And this is the law of sin, which is death. (Rom. 7:2) The law of sin is death to sinners. (Rom. 8:2)

But, the Apostle says, “As in Adam all die, so in Christ all shall be made alive.”—1 Cor. 15:22.

The nature of the sin of man is death to sinners. The nature of the grace of God is life to sinners. The quality of God's grace is life. The sin of man is death. (Job 14:15) Because of this nature of sin, and because of this nature of grace, every one who is a true child of God has life now. (John 3:25) The upward nature of the grace of God is life. (Rom. 6:23; 7:24; 1 Cor. 15:22; 1 John 3:9) No man can keep this upward nature of the grace of God; but every one who is a true child of God, by this grace, has his heart and mind changed. (1 Cor. 6:19; 2 Cor. 5:17) And the change is a spiritual one. (1 Cor. 2:14)

The nature of sin is death. (John 3:16; 1 John 2:17) But the nature of grace is life. (Rom. 6:23; 8:11) And this life is a spiritual life. (John 3:3, 6; 1 Cor. 2:14; 6:19)

And the change involves the soul. (1 Cor. 15:36) And the change involves the heart. (Rom. 6:17; 8:6, 14) And the change involves the mind. (1 Cor. 2:16; 15:44-49)

The change involves the spiritual nature. The change involves the spiritual mind. (1 Cor. 2:14; 2 Pet. 3:18) And the change involves the spiritual heart. (Rom. 6:19; 8:31-37) And the change involves the spiritual soul. (John 3:5; 1 John 3:9)

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The change involves the spiritual body. (1 Cor. 15:42) And the change involves the spiritual mind. (1 Cor. 2:16; 15:44; 1 John 3:2) And the change involves the spiritual heart. (Rom. 6:19; 8:31-37) And the change involves the spiritual soul. (John 3:5; 1 John 3:9)
We, on the contrary, are required to turn from sin to righteousness and to make a full sacrifice of ourselves to the Lord. Then we must walk in the Narrow Way to the best of our ability. In this we have the Master to help us; but ours is a short, sharp period of fiery trial; and if our trial is hard, we have the assurance that it is given to those who come off victoriously in this battle against self and sin.

In a word, then, when people die, that is the end of things, and not an end in another sense of the word. When a man is dead he has come under the full sentence of the law. There is no breaking of the law over the world of mankind, approximately 20,000,000,000 of humanity—Adam and his children, all in their broken, fallen condition; and then the great work of refreshing and restoring will begin. In the sawing, the hammering and the filing, if you please, we will continue during the whole thousand years of the Millennial reign.

So, you see, the condition into which a man gets himself now has a great deal to do with his future. Many will be so degraded that when they come forth from the tomb they will have a very difficult time. Some of these are mentioned in the Scriptures. We are told that some of these will come forth to shame and lasting contempt. There are many people who will come forth to shame. After they had died, many have been found to have been involved in various crimes, and some have been found to have indulged in very criminal acts; yet perhaps no one knew it while they lived. These things came out after their death, and some things may not have come out yet; but we may be very sure that when the Lord’s time shall come for the general opening of the books, when the dead shall come forth from the grave, he will have your records as clear as possible. Whatever is there will surely be made manifest, is the Lord’s declaration of the matter.

When the world’s history shall all be known, some that we have thought to be very honest, just people, we may find to have been just the reverse; and others who may have been thought to be dishonest may be found to have been very honest. The judgment of the world is not always right. This is one reason why the Lord wants his people to judge at the present time. We are not competent now. The Lord will judge in the future. When that time comes and the whole world of mankind is brought forth to have their trial before the “Great White Throne,” the books will be opened. Then some will have shame, and some will have guilt, which will last just as long as they are contemptible. How long will they be contemptible? Just as long as they remain in the wrong state of mind. But if they obey the terms and regulations of the Messianic kingdom they will rise daily out of their degradation and mean condition, coming back more and more to the perfect likeness of God in the flesh, as represented in Adam.

As mankind rise from their fallen condition, this condition will pass away. At that time people will perhaps say, “Well, you know he was a very wicked man in his time. He suffered contempt when it was first realized what a degraded character he was.” Or, “She was a wicked woman, but now see what a change has come over her!” See how well she has gotten along! See what effort she is putting forth! See what character she is developing!” And all will rejoice to see the change.

By the end of the Millennial age, one who was in shame and contempt at the beginning will, if he has taken the right course, have been lifted up above it. We see the principle illustrated in the Scriptures. Before the death of St. Stephen, Saul of Tarsus, who afterwards became one of the most notable Apostles, he was a murderer, the responsibility of the inscription in the tomb lay at his feet. He was a member of the Sanhedrin and approved of the stoning of Stephen, without which approval the latter was destroyed.

So when we read that no drunkard or murderer or robber shall enter the kingdom, the New Jerusalem, how shall we understand it? In this way; that when during the Millennial kingdom all mankind shall have the opportunity of coming into harmony with righteousness, in any sense of the word, will not have divine approval. They will not be permitted to enter within the gate of the city, which symbolically represents the kingdom and the divine favor. God will not permit unrighteousness to come into harmony with God will come into that city, into the New Jerusalem and kingdom of God, and outside of that city will be found all impure characters. We have them pictured in this statement, that liars and murderers, etc., shall have their portion in the lake which burneth with fire and brimstone. That city was pictured by Jerusalem, and Jerusalem was lifted up above the ground, the “fire” by Gehenna. As the offal of the literal city of Jerusalem was put into the Valley of Hinnom for destruction and for the purification of the city, so all the offal of the Millennial kingdom will be destroyed and be kept outside of the Golden Jerusalem. That will be a glorious kingdom, free from anything that would be a blemish or blemish; and all who are unrighteousness, in any sense of the world, will be destroyed in “the lake of fire,” which is, we are told by the Revelator, the second death. Rev. 21:8.

“YE ARE THE LIGHT OF THE WORLD”

“Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.”—Matt. 5:16.

We notice that our Lord’s statement in this text draws a particularly sharp line of demarcation between the church and the world. The church is not to have the light, for the Father is in the light, but our light. The Lord was addressing the Apostles in particular and all the “overcomers” of that time. But he gives us elsewhere to understand that we who believe the testimony of the apostles are counted in as the same class, so that the broad line of distinction that is here pointed out, is a broad condemnation implies that the class which the Lord acknowledges as his disciples have some special light that marks them out as light-bearers. This light that has come to us is the illumination referred to by the Apostle Paul in other places. This illumination, which is generally made in the world by thinking there. There is one way of coming into this relationship of sons, and that is the way that the Scriptures foretell was in the literal and literal kingdom. Full confidence in the divine arrangement of which he is the faith, a faith which works, a faith which would lead us to the point of full consecration—baptism into his will. It is the strait gate and narrow way.

“THE WATCH TOWER”

No one is in the family of the Lord at the present time unless this person has entered through the strait gate into the narrow way. Such begin to be marked by the holy spirit, which illuminates their hearts and minds, giving them a clearer light on things in harmony with righteousness. This illumination, which is the light of which we speak, will not be destroyed or lost. If that light should go out, we would be in greater darkness than we were before.

In another place it is written, “Quench not the Spirit.” (1 Thess. 5:19) It could be extinguished entirely. We are, there-
fore, to keep it as an evidence that we are children of God. And if this light be in us we should not keep it secret, not put it under a bushel. We should not say, "We know not the Man"—we know not Jesus. For if any one is ashamed of him, he will withdraw the light from such a one. One who is ashamed of him and his cause is ashamed of everything that is right. Such a one is to be driven out of the body of Christ and joint-heirs in the kingdom of glory and in the work of judging and uplifting mankind.

So, then, we must not be ashamed and hide our light from the presence of the whole world, not even in our home. We are to set our light upon a candlestick that all within the house—our own family, our own household, our neighbors—may see it burning; that they may all know that we have a light upon the character and plan of God; that we see the difference between sin and righteousness and justice.

Whoever holds up a light must of necessity confess the light he is holding. Of some our Lord said that they confess with their mouths, but deny in their lives. We are to let our light so shine that it will bring honor to the Father’s name. This means that our whole lives are to be in conformity with the professions we are making, so that others will see and say, "Well, that man believes what he preaches. It is good that such a person lives in our neighborhood." They may not always prefer us for companions, for wherever the children of the light go, it has a reaproving influence.

Let us not be surprised, then, if when our neighbors have a reception and entertainment they say, "We will omit their names, for we shall have some wine and some good times, and we do not want to give our light away." We see that the world loves us. We are not to marvel if it goes to the other extreme. Yet not all of the world will hate us. Some will criticize and find fault; others will notice a consistency and say, "It looks to me as though this is genuine." This is the way of righteousness. There is a natural dread in mankind because they know that their day of visitation will come, and that if this light be in us we should not keep it secret, not put it under a bushel, not make it the things of this world. Perhaps we may become saints by being the body of Christ and joint-heirs in the kingdom of glory and in the work of judging and uplifting mankind.

To the minority has had an influence all down through these eighteen hundred years—and it is having an influence today. Look at Jesus and the apostles! See how the light from their lives and conduct has had an enlightening influence upon many to make them hate their wrong condition, and to make them want to have a light. They have had influence in the world, nor that the members of these institutions have the light. They admit, themselves, that they are not saints. Only a small number in the world have been saints.

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Today's study leaves the words and works of Jesus and, appropriate to the Easter picture of the Resurrection, we are to consider our Lord's resurrection. At the very outset of his church's work, the very first of his group of men, he became the first to be a resurrection of the bodies which go down into death.

This mistake has given ground for Infidelity to sneer at this precious doctrine of the Bible. We are asked, How could the dust which once constituted the bodies of thousands of millions of humanity ever be re-collected and rearranged so that we could see them today? Many of humanity have been eaten by fishes and animals, and many other corpses have been absorbed by vegetation. Yet, by and by, out of this material death, a new birth is to be the result, and that is the resurrection of the dead, which the Scriptures hold forth. It was said, long before the church was inaugurated with great errors which have gradually crystallized around the central truths of God's Word. One of these errors is the supposition that the resurrection of the dead, which the Scriptures hold forth, was the resurrections of the bodies which go down into death. This is a mistake. The resurrection of Jesus as typified in Acts 2: 32. The result of this divine sentence upon man would have been extinction—he would have been on the same plane of the brute, without a provision for eternal life, had not God in great mercy provided a redemption—that Jesus Christ by the grace of God, became sin for us that we might become the righteousness of God. The Psalm seems to be specially applicable to our day, although it has always been a pleasant sight to see brethren dwelling together in unity. In times of persecution there would be greater unity, because there would be fewer likely to attach themselves to the church; outside persecutions would be likely to deter all but the truly consecrated. Such persecutions all would be likely to feel, and only those who had common interest and common cause would be drawn together. This is the reason that persecution would cease and as more would come into the church, who were not so zealous, the opportunities for differences would seem to increase. Although today there is much opposition to the children of light, there is apparently, little persecution.
probably, are not all that they should be. In fact, none of them are what they desire to be—copies of God's dear Son; but each and all should be striving to attain to the standard.

CAUSES OF FRICTION INCREASING

It might at first seem strange that there would be any friction between children and parents or children and God. One would suppose that their hearts would be so filled with the holy Spirit that there would be no room for the weeds of hatred, envy, strife, jealousy, and that these would be crowded out by the fruits of the Spirit. Perhaps such was the condition when we first made our consecration to the Lord to become diamond-like. But it seems that the causes of friction are increasing rather than diminishing. It is proper, therefore, that we should note the source of the difficulty and thus be enabled to ward off the causes of friction, so that we be not the makings of the weak that are strong ought to bear the infirmities of the weak." (Rom. 15:1) If this standard be the measure, there are not so many strong as we might have hoped; therefore, it behooves each of us to become strong and helpful to the weak brethren in the church.

One thing to be considered is that there is more opportunity for friction amongst those who are spirit-begotten new creatures than there is amongst the world, as a whole; that is to say, a company of people in the nominal church would find it easier to live together in unity and peace than would a company of people more thoroughly enlightened, energized by the truth. This statement might seem strange at first, but becomes more apparent as we examine. In the nominal church religion is more a matter of form. With nominal Christians it is customary to dress up and attend meetings, to say prayers and offer sacrifices. Important things are noticed, as, for instance, the sunshine, the flowers, the bonnets. Thus the day passes. But with those more enlightened there is a greater activity of mind, of thought. We, too, see the flowers and all things provide for our Lord's jewels; they are diamond-like. The former have in their flesh ant qualities that are strong ought to bear the infirmities of the weak.

THE TRUTH ATTRACTS STRONG CHARACTERS

We are to remember that these brethren who find it so difficult to dwell together in unity have this difficulty in part because of their real intrinsic worth, or character. There are some people whose characters are like putty; there are others who can make a momentary dent, as in a rubber ball; still others are like diamonds. The class that are diamond-like have attained a firmness of texture, of character. If we put a number of balls of putty, a number of rubber balls and a number of diamonds into a pan and shake them well, the diamonds will scratch everything with which they come in contact, because they are so hard. The Lord is not looking for the rubber ball class now nor for the putty class. In due time the Lord will deal with all classes—the people who are of the putty kind, the people who are of the rubber ball kind. But we know that the truth is appealing now only to the jewel class, the diamond class.

When learning that there is danger of stumbling each other, wounding each other, the knowledge should give us wisdom, and that in which we can make a momentary dent, as in a rubber ball; still others are like diamonds. The class that are diamond-like have attained a firmness of texture, of character. If we put a number of balls of putty, a number of rubber balls and a number of diamonds into a pan and shake them well, the diamonds will scratch everything with which they come in contact, because they are so hard. The Lord is not looking for the rubber ball class now nor for the putty class. In due time the Lord will deal with all classes—the people who are of the putty kind, the people who are of the rubber ball kind. But we know that the truth is appealing now only to the jewel class, the diamond class.

Even a diamond surrounded by mud would cut, would scratch nothing; but place a dozen diamonds together, and the more you get rid of the mud element the more gritting, scouring and cutting there is likely to be. So it is with the Lord's jewels—the more they come together, the more they get wakened up, the more opportunities there will be for friction. As the greater necessity there will be that all be thoroughly imbedded in and covered with the holy Spirit, which, like oil, is smooth and unctions and tends to prevent friction.

WHICH DAY IS SABBATH?


TEXT:—"The Sabbath was made for man, and not man for the Sabbath."—Mark 2:27.

That the Bible teaches some important lessons respecting the Sabbath is undisputed, but what that lesson is is much questioned. The fourth commandment of the Decalogue refers to the seventh day and requires its observance as a day of rest, and no more. The Ten Commandments, as we know, are the sum of the Law Covenant, compulsory upon every Jew. The Jews kept all of those commandments was promised everlasting life. Failure to keep them all condemned him afar. There can be no exceptions.

However, in our Lord's time, Jewish religiousists had become to a considerable degree formalists, and greater stress was laid upon the literal commandments than on their real spirit, their real meaning. Jesus reproved this on several occasions, saying to the Doctors of the Law, "Ye bind heavy burdens upon the people." For instance, to hunt for a flea on the Sabbath was construed to be a violation of the fourth commandment, a breaking of the Sabbath, for it was claimed that the man was hunting as truly as though it were a buffalo or a lion.

Thus, in this lesson, fault was found with the Lord's disciples because, passing through a wheat field, they rubbed out some of the grains in their hands and ate them. This was construed as a violation of the Sabbath because it was threshing, winnowing, when the amount was small or great. This was not by the Sabbath ordinance nor teach am. He was a Jew and bound to keep the Sabbath law to the full. He did object to such nonsensical misinterpretations as we have mentioned. In this study he shows that the Sabbath was ordained for man, and that it is a mistake to suppose, as some
WHY MEN FEAR THE SECOND COMING OF CHRIST

All men realize that they come short of perfection. Additionally, nearly all realize that in the past of their lives they have committed crimes more or less serious. In the majority of minds fear is instinctive. Under proper limitations it is a healthy condition. "Let us fear lest a promise become nought of us..." Hebrews 11:10. But the adversary has taken advantage of this proper and wholesome fear through what the Apostle terms "doctrines of devils," however, false and erratical they are. Jesus has obtained a lodgment in nearly every mind, heathen and civilized. Of this fear the Lord, through the Prophet, says "Their fear toward me is taught to the precepts of men." (Isa. 29:13) These "precepts of men," or human traditions, have grossly misrepresents the true doctrine of the Lord's grace, so widely believed. Many students, are seriously handicapped by these devilish theories established in a period of ignorance and superstition, but supposed to be based upon the divine Word.

THE TIME OF RESTITUTION IS THE DAY OF JUDGMENT

Amongst other false theories respecting the second coming of Christ we have the view held by our Adventist brethren, that the moment of the Lord's coming will be the "crack of doom" to the world and the inhabitants thereof—marking the end of hope for all not previously brought into relationship with God through Christ, as saints. And Adventists are not alone in this theory. Practically the creeds of all denominations teach the same thought, which is the reverse of Scriptural presentation.

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tification and the attainment of life everlasting. Only the preliminary steps of this great plan have yet been taken:

(1) The Redeemer has died, the just for the unjust.—1 Pet. 3:18.

(2) He has appeared in the presence of God for us, the church, and thus, as our Advocate, made it possible for us to become Members.-Heb. 2:14, 15.

(3) This offer, or opportunity for the church, has separated from the world all those who accept this high calling. They become Members.-Rom. 8:30; 1 John 2:27.

(4) The church, and thus, as our Advocate, has made it possible for us to become Members.-Heb. 2:14, 15.

(5) We trust that the answer will be helpful both to himself and to others—either church of the first-borns and amongst the individuals who will compose the restitution class of the future?

Brother.-No; the church does not wish to keep the earthly rights of Jesus. Spirit, evidence of his merit coming to him by divine arrangement.

Our Lord left the early church with the instruction that they should tarry at Jerusalem for the anointing of the holy Spirit, the evidence of his forgiveness of sins and of their adoption as children of God. He ascended up high, but it was not applied in any degree nor to any person. According to the divine intention that merit is to be applied for Adam's original sin and for all the sins of his children, which are the result directly or indirectly of original sin. Thus we might say that every member of Adam's race has a personal, individual interest or share in that redemptive merit, coming to him by divine arrangement.

Heaven is the means of the whole Church, for whom the sacrificial merit is a sufficient price, attained through the church, and thus as our Advocate, has made it possible for us to become Members.—Heb. 2:14, 15.

The church wishes to sacrifice its all and thus to follow the example of the Father—for the entire church of the first-borns. The imputation of his merit was for them all, as well as for the representative few of the Lord's followers who waited for the blessing in the "upper room."

SEARCEY.—You have pointed out that no less than the full merit of Christ would be sufficient for the sins of any individual of the human family. How, then, shall we think of sub-dividing the church, and thus as our Advocate, has made it possible for us to become Members.—Heb. 2:14, 15.

We ask men to the glorious blessings of Messiah's kingdom and teach them to pray, "Thy kingdom come, Thy will be done," and to strive to understand and appreciate the principles governing that kingdom: peradventure they may pass through the time of trouble with the less injury.

From this standpoint the apprehensions of mankind are well based in respect to the Great King's disapproval of much that is carried on in the world in the name of civilization, yes, in the Master's own name! But let us not dwell too much upon this side of the question. "Sufficient unto the day is the evil thereof." Let us rather point men to the glorious silver lining to that cloud which draws daily nearer and nearer. In point men to the glorious blessings of Messiah's kingdom, and teach them to pray, "Thy kingdom come, Thy will be done," and to strive to understand and appreciate the principles governing that kingdom; peradventure they may pass through the time of trouble with the less injury.

BRO. RUSSELL'S SOUTHERN ITINERARY FOR APRIL

Fri. April 19

L. New York 12:30 a. m. Penn. R. R.

Sat. " 20 Ar. Montgomery 10:40 a. m. W. of Ala.

" 20 Lv. " 10:05 p. m. L. & N.

Sun. 21 Ar. New Orleans 7:50 a. m.

" 21 Lv. " 9:00 p. m. "

Mon. 22 Ar. Birmingham 12:10 noon

" 22 Lv. " 10:30 p. m. Frisco

Tue. 23 Ar. Memphis 7:30 a. m.

" 23 C. R. I. P. " 1:45 p. m.

" 23 Ar. Little Rock 1:30 p. m.

Wed. 24 Lv. " 8:45 a. m.

" 24 Ar. Memphis 1:05 p. m.

Thu. April 25

Lv. Memphis 6:00 a. m. N. C. & St. L.

" 25 Ar. Nashville 1:32 p. m.

" 25 Lv. " 9:30 p. m. Tenn. Cent.

Fri. 26 Ar. Knoxville 6:45 a. m. Southern

Sat. " 27 Lv. " 1:45 p. m.

" 27 Ar. Chattanooga 5:55 p. m.

Sun. 28 Lv. " 3:00 a. m. N. C. & St. L.

" 28 Ar. Atlanta 7:10 a. m.

" 28 Lv. " 1:45 p. m.

Mon. 29 Ar. Richmond 5:55 p. m.

Tue. 30 Lv. " 6:00 a. m. S. A. L. (E. Time)

" 30 Ar. New York 2:00 p. m. Penn. R. R.

QUESTION RE ATONEMENT

A dear brother asks some questions, the answers to which, we believe, will be helpful both to himself and to others—either by confirming their understanding of the truth or by correcting misunderstanding. We trust that the answers will be helpful to all who may need them.

Question.—Would it be right to say that all the merit of our Lord's sacrifice is imputed to each and every individual when Scripturally he becomes a believer?

Answer.—No; the entire merit of our Lord's death was already in the hands of Justice when Jesus ascended up high, but it was not applied in any degree nor to any person. According to the divine intention that merit is to be applied for Adam's original sin and for all the sins of his children, which are the result directly or indirectly of original sin. Thus we might say that every member of Adam's race has a personal, individual interest or share in that redemptive merit, coming to him by divine arrangement.

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Question.—You have pointed out that no less than the full merit of Christ would be sufficient for the sins of any individual of the human family. How, then, shall we think of sub-dividing this merit amongst these various individuals composing the church of the first-borns and amongst the individuals who will compose the restitution class of the future?

Answer.—The placing of the entire merit of Christ in the hands of Justice guarantees to Justice a full satisfaction for all the Adamic weaknesses of all mankind—even before that merit is specifically appropriated. And since the church was a part of the world for whom the sacrifice of Christ is a reality, God could be just in imputing to each one coming in the name and merit of Jesus a sufficiency of his merit to make up for the imperfections and shortcomings; and so of this entire class—the church of the first-borns. The imputation of this merit to the church as separate and apart from the world engages and obligates that merit for awhile in making good the imperfections of the flesh of the church, so as to permit this class to offer to God a justified, and, therefore, an acceptable sacrifice.

But this is merely imputed or loaned to the church, because the church does not wish to keep the earthly rights of Jesus. The church wishes to sacrifice its all and thus to follow the example of Jesus. And the great High Priest imputes to them only a part of his merit; and his merit is a smockling service when offered by the High Priest. When all the church of the first-borns shall have attained to the rewards of the spirit nature, all of the merit of the High Priest, Jesus, will be released, so far as they are concerned—the whole amount will again be free in the hands of Justice, as it was when Jesus ascended.

[1907]
Question.—Will any of those found worthy of a place in the bride company wear Christ's robe of righteousness?

Answer.—We understand that all who make the consecration do so and are accepted, in one hope of their calling, and that one hope is the hope of being a member of the bride class and joint-heir with Christ. The fact that there will be a "great company" is a special favor ordained of the Lord in the interest of those who do not prove sufficiently zealous to be counted in with Jesus as "more than conquerors."

The "great company" of Revelation 7:9 is composed of such as fail to come up to the highest standard of sacrifice required of the Lord, but who, nevertheless, will prove not unfaithful in their final test. These are said to have kept not their garments unsullied by sin; hence the requirement that they shall wash them in the blood of the Lamb—prove their loyalty under discipline, and thus gain that "garment white and pure" which the unmerited favor of the Lord will provide for them when they enter the presence of God.

"This imputed robe will not be needed by the "great company" after they shall have experienced their "change" to the spirit condition; for they, too, will be changed, in a moment and thereafter possess an individual perfection of their own."

Question.—Will not the church when she shall have passed under the veil have all the merit of Christ in her hand to put on the mercy-seat?

Answer.—No; the church has nothing whatever to do with atoning for sin, even as the under-priests had nothing whatever to do with the presentation of the Day of Atonement offering. A correct view of the matter, we believe, is this: The High Priest, Jesus, ascended on high and made imputation of his merit to the church. Those who waited in the "upper rooms" during the evening of Saturday, under the veil, had presented themselves before God desiring to be accepted of him as sacrifices. They did not sacrifice themselves, they merely presented themselves for sacrifice. Thus we read, "I beseech you, brethren, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." So the presentation matter is ours, not the Lord's; the acceptance of the offering as a sacrifice is wholly the Lord's—the High Priest's work. With the acceptance of our flesh as a sacrifice we cease to be as men and move forth in the sight of God and of each other as we are living members of the And the One—the High Priest.

The High Priest accepted the church as a whole through its presentation at Pentecost. And in harmony with the Scriptures we come into this favor or grace, which remains open until the last member of the body of Christ shall be perfected and pass beyond the veil. The work beyond the veil will not be ours as under-priests. It will be the work of the High Priest to sprinkle the blood of the Lord's goat as he sprinkled the blood of the bullock. The figure of the "robe" is to be distinctly eliminated in any thought of sacrifice, and is to be merely associated with the Redeemer and Bridegroom, as joint-heirs in his kingdom. The figure of the under-priests is the one which applies to the church in respect to all sacrificial matters.

"It would be correct to say that the merit of Christ cannot be compared to a garment or robe until after consecration." Answer.—A robe is a covering. The wedding robe of the parable represents our Lord's merit imputed to his people as a covering for their blemishes and imperfections. As the representative of the church the bride takes cognizance of the church as the prospective bride who acknowledges the headship of Jesus her Lord. Another figure represents the members of the church as wearing white robes and hoods or bonnets, the illustration of the under-priesthood. In this figure the priests represent the brethren or body members and indicate that they are not independent, but under and subject to the headship of Jesus.

The robe of Christ's righteousness imputed to the church as a covering for her blemishes and imperfections, is to be merely associated with the church in the statement, "Ye were bought with a price, even the precious blood of Christ." Other Scriptures will be noticed that the Apostle refers, not to the world, but to the church in the statement, "Ye were bought with a price; even the precious blood of Christ." Other Scriptures tell us that "Jesus Christ, by the grace of God, tasted death for every man"—that he redeemed the world. We are to remember, however, that this work of redemption was done before the Lord Jesus came. He accomplished a certain portion of the work—"laying down his life. THE WORLD IS NOT YET BOUGHT under the veil. The work beyond the veil will not be ours as under-priests. It will be the work of the High Priest to sprinkle the blood of the Lord's goat as he sprinkled the blood of the bullock. The figure of the "robe" is to be distinctly eliminated in any thought of sacrifice, and is to be merely associated with the Redeemer and Bridegroom, as joint-heirs in his kingdom. The figure of the under-priests is the one which applies to the church in respect to all sacrificial matters.

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be to put down, to put away, not only other oppositions, but death, to the full perfection of his being. Then death will this opposition of the workings of death. Gradually mankind will be lifted up, up, up, out of all the weaknesses, out of death, to the full perfection of his being. Then death will be destroyed—the Adamic death, which came upon all men through one man's disobedience, and which is to be canceled, 00:,, will. the Adamic death, which came upon all men through one man's disobedience, and which is to be canceled, death.

The fact that this testing of mankind will be after the end of the thousand years of the Mediator's reign, when he shall have delivered up the kingdom to the Father, does not prove that the glorified Jesus will have nothing to do with the destruction that will come upon Satan and those obedi­ent to him. Quite to the contrary. As Jesus was the divine Agent, Instrument, Word, Mouthpiece, Logos, in all the work of cre­ation, and prior to undertaking the Mediatorial work, So highly exalted now in honor, next to the Father, and at his right hand of power, he will undoubtedly be the Father's Repre­sentative in that day. The beneficiaries, who with Satan will be consigned to the second death.

Here the question may arise in the minds of some, What did the Apostle mean when he said in 1 Corinthians 15:20, 26, "He must reign until he hath put all enemies under his heel, that last enemy that shall be destroyed is death"? The Apostle is speaking of those things which are against mankind, against or contrary to mankind—those things which hinder men from keeping divine law, and thus being in full harmony with the Creator. Every such thing is an enemy, and is to be destroyed out of the earth. In the same connection, the Apostle says, "Death, human weaknesses, are some of the enemies of righteousness and, therefore, enemies to the best interests of humanity. Death is such an enemy, because it is death working in us that causes all our difficulties.

All the imperfections, whether moral or physical, or mental, are all working in human weaknesses. Because death is the working of human weaknesses, therefore the righteous who are able to keep their own hearts, will be able to put away those things that they would. The work of Messiah's reign will be to put down, to put away, not only other oppositions, but death. That will be destroyed—the Adamic death, which came upon all men through one man's disobedience, and which is to be canceled, death. In the second death, therefore, is not included amongst the enemies, as it is not the death that Jesus will de­stroy.

Neither is Satan one of the enemies whom Jesus will then destroy. He was an enemy before man sinned, and his rebellion was not brought about by man's sin. He was subject to divine authority before man was created, and will be a sub­ject of divine authority after man shall have been redeemed and restored. It will not be for the Mediator to deal with him, but for divine justice to determine his deserts. Besides, it is said that he will be destroyed in the second death, in the death from which there will be no redemption, no resurrection.

MOSES AS A MEDIATOR

The Law Covenant instituted at Mount Sinai was not made with Moses, but with the people of Israel, as Moses declared: "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive here this day."—Deut. 5:1-3.

Moses was merely the mouthpiece of that covenant. The word mediator signifies, go-between; as Moses said, 'I stood...
between God and you.” (Deut. 5:5.) The terms of the covenant and the arrangements of the mediator place the responsibility upon the mediator as the representative of the people, and as the representative of God to the people.

Correspondingly Christ is the Mediator of the New Covenant. He took his work, ascended to glory, and has become the Advocate of those who desire to become members of his body, and for eighteen centuries God has been receiving the members of the body of Christ, the Mediator, into relationship with himself. Soon the last member of the flock-known and foreordained—by the terms of the New Covenant: “They shall obtain mercy through your mercy.”—Romans 11:31.

It was so in the type. Before the Law Covenant was inaugurated, Moses took bulls and goats and slew them and used the blood thereof for the sprinkling of the Tables of the Law, representing the Almighty and his obligations to the covenant, and then he sprinkled the people, bringing them under the obligations of the covenant. The antitype of this is that immediately after The Christ is glorified beyond the veil, he will apply the merits of his sin-atonement of Calvary for the satisfaction of the whole world, and as the basis of the New Covenant which will be inaugurated with Israel, as promised.—Jeremiah 31:31.

TO THE JEW FIRST IS THE DIVINE ARRANGEMENT

The sprinkling of Israel will come first—“To the Jew first, and also to the Gentile.” The offering of the Tables of the Law, as the outward manifestation, was first offered to the Jews. But it will not cease with them. Many nations will be sprinkled—all who will. The knowledge of the glory of the Lord will fill the whole earth, and many nations shall sing his praise. Let us go up to the house of the Lord, and do good in his name, for that was the Messiah’s prayer: “Teach us thy way, we will walk in his paths, for the law shall be fulfilled in our hearts.”

It will be seen that while it took but a moment to sprinkle the Tables of the Law, it must have taken Moses a considerable time to sprinkle all the people, numbering millions. And, in the antitype, that work lasts for a thousand years. During the entire thousand years of the reign of Christ upon his mediatorial throne the work of sprinkling the people—the justification of them, making them acceptable, cleansing them from sin, and bringing them into relationship with the covenant and its demands of perfect obedience—will be in process. At the close of the thousand years, when all the people shall have been sprinkled—when all who desire to avail themselves of God’s gracious arrangement, the Mediator of that covenant—will have done so—the Mediatorial kingdom will come to an end; having finished its intended work the disloyal and disobedient will be destroyed in the second death. Thenceforth the New Covenant between God and men will remain a perpetual covenant. Through all history, while the Mediator was the Mediator of that covenant, but his mediatorial office will not continue.

“STILL BELOVED FOR THE FATHER’S SAKES”

So it was in the cases of Moses: The Law Covenant which he mediated was binding both upon God and Israel for a time whether Moses lived or died. Long after his death it was still spoken of as the Mediator of the people, noses (the reference being to the one who mediated that covenant. Since the people could not fulfill the demands of the law, they could not have the everlasting life which it promised, but instead received its curse or condemnation of death. The atonement day, year by year, took knowledge of this fact and typically made satisfaction for their sins of the year and gave the Israelites another year’s opportunity in God’s favor, to try whether or not they could obey the law and gain everlasting life. But since the Law Covenant has never been changed, persons who have been priori and lost, they have had no further repetition of the atonement day sacrificing for now more than eighteen centuries, and hence, for all this period of time, they are completely cut off from manifestations of divine favor. The Apostle, however, assures us that they “will believe and live through the glorious reign of blessing, through the glorious reign of blessing, through the mighty Prince of Peace”!

BEWARE OF PRIDE IN THE HEART

“Every one that is proud in heart is an abomination to the Lord.”—Proverbs 16:5.

Pride is very deceitful and frequently cloaks or covers itself with humility. Because of our own imperfections it is well for us all to be humble. But this humility is not for the outward manifestations. It is wiser for us to try to overcome our weaknesses, to strive to cleanse ourselves of all iniquity, to bring ourselves to a condition in which we may be acceptable to the Lord, which is, to be of sound mind, and they should try not to overdo matters. They must act with meekness, as well as feel and think meekly.

There is another class who have a large amount of self-esteem, yet who think, “I do not wish others to know that I have this high opinion of myself, therefore I will cloak it. I want them to think that I am not a self-esteemer.” Yet such persons are sinfully proud; but they do not themselves as they wish others to think of them. They say, “If people knew as well as I know myself, I would simply be a cypher in the world.” There is a certain amount of truth in this. People with small self-esteem may often be tyrants to others, for they think that we should be humble, therefore when I speak of anything I will try to speak from this standpoint.” Such people very frequently get a gloss of humility of an outward kind. Some people really think that this course is right. If they are sincere in their conduct, we cannot suppose that the Lord would abhor them.

Our thought, then, is that in this text “The proud in heart” are the haughty-minded—those who feel haughty toward others and are disposed to look down upon persons who think of themselves more highly than they ought to think, who despise others. The heart of such a one is not that which God could love or that anyone could love; it is an abomination in the Lord’s sight.

WHY PRIDE IS AN ABOMINABLE TRAIT

An abomination is that which is extremely displeasing—that which is repulsive—that which a person should not wish to entertain—should not harbor—must reprove. There must be some reason why God declares himself thus in opposition to pride. We perceive that no one really has anything whereof to be proud. As the Apostle suggests in one place (1 Cor. 1:27), “What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” What shall we then say that we have received? If we then ourselves, or of us, or of our life, or of the world? If whatever we have received is a gift, where is our right to be proud of it? Evidently, such would be a very wrong condition of mind to be in—to be proud of things not our own, nor of ourselves, but a gift.

There is, therefore, no reason for any to be proud; but there is every reason to be thankful to the Great Giver of all good. And that which is true of us is true also of the angels. Hence, there is nothing in all the universe for any of
God's creatures to be proud of. Whatever conditions they are in are not of themselves. God seems to have arranged the conditions for humility, so that there could be no ground for pride.

Pride is merely selfishness, self-laudation; and selfishness is another name for sin. Sin and selfishness, therefore, are in opposition to the divine character and the divine plan—totally in opposition to it. It is, therefore, the right and proper thing that God should have the proud in detestation. Not having used his blessings aright, they could not have his favor. Whether they be proud of mental attainments, proud of physical strength or wealth, or any other character, we are warned that their "ancestors were monkeys," matters not. It is all pride, and an abomination to the Lord.

THE MOST DETESTABLE FORM OF PRIDE

But evidently the most detestable form of pride is pride in the church—as though we had made the plan and could boast in it. We have no say in the plan, no say in the arrangement that God foreordained to be the means of humiliating Satan. Noble, grand, he allowed pride to enter his empire of my own. And this pride made him the opponent of God. (Isa 14:12-17.) He is known in the Scriptures as the devil, the adversary. All those who have the spirit of pride fail to recognize that "every good and perfect gift cometh down from the Father of Lights." (Jas 1:17.) Every such one, therefore, has the spirit of the adversary instead of the Spirit of God. If it be allowed to grow and bring forth fruit, it will lead directly to the second death. It is appalling to see the nature of the temptations that come to God's people! But we are not to judge their hearts, to determine whether it is a pride of heart or not; for it may be merely a deception for a time. And even though we may see high compensation, some of great self-esteem, in the "great company." And when we see that the conduct is not at all in accord with what we should expect in those blessed with the truth, it should make us all search our own hearts to see to what extent we have the same traits of pride.—Jas. 3:10.

Perhaps this quality of pride is nowhere more manifested than in some of those who have been in the truth for quite a while. Sometimes it is on the part of the sisters. Sometimes they are very proud of what they know and very domineering in their manner, seeming to think that they know it all. Sometimes it is on the part of the brethren, in whom a spirit of pride appears. They have been placed as elders. They see that they themselves are right and others are wrong. Sometimes this leads to an attempt to override the liberties of the congregation and to hold power in their own hands.

"BE NOT MANY TEACHERS"

It may not always be our privilege to mention such a matter. Such things may be matters that belong to a class. But, as one pilgrim brother remarked some time ago, "Brother Russell, I sometimes think that, when we get beyond the veil, we will see the true situation as it is; how God has exercised positions of prominence in the church will be amongst the elect." It behooves us all who are associated in the Lord's work to watch ourselves closely, that if we find the slightest tendency in this direction of pride we may stamp it out as we would stamp out a cancer in the body. Such tendencies and opportunities will have the severest trial on that account.

Recently we heard of some trials in the Class Extension work. The opportunities of Class Extension have resulted, in some instances, not in advancing the cause, but in doing the adversary's work, and bringing loss upon ourselves. We should be sympathetic with those who are beset, but not with the difficulty. We are reminded of the Apostle's words, "Be not many teachers, knowing that we shall receive greater condemnation." Those who have seen the truth clearly and have some talents and opportunities will have the severest trial on that account.

THE MORTAL BODY THE SERVANT OF THE NEW MIND

"I keep my body under, and bring it into subjection, lest that by any means . . . I myself should be a castaway." 1 Cor. 9:27.

Those who deal in horses tell us that all horses must be broken; and that to break a horse is difficult of accomplishment and requires a great deal of force. The object in thus dealing with the horse is not to continue to break the animal every day, but to break him once for all, that he might be put to some service. This illustration seems to fit the Apostle's thought.

As a new creature the Apostle had a mortal body which was rebellious against God's will, and thus must be dealt with in a firm manner, in order to bring it under the control of its new mind, whose Head is Christ. If to truly be taught this lesson of submission, it may be a good, useful servant of the new master and serve unto death, just as a horse may be broken in and serve his master well. This is the thought in the Apostle's words, "I keep my body under. In sub­mitting to the Apostle had showed me how to use the natural force it into harmony with the new will, and bring it into sub­jection, making it a servant to myself, the new creation. This I do because this is the divine will and the very thing to which I have been called."

As a new creature I wish to show that I am loyal to the principles of righteousness and truth everywhere. But this old body is more or less in rebellion against God and against the principles of divine arrangement. And it is my duty to see to that exist in me, that by this probation—this probation to bring that mind into subjection to God and to righteousness. And in proportion as I make myself a servant of righteousness, God will use me, and to that extent I shall grow and become an overcomer. By doing these things an entrance will be ad­mitted to me into the new creation. But if I fail to carry this out, I shall fail of the character-development which all must have who would be accounted members of the body of Christ.

As St. Paul says in another place, God foreordained that he would have a church, and that all who would be of this
APOSTOLIC SUCCESSION UNSCRIPTURAL


Text:—"Ye did not choose me, but I chose you and appointed you, that ye should go and bear fruit."—John 15:16 (R. V.).

Today's lesson shows the particularity with which the twelve Apostles were chosen. Many were the Redeemer's followers at times, both men and women, but only the twelve were specially designated as his mouthpieces and representatives among men. Some of the things said to and respecting them are equally applicable to every one of Jesus' followers, but receiving the Heavenly benediction, they are equally appropriate to everyone of Jesus' followers, but receiving the Heavenly benediction, they are especially deputized as his mouthpieces and representatives of the Master specifically told them to do nothing until after receiving the Heavenly benediction, saying "Tarry ye at Jerusalem until ye be endued with power from on high." Thus the Apostles were chosen. Many were the Redeemer's followers during Jesus' ministry, but when he declared that Ananias, "He is a faithful man; and he is full of the Holy Spirit, and a man of good report among all the residents of Damascus," he was referring to the apostles of the Lamb which he had chosen. They had no authority for so doing. As for the one upon whom the lot fell, Matthias, we hear nothing further of him. On the contrary, in God's due time, he himself brought forth Saul of Tarsus, an Israelite indeed, a Pharisee just as the traits of the Pharisees, who, however, perverse in his conduct, was thoroughly conscientious, and verily thought he did God service. St. Paul himself tells us that he was not one whit behind the very choicest of the Apostles and that in respect to visions and revelations he had more than they all. He goes back to the time when Christ appeared to him on the way to Damascus and when he declared that Ananias, "He is a chosen vessel unto the accomplishment of the things prepared beforehand by God for the redemption of his people." St. Paul tells us that he found evidences that God had chosen him for a special service, from his mother's womb. And such special preparation and supervision he doubt not was applied to all of the twelve, even also with John the Baptist in his work.—Acts 9:15, Gal. 1:15.

A CROWN OF TWELVE STARS

The Lord's specialisation of the twelve Apostles is variously referred to. He said: "Have I not chosen you twelve?" and again, "Ye shall sit on twelve thrones." In the symbolic book of Revelation he pictures the church as a woman, clothed with sunlight, standing over or near the moon, which symbolizes the power and influence of the Church over and beyond the former dispensation. Her head was a crown of twelve stars, representing the twelve apostles of the Lamb. Again, later on in the same book, we find pictured the church in glory beyond the veil, the bride—the New Jerusalem. And we are told that the twelve stones; and in the twelve foundations were the names of the twelve apostles of the Lamb. We believe that we need no better evidence on the subject.

The recognition of successors to the apostles was one of the first errors after their death. Every bishop was recognized as one who claimed to succeed Judas, and hence as possessing Apostolic authority. It was not long until the words of the original twelve were neglected. The living bishops were acknowledged as speaking with the same divine authority—up-to-date. Later great church councils were called, in which these bishops, as claimed successors to the apostles, decided what should and should have remembered that whatever Apostolic or special power they exercised during Jesus' ministry came to them from God's declaration of the unfaithfulness of Judas, and not from the Heavenly Father—that Jesus endued them as his representatives. They should have remembered that God had chosen him for a special service, from his mother's womb. And such special preparation and supervision he doubt not was applied to all of the twelve, even also with John the Baptist in his work.—Acts 9:15, Gal. 1:15.

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[5082]
what should not be allowed by the church, what was and what was not orthodox.

It can be readily seen that this exaltation of false prophets (Rev. 2:2), contrary to the divine arrangement, opened a flood gate of error, however well intentioned all concerned may have been. It is surprising that so many still hold to the creeds thus formulated by pseudo-apostles. The need of the hour is a recognition of these facts and an abandonment of all these creeds and a return to the words of Jesus and the apostles and the prophets. Only thus can we hope to regain the position lost. Only thus can we expect the church of Jesus Christ to come into the full possession, the full control of the earth. It can be readily seen that this exaltation of false prophets was not orthodox.

In today's study, Jesus was addressing such of the Jews as were not orthodox. He was addressing the class to whom he said, "If any man will be my disciple, let him deny himself and take up his cross and follow me, for my yoke is easy and my burden light." (Matt. 16:24.) He was instructing these as to how they could best make their calling and election sure. Others may gather precious lessons from these Beatitudes, but only the spirit-begotten can appreciate them fully.

THE PALACE OF BLESSEDNESS

The foundation of the Palace of Blesedness is the fact that Jesus was addressing the class to whom he said, "If any man will be my disciple, let him deny himself and take up his cross and follow me, for my yoke is easy and my burden light." (Matt. 16:24.) He was instructing these as to how they could best make their calling and election sure. Others may gather precious lessons from these Beatitudes, but only the spirit-begotten can appreciate them fully.

The mission of Jesus and his teachings, at his first advent, were not to the world, but to a special class: "He that hath an ear to hear, let him hear." The message for the world will go forth at his second advent and we have the assurance that then all the blinded eyes will be opened and all the deaf ears will be unstopped, and the knowledge of the glory of God will fill the earth. For a thousand years this control will be maintained while the earth is "laden, sorrow-mournin'.'

The latter portion of our study, from St. Matthew's Gospel, does not refer particularly to the apostles, but chiefly to all who became followers of Christ, and believe on him through their word.
sin and degradation and death to the perfect manhood lost by Father Adam, redeemed by Jesus. Only at the close of the Messianic reign will the meek turn over their inheritance, the fine linen of the rich class; for their own perfection in the thousand years of Messiah's reign.

The Door of the Palace: Mercy. One of the most important lessons of the new creature to learn is love, sympathy, mercy. In the divine arrangement we must go back and forth in this door constantly. Our own imperfections continually require divine mercy and should as continually impress upon us the merciful disposition toward those with whom we have to do. Only thus will we be fitted and prepared to be faithful and merciful members of the royal priesthood in dealing with and blessing the world of mankind during the Messianic Kingdom.

“Blessed are the merciful, for they shall obtain mercy.” "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses; “Forgive us our trespasses, as we forgive those who trespass against us.”

The Palace Window, through which we may see God, is purity of heart. We cannot, while in the flesh, attain absolute purity in thought, word or deed, but we can have heart purity—purity of intention and desire. Only such as have this heart condition may hope to attain the kingdom honors and to see him whom no human has seen, neither can see. “Blessed are the pure in heart, for they shall see God.”

The Parlor of our Palace represents the trials and difficulties incidental to the rounding out of our characters as a whole and our proper nourishment and upbuilding spiritually. “Blessed are ye when men shall revile you and say all manner of evil against you falsely, for my name’s sake; rejoice, and be exceedingly glad, for great is your reward in heaven.”

**The Rich Man in Hell**


Not all the poor are to be blessed and to inherit the kingdom of God, etc., set forth in this lesson. We are to notice particularly the setting of the Master’s words. He lifted up his eyes to heaven and said, “Blessed are ye poor, for yours is the kingdom of God”—“ye shall be filled”—“you shall possess the kingdom of heaven.” Undoubtedly poverty is a greater aid to discipleship than wealth. The cost of discipleship is the surrender not that thou shouldst come into my house, but speak the word of resurrection, and I will be with thee.”

A harvesting of the Jewish people began with our Lord’s ministry and lasted for forty years. It ended in the year A. D. 70, when the rich man, as a nation, died at the hands of the Romans. Jesus lifted up his eyes to heaven and the poor man, which were publicans and sinners, who heard the Gospel message gladly, were ostracised and persecuted and tormented with fiery trials.

Although the nation of the Jews contains representatives of all the tribes, it is specially represented in Judah and Benjamin; and hence these two tribes constitute the one rich man. Between the two tribes, scattered abroad, would proportionately represent the “five brethren” mentioned in the parable. This thought is confirmed by the statement, “They have Moses and the prophets, let them hear them.” None but the twelve tribes of Israel had Moses and the prophets.

**Zedekiah’s Intercession**

Lazarus, the poor outcast, who was longing for a share of the rich man’s favor and privileges, represented a certain class of Gentiles, such as the Centurion, whose servant Jesus healed, and who had such faith in Jesus that he said, “I am not worthy that thou shouldest come under my roof.” While Jesus did not cure this syrophoenician woman’s daughter, he healed her servant, and my servant shall be healed.” Jesus declared that he had not found such faith as that amongst the Israelites. Another of these Gentile outcasts was the Centurion Cornelius, the first Gentile received into the Gospel privileges. Of him it is written that he reverenced God, prayed always, and gave much alms to the poor.

Of the same Lazarus class was the Syro-Phoenician woman, who sought Jesus that he would heal her daughter. Because she was a Gentile Jesus answered, “It is not proper that I should go thus far for one that is not of Israel.” Jesus was on his way to Jerusalem with the Gentiles, who licked their “dogs” being a familiar name for all outside the pale of Judaism. The woman at once recognized the application and answered, “Lord, yet, the dogs eat of the crumbs which fall from thy children’s table.” Jesus declared to such faith Jesus granted her a crumb from the divine table.

Here, then, we see the Lazarus class, sin-sick, covered with sores—because not sharers in Israel’s yearly sin-atonement sacrifice—hungry, because all of the promises of God primarily belonged to the Jews—initiated—because only the Jews—“the dogs” also intimating that they were Gentiles. They were outside the gate of divine favor, this illustrating the same lesson—that they were aliens, strangers and foreigners to the commonwealth of Israel. This Lazarus class, composed chiefly of Gentiles, had as its members all the dispossessed publicans and sinners, who heard the Gospel message gladly, but whom the scribes and Pharisees rejected, disfellowshipped and put out of the synagogues, disowning them as Jews.

The parable pictures a great change in this Lazarus class;
Today's study is from Saint Luke's account of the sermon on the Mount. It does not profess to be a regulation for the whole, but only a rule for these disciples of Christ. As long as they carried their lives fully to follow in the footsteps of Jesus—to suffer with him that they may also reign with him. Even these may not be able to live up to every feature of the Master's instructions, because of weakness in their fallen flesh. We are to make the尽 possible and to accept by faith God's arrangement for us in Jesus—that "by his stripes we are healed," our shortcomings are made good. Thus doing our very best, yet surely coming short, the apostle's words apply to us: "The righteousness of the Law is fulfilled in us who walk not after the flesh, but after the spirit." We walk after the spirit, and would walk up to it if all could keep it. The Jew's failure to keep the law meant death, but rather he sacrificed his own rights on behalf of mankind, and he set his disciples an example that they walk in his steps. —1 Pet. 2:21.

But Lazarus was not buried, as was the rich man; "he was carried by the angels" to the bosom of Abraham. The angels were the apostles and ministers of the Gospel—especially St. Peter and St. Paul. These declared to the Gentiles that whereas once they were "aliens, strangers and foreigners to the commonwealth of Israel," they were now "brought nigh" through faith in the Lord Jesus, and through the mediation of the holy Spirit. Abraham typified God, the Father of the faithful and the seed of Abraham, typified Christ, the Messiah. The angels were the apostles and ministers of the Gospel, and they were to "carry of Lazarus to 'Abraham's bosom' symbolically said the outcasts of Israel and the worthy Gentiles to the commonwealth of Israel and Abraham's kingdom. Thus also wrote the apostles, "Ye are brought nigh through the righteousness of the Law and the faith of Abraham. The angels were the apostles and ministers of the Gospel. The two tables of the law given to Israel were requisite to the life of a Christian, and we may see the high standards and appreciate them to some extent, but not fully, unless they reason that the church class, called in this Gospel age, is required to undergo special trial, testing, proving, as to loyalty to God, meekness, gentleness, patience, long-suffering, brotherly kindness, love. As for others than God's people, he does not speak to them at all, except to tell them that they are sinners under the sentence of death, that he has made provision for their reconciliation through the blood of the cross, and that whether they be the disciples of Christ or not under the call to discipleship, they should do unto you, do ye also to them likewise. We would surely not wish men to grant a request of ours if they sin in assisting him, or to do any good act with a hope to have as good or better return, would have nothing specially creditable in itself. It would spring from a selfish motive. Jesus' disciples, on the contrary, are to do good for principle's sake and for goodness' sake—to be in full accord with the Heavenly Father, to have his smile and approval. They are to take him as their example and to remember that in

The path of love is, therefore, as Jesus describes it, under present conditions, a "narrow way"; narrow in the gate, difficult in the way. "He that findeth the good samaritan's one drop of mercy will be a great prize. The Lord could not set up a Law which is for each disciple to recognize this supreme standard and to measure and gauge his thoughts and words and deeds thereby, and to as closely as possible attain this standard. Simply, Do not render evil for evil, even though he smite thee on one cheek also. Our Lord himself, when smitten, accepted the same as no Jew could keep the law. The two tables of the law given to Israel were requisite to the life of a Christian, and we may see the high standards and appreciate them to some extent, but not fully, unless they reason that the church class, called in this Gospel age, is required to undergo special trial, testing, proving, as to loyalty to God, meekness, gentleness, patience, long-suffering, brotherly kindness, love. As for others than God's people, he does not speak to them at all, except to tell them that they are sinners under the sentence of death, that he has made provision for their reconciliation through the blood of the cross, and that whether they be the disciples of Christ or not under the call to discipleship, they should do unto you, do ye also to them likewise. We would surely not wish men to grant a request of ours if they sin in assisting him, or to do any good act with a hope to have as good or better return, would have nothing specially creditable in itself. It would spring from a selfish motive. Jesus' disciples, on the contrary, are to do good for principle's sake and for goodness' sake—to be in full accord with the Heavenly Father, to have his smile and approval. They are to take him as their example and to remember that in

They ceased to the conditions wherein they then were. They ceased to be the poor beggars, aliens and strangers, sin-sick, weary and hungry. But Lazarus was not buried, as was the rich man; "he was carried by the angels" to the bosom of Abraham. The angels were the apostles and ministers of the Gospel—especially St. Peter and St. Paul. These declared to the Gentiles that whereas once they were "aliens, strangers and foreigners to the commonwealth of Israel," they were now "brought nigh" through faith in the Lord Jesus, and through the mediation of the holy Spirit. Abraham typified God, the Father of the faithful and the seed of Abraham, typified Christ, the Messiah. The angels were the apostles and ministers of the Gospel, and they were to "carry of Lazarus to 'Abraham's bosom' symbolically said the outcasts of Israel and the worthy Gentiles to the commonwealth of Israel and Abraham's kingdom. Thus also wrote the apostles, "Ye are brought nigh through the righteousness of the Law and the faith of Abraham. The angels were the apostles and ministers of the Gospel. The two tables of the law given to Israel were requisite to the life of a Christian, and we may see the high standards and appreciate them to some extent, but not fully, unless they reason that the church class, called in this Gospel age, is required to undergo special trial, testing, proving, as to loyalty to God, meekness, gentleness, patience, long-suffering, brotherly kindness, love. As for others than God's people, he does not speak to them at all, except to tell them that they are sinners under the sentence of death, that he has made provision for their reconciliation through the blood of the cross, and that whether they be the disciples of Christ or not under the call to discipleship, they should do unto you, do ye also to them likewise. We would surely not wish men to grant a request of ours if they sin in assisting him, or to do any good act with a hope to have as good or better return, would have nothing specially creditable in itself. It would spring from a selfish motive. Jesus' disciples, on the contrary, are to do good for principle's sake and for goodness' sake—to be in full accord with the Heavenly Father, to have his smile and approval. They are to take him as their example and to remember that in

THE WATCH TOWER

VI—18

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proportion as they are godlike they show forth the spirit of sonship. As, therefore, God is kind to the unthankful and to evil-doers, so we should be who have his spirit and who are seeking to walk in his way, in the footsteps of Jesus. The heavenly Father is the example, and although we cannot come up to that example, we can show our loyalty, our faithfulness, by copying him to the extent of our ability.

MERCIFUL TO OBTAIN MERCY

The world during the Messiah's kingdom will be under instruction and lessons, which will include mercy, and an assurance to the willing and obedient of perfection or perfection at the close of the kingdom. But the church class, now called out, will have no such long period for their character development, and since they will not attain that perfection here but will require divine mercy, through the imputation of Christ's merit to cover the imperfections to be covered by divine mercy, or else to be atoned for by stripes, punishments, before the throne of grace.

In order to develop his saints in generosity and forgiveness, mercy, the Lord has agreed that he will be merciful to them in proportion as they will be merciful to others. What a wondrous reward and what a wondrous incentive! Our Lord's prayer is in agreement with this: "Forgive us our trespasses as we give those who trespass against us." This does not relate to the Adamic guilt of the saints, but to their daily shortcomings; their share in original sin and condemnation was canceled through the merit of Christ before they were accepted as his disciples or became followers in his steps as sons of God. What an incentive to God's people to be gracious, forgiving, large-hearted, thus cultivating the heavenly Father's spirit and character, and to be in that condition of heart where they can receive richly of divine bounty and mercy at the throne of grace!

"O WE NO MAN ANYTHING"

Love may go beyond the law and do more than justice could require—in self-sacrifice—but it cannot do less. He who loves his neighbor will be fulfilling the law toward him to the best of his ability. Hence, as the apostle explains to those who are in Christ all the commandments are covered in their covenant of love. They would not injure their neighbor's interests, either by stealing from him, or by bearing false witness against him, or by coveting his things or interests, desiring to take possession of them, or by murder or adultery; nor in any other manner would they encroach upon their neighbor's rights and interests.

Although not under the law of the Ten Commandments, the Christian is under the law of the new commandment, the law of love, which is so much higher that it includes every other law that could be given. Love works no kind of injury to its neighbor; love, therefore, is the fulfilling of that feature of the divine law which applies to our duty toward our neighbor, to love him as ourselves. But love can do more than this, and in the case of Jesus it did more, for in love he surrendered rights, privileges, etc., and died, the just for the unjust, that he might bring us to God. And he is our example as surely as we are his disciples, followers, and prospectively his joint-heirs in his kingdom.

CHRISTIANITY AND THE LAW

Matt. 5:17-26.—May 19.

"He that loveth his neighbor hath fulfilled the law."—Rom. 13:8.

Jesus and his apostles expounded the harmony between Christianity and Judaism, nevertheless comparatively few Christians today realize the righteousness and the lawfulness of this study aims to make clear their distinctions and harmonies.

The Great Teacher declared that he came not to destroy the law and the prophets, but to fulfill them. While law was spoken as Moses' Law, it was really the divine law given to Israel as a basis for the divine covenant with that nation, and Moses merely stood as mediator of that Law Covenant—that agreement by which Israel was obligated to keep the law, and God was obligated if they did so to grant them everlasting life, divine favor and the glorious privileges of being his instruments for the blessing of all nations, under Messiah's kingdom.

The failure of even the most sincere Israelites to gain the promised everlasting life proved, not that God's law was an unjust one, which would need at the same time to be set aside as unnecessary, but that they shared by inheritance Adamic weaknesses, which so impaired their moral quality that they could not keep God's perfect law—in its spirit; the spirit of the law and the law as defined to be wholehearted love for God and "Golden Rule" love for the neighbor. As, therefore, we can show our loyalty, our faithfulness, by copying him to the extent of our ability.

The Gospel of Jesus magnifies the Jewish law by exalting its righteousness, its reasonableness, and by admitting that the fault is entirely with humanity. The proposition of Jesus in respect to his followers is this: He, being perfect, was able to keep the Mosaic law perfectly; and, had he so, therefore, to everlasting life, and needed not to have died; but instead of retaining his life he laid it down sacrificially, as a part of the great divine plan for human redemption. That sacrifice will bring to the world the blessed privileges and opportunities which are shared by inheritance Adamic weaknesses, which so impaired their moral quality that they could not keep God's perfect law—in its spirit; the spirit of the law and the law as defined to be wholehearted love for God and "Golden Rule" love for the neighbor.

The terms of this covenant read: "Gather together my saints unto me, saith the Lord, those who have made a covenant with me by sacrifice."—Psa. 50:5.

FULFILLING THE PROPHETS ALSO

To the Jew it seemed as though the Gospel invitation would make void all the prophets, of whom Saint Peter said that all the holy prophets since the world began had spoken of restitution times and blessings at the coming of Messiah. (Acts 3:18-21.) To the Jew it still seems as though there must be
some mistake, that if Jesus were the Messiah he should have begun a work of restitution, a work of social, moral, intellectual and physical uplift for mankind, using Israel as his channel, his agency. The Jew points to the eighteenth centuries of Christian preaching, and says if Christians are right it make void all of the prophecies of the past. What is the answer to this?

Jesus gives the answer, saying that the prophecies are being fulfilled. The prophecies tell not only of Jesus but also of his brethren, the "little flock," the bride class; and that class must be selected. All other features of the prophecies can be fulfilled. "I will declare thy name unto my brethren."—(Psa. 22:22; Heb. 2:12.) This is the present work—the work of selecting the class mentioned by the Psalmist, saying, "I have said ye are gods, all of you sons of the Highest; but ye shall all die like men."—Deut. 32:8.

The law and prophets point out the necessity of a priestly class under the High Priest—of a sacrificing class which would become a royal priesthood. These prophecies are in process of fulfillment; neither the law nor the prophets are being ignored. Soon this feature of the divine plan will have been accomplished; the church will be glorified with her Lord, and then those features of the law and prophets which dazzle the eyes of Israel will begin to be fulfilled, and will bring them blessings, as great might blessings to the world far beyond their highest conceptions.

If therefore any of the followers of Jesus should violate the Ten Commandments and teach men so to do, it would manifestly be done through ignorance and misunderstanding, and would this be done himself as a follower of Jesus on a low plane—one of the least in the kingdom. This would apply amongst the Lord's followers at the present time: the church is the kingdom in embryo, and any brother in such an attitude should be considered by the brethren as weak and should not be given a position of prominence in the service of the church.

**THE PHARISEES' STANDARD LOWER**

In Jesus' day the Pharisees prized themselves on their zeal for the law and found fault with Jesus' disciples and with himself for healing the sick on the Sabbath. Instead of admitting their claims Jesus repeatedly showed them to be fal-

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**GOD'S INHERITANCE**

**Ephesians 1:18.**

And can it be That God designs with you and me Forevermore to dwell? Can his high grace Secure for us the right To be his Israel? A people chosen to proclaim his worth, To sound the praises of his glory forth, To lead the van of an adoring earth?

This poor, weak clay Can be transform it in such a way That it shall hold divinity? This sin-stained mind So cleanse that he in us shall find Affinity. Th' abode of his eternal rest, That habitation which he loveth best, His chosen Zion? City ever blest?

If this be so, Not all the wealth this world can know Will me suffice;

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**THE WORLD'S CONVERSION**

**REPORT OF MISSIONS INVESTIGATING COMMITTEE INTERNATIONAL BIBLE STUDENTS' ASSOCIATION**

At its convention held September 1-10, 1911, the International Bible Students Association appointed a Committee to tour the world and supply an unvarnished report of the true condition of affairs in Oriental lands amongst the peoples usually termed "heathens."

The proposition of a certain Laymen's Missionary Movement to promptly collect $30,000,000 and immediately convert the world naturally aroused the query respecting the possibility of attaining such desirable results. No doubt existed that benevolent people would willingly expend thirty million dollars, and much more, if the results aimed at could be attained. On the other hand, many rumors had been reaching Europe and America respecting the inefficiency of the Missions and Missionaries already in the Oriental lands. These tales possibly had something to do with the falling off of contributions to Missionary Societies. It is the thought of many, however, that the secret of the curtailment of donations to various propaganda is the same as applies to the home work of all Christian denominations. The secret is that the masses of the people, as well as the wealthy, are rapidly losing faith in revealed religion—in the Bible.

The higher critics in all of our colleges and seminaries, and in the chief pulpits of Christendom, have for fifty years been carrying on a subtle warfare against the Bible. Are we not
now beginning to see the fruits of their labors in a general agnosticism. Many manifest their loss of faith merely by a non-attendance at religious services, and by failure to contribute as formerly to religious benevolences. Others are showing their agnosticism by joining Socialism, which many believe is gradually leading them to atheism and anarchy.

The students of the I. B. S. A. are very generally of the opinion that the Bible teaches that nothing short of Messiah's kingdom in power and great glory can scatter the thick religious darkness in the world—that nothing short of that kingdom, as the "Sun of Righteousness," can scatter the thick darkness which the Scriptural Students believe will brighten the heathen. These Bible Students very generally hold that the Bible teaches that the bride of Christ (the saintly few of this interest to many outside our present list of subscribers. All good works, these Students are not care not that it is under church control and so accredited. We declare, Missionary Association and the American Board of Chris-

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are near to the dawning of the new dispensation of Messianic glory. and helpful wives. Our best wish for American and European

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the Bible to teach that the preaching of the Gospel in all exert a civilizing influence. The school has

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wishing, thoughts, and probably very close to the dawning of the new dispensation of Messianic glory. It was with this in view that the Association privately au-

of the Committee there were saintly hearts and minds in those lands likely to appreciate the message and to be ripened thereby for the heavenly "garner.

The gentlemen who have served on this committee are all

visited a "settlement," a philanthropic arrangement of very regularly every Sunday. This is conducted on an annual basis of from $90 to $100 per month. The sugar planters and principal mer-

it is conducted on an annual basis of from $90 to $100 per month. The sugar planters and principal mer-

in the world. respecting whom Saint Paul writes, "The very simple character in the

pupils in the schools we visited here. Nearly all the

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among the sending out of the Committee of Investi-

ess to all the world, and to gather an elect few from all na-

promises as, "When he shall appear, we shall also appear with him in glory." (Colossians 1:27) This appealing and interesting will be bringing with them a new Prospectus. "The whole creation groaneth and traveth together until now," the footstep followers of Jesus, and thus to gat-

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me down to sleep." Indeed, we inquired respecting Christian instruction and were informed that the attempt to give it would alienate the pupils and thus cause the disruption of the schools. We were informed that chapel services are held on Sunday, and also Sunday-school exercises, but that comparison with other denominations is often more to impress upon them the advantages of their pleasant and comfortable surroundings, and we connected these creature comforts with the Savior and the influence which doctrine exercises upon the hearts of mankind who receive it. It is one of the age-old claims and confessions of Christianity, but whether it was imagination or not, it seemed to us that about half of the faces grew dark and slowely while we spoke, and we associated this impression with what the teacher had told us in opposing the tendency of everything Christian. Nevertheless, the song was our Hawaiian farewell song in the natural tongue, which surprised us by its rich and musical qualities.

We visited the Y. M. C. A. in its new building. We learned that its cost, $140,000, was subscribed in six days. It is conveniently arranged for its purposes. In the basement are bowling alleys; on the ground floor, the main offices, a cafe, a reading room, comfortable lounging seats, a room for checkers, chess and dominos, and quite a large room for games and billiards. On the next floor is a room for checkers, which is evidently one of the prominent features. Also on this floor is a large room for night school instruction. Above the gymnasium, on the third floor, we understand, there is an auditorium, and a small room on the first floor for classes, and it is charged by a group of very pleasant gentlemen, who treat us cordially.

It is our opinion that the work in Hawaii is a good one, viewed from the humanitarian standpoint, but an utter failure viewed from the standpoint of Christianization. So far as we could discover, the Ring of Rosary and the resurrection and in his coming kingdom have never been taught. But alas! this is becoming too true in Europe and America. Today the Japanese minds, like the minds of their European and American cousins, are full of interrogatory points. In other words, the spirit of agnosticism is more and more prevalent. It is affecting the Missions and their Christian work. It was along the line of Evolution, Buddhist temples, recently built, are impressive, and although a million dollars has just been raised to build a new Buddhist temple near Yokohama, nevertheless, it is admitted that Buddhism is on the wane—that the number who attend the temples is less than half what it was twenty-five years ago. We are not surprised to note the deeply religious attitude of the majority of those attending the Japanese services, although the two-thirds were males. We congratulate the laborers in this missionary work on the devout appearance of the 481 Japanese worshipers observed by us at the seven meetings referred to. Of course, it is impossible to tell accurately the attitude of the heart from the outward demeanor, but reverential attitude and attention should count for considerable.

ENCOURAGEMENTS AND DISCOURAGEMENTS

It was plainly evident that the Missionaries are feeling a considerable degree of discouragement, nor can we blame them. So far as we could learn, their work made considerable progress until twenty years ago, since which time a wave of unbelief has swept over Japan. Just as in Europe and America, today the Japanese minds, like the minds of their European and American cousins, are full of interrogatory points. In other words, the spirit of agnosticism is more and more prevalent. It is affecting the Missions and their Christian work. It was along the line of Evolution, Buddhist temples, recently built, are impressive, and although a million dollars has just been raised to build a new Buddhist temple near Yokohama, nevertheless, it is admitted that Buddhism is on the wane—that the number who attend the temples is less than half what it was twenty-five years ago. We are not surprised to note the deeply religious attitude of the majority of those attending the Japanese services, although the two-thirds were males. We congratulate the laborers in this missionary work on the devout appearance of the 481 Japanese worshipers observed by us at the seven meetings referred to. Of course, it is impossible to tell accurately the attitude of the heart from the outward demeanor, but reverential attitude and attention should count for considerable.

JAPANESE DEMAND PROOFS BEFORE ACCEPTING DOCTRINE

The active minds of the Japanese know that Christianity cannot answer their questions respecting God and the future, and they come to the Missionaries and native Christians with questions, for which they have yet received no satisfactory reply. In consequence, they are holding aloof and saying, There is some good in all religions, perhaps, but apparently all of them have more or less error and superstition. We will take advantage of the kindly interest of these foreigners in our welfare. We appreciate the fact that they have investigated the holy books and colleges in our land. We are confident they have done so and helped to some extent to break from us the shackles of religious superstition. We will attend their schools and avail ourselves of their kindness, and endeavor to show a kindly interest toward them as Saviors; we merely recognize him as a great teacher. We think, therefore, that it is unnecessary that we should be baptized. The fact of the matter is we believe we get as good moral teaching from Buddhism as from Christianity. We
will stand afloat, doubting if there is any positive truth on these subjects. Thus it will be seen that the attitude of the Japanese toward Christianity is very much the same as the general attitude of the public throughout Christendom. We should note that considerable educational work is being carried forward. Dr. Spurgeon informs us that they have an attendance of about 350 girls and 550 young men in their college. They seem to be well equipped. We could wish that the youths of the middle and lower classes in Europe and America were as well provided for.

The missionaries themselves appear to be an earnest band, but considerably discouraged. And no wonder! Outsiders report that they have considerable denominational conflict and jealousy among the Chinese, who are being held back by a general religious federation. The missionaries freely admit that in their schools and other work it is necessary to lay stress chiefly upon moral conduct and to say little or nothing about Jesus' redemptive work and other doctrines—otherwise they would lose their hold upon the pupils, who evidently attend the schools chiefly for the educational advantages they offer. We repeat that the missionaries of Japan have our congratulations upon the work done years ago and our sympathy in respect to the discouragement of the present, and the unfavorable outlook. What the Japanese need is "the Gospel of the kingdom," announcing the second coming of Jesus of the Messias of Glory, to rule, heal and instruct all the families of the earth. Pastor Russell's sermons contain the more food for thought than they had ever before enjoyed.

**THE CONDITIONS AND OUTLOOK IN CHINA**

At no one place were we able to penetrate beyond 125 miles inland in the great Empire of China, of 320,000,000 people. But directly and indirectly we visited and inspected the conditions of life in about fifteen cities and villages, whose combined population was about 4,000,000. We saw as many sights and heard many said stories as both saw and heard other things which comforted and encouraged us.

We were specially impressed with the business faculties of the Chinese, with their world-wide and commercial bent, with a discipline, also impressed with the selfishness and unsanitary conditions in which we found them in their large cities. Both young old, male and female, work, and apparently willingly.

China entire may be said to be revolutionized; few apparently have any sympathy with the Manchu Dynasty, which has just abdicated. The remarkable thing is that the revolutionists, hampered for lack of money, have been able to accomplish so much and to have preserved order, so far as we could see. True, lawlessness has in several instances gained the upper hand; and, of course, it is still possible that the entire social fabric may be destroyed. There is a reason, however, why this seems improbable: For long centuries the various provinces of China have been isolated and not like that of Canada and Australia in respect to the British. These provinces or states have long had states rights, slightly after the fashion of the American Union.

**MISSIONARIES IN CHINA**

Without doubt missionaries have accomplished considerable in China. It is difficult, however, for the Chinese to differentiate between Christian missions and other religious sects and foreign races. Chinese are aware that some good people are sending large sums of money in their interest, building colleges and hospitals and churches and schools and Y. M. C. A. buildings, with gymnasia, billiard rooms, bowling alleys, etc., they find it difficult to distinguish between missionaries and other reformers. Foreigners all conspire to keep wages at the lowest point—hindering as much as possible any advance in prices or such improvement in conditions as would raise prices.

It is remarkable to us that Christian missionary effort has accomplished so much as we perceive. It seems the more amazing when we reflect on the Gospel message which Christendom has had to offer, namely, that only the saintly few have the slightest prospect of heaven, and that all of the vast remainder of China's hundreds of millions and their forefathers are doomed to an eternity of torture.

But with all this handicap we found some Chinese Christians who gave every evidence of deep sincerity. Some foreigners, however, told us that they were merely "rice Christians." This may be true of some, but we feel sure it is not the case of all—because the Chinese have had frequent native congregations with Christian gatherings in Europe and America, we have every reason to believe that the comparison favored the Chinese. They listen more respectfully, reverently, and earnestly than do the majority of congregations in Christian lands.

**THE OUTLOOK**

The outlook is both favorable and unfavorable. It is unfavorable in that China is now coming under the influence of Higher Criticism, Evolution, etc.—not from the missionaries, however, who seem to be more loyal to the Bible than the missionaries in Christendom. This flood of mediocrity is coming from Japan.

The slowness of the Christian progress in China of late may be judged from the report of one Y. M. C. A. secretary from America. He said that in ten years the Association had succeeded in bringing only 25 persons into membership with the different Christian churches of all denominations. And the Y. M. C. A., be it remembered, is chiefly a moral club dominated by Christian influence—much the same as in Europe and America—and apparently the chief recruiting ground for the churches.

So far as we were able to sense the situation from the missionary viewpoint it is this: The influence of Christianity has brought a measure of enlightenment to the Chinese which has made the reception of the religions now spreading in China dominated by the Christian Chinese, partly because they are the more intelligent. The solid front which Chinese religions have heretofore maintained is breaking. Buddhism, Taoism and Confucianism still dominate the masses, but many are saying, We are non-Christians; we take the religions and admit that there are good things also to be said respecting Christianity. The progressive Chinese of the revolutionary party proclaim that henceforth China shall be known as one of the Christian nations. By this they do not mean, however, that the Chinese will be converted to faith in Jesus as the Redeemer of the world and their personal Savior, but merely that China recognizes that the nations which call themselves Christian, are more wise, more intelligent, more temperate, and better warriors than the nations which recognize Buddhism, Brahminism, Taoism, Mohammedanism, etc. The statement, therefore, simply means that the Chinese propose to adopt Occidental manners and customs and, so far as possible, Occidental lines of thought.

**DIFFICULTIES SHOULD BE PROMPTLY REMOVED**

But while the psychological moment for the spread of Christianity would appear to have arrived, there is a difficulty. The Chinaman is perplexed by the doctrine of Hell and Purgatory, by the immortality of the soul and who knows and where he knows. He seems perplexed to understand how a just and loving God should bring so many people into existence for such a fate. While Christianity appeals to them in some ways, it repels them along these lines; the poor Chinese are really in a quandary. The more thoughtful ones seem to be consider all religions as more or less superstitions, useful merely for the control of the more degraded and vicious.

In view of these limitations, the missionaries now find it important to present spiritual matters. Instead, the chief attention is given to schools, colleges, hospitals, Y. M. C. A. privileges, sports, etc. Their hope is that this beneficial influence may gradually attract more and more the Chinese, and that thus will spring up a preference for Chris-
tian methods and places of worship over and above those of other religions.

**WHICH IS THE RIGHTSHIP?**

One missionary likened the Christian church and its salvation to a large ship: The passengers boarded the vessel in confidence, trusting all to the officers, and do not study the machinery or the details, but particularly the captain, the machinery. So all desiring to be saved, he said, should get into the church and live and rest there contented, without inquiring particularly into doctrines, trusting implicitly to the final outcome.

But some of the hearers inquired, Which boat—which church? Are there not many Christian boats, Catholic and Protestant? Which one will surely be properly navigated and bring all of her passengers to the heavenly port?

We are perilously near a complacency to the missionaries, unused to such close reasonings in their own lands. We sympathize with the missionaries, realizing that they are in a very difficult situation. In conversation many of them manifested great earnestness and real piety and deplored their inability to accomplish results along religious lines. Others, a minority, we hope, seem to have a narrow and hypocritical spirit. Sent to convert the heathen they would like to make such reports as would please no one.

Much has been said respecting the fact that the missionaries hold themselves aloof from the people whom they would interest that the latter discount all their professions of love and sympathy. Having heard such reports we sought to determine whether or not they were truthful, and, if so, the cause. We did find palatial residences in Hong Kong and Shanghai, but these were not, strictly speaking, missionaries who served the Chinese. These ministers serve and are chiefly supported by Americans, British, Germans, etc. (merchants, consuls, etc.). One of these (the Union church in Shanghai at $2,400 gold ($4,800 Chinese money) per year. Of course, out of this he can well afford to live quite luxuriously in China. It is true that the missionaries also live in compounds, near the college buildings, separate entirely from the natives. These substantial structures, of course, must appear to the natives as palatial, greatly in contrast with their own hovels.

We have not the heart to blame Western people for desiring to live according to their own standard when it is possible. No doubt some of them would serve with equal zeal if they had nowhere to lay their heads superior to the native house-boats on the river or the hovels on the shores. As one of them very frankly said, The constant din and hum of the city is too much for their taste. Last night we were very weary upon the more delicate nervous system of Caucasians and calculated to bring on nervous prostration, hence the better houses, purer air, better food, etc., may be considered almost in the light of necessities. Nor can we suppress the thought from our minds that they were paying their expenses desire them to live on the same level as the Chinese, even if their health would permit. On the whole, the average missionary seems to be doing in this respect very well. He is as faithfully as the majority of his class, priests and Christian ministers in their home lands. So far as their clothing is concerned, we saw nothing that would be considered extravagant, even though much superior to the poor tog­ gery of the majority of the natives.

**GROSS SOCIETY**

We have for years heard much of famine and consequent pestilences in China and these have usually been reported from practically the same district—the valley of the Yangtse River, which is navigable by large vessels for 900 miles. There is no doubt about the distress; many a far poor people are in a very pitiable condition. This is the third year in succession in which they have suffered famine. Even the seed sow was lost by reason of the great freshets. It is safe to say that two millions are on the verge of starvation and in the provinces of Honan and Shensi, harvest failures from America have been poured into this district time and time again, giving a moity of relief, but the cause of the trouble remains—the river conditions.

Mr. William H. Taft, sent engineers to look into the difficulties and to confer with the Chinese Government respecting a permanent remedy. It has required time to make surveys and for engineers to decide what is necessary. The matter had reached a satisfactory conclusion and work was about to be begun when the revolution interrupted. It is anticipated that the new government will take the matter up. The engineer in charge, Mr. Jameson, informs us that he hopes to put work speedily on the necessary improvements 30,000 of the dredge and thus help a little in alleviating the calamities. While the matter may be under missionary auspices, it nevertheless lies in the minds of the Chinese, a missionary association and a helpful influence. Indeed, it is only along the lines of higher civilization that any consideration can be given. Let us all do what we can to help the Chinese are awakening and, like the Japanese, are wanting a new religion, rational as well as reverential. Is it not the same in Europe and America?

Pastor Russell addressed the natives on two occasions. Catholic images and Chinese reports of both discourses were published, the publishers proposing to continue such publications weekly after the manner of the American and British newspapers. Something in his presentation seemed specially to strike interest and convince many of his hearers. In response to an offer of free reading matter in English, many addresses were handed in.

**THE MORALS OF CHINA**

The Chinese moral standard differs considerably from ours, but they apparently respect their own; there is no obscuration of the nude and lewd. We saw no immodest dresses, nothing to do with clothing. Lerrigo, Secretary of the Canton Y.M.C.A., informed us that the Chinese of the Association had recently purchased a moving-picture outfit, but that they immediately objected to the immodesty of some of the pictures, which would be thought all right in Europe and America. A censorship committee was appointed, and every picture in the slightest degree immodest is eliminated. In their Christian gatherings the sexes sit apart. When we sought for photographic views representing the Chinese, their customs and homes, we found them all modest, chaste. Vulgar, foolish and immodest pictures were on sale, but they were of European manufacture, and apparently sold to Europeans and Americans. A missionary of thirty years' residence assured us that the status of the Chinese woman is quite good, excepting that of the Buddhist priests.

**UNITED STATES MISSIONS**

- Our visit to the Philippine Islands gave us a greatly increased respect for the American flag. The change wrought in the twelve years of American supervision of the Philippines is little short of a miracle. Little did we suppose that our Government had been carrying on so benevolent a work as we there beheld. True, it is not a missionary work in the proper sense of that term, in that it is not attempting to give the Filipinos religious instruction of any kind. Nevertheless, the work is very similar to that which all Foreign Missions are now attempting to do. It is Christian education and moral and social uplift, etc.

- The officers and soldiers whom we met were a credit to the greatest nation in the world, including the Major General commanding the forces of the Philippines, the Civil Governor and the civil service officials with whom we became acquainted.

When our Government took over the control of these Islands from Spain there were thousands of Jesuits and Friars in the Islands in control of vast estates, but the people were ignorant. These friars still own 95 per cent. of the property within the walled city of Manila, we were told. The Government rents from them considerable property, paying $4,000 gold rent per year for one building alone. Nothing has been done by the United States Government against Catholics; nothing has been done against any mission. Instead a thousand American teachers were imported, of whom 800 still remain. These are now supplemented by 6,000 native teachers. The Filipino thirst for education is insatiable. The American School Board has already authorized upon the erection of 400 new school houses and the addition of many teachers. Do you have compulsory education? we inquired. The answer was, It is unnecessary; we cannot equip the schools rapidly enough as it is; we are obliged to run teams in order to accommodate those who are anxious to learn.

An up-to-date hospital has been erected; it is probably as complete as any hospital in the world, and its free dispensary has the distinction of being the sixth in the world's record of cases treated in a year.
CHRIStIAN INFLUENCE IN INDIA

For centuries India has been a missionary field—particularly the southern portion, and the Island of Ceylon adjacent. Tradition has it that St. Thomas, one of the twelve apostles, made a missionary tour to India, and the legend states that he made his final resting place at Madras. Thus, it is little wonder that whatever history and memory stands in Madras, covering, it is claimed, his grave. The legend is quite specific. We were shown the cave where he was attacked by the Brahmins, but from which he escaped. His family from it is what is termed St. Thomas. This is the place where, supposedly, he met his death by a Brahmin. Of course, these incidents may have belonged to some other man by the name of Thomas, and centuries of time may have confounded him with the Apostle Thomas. But that some man by the name of Thomas, a Christian Missionary, visited those parts long ago could scarcely be questioned.

Additional tradition shows that at a very early period Syrian Christians made a settlement on the southwest coast. This was maintained only in small numbers, running back from twelve to fifteen hundred years, and then number about a quarter of a million in the Province of Travancore, whose population is about three millions. The London Missionary Society, a Congregational institution, has carried on work in Travancore since 1806. They claim now a church membership of ten thousand. Although Travancore is one of the smallest of the India Provinces, we have given it prominence because Christian missionaries have appeared to have reached a better development there than elsewhere, so far as we could discern. The natives are very poor, but industrious, and apparently honest-hearted. The higher castes, which adhere to Hinduism, seem not averse to Christianity, but reject it, because to them it seems less luxurious than their own faiths. The nativeastes, reached by the Gospel message, have certainly been blessed above their fellows still remaining under the gross superstitions and idolatry of Hinduism.

Northward from Travancore and Madras we found evidences of mission work were newer and that their successful work correspondingly less in evidence. We were pleased, however, to note that some amongst the natives in all parts give evidence of great sincerity and Christian devotion to the extent of their knowledge of the Lord’s Word. These, however, of course, are very isolated cases, just as this class of Christians is scarce in every part of the world.

METHODS EMPLOYED TO INTEREST NATIVES

Various are the methods used by the Missionaries to gain a hold upon the people of India, and to lift them from idolatry and superstition. The colors appears to be the most attractive bait. There is a thirst for knowledge, even though it be less in India than could be wished for. In only one locality did we hear of children being hired to attend school by the payment of a trifling sum. We were told that for this inducement the parents would compel the attendance of the children, but without it. In various parts of India there are academies and colleges controlled by the Missionaries. These are attractive to the young men, because of the educational advantages they afford. But in the majority of cases, the profession of Christianity in joining the schools, but rather are assured that no attempt will be made to indoctrinate them. The students, we are advised, come largely from the upper Brahmun caste, influence with which is much coveted by the Missionaries.

Inquiry as to how Christian interest was sustained amongst these young men brought the answer that the majority, after graduating, scoff at Christianity, and claim a superiority for Hinduism. They seem to catch in the schools the spirit of ‘ Brahminism’. A cathedral to his mental attitude of these young men when they enter the schools, because we know that the influence of the schools in the colleges in Christendom tends to similar unbelief in the truth of the Gospel. From this the educated Missionaries on the subject of faith in the Bible brought the report that many of them are Higher Critics and Evolutionists, who no longer believe in the Bible as the inspired Word of God. It seems to be conceded, however, that higher critical teachings are not conveyed to the scholars in a public
manner, but rather, as is the case in Christendom, covertly.

We found evidence of very sincere conversion on the lips of Christians at least, in the past, with some fruitage in consecrated natives. We found the Missionaries of the present time earnest and attentive to their work, but, like ministers of Christendom, they seem to have had their spiritu­als—such as the District着眼—"Higher-Critical-Infidel-Evolutionary" theories. Only one missionary did we hear of preaching eternal torture, and he was a new arrival on the field. Contact with "heathen­dom" seems to fully settle in the minds of all reasoning people the repugnance of suicide. Although many of the Indians are less to be blamed than the Europeans residing in India, it is true that the "spear-thrust Malay etc. been Christianized—they are not de­

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Pastor Russell. Although the hour appointed was early, the

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amongst them some inquired for literature.

the "Gospel of the kingdom." Pastor Russell preached there
	two through interpreters to audiences variously estimated
	from two to five thousand. Nearly two miles from the meet­

ing place were we escorted to a hastily improvised auditorium. A file and drum

corps preceded us, while behind us came bugpipes, tom-toms and various musical instruments unknown to us. Many of those who met us carried banners of welcome and marched with us, singing for mother Russia. Amongst the others who greeted us, singing native hymns of welcome. Our

Committee was quite unprepared for such a reception, and in the general din could merely express our appreciation by bowing to the multitudes who walked and ran before, beside and

other hundred on the way, and finally by thousands who were waiting for us at the auditorium.

When we stepped upon the platform each member of the Committee was presented with a garland of flowers, something after the native style. These were hung on our necks. To
each of us was presented also a bouquet of flowers, hand­

somey arranged in a manner which, we were informed, to

the natives signified peace, love and good will. Next came fans and flags of coconut milk. It was following these experi­

ences and refreshments that Pastor Russell gave his ad­

dress. Following the first address we were introduced to

some of the officials of the vicinity.

NAGEROOL—MISSION CENTER

Our next stop was at Nagerool, where the London Mis­

sionary Society has a college. We were kindly received by

the Secretary in the pagoda arrangements made in

advance. Pastor Russell delivered an address. The auditorium

was crowded, as were the doors and windows, while hun­

dreds were unable to get within hearing distance. Natives

constituted the audience, except the white teachers. Amongst

them, we were informed, were educated Hindus and well as

Christians, and nearly all were men.

TRIVANDUM—THE CAPITAL

The next stop was at Trivandum, the capital of Travancore.

Two meetings were held in Victoria City Hall, which on both occasions was crowded to overflowing. We cannot

know to what extent the hearers received the message. It

was received, however, by some. Amongst the Hindus who had come to sneer at anything Christian. It was

equally manifest that by the time of the close of the meet­

ing most of this disposition had faded away; the faces were

many of them were compared by the speakers to flowers. The Bible defended and Christianity upheld with more of an

appeal than ever before, to the Bible, as well as to reason.

Nearly 200 requested literature, expressing a desire to study

further the matter which they had heard—some of them ex­

pressed a desire to be converted. Five other less important places were visited and meetings held ere

WE REACHED MADRAS

In Madras we had very interesting experiences also. Three

meetings were held in different localities, all of them

crowded. Nearly three hundred men and women for literature

were handed in. It was while in this vicinity that we visited

the Mount of Saint Thomas, where, according to tradition,

the Apostle Thomas, as before referred to, suffered martyrdom by a spear-thrust at the hands of a Brahmin.
CALCUTTA—CITY OF PALACES

Some of us journeyed from Madras to Calcutta, while another passed through the Ailsoye District to Bombay. All our experiences were interesting, and we were impressed with the fact that while the natives re-painted the whites as a superior race, they are perplexed with some of their religious teachings, and inclined to think that many professing Christianity are only partially sincere in professing such beliefs—for instance, Mohammedans cannot receive the "Doctrine of the Trinity." They accept our Old Testament Scriptures, but declare that they forbid the worship of any one but the one God. They therefore oppose Christians preaching that there are as many worlds as there are crowned gods among the Hindus for preaching that there are five thousand gods.

All (Hindus and Mohammedans) are perplexed because these superior whites should insist on justice, kindness and love and yet teach that the Creator is devoid of these qualities. He is disposed to inflict terrible torture, well knowing what he was doing, and that he has allowed ignorance to prevail while demanding knowledge and faith as a basis for salvation. They say, What we already believe seems to us more reasonable that this. We have some bad gods of our own, but none of them are so vicious as the Christian God is represented to be. We also have kind and generous gods and merciful gods, and these teach us that we must be kind and generous toward each other and towards others. If we do not, then they will not ask us to show faith, which is older than yours, to accept your views, which are less reasonable, just and loving than our own?

RELIGION NOT GENERALLY TAUGHT

Of course, missionaries find it very difficult to answer such propositions. One result is that little is said about the future punishment of unbelievers, etc. If much were said on these subjects, Hindu children would not be allowed to attend the schools. To maintain a hold upon the children, to be able to make interesting reports of the progress of their work, and to seemingly justify their continuance in the work, the pupils must be held on to. Religious instruction is generally avoided, except at times, when it is optional with the pupils to attend.

Another matter connected with the schools should be mentioned. Of late years, the Government has been fostering religious education, and giving it as one of the branches to schools in the factory curriculum. But the Government requires that such schools, aided out of the public treasury, shall be non-religious. The various mission schools of practically all denominations are now competing for such Government patronage—to compete for the falling off of non-religious donations. As a consequence these mission schools are non-religious—purely secular—with merely a Christian influence attaching, and, as already noted, this Christian influence is of late vitiated and neutralized by an unbelief in the Bible, the fruitage of "Higher criticism—Evolutionary" theories. The critics of the Christian religion, are, of course, mainly from the upper castes. Those of the lower castes wonder much, understand little, and seem to be in expectation of hard-hat language and ill treatment from the mouth of the god and his servants.

In all our journeys we were impressed with the gentleness of the people as a whole, and the evident affection of parents for their children. Only amongst those who have been closely associated with the whites did we find the quarreling and wrangling dispositions which are so frequent in India.

In Calcutta two meetings were held, addressed by Pastor Russell. Although the attendance was not large, the interest was considerable, as evidenced by the fact that 170 English and native papers were sold. We were informed that the advertising implied that only the whites were invited, and if the natives had known that they would have been welcome, crowds would have been turned away.

CONCLUDING THOUGHTS ON INDIA

From the foregoing it will be noted that in the Committee's estimation the true Christianity has made more advancement in the Province of Travancore than in any other. We believe the readers of this report will feel a special interest in the people of that Province. We tried to think of some little souvenir of that Province, and found one which, we believe, will be generally interesting. It is the smallest coin used in Travancore, and probably one of the smallest in value in the world, about one-tenth of a cent each. Yet in quantity there is the basis of all monetary value, for it is called "cash."

We have brought with us several thousand of these from the Travancore mint—new. They are for the International Students' Association, and are desired by many. Some souvenirs should, through its secretary, sent to the Brooklyn office a list of names of its members desiring one coin each; thus each class may be served a sending-saving trouble and expense. These souvenirs will be sent free, postpaid. With a deep gratitude to God for the privileges and lessons connected with this world-tour of Mission Investigation, we conclude our Report with a Categorical Summary, which notes the questions given us for our guidance, and our answers thereto following.

THE CATEGORICAL SUMMARY

1. Are Foreign Missions conducted along Christian business lines?

Ans.—"Are these terms generally understood, Yes.

2. To what extent are the methods used successful in reaching the heathen peoples, and in bringing them to Christianity?"

Ans.—The success attained by Missionaries is small. We found Oriental Christs about as sincere, intelligent and earnest as the average of church attendants in America and England, and as those who gave evidence of being consecrated to God and his service. But, viewing the question from the standpoint of the present and future, rather than the past, our Report is different. The present is not the time to be called successful, but the Christianizing endeavors seem pretty generally to have ceased! Present missionary endeavors are almost exclusively along the lines of secular education. Although this is not Christianizing work, it is, of course, a good work, for the poor Oriental's surely need education.

(Continued)
In your Committee's opinion, however, there is less need for Academic and Collegiate education, such as the Missionaries forward, than for Common Schooling. The Oriental, after obtaining higher education, is spoiled for the common affairs of life about him, and aspires only to teaching, clerkship and other more remunerative branches of industry, which does not enable him to find employment, he is in trouble. He will not dig, and to beg he is ashamed. But the general Common School education, your Committee believes, could best be done by the Government, and also recommended, after the method followed by the United States of America in its supervision of the Philippine Islands. Christians, of course, would be better for teachers.

VIII.—What are the teachings, and what are the inducements to accept Christianity, and how enduring are the results?

Answer.—There are evidences of positive teachings in the past, but there is very little religious teaching now doing the work, because the people would resent it, and keep their children from the schools. We heard of instances where a small coin paid to a boy given to each child whose child is attending school; but, aside from the school, the inducements offered by the Missionaries are chiefly social and medical.

Of late the natives are more and more averse to a public avowal of Christianity, because with increasing intelligence come doubts. The tendency of the times in the Orient, as in the West, is toward individualism, and the emphasis falls from faith in the Bible into "Higher-Criticism," or the ridiculing of the statements of the Bible. At the same time, the Orientals are a very respect in their religious professions, except where compelled by contact with the hypocrisy of the whites.

IV.—What is the attitude of heathendom toward the Missionaries, and toward Christianity, and what is the prospect of their becoming self-supporting?

Answer.—The Oriental is remarkably tolerant of all religions, but are often perplexed at the Missionary competition and opposition of Christian denominations. The higher castes consider the medley of Christian doctrines presented to them less philosophical than their own. Their own, however, is not satisfactory, they confess. But before exchanging for another they want to know that the change will be for the better. The common conception, that all the peoples of India, China and Japan are heathen savages, is very erroneous. Their upper classes, or castes, include some splendid characters of truly noble manhood, the moral and intellectual peers of Europeans and Americans. Indeed, the masses of these people are less vicious, less rude, more kind and considerate than are the masses of Europe and America. Drunkenness and outward immorality are almost entirely unknown amongst the Orientals.

Many of the congregations of Christians in Japan, China and India are self-supporting. And in such cases the Orientals prefer to take over the full control of all services, rather than to have the Missionaries take any part. The native ministers come closer to the people than it is possible for the more influential of the foreign Missionaries to do. They are less ornamental than the Missionaries, and are more likely to do the work, if occasionally backward, than their clergy, because they are nearer to the people. They are less numerous than the Missionaries, and could any improvement along this line be suggested?

Answer.—Our judgment is that that portion of money contributed to Foreign Missions, which reaches heathen lands, is wisely enough used for its intended purposes, whatever waste there is would seem rather to be in the machinery of the establishment itself. The Chris tian of the future is a self-supporting one, and every Missionary who has the slightest chance to make a mission self-supporting should be given the opportunity. Dr. T. T. S. said of their more favored brethren of the Western world, "It will increase the demands of the natives, and thus promote commerce. As for promoting the principles of Christianity, we all know that this is not a purchasable commodity.

As to whether the Western civilization will really advantage the East is a question. The Missionaries, economical and industrious, are also contented, which is more than can be said of their more favored brethren of the West. Nor can we claim that our Western civilization would make them more honest and more truthful.

The very suggestion of the conversion of the world is ridiculous to the Orientals, as to the Easterners excluding the Missionaries. One Methodist minister frankly said, "I had to come here and see for myself, before I dropped the idea of the world's conversion, and the twin idea that the unconverted would suffer endless torture."

VII.—What proportion of the funds received is devoted benefit of the Heathen, and could any improvement along this line be suggested?

Answer.—The great change necessary to make Missionary work more successful is for the Missionaries to have and to impart to the people a more logical Gospel. To preach to the millions of the Orient that God foreordained them to ignorance, and condemned all the generations of their forefathers, on account of that ignorance, to an eternity of separation, is not the idea that they would accept. The Missionaries should be given the Gospel itself, when we remember that the world Gospel means "good tidings of great joy which shall be to all people." The Missionaries would be much more successful in reaching the hearts of those they would serve if they presented the Gospel of God's loving provision for Messiah's coming kingdom.

Although the doctrine of the Trinity corresponds considerably with the teachings of the Hindu religion, it is, nevertheless, difficult for those of other religions to fully accept it. They cannot understand the matter of three persons in one person, as some put it; or three persons in one God, as others put it. There is a simplicity and honesty about these people that is commendable, and which refuses to confess that which they do not understand. The message of Messiah's coming kingdom, in which God's will shall be done on earth, even as it is done in heaven, would, we believe, appeal to large and increasing numbers of Orientals.

VI.—What hope is there for the conversion of the world during the present generation, through the Laymen's Foreign Missionary Work, with their proposed thirty million dollars?

Answer.—No one who knows anything of Oriental conditions would have the least expectation of the world's conversion during this present generation through the use of the thirty million dollars of life make it almost a thousand times that. We would not, however, discourage the giving of money for Missions. Those who give will be benefited by so doing, and undoubtedly every million spent benevolently in Oriental lands will help to bring in the more extensive civilization of the West. It will increase the wants of the natives, and thus promote commerce. As for promoting the principles of Christianity, we all know that this is not a purchasable commodity.

In conclusion, your Committee assure you that they have done their very best to accomplish the purpose of their appointment. They thank the Lord also the Association for the great privileges enjoyed in connection with the service.

C. T. Russell, Pres.
Adj.-Gen'1 W. P. Hall
F. H. Robinson, Sec'y
J. T. D. Pyles
E. W. V. Keifer
R. B. Maxwell
Dr. Leslie W. Jones
NEW YORK HIPPODROME MASS MEETING

TO HEAR I. B. S. A. COMMITTEE’S REPORT ON MISSIONS

Less than a week brought us safely across the Atlantic on the Cunarder “Hampshire,” most heartily welcome, which culminated on Sunday in a mass meeting of Christian people at the New York Hippodrome.

The Hippodrome, with a seating capacity of fifty-two hundred, had been secured for the Committee’s report on March 31, 3 p.m. Crowds were at the entrances waiting for registration at 1:30 o’clock. Before 3 o’clock every seat was taken, and subsequently hundreds were turned away disappointed. No better evidence than this of the interest of the public and of Bible Students of all denominations could be asked.

The crowds entering beheld with bated breath the entire platform, or stage, over a hundred feet wide, banked with beautiful floral evergreen plants, etc., etc. We learned afterwards that it required eighteen men to unwind and place those floral tributes—from the platform to the audience. The decoration was a master-work, both as respects the materials and their arrangement. It was declared the most beautiful floral display of the kind ever seen in the American Metropolis. The Chairman, referring to the flowers, remarked that they had come from Bible Students of twenty-one different States of the Union, addressed a message and greetings to himself and the Committee. The central feature of the display was a large cross of red carnations circled by a crown of yellow daffodils and surrounded by a circular wreath-work of dark green leaves in which were scattered beautiful white lilies.

The Hon. J. F. Rutherford of the New York Bar served as Chairman. He introduced Prof. F. H. Halton, who read to the audience the categorical summary which constitutes the conclusion of their report, explaining that the full report would be printed, as we here have it.

Pastor Russell followed with a discourse from the text, “Ask of me and I will give thee the heathen for thine inheritance. and with the uttermost parts of the earth for thy possession.” (Psa. 2:8) It will be unnecessary for us to give a synopsis of this, as Bible Students in all parts of England and America have already had opportunity to read it in the more than one thousand newspapers which publish the Pastor’s sermons every week.

Vol. XXXIII
BROOKLYN, N. Y., MAY 1, 1912
No. 0

WHY CHRIST AROSE FROM THE DEAD

“If Christ be not raised, then are our preaching vain and your faith also vain; yes, and we are found false witnesses of God. . . . Then they also who are fallen asleep in Christ are perished.”—1 Cor. 15:14, 15, 18.

The faith once delivered to the saints by Jesus and the Apostles in respect to the resurrection of the dead has been very generally believed, but Christendom’s belief in the resurrection, because they think it stated in the Bible, yet they are continually in difficulty in their endeavor to make the Scriptural teaching on the subject square with some of the unscriptural theories received into the church, and incorporated into many of the creeds during the “dark ages.”

St. Paul warned the church against these human philosophies, and called them “science, falsely so-called,” which makes God’s Word in that respect a most dividing the faith of God’s people into six hundred denominations, with six hundred different professions. If God’s people could all come back to the simplicity of the Bible’s teaching in respect to the resurrection of the dead, all of these differences would speedily disappear. God’s Word would be seen to be
beautiful and harmonious, satisfactory to the consecrated intellect, as none of our sectarian creeds are.

The resurrection of the dead has been repudiated by all denominations, not willingly, not intentionally, but perforce, as it were. An opposite theory received and entrenched in the minds gives no place for the doctrine of the resurrection of the body; as the Scriptures present it. Consequently we have twisted the doctrine of the resurrection and recite, "I believe in the resurrection of the body."

Yet even this perverted view of the resurrection is not satisfactory to those who hold it. They wish many a time that the doctrine of the body in the Bible, so far as it pertains to the resurrection, could be made consistent. How, otherwise, can it be said that such and such a dead man rises in the body? It is a very reasonable and just objection. If, however, the resurrection of the dead is held to be the reanimation or revivification of the sleeping, one is an example and a guarantee of the fulfilment of the divine promise, that "there shall be a resurrection of the dead, both of the just and of the unjust." But the two are in conflict and whoever attempts to hold both is in confusion. If the dead are not dead, then no human being is dead. And if no one is dead, how could there be a resurrection of the dead?

The inconsistency of the theory held respecting the resurrection of the body has invited a very reasonable and just criticism. The skeptic asks, "How could the body be resurrected, after it has gone to dust and after the dust has been scattered to the four winds?" They tell us of a grave that was opened near an apple tree, and it was found that a root from the tree had entered the coffin and practically absorbed the corpse, from which it had produced thousands of apples, which in turn had been shipped to various parts of the world, some of the poorer grades being fed to hogs, whose hams are cured and sold and shipped to different parts of the world, become the bodies of still other human bodies. The question is a proper one, but it is an unanswerable one from the standpoint of our former misbelief and our poor attempt to combine human philosophy and divine reasoning.

But such a question brings no consternation to the Bible student who follows the Scriptures alone. The Scriptures never speak of the resurrection of our bodies. They do tell of the resurrection of the soul, and that in the resurrection God giveth it (the soul) a body as it pleaseth him.

How reasonable it will be for the world to be awakened in perpetuity by the resurrection of souls, which they went down into death! And these will experience, if willing and obedient, a gradual resurrection or raising up to the image and likeness of Father Adam in his perfection. But some in the resurrection will receive spirit bodies like unto the angels, and some like unto the Body of Christ in his resurrection, which Saul of Tarsus beheld—"shining above the brightness of the sun at noonday."

The class that is promised a resurrection in spirit bodies is the church—the saintly few who walk in the footsteps of Jesus. The begetting of the holy Spirit which comes to these changes them into spiritual men, from the material into the spiritual and from the physical into spiritual beings, becomes part of still other human bodies. The question is a proper one, but it is an unanswerable one from the standpoint of our former misbelief and our poor attempt to combine human philosophy and divine reasoning.

This is a description of the resurrection which God has promised to all the members of the body of Christ, which is the church. St. Paul declares that the members of this body fall asleep to awaken in the glorious morning of the new dispensation. But he adds, "We shall not all sleep"—some will be alive and remain till the second coming of Jesus. These, however, will not take precedence over the sleeping ones, for "The dead in Christ shall rise first; then we which are alive and remain shall be changed in a moment, in the twinkling of an eye, by the coming of the Lord in his power and in his glory." (1 Thess. 4:16, 17) There was no atoning price for human sin, so the resurrection of Jesus was absolutely necessary, that he might not remain dead through all eternity, but be glorified, and in due time come again to effect the resurrection of his church and, subsequently, the awakening and uplifting of all the faithful who have died before the world's close. Hence the hope to the church in the promise made to the church: "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."

(Rev. 20:6) Also note the promise of the world's resurrection: "There shall be a resurrection, both of the just and of the unjust." (Acts 24:15) And, as the promise was fulfilled, it is manifest that, forth, that they may enjoy a resurrection effected by "judgments," disciplines, chastisements, which will develop in them character; and the glory which will be attained will be perfection—a raising up to all at first possessed by Father Adam, lost through disobedience, and redeemed by the precious blood of Christ.—John 5:28, 29, R. V.
"A KIND OF FIRST FRUITS"

Every Sunday is a memorial of the resurrection of our Lord from the dead, and if a proper conception of the Master's resurrection were kept in mind we would not think of quarreling with the expression "Easter Sunday." But alas, this name Easter is associated with heathen philosophies and idolatries, which did so much to make the Word of God of none effect; and the fact shall not be without its effect on us. The Greek title of the first member of mankind in Genesis, that while seed of the dust he and his soul unto death," and if his resurrection made the recovery of his soul or being out of death, wherein is the logic in the declaration of some that it is not thus with the church nor with the world? If Jesus did not go to heaven when he died—if he were bringing in the "time of trouble," instead of being the blessed one, the suffering servant, it would be the duty to say the temerity to say that others go direct to heaven or hell or purgatory? Let us be consistent. The wages of sin is not purgatory, nor a hell of torture, in some far-off place. On the contrary, "The wages of sin is death." The Redeemer died and rose again that this is the assurance, that he who raised up Jesus from the dead will raise us up also, by Jesus, through his spirit and power; and not only so, but also the world of mankind, all who were involved in the death sentence upon the first man.

Therefore, the entire world is included in the death payment made by the Great Redeemer, that "As by man came death, by a man also shall come the resurrection of the dead; for as in Adam die, even so in Christ shall be made alive." But, says the Apostle, while every man who will come into Christ shall be made alive, this is the assurance, that he who raised up Jesus the company shall come forth first—the church of the first-born, whose names are written in heaven. Afterwards will come those who will become his at, or during, his presence—during the thousand years of his kingdom glory. The opportunity of that Kingdom—will they have the opportunity of coming into fellowship with the Redeemer and King, Emmanuel. Whoever will accept the opportunity will receive the blessing of an admission to Messiah's family. As the Apostle says, they will become his. Under his heavenly guidance and blessing and regenerating influence, all such may attain again to a full image of God, lost in Eden, redeemed at Calvary.

"THE HARVEST IS THE END OF THE AGE"

"The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. 9:37, 38.

For long years many of us thought of the Bible references to the harvest, our text included, as applicable to every time. We had not then learned that in order to be understood the Bible must be studied dispensationally. Now we perceive that the time of our Lord's first advent was the harvest of the Jewish age; and that as a harvest this text 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 by the prophets. Jesus came, not only to be the Redeemer of mankind in general, but also to offer himself as King to the Jews. As King he raised them to the highest station of dignity. His kingdom was the "eternal kingdom," the "eternal, spiritual kingdom which his hands shall found." And as King he gave them the "first fruits of his kingdom." At this time the Jewish people were at the end of the age. By the time of our Lord's parable shows, Satan, the adversary, came "while men slept"—in the night, the "dark ages"—and over-sowed the wheat field with tare seed. As a result, the field looked very prosperous, although, in reality, the "tares" had a choking and disastrous effect on the "wheat." Nevertheless, the Lord would not allow the separating of wheat from tares until the full end of the age, the harvest. The Bible intimates that the tares were up and mixing with the wheat in their various interests that to have plucked them 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."—Matt. 13:39.

"THE RIGHTEOUS SHINE FORTH AS THE SUN"

Our studies together have led the majority of us to conclude that we are now living in the harvest time—in the end of this age. Oh, how glad we shall be if this is true! How glad we are to believe it true! And, we think, on good evidence. If it is true, as we believe, that the forty years "harvest" of this age began in 1874, the implication is that the trials of the church are nearly at an end; that the faithful will soon be gathered to the heavenly garner. By the glorious change he will cause them to "shine forth as the sun in the kingdom of their Father," for "our God is a sun and shield." Then shall the sun of righteousness arise with uttering in of the new day. Messiah's 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 this is the world's greatest blessing, not for the church alone, but for the entire groaning creation, and unless Messiah's reign, will be released from the bondage of corruption into the glorious liberty appropriate to the children of God—Rom. 8:21.

The great students we have already seen that the Jewish nation as a people were prototypes of spiritual Israel in many particulars—that the period from the death of Jacob to the fall of Jerusalem, in A.D. 70, is the exact parallel to the period of the Gospel Church from the death of Jesus in 1915. A.D. 70. But it is not quite the same; for, first of all, the period of 21 years, 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 other words, as the harvest of the Jewish age ended with a time of trouble, so our Lord's words..."
LOYALTY TO GOD NECESSARY TO LIFE EVERLASTING

The first estate of the angels who fell was the angelic estate or condition. The design of the Creator was not that they should be men, but angels. Any power granted them for materializing would be for some proper work amongst men which would be beneficial to them. But when they were granted to appear as men and, having accomplished the purpose for which they materialized, to disappear. But these angels, becoming enamored of the conditions in the world at that time, preferred to live as men and not as angels. In this, however, they did not arrogate their powers as spirit beings, but maintained these; but materializing and living as men, they ignored their former condition. On account of thus violating their nature they were punished, and not on account of merely using the divinely granted power of materialization. They abused the power which it was proper enough for them to use.

We know that Satan's first misdemeanor was the deception of our first parents; but we do not know that he was the cause of the disobedience of the other angels. Probably he was; and, therefore, he was restrained in darkness. If it were not so, might have been able to materialize all down through the six thousand years. Some people claim that they have seen materialized spirits. Martin Luther claimed that he had seen Satan. In the old Luther homestead they show visitors the mark of the ink on the door. where Luther threw the ink bottle at Satan's head. We do not know, however, whether there was a materialization, or whether Satan merely appeared to him as a man. And so, not being well informed on the subject, it is best not to take too positive a position, but simply to say that we do not know. Rather, we may say that it is because of this strain, that restrained in chains of darkness until the great day. This would seem to imply that Satan will have no part in the judgment of the great day, but would not, of necessity, prove it. Practically, it would depend on the position that one holds.

When Satan beheld Adam and Eve placed under divine favor in the Garden of Eden, and saw that they were the parents of an unborn race, the temptation came to him that, if he could get them on his side, then he would become a mighty one, a ruler. Why did this temptation come to him? He knew well that this thought was disloyal to his Creator. Why did he entertain it? Did it come to his mind in so powerful a manner as to make it irresistible? No. The Scriptures tell us that all of God's work is perfect. He made both man and angels perfect. Satan's disobedience was through his own misjudging. Our understanding is that in which he was indulging were unjust and unrighteous, he probably did not intend to do evil. No one intends to do wrong, but merely to have the effect and active; and so are the minds of the angels. As new creations it would be possible for us to cultivate or to allow to germinate in our minds certain thoughts, certain ambitions, certain imaginations, which would eventually lead us astray. It is not what we do, but what we are thinking, that is disloyal to God or to his laws. The loyalty of the mind should be so great that anything contrary to God's will would be considered treason. This is the only safe position for the new creature. Everything known to be disloyal should be disowned, fought against. For, as surely as evil things come in, progress is made toward destruction of the loyalty of the heavenly creature. Satan's temptation was disloyal, and when people practiced this deception awhile, they became imbued with a kind of self-hypnotism. They seem to be carried away with that wrong process of reasoning. With Christian Science, nearly everything is unnoticed and unmentionable—everything except money and the good things of this life.

Some people are given to exaggeration; for instance, to say of sickness, "That is awful!" We should learn neither to appreciate things too highly nor to underestimate them. With a great many people nearly everything they say contains a great measure of exaggeration. This should not be the case with the church of Christ. They should all mean striving to speak the truth. "Let your yea be yea."

There is no means of knowing whether or not any of these angels have repented since their sentence and delivery "into chains of darkness." But we should not be surprised if it were true that some of them have repented. Our thought is that this repentance would not change their sentence, but that they would remain in divine disfavor until their allotted period of punishment had ended; and then they would be tested and tried. This story should be so, with this thought; that none of the proposed angels would be inclined to violate the divine command on the subject of materialization. Our understanding is that there are some good angels and some evil angels; that any who are found to be evil angels would come imbued with a kind of self-hypnotism. They should be restored to divine favor, it would not be until there was some kind of correction to show that sin is wrong.

Neither are we informed as to whether or not any of these angels have repented since their sentence and delivery "into chains of darkness." But we should not be surprised if it were true that some of them have repented. Our thought is that this repentance would not change their sentence, but that they would remain in divine disfavor until their allotted period of punishment had ended; and then they would be tested and tried.

REPORT OF MEMORIAL CELEBRATIONS

The reports received show that the Memorial of the Redeemer's death on its anniversary, March 31, 1912, was very generally observed. We give the numbers of those who have reported participants above 50, up to the time of our going to press:—

Brooklyn, N. Y. . . . 1,100
London, Taunton, Eng. 410
Forest Gate, N. Y. . . 660
Chicago, Illinois (est.) 500
Pittsburgh, Pa . . . . 375
Glencoe, Scott. . . . . . 363
Los Angeles, Cal. . . . 270
Boston, Mass . . . . . 269
Bremen, Germany . . . 150
Cleveland, Ohio . . . 148
Seattle, Wash . . . . . 146
Minneapolis, Minn . . 140
Toronto, Ont . . . . . 139
Washing, D. C . . . . . 129
St. Louis, Mo . . . . . 128
Providence, R. I . . . 117
Kingston, Jamaica . . . 114
Berlin, Germany . . . . 106
San Francisco, Cal. . . 96
Detroit, Mich . . . . . 92
Kansas City, Mo . . . . 88
Copenhagen, Denmark . . 85
Oakland, Calif . . . . . 85
Bristol, England . . . 85
Newark, N. J . . . . . 63
San Francisco, Calif . . 62
Toledo, Ohio . . . . . 60
Washington, D. C . . . 59
The Hague, Holland . . 58
Orebro, Sweden . . . . 51
Helsingfors, Finland . . 50
San Antonio, Texas . . 48
Grand Rapids, Mich. . . 50
Fort Wayne, Ind . . . . . 47
Worcester, Mass . . . . 58
Binghampton, N. Y . . 55
St. Joseph, Mo . . . . . 54
Buffalo, N. Y . . . . 73
Teaneck, N. J . . . . . 47
New York, N. Y . . . . 51
Gambier, Jamaica . . . 69
Bremen, Germany . . . 52
Chicago, Ill. (est.) . . . 128
Minneapolis, Minn . . . 140
St. Louis, Mo . . . . . 128
Chicago, Ill . . . . . 140
Cleveland, Ohio . . . . 148
Bremen, Germany . . . 150
New York, N. Y . . . . 51
Gambier, Jamaica . . . 69
Bristol, England . . . 85
Newark, N. J . . . . . 63
San Francisco, Calif . . 62
Toledo, Ohio . . . . . 60
The Hague, Holland . . 58
Helsingfors, Finland . . 50
Binghampton, N. Y . . 55
St. Joseph, Mo . . . . . 54
Buffalo, N. Y . . . . 73
Teaneck, N. J . . . . . 47
New York, N. Y . . . . 51
Gambier, Jamaica . . . 69
Bremen, Germany . . . 52

"VAIN REPEITION" IN PRAYER

Question—in Matt. 6:7, our Lord tells us, "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." The Apostle Paul, writing to the church (Col. 4:2), exhorts that they "continue in prayer"; again we read of the widow who was heard for her importunity. (Luke 18:2-5) Is this a suggestion that we should importune? How could we importune without repetition?

Answer.—We are to recognize a distinct difference between the "vain repetitions" of the heathen, which our Lord condemned, and the "continuing in prayer," in "everything giving thanks," in "praying and not fainting," which acts which our Lord approves. (Matt. 6:5, Luke 18:1, etc.) This difference the Lord illustrated in the case of the woman who came to a judge repeatedly, asking that he avenge her of her enemy. Although the judge was not a man who would act justly, yet he did her justice on account of her perservancy. Upon the prayer courses our Lord said that if an unjust judge be moved on account of importunity to do justice, how much more a just judge!

The thought illustrated in the parable is that of a person who cries to the Lord that injustice is being done—as with the church at the present time. We all realize that we are suffering injustice. We err, "O Lord, deliver us! deliver us from the adversary!" Will God never deliver the church? For eighteen hundred years the church has been praying thus; and God has not answered this prayer. Will he not answer us? Our Lord intimates that we should not lose faith. We are to have full confidence in his promises. Injustice will not forever obtain. The time will come, we are told, when Satan shall be bound, and divorce the petty world once more. Rev. 20:2.

Therefore we do right to pray, "Thy kingdom come," week after week, year after year, century after century. To grow faint or grow weary in prayer would not be right. The proper course is to believe that God will fulfill what he has promised; and that all will come out in harmony with his will.

On another occasion our Lord gave a parable wherein asked his neighbor for food and was refused. (Luke 11:5-8) He asked again. Finally the neighbor gave it to him on account of his importunity, on account of his patiently persisting. This parable not only suggests that we should pray, will he not answer us? Our Lord has the blessing, and not only is able to give it, but has promised to do so. The delay in granting the request is because his due time has not come. Hence we are not to give nor become weary, but to be constant in our prayers.

This is all very different, however, from the "vain repetitions" which our Lord condemned. But we do not think our Lord desires us to importune in our prayers. Some people use the words, "Our Father," or "Our God," or "Heavenly Father" more frequently than would seem to be good form—even using them in every fourth or fifth sentence. Their prayer is better on earth if they did not use these repetitions; though, no doubt, the repetitions would be understood in heaven; for these people seem to be as earnest as others.

Sometimes, after we have had morning worship and prayer, the one called upon to ask the blessing at table practically repeats the morning requirements. It would be thought that the person had forgotten that the general blessings had been asked in that prayer, and that he should be asking a blessing on the morning meal. To ask a blessing on the meal is not to pray in the ordinary sense of the word. Whoever "asks the blessing" should ask something in connection with the food and not attempt to pray for neighbors, relatives, etc.

But the repetitions which our Lord had in mind and which are specially reprehensible in the Lord's sight are formal prayers merely. To illustrate, their words are said to have a spinning wheel, which enables them to make any "vain repetitions" without the trouble of speaking a word.

It would seem that our Catholic friends also are given to a great deal of repetition in prayer. They repeat "Hail, Mary!" or "Glory be to the Father!" and so forth. We do not know what good they get out of these repetitions; but this is the opinion of the prophet, "creatures say, "Hail, Mary!" as often and as fast as they can.

So with the Mohammedans. They say, "Great is Allah! Mohammed is his Prophet! Great is Allah! Mohammed is his Prophet!" again and again. We do not know what good they get out of these repetitions; but this is the opinion of the prophet, "creatures say, "Hail, Mary!" as often and as fast as they can.

TRUTHFUL WORDS—POLITE SPEECH


"Putting away falsehood, speak every man truth with his neighbor: for we are members one of another."—Eph. 4:25.

In our last study we contrasted the teachings of Jesus with those of the Pharisees respecting obligations to the law. Our Master was that "never man spoke like this man." In today's study we note the contrast between his teachings and those of the religiousists of his day. Their attitude was a marked habit of swearing, but the Great Teacher said, "Swear not at all." How foolish is swearing of every kind! We are not, of course, objecting to solemn affirmations or legal oaths as required by the law.

Truly Saint Paul declares that those who receive the Spirit of the Lord possess the "spirit of a sound mind." They soon begin to realize the uselessness and vulgarity of swearing or of supposing it necessary to substantiate their words. Quite to the contrary, the fact that one hesitates to use what he says is true implies that he does not expect his hearer to believe his simple word, and this in turn presupposes that his word ordinarily is not worthy of belief.

Note the injunction of the Master, "Let your speech, therefore, be always with grace, seasoned with salt." (Col. 4:6) The Master's meaning is evidently, When you say yes, let it be yes; when you say no, let it be no! Tell the truth! Your friends and neighbours by and by will learn how to value your speech. In other words, he trusts the thoughts that it will be met with what he says is true. As we come to know how sincerely you are able to impart to its truthfulness, or to use any kind of specially forceful language to prove your sincerity—that you are neither overstat ing nor understating the truth.

MINISTERS SHOULD BE TRUTHFUL

In the second portion of our study St. James exhorts, "Be not many-toggle, be not of double mind amongst you, that we shall receive severer testing." For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridge the whole body." St. James seems to say that, while all Christians will err in some things, in other respects we are all the more liable to error in this respect. They have a special gift of speech and another special gift of opportunity to use this speech, and so exercising a wide influence, their responsibility evidently is proportionate.

It is not for us to judge ministers or others; there is one that judgeth, the Lord. We greatly fear, however, that many ministers, as well as Christians in humbler stations, fail to fully appreciate their responsibilities for every word they utter or have the opportunity of uttering. Many tell us that for years they have been repeating certain things, which are not necessary to no purpose. We do not wish to make light of these people or of their conduct. But we are bound to think that with those who are intelligent such prayers are only form. With those who are not intelligent it is different. We believe that our Lord desiresthat the ministers of the gospel use forceful language to those who hear them, even to the point of being as a fire, so the Lord may be desired, in hopes that the Lord will kindle a great flame, a great commotion, and do much injury. He suggests boasting as being one of the most dangerous uses of the tongue. Our experience corroborates this. Boasting often leads us into error and fastens us there because we are not humble enough to acknowledge the fault. It often leads us from truth from which we may have

(147-148) [5020]}
difficultly, in escaping. It is an evidence of pride, and therefore unChristianlike property.

Angry words, bitter words, sarcastic words, taunting words, may set ablaze the course of a whole life and impel it with angry force toward the second death, Gehenna. Hence St. James suggests that such evil-breeding words are like sparks from Gehenna, tending toward destruction.

NO MAN CAN TAME IT

The Apostle reminds us that beasts and birds and fishes are all subject to a taming power under man's direction, but that no man can tame another man's tongue. Yea, is it not safe to say that no fallen man can tame his own tongue? The only way by which to have our tongues brought into subjection to the divine will and made useful as servants of truth and explaining properly and love is by having them converted. And since the tongue is but the agent speaking for the sentiments of the heart, it follows that it is the heart that needs to be converted. The power of true conversion, true transformation of character, so that "all things become new," is of God.

The child of God, begotten of the holy Spirit, has an assistance in the mastering and taming of his tongue that the unregenerate have not. How important then the message, "My son, give me thine heart!" Out of the heart are the issues of life. Out of the point which the Great Teacher makes is the motive actuating us. If we are actuated by a selfish motive, if we are seeking show and applause or earthly gain, the procedure cannot bring divine approval or blessing—"Blessed are the pure in heart, for they shall see God." We cannot do good or to pray or to fast, but we are not to do our charitable works, or our prayers, or our acts of partition, as to Jews and Gentiles, in the sight of others, for "the praise of men," as St. James says, is under their lips. 

PRAYER A GREAT PRIVILEGE


"Take heed that ye do not your righteousness before men to be seen of them; else ye have no reward with your Father which is in heaven."—Matt. 6:1. (R. V.)

The Master in today's lesson tells of proper and improper giving of charity. He extends the subject and explains what is prayer, and improper prayers and finally proper and improper fasting. In all these he denounces hypocrisy, theatrical display. His followers are to be actuated solely by a desire to please the heavenly Father and have his approval. There may be times and places where the giving of charity in the presence of others would be perfectly proper, or praying in the presence of others would be entirely right, and where fasting might come to the knowledge of others without reproach.

The Privilege of Prayer

Prayer is a privilege. Jesus did not command his disciples to pray, nor did he even give them a form of prayer until they requested it. "Prayer is the soul's sincere desire, uttered or unexpressed." The Lord's people must feel their need of divine grace and help in order to appreciate the privilege of approaching the throne and heavenly grace. The trials and difficulties, the sorrows and temptations of life frequently impel God's children to pray. It marks a better, a higher Christian development when they love to come to the throne of grace, not only in their sorrows, but also in their joys, to give thanks, to praise, to thank God for the things of his love and grace.

It will be noticed that our Lord did not tell about how the world should pray, but merely taught his disciples: "When ye pray." As a matter of fact, the Gentiles, the world of mankind in general, have no access to the throne of grace. Only those in covenant relationship with God (Jews and Gentiles) ever had any divine assurance that their petitions would be accepted by him. This may cause surprise to some, so general is the custom of encouraging and exhorting everybody to pray. A brief glance at the situation, however, shows us the fixed principle underlying the matter. Let us note it. The world, in general, the race of Adam, was alienated from God by wicked works. Adam was under a covenant with God by which he enjoyed the privileges of a son of God. This included fellowship, communion, prayer and divine supervision and care even to the extent of everlasting life. But Adam's disobedience broke that covenant, abolished that covenant-relationship and all its privileges. (Hos. 6:7, R. V.) The only ones who have the privilege of prayer are those who have been accepted of God back into covenant-relationship. The natural Israelite was so accepted under the Law Covenant; hence the Temple at Jerusalem was called the House of Prayer. It was specifically for the Jewish nation, but all nations or parochial cities or nations of becoming Jewish proselytes and thus of being received into all the privileges of Jewish, which included the privilege of prayer.

Our Lord, on the basis of his better sacrifice for sins, made holy and acceptable to still higher privileges of prayer such as became his disciples, his footsteps followers. These, from Pentecost onward, were called sons of God and enjoyed the begetting of the holy Spirit. At first these were only Jewish believers, but in due time the Master of partition, the Jews and Gentiles, was broken down, and all Gentile believers, from the time of Cornelius onward, were accepted as spirit begotten sons and granted all the privileges of prayer—Acts 10.

These Gentiles did not come into relationship with God through the Mosaic Law Covenant, but through the Covenant of grace, under which they were called and accepted as joint-sacrificers with Christ: "Gather together my saints unto me, those who have made a covenant with me by sacrifice." (Psa. 50:7. R. V.) Only such Gentiles as accept Christ and enter with him into this covenant of sacrifice can, during this age, become sons of God and enjoy the privileges of sonship, of which prayer is one. The habit of inviting people out of covenant-relationship with God to pray is both unscriptural and unreasoning. God is the Father of the sinner; he is the Advocate. Him first Christ are acceptable only because Jesus is their Advocate. It is plain to be seen, then, that those who approach God in their own names—without having accepted the Advocate and his terms of discipleship—such can have no standing with the Father and their prayers are unacceptable.

Instead of exhorting our friends and neighbors to pray to God and to trust for the fulfillment of their prayers, we should give them the Scriptural counsel, to repent of sin and by faith be brought into true oneness with Christ in order to share in the communion of God's Word, by making a full consecration of themselves to be the footstep followers of Jesus. Then, as sons of God, they would have all the privileges of sonship in this present time as well as the glorious prospects hereafter.

The Variations of the Heavens

All are heathens or Gentiles—all of the world who have not left the world and come into covenant-relationship with God through Christ. Such outsiders, not understanding the Only Way, the Only Door of God's favor, vainly suppose that they will be heard for their much speaking, and therefore repeat
their prayers. Some use praying wheels; others use beads; and still others repeat hundreds of times certain ejaculations.

No one is heard except those of Jesus' followers, and Jesus counselled them not to think that the length of their prayers would make them acceptable to the Father. They have no need to offer long prayers, because, as Jesus said, "Your Father knows what things you have need of before you ask him." Why then should we ask at all? Because this is the divine arrangement, and evidently with the purpose of stimulating our faith and of giving us the greater and more frequent blessings. God thus deals with us as with dear children whom he loves and whom he would educate into the practices of life most helpful to themselves. When Jesus had long prayers to offer they were never uttered in public; he went apart into the mountain.

With his followers; they are to go aside and have their communications with the Lord in the most holy place. They are told to pray in public prayer in gatherings of the Lord's people is distinctly approved.

A FORM OF SOUND WORDS

Responding to the request of his disciples Jesus gave a sample of a proper prayer. We note its brevity, its simplicity, its directness and its directness.

1. It opens with an ascription of praise and a plea that we are coming as children to a father: "Our Father, which are in heaven," God's name represents the character, his kingdom, his personality.

First of all, then, we ascribe honor, reverence, majesty, glory to our great Creator who through his appointed way we delight to call our Father in Heaven.

2. Next in order we acknowledge the divine rule, authority. This we do through understanding this Scripture: "Thy kingdom come." The Christ, Head and body, is the new creature, or should we understand that this term, new creature, applies to the individual members of the church?

"All things are covered over; behold, all things are become new." Our calling as the New Jerusalem, the New Eden, is an individual matter. Individually we make consecration of our human nature in likeness to our Lord's consecration of his flesh. Individually we are begotten of the holy Spirit. Individually we are on trial for everlasting life or everlasting death. Individually we must meet our calling and election sure, or fall. Individually we must be changed in a moment, in the twinkling of an eye. Individually, as we have borne the image of the earthly one, we shall bear the image of the heavenly.

Moreover, this new creation includes not only our Lord, its Head, and the church of his bride, but also the "great company," the virgins companions of the bride, equally spirit-begotten. They, too, will belong to this new creation because they will no longer be members of the human family. This new creation emerges that in dispensing the blessings of divine power and mercy to mankind, so as to effect the regeneration of all the willing and obedient of mankind.

3. Our daily needs, our daily bread, is next the subject of request: "Give us this day our daily bread.

How simple! God has promised that our bread and our water shall be sure in the sense that he will not forget us and our needs. In our petitions we merely suggest that we are waiting confidently upon the Lord, nothing doubting his willingness and ability to perform his promises. He has not promised, nor are we to ask for an abundance, wealth, riches, nor are we to specify fine food or luxuries. The thought is, Father, grant us daily such provisions for life's necessities, as seemeth to thee best for us. And should divine providence ever fail to make the provision, the believing soul is to recognize that it is neither from oversight nor from lack of power, but because divine wisdom sees best that the deal will be for our spiritual good.

4. "Forgive us our debts as we have forgiven our debtors." Here is emphasized the Master's teaching that only the merciful shall obtain mercy, that only the forgiving shall be forgiven. This has no reference whatever to the forgiveness of their original sins—those sins of which they were sinners—those sins which they commit in all the sins which lie under the blood; they were covered when we accepted Christ and entered into covenant-relationship with him. But we have daily shortcomings, weaknesses, imperfections, frailties, trespasses against the divine law. These we are to acknowledge, and divine forgiveness can be made for their forgiveness in harmony with our prayers, with the but the one proviso, viz., that we appreciate the matter so deeply that we ourselves are acting upon the same principle in our dealings with others.

5. "Lead us not into temptation [to abandon us there]." We feel our own weakness, imperfection, human, while knowing that we must be brought in divine providence into positions of trial and testing, we may well pray not to be abandoned there, not to be left to our own strength, but that in harmony with the Lord's agreement His grace may be sufficient for us.

6. "The Bible affirms that there is an evil one, and that he has great power and influence amongst men, that he is "the prince of the power of the air," and "the god of this age." How appropriate that we should request the Lord not to abandon us into the devil's wiles.

The words, "For thine is the kingdom and the power and the glory forever, Amen," are not found in the oldest Greek manuscripts, and are therefore properly omitted in the Revised Version as being no part of the Scriptures. The kingdom or dominion of the world and the kingdom of heaven are one. The Lord Jesus was making the contrast between the kingdom of God and power and glory are not in evidence. We await the establishment of Messiah's kingdom for the overthrow of Satan's empire, and the binding of the adversary for a thousand years, and the ushering in then of the divine kingdom and power and glory, forever.

SOME INTERESTING QUESTIONS

IT IS AN INDIVIDUAL MATTER

Question.—"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (2 Cor. 5:17.)

Answer.—This is the reason we have for standing as we do, and having the assurance that God is preparing us to enter into the promised inheritance. That is the reason it is written that God is making us "partakers of the divine nature, through faith that worketh by love." (2 Pet. 1:3.)

Moreover, this new creation includes not only our Lord, its Head, and the church of his bride, but also the "great company," the virgins companions of the bride, equally spirit-begotten. They, too, will belong to this new creation because they will no longer be members of the human family. This new creation emerges that in dispensing the blessings of divine power and mercy to mankind, so as to effect the regeneration of all the willing and obedient of mankind.

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"So then death worketh in us, but life in you!" (Rom. 7:15.)

The Bible assures us that there is an oneupmanship in the service of the truth; and St. Paul explained that their motive was an unselfish one. He exhorted the church not to please themselves, but to lay down their lives for one another, and he bids all his followers be "the example of good works," the "living epistle," manifesting the nature of the Father who created them. And if a man will not work, let him not eat. All who are members of the royal priesthood are acting upon the same principle in our dealings with others.

Moreover, this new creation includes not only our Lord, our King, of whose kingdom we are members, but also the "great company," the great Angel, and his companions were doing, apart for this work. Suppose that you were given a position at all? Because this is the divine arrangement, and evidences that the apostles were very acceptable to the Father, that they were on trial for their faith, that they were performing the work which he appointed to him. You will remember that the Father, speaking of himself, said, "The Lord's agreement His grace may be sufficient for us."

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tain thing for a certain period of time, with the understanding that when it is accomplished you will be given a reward for doing it. You are instructed: "Everything is in your hands. Do the work, and you may have all of 1912 in which to do it. Attend to the matter." Then what? After having completed that special commission, he will confer upon you for the year. You will no longer hold it.

So at the end of the Millennium our Lord Jesus will no longer hold office as Mediator between God and men, as he will have done for the one thousand years. Why not? There will be no need for the mediation of the Mediator with the end of the world. In the thousand years he will have done his work as Mediator so thoroughly that there will be nothing more to do. That special work will have been fully accomplished.

THERE'S WILL BE A HEAVENLY INHERITANCE

Question.—If the antitypical Levites have no inheritance in the world, how will they ever have their reward? Answer.—The typical Levites were the whole tribe of Levi, a part of which was selected for a little company of priests. In the wilderness of Sinai, the Lord set the Levites apart for his service. (Num. 3:11, 15.) Therefore, that one tribe represented the first-borns of Israel, who, the Apostle says, were typical of the church of the first-born (Heb. 12:23)—typical of the spiritual class.

In the type, the entire tribe of Levi was cut off from having any part in the world. No title to land was given them; no field was given them. The land was divided amongst the other tribes, but not amongst the Levites. God thus typified the fact that the antitypical Levites would not have an earthly inheritance, but rather the spiritual or heavenly. All the Levites were at the temple doing the earthly conditions; and therefore they are cut off from their earthly rights as men, that they may have the heavenly rights as new creatures. The Apostle says God has "called us with a holy calling," a "heavenly calling," a "high calling."—2 Tim. 1:9; Heb. 3:1; Phil. 3:14.

The tribe of Levi was divided into two classes, a priestly class and a Levitical or servant class. In the antitypical are two classes on the spirit plane—the royal priesthood, composed of Christ and his people, and the servants, who are the Levites, the "virgins, her companions, who follow her," and who are to enter into the King's palace with rejoicing. As these do not come up to the high standard required for admission into the bride class, they are not considered worthy of entrance and are presented into the King "in raiment of needlework." Nevertheless, they must all be grand characters, worthy to receive palm branches, indicating their victory over sin and all evil.—Psa. 45:13-15; Rev. 7:9-17.

JUSTIFICATION COMPLETED AT CONSECRATION

Question.—Are we grafted into the olive tree when justified or when consecrated? Answer.—Both. That is to say, the completion of justification is at consecration. No one has his justification complete, or full, unless he has consecrated himself. Our justification begins at our trust in the word, but it is not complete until we are brought into the fullness of the true Vine, that is, the spiritual conditions in which the world will learn righteousness; for instance, if some one wished to speak evil of his neighbor and a punishment, such as paralysis of the tongue, should come upon him merely for the intention, would he not learn the lesson that he must not think evil? He would not speak the evil, for his tongue would be paralyzed before he even spoke the word. The Bible says that he will learn the lesson.

When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness; for in wrath he shall visit the earth, and he will totally overthrow the inhabitants thereof. (Psa. 9:9) Nothing will be allowed to do so. The Great Judge will know how to inflict such punishments and so promptly as to prevent the evil; and then the inhabitants of the world will learn righteousness; for instance, if some one wished to speak evil of his neighbor and a punishment, such as paralysis of the tongue, should come upon him merely for the intention, would he not learn the lesson that he must not think evil? He would not speak the evil, for his tongue would be paralyzed before he even spoke the word. The Bible says that he will learn the lesson.

We hold that this is still true. When the reign of Christ begins, you will find it such a thorough reign that all the members of the body will have learned righteousness. If we abide in the true Vine, the time is not very far distant when our Lord's kingdom shall begin its reign conditions for the whole world will be very much changed. If the reign of Christ should begin today, the saints would be with him; for he is to be the great Judge, the saints the under-judges; he is to be the great King, and the saints under-kings; he is to be the great Priest, the saints the under-priests—"A royal priesthood," "kings and priests unto God," who "shall reign with Christ a thousand years."

With his reign will begin the reign of righteousness, for the Scriptures intimate that sin will be suppressed promptly. Nothing shall hurt, or offend, or destroy, in all God's holy kingdom. (Isa. 11:9) Nothing will be allowed to do so. The Great Judge will know how to inflict such punishments and so promptly as to prevent the evil; and then the inhabitants of the world will learn righteousness; for instance, if some one wished to speak evil of his neighbor and a punishment, such as paralysis of the tongue, should come upon him merely for the intention, would he not learn the lesson that he must not think evil? He would not speak the evil, for his tongue would be paralyzed before he even spoke the word. The Bible says that he will learn the lesson.

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WE ALL NEED "POEMS OF DAWN"

This book of 286 pages contains nearly three hundred beautiful poems of consecration and encouragement for Christians. It is now in stock, and all orders have been filled to date. Cloth edition, corresponding in size and style with the India edition of Scripture Studies, 50 cents each postpaid. "Poems of Dawn" would make an excellent gift for any friend or relative not in the Truth, although mostly, only the spiritual. It is topically arranged, but you cannot open at random and read without being refreshed, comforted, drawn nearer to God.

INTERESTING LETTERS

TRAVELING NOW IN THE MORE EXCELLENT WAY

To the Watch Tower Society:—

Beloved Brothers,—I know that there is no power in existence which can make me give up the struggle, However, I have been by the grace of God, a warm friend of the Watch Tower, and have been trying to bring my brothers and sisters to the truth for over 15 years. I have been convinced that the Bible is correct and that the World is going to be destroyed by fire in the year 1914. I have been studying the Bible and the Watch Tower for over 15 years, and have been trying to bring all my friends to the truth. I have been trying to get them to the Tabernacle at Jerusalem, and I am very grateful to the Watch Tower for all the help it has given me. I have been a very faithful follower of the Watch Tower, and I have been very happy in my service. I am now very happy in my service, and I am very grateful to the Watch Tower for all the help it has given me.

I am now very happy in my service, and I am very grateful to the Watch Tower for all the help it has given me. I have been trying to bring all my friends to the truth, and I am now very happy in my service. I am very grateful to the Watch Tower for all the help it has given me. I have been trying to bring all my friends to the truth, and I am now very happy in my service. I am very grateful to the Watch Tower for all the help it has given me.

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In the May 1 issue of The Watch Tower we discussed the
fact of the resurrection and showed from St. Paul's words that
without God's purpose of a resurrection those who have fallen
asleep in death would have perished as brutes. We followed
with the Apostle the assurance that Christ did rise from the
dead and did become the First-fruits of all those who have
gone into the sleep of death. Others, indeed, were awakened
temporarily—as, for instance, Jairus' daughter, Lazarus the
friend of Jesus, and the son of the widow of Nain. Their
awakening was merely of a temporary nature, and they
soon relapsed into the sleep of death. Others, again, did not
die at the first, but were raised up from death on the third
day. We noted a difficulty into which all Christendom has
long been led by the scriptural theory that it is the body that
is to be resurrected. We now continue to search and note well
further difficulties into which this error plunged us as believers
in the wonderful Resurrection, particularly in connection with our
Redeemer's doings.

The ordinary thought in Christian minds in respect to
Jesus' death and resurrection is that when he seemed to die
he did not die; that he, the being, the soul, could not die;
that indeed he had lived on the third day. He had been crucified
and came back to get the body which had been crucified; and
that he took it to heaven forty days later; that he has had that
body ever since; and that he will have it to all eternity.
Scriptural the views
were the same.

Our heavenly Father is the Head or Chief—"God is a
Spirit." Cherubim, seraphim, and the still lower order of
angels are all spirit beings: and Christ Jesus, our Redeemer,
who was the Second Adam, is a spirit being. He was raised
resurrected to the spirit plane—far above angels, principalities
and powers—next to the Father; and thus we read, "Now the
Lord is that Spirit." And again that "He was put to death in
the flesh, but quickened (or made alive) in the spirit."—I Cor. 15:45.

The more we examine the subject the more foolish and
unscriptural the views handed to us from the dark ages appear.
For instance, the Scriptures clearly set forth that our
Redeemer, prior to becoming a man, was a spirit being.
Ours is a spirit body. By leaving the spirit plane to become
a man is Scripturally
described as a great stoop or humiliation. Is it reasonable
to suppose that the heavenly Father would perpetuate to all
eternity that humiliation after it had served its intended
purpose? Surely he would do nothing of the kind!

The Bible tells us why Jesus humbled himself to the
human nature—"a little lower than the angels." It was because
a man had sinned, and the Redeemer must, under the law,
be on the same plane of existence as the one whom he would
redeem. Thus Jehovah particularly specified, **"An eye for an
eye, a tooth for a tooth, a life for a life."** Hence the death
of an angel, or of our Lord in his pre-human condition, could
not have effected the payment of man's penalty and the con-
duccion of him to the place of the angels. As we now bear the image of the
earthly, we shall, if faithful, bear the heavenly image of our
Lord, the Second Adam, after our resurrection change.

Our text calls attention to the difference between celestial
bodies and terrestrial, or earthly bodies, and declares that they
are not made equal. Hence it glads our hearts to learn that
he became a living soul, a human being, but that our Redeemer,
who humbled himself and took the earthly nature, "for the
suffering of death," thereby became the second Adam—the
Heavenly Lord. The wide distinction between the second
Adam and the first Adam is clearly set forth. One was earthly
and the other heavenly.

As we now bear the image of the earthly, we shall, if faithful, bear the heavenly image of our
Lord, the second Adam, after our resurrection change.

But the Redeemer, ignoring all the promises of a higher
glory as a reward for his faithfulness, merely prayed to the
Father in these words, "Father, glorify thou me with the glory
which I had with thee before the world was." In humility
he asked no reward. He did not pray, Remember that you

**WHAT SAY THE SCRIPTURES?**

The Bible presentation of this subject is every way reason-
able, consistent and harmonious. St. Paul points out that
"there is a natural body and there is a spirit body." He does
not mean and he does not say that the spirit body is a human
body, but it is a spirit body, according to its intended
purposes, and blood cannot inherit the kingdom of God—"no matter how
glorified it might be. A human being is so totally different from a spirit being that, as St. Paul says, "It doth not yet
appear what we shall be." The Scriptures do not even attempt to give us an explanation.

The Bible merely declares that as we now bear the image
of the earthy, Adam, we shall, by the glorious resurrection
change, be given a share in the nature and likeness of the
second Adam, our glorious Lord. We shall be like him and
see him as he is; and be it noted, we must change from flesh
and blood conditions to spirit conditions by resurrection power,
in order that we may see him as he is. Surely this proves that
our Lord Jesus Christ was in this life a spirit, as once he was—"in the days
of his flesh."—Hebrews 5:7.

DIFFERENCE BETWEEN HEAVENLY AND EARTHLY
BODIES

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bodies and terrestrial, or earthly bodies, and declares that they
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Lord, the second Adam, after our resurrection change.

**GOD HIGHLY EXALTED HIM**

No one questions that this applies exclusively to our Lord's
experiences during the years in which "He who was rich
for our sakes became poor, that we through his poverty might be
made rich." Surely it is unapposite that the Father would
arrange a plan by which our Redeemer's faithfulness in accom-
plishing man's redemption would cost him an eternity of
poverty, humiliation, degradation to a plane "a little lower
than the angels," while the church, which he would make rich,
would attain a spirit state "far above angels"—he made "par-
takers of the divine nature."—2 Peter 1:4.

On the contrary, the very same Apostle who tells us of our
Lord's humiliation carries the matter to the climax, telling us of his faithfulness in eating and drinking the death of the cross; and then he adds an assurance of the
heavenly Father's faithfulness in not leaving his Son on a
lower plane: "Wherefore," says the Apostle, "God also highly
exalted him, and hath given him a name above every name.
Neither is there any other name given under heaven by
which we must be saved." In harmony with the latter verse he
refers to our Lord's prayer to the Father. A joy had been set before him by the Father—an
joy of pleasing the Father, of bringing a blessing to mankind,
and the joy also of exaltation, as a special reward for obe-
dience.

But the Redeemer, ignoring all the promises of a higher
glory as a reward for his faithfulness, merely prayed to the
Father in these words, "Father, glorify thou me with the glory
which I had with thee before the world was." In humility
he asked no reward. He did not pray, Remember that you

[5025]

(159-160)
promised a still greater exaltation in glory! No, he would be quite content to have served the Father's purpose and plans and then to return to the glorious state in which he was before he left the glory, and for our sakes became poor and took upon himself the human nature. And what said the heavenly Father in response to that prayer? Oh, we re- membered that in the prayer of Jehovah were, "I have glorified thee, and I will glorify thee again," or further—the implication is that of a still higher glory than the one which he enjoyed before he was made flesh.

HE APPEARED AND DISAPPEARED

Two lines of difficulties present themselves, one of which can be answered and the other cannot. The unanswered dif ficulty is where a natural-minded man undertakes to reason that the resurrection of Christ was not a true resurrec tion because it was no more convincing and satisfactory to a contemplating people than if it had been a dream. He finds other items of divine revelation. St. Paul explains this, saying, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The Apostle proceeds to tell us that all men are natural men, except such as have been begotten by the holy Spirit. All natural men will, in their resurrec tion, receive earthly, or human bodies, while all spiritual ones, new creatures in Christ, will receive spirit bodies, as St. Paul explains, in our context.

Those of our readers, therefore, who have never accepted Christ, and made a full consecration of their all to be his disciples, following in his footsteps, may know that they have not been begotten of the holy Spirit (because only upon these terms they will be able to understand the other), therefore, they will ask to consider what we say, and hold it, if they please, tentatively, until such time as, in God's providence, they may be begotten of the holy Spirit, and thus be enabled to un derstand spiritual matters such as this.

Another class who have difficulty on this subject are the spirit-begotten ones who have been entangled in their reason ing by the declaration of the creeds respecting the resurrection of the body. It is difficult to unlearn error. When visiting various lands and learning of the hold of superstition upon the heathens, we said to ourselves: We believe that Christians experience just as much difficulty in unlearning our errors as these heathens do in getting free from theirs.

THE UNCONSECRATED CANNOT UNDERSTAND SPIRITUAL PROBLEMS

Coming to the point of what is to be resurrected, we note the fact that our Lord appeared in a body of flesh, and showed the disciples the print of the nails and the hole made by the spear. But we, perhaps, failed to note that only twice did he thus appear, and but for a few moments each time. His other six or seven appearances during those forty days were also very brief, and in various bodies—once as a gardener, another time as a traveler—his third time as a stranger on the shore, and to Saul of Tarsus, as a spirit being of more than angelic brightness, above the shining of the sun at noon—six or seven appearances during those forty days were also very brief, and in various bodies—once as a gardener, another time as a traveler—his third time as a stranger on the shore, and to Saul of Tarsus, as a spirit being of more than angelic brightness, above the shining of the sun at noon.

"We overlooked the fact that these appearances, if all put together, would probably not have exceeded four hours out of the entire forty days in which our Lord tarried with his disciples after his resurrection and before his ascension.

Another seven is a very prominent number in the Bible—in everything relating to the divine program. In the first chapter of Genesis the Sabbath day is referred to in a figurative way in speaking of the seventh epoch of God's creations on our earth—bringing on of new chaos. Not until Mr. Sin, however, when we were given to Israel on the tables of stone, was the day Sabbath made obligatory on anybody. And since that Law Covenant was made with the one nation (Israel) and none other, the Sabbath requirements of that law apply to that nation alone. A man sets the law to suit himself, but God made the foundation of the blessing he promised to that people. There is no room to question the import of the Fourth Commandment of the Jewish law. It distinctly commanded that there should be a rest on the seventh day, in which no work of any kind should be done, either by parent or child, employer and servant, male or female, ox or ass or any creature owned by a Jew. It was a rest day pure and simple. Divine worship was not commanded to be done on that day—not because God would be displeased to have divine worship upon that day or upon any day, but because there is a reason connected with the matter which related, not to worship, but to rest, as we shall see. The strictness of this law upon the Jews is fully attested by the fact that upon one occasion, by divine command, a man was stoned to death for not keeping the Sabbath day.

In the New Testament Jesus is supposed by some to have taught a laxity in the matter of Sabbath observance, but this is quite incorrect. He set himself to defend the law, and the present time by their Talmud, attempted to explain the law, but really, as Jesus said frequently, made it void, meaningless, absurd. For instance, according to the traditions of their elders, it was breaking the Sabbath, if one were hungry, to rub the kernels of wheat from the sheaf. But it was no matter whether one threw away the chaff and eat the grain, as the disciples did one Sabbath day in passing through the wheat field. The Pharisees called attention to this and wanted Jesus to reprove the disciples, because, according to their thought, this simple process was labor—work—reaping and thrashing and winnowing. Jesus resisted this absurd mis
interpretation of the law and by his arguments proved to any-
one willing to be taught that they had missed the point, and that he, on behal
of God, was showing them the full meaning of the law. He explained these miracles to aggrivate the Pharisees; rather we are to understand that their Sabbath day typified the great Sabbath of blessing and healing—the antitypical Sabbath which is in the future—the period of the Messianic reign and the healing of all diseases.

Jesus clearly pointed out to the scribes and Pharisees that they were misinterpreting the meaning of the divine arrangement, that God did not make man merely to keep a Sabbath, but that he had made the Sabbath for, in the interest of, many kind of persons. Hence everything's assistance would be lawful on the Sabbath day, however laborious it might be. Indeed, Jesus carried the thought still farther and pointed out to his hearers the absurdity of their position—for, he said, if any of you should have an ox or an ass fall into the pit on a Sabbath day, would you leave him to die and thus suffer loss, as well as allow the animal to be in pain? Assuredly they would not, and assuredly they would be justified in helping any creature out of trouble on that day. Then said Jesus, If the Son of man be in the midst of the sabbath, and there be a farthing piece fallen on the floor, that must be gathered up. And if ye did not do it in the days of the sabbath, then in the days of the Son of man shall ye do it. He was not thinking that the law of the Sabbath or the Ten Commandments was not to be obeyed, but that the true meaning of the law would not be according to a letter, but according to the spirit. (See also 1 John 3:15) The commandment that there shall be no murder, he said, would be impossible to keep if anyone could keep it in a way satisfactory to God. But the fact that all cannot keep the law is a proof, by the keeping of it, made the law honorable—proved that it was not an unreasonable requirement—not beyond the ability of a perfect man.

Jesus showed the spirit or deeper meaning of the commandments; for instance, the command, Thou shalt do no murder, he indicated would be violated by anyone's being coming angry and manifesting in any degree an injurious or murderous spirit. (See also I John 3:15) The commandment respecting adultery our Lord declares could be violated by the fact of its being without a husband and wife and the opportunity if an opportunity offered would be a violation of the spirit of that command. This is the magnified conception of the Ten Commandments that the Apostle says Christians are bet-come perfect, or are to be in the perfecting process of. (Col. 3:10) And the Apostle indicates that although we enter into the New Covenant, Jesus, the great High Priest, is offering the "better sacrifices" mentioned by St. Paul (Heb. 9:23) and described in type in Leviticus 16. The first part of God's sacrifice was his death on the cross, and the second his death by the Spirit. He accepts them as his members on the earth; and his acceptance of their sacrifices to-day could say of them to Saul of Tarsus, "Saul, Saul, why persecutest thou me?" "I am Jesus whom thou persecutest." These, accepted as his representatives in the flesh, their blemishes covered by their Advocate's merit, are begotten, by the Heavenly Father, of the Seed of the Woman, and rest now in con
sciousness of the spiritual body of Christ, of which he is the Head.

We remarked that the Sabbath day, still in full force and its observance obligatory upon the Jew, is not upon other natural people, a commandment. We remark further that there are some who mistakenly endeavor to be Jewish by try to get under the Law Covenant provisions as Sabbathkeepers, etc. St. Paul recognized this tendency in his day. Note his words to the Christians of Galatia, who were not by nature Jews but Gentiles. He says, "Ye that desire to be un
der the law, do ye not hear the law?" "Oh, foolish Galatians, who hath bewitched you?" He needs to remind them of the fact that the Jews are in bondage to their law and can never get eternal life under it until the Mosaic Law Covenant shall ultimately be merged into the Messianic New Law Covenant. His argument then is that if the Jewish cannot get life in keeping the law, it would be foolish for Gentiles to think that they could secure divine favor and everlasting life by keeping that law. He declares, "By the deeds of the Law shall no flesh be justified in God's sight." The only way to obtain justification in God's sight is by the acceptance of Christ and by a full consecration to be his disciples to keep the spirit of the law of sacri
fice—as it is written, "Gather together my saints unto me, saith the Lord, those whom have made a covenant with me by sacrifice" (Isa. 50:5); and again, "I beseech you, brethren, by the coming of our Lord Jesus Christ, and by the assurance which is in the gospel, that ye be perfectly joined together in love. That ye may with all the saints, in the daytime of salvation, walk in the fear of the Lord."—Romans 12:1.

CHRISTIANS AND THE LAW SABBATH

St. Paul did not mean that Christians should not strive to keep the divine law, but that they should not put themselves under it as a covenant, nor think that by striving to comply with the Law Covenant they would get or maintain harmony with God and gain the reward of everlasting life. On the contrary, he declares in so many words, "The righteousness of the Law is fulfilled in Christ Jesus." (Rom. 10:4) The Jew, whose Sabbath is the law, has been so established by the law, for the law is as obligatory upon the Jew today as it was upon him in the days of Moses. Only death could set the Jew free from this law and its observance. If he could be saved by the Law, he would have to be saved in the flesh, according to the meat and blood of the earth, and of the earth's sorrows. To be his disciples and to join with him in his covenant of sacrifice was considered by the Jews to be a foolish matter for Gentiles to think about. Indeed, under the Old Covenant the Sabbath was not unlawful, but according to the spirit-the spirit of the divine law, the true spirit; he who has this spirit is his servant, and the spirit of the law is as obligatory as the letter of the law. The Jews ever supposed it had来宾于十诫的，(创. 17:1) saith the Lord, "And the Lord said unto Abram, Out of thy own bosom shall your seed come." It is this part of the antitypical Sabbath, the law, which the Apostle declares "it is this which is the law of the Spirit and of the God of Abraham, Isaac, and Jacob, not a Shadow but substance." (Rom. 10:6) It must be confessed that this antitypical Sabbath is still in force among the Jews. Indeed, Jesus carried the thought still farther and pointed out to his hearers the absurdity of their position—for, he said, if any of you should have an ox or an ass fall into the pit on a Sabbath day, would you leave him to die and thus suffer loss, as well as allow the animal to be in pain? Assuredly they would not, and assuredly they would be justified in helping any creature out of trouble on that day. Then said Jesus, If the Son of man be in the midst of the sabbath, and there be a farthing piece fallen on the floor, that must be gathered up. And if ye did not do it in the days of the sabbath, then in the days of the Son of man shall ye do it. He was not thinking that the law of the Sabbath or the Ten Commandments was not to be obeyed, but that the true meaning of the law would be that the law was as obligatory upon the Jew today as it was upon him in the days of Moses. Only death could set the Jew free from this law and, according to the spirit-the spirit of the divine law, the spirit which the Father hath sent forth into our hearts—the desire to be like him who is the fountain of love and purity.

THE SPIRIT OF THE SABBATH

And there is another or deeper meaning to the other com-
mandments of the Decalogue, which is not in point to the fourth, which enjoins the keeping of the Seventh day as a day of rest or Sabbath. The word Sabbath signifies rest, and its deeper or antitypical meaning to the Christian is the rest given by faith and interest in the New Covenant, which New Covenant, after it was established by the spirit, was unable, therefore, to get everlasting life under the Law of the Sabbath, was exorted to flee to Christ; and, by becoming dead to the Covenant, by utterly renouncing it, he was privileged to come into membership in Christ—become sharer in the divine favor and acceptance with God, through the Messiah, the Holy Spirit, and Word give them the assurances of his favor with God, through our Lord Jesus Christ—ushers them into rest. Thus the Apostle declares, "We which believe enter into (Sabbath) rest."—Hebrews 4:3.

Moreover, the Apostle indicates that although we enter into

May 15, 1912 THE WATCH TOWER

(126-123)

[5027]
a rest of faith now, through faith and obedience to Christ. Christians have a still greater rest awaiting them beyond their resurrection, when they shall enter into the Lord—the rest, the perfection, on the spirit plane, attained, as the Apostle describes, by resurrection—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body."  

**FIFTIETH DAY AND FIFTIETH YEAR**  
Here we are reminded that Israel had two systems of Sabbaths—one of Sabbath days and the other of Sabbath years. The Sabbath days began to count in the Spring. It was a multiple of seven—seven days. If Israel had kept them they would have brought them to the Jubilee day, the fiftieth day, which was styled Pentecost. It is scarcely necessary to call attention to the fulfillment of the antitype of this. Pentecost never had its true significance until the Lord, our Saviour, was first "restored to them that slept," arose from the dead. Then immediately the seven times seven, plus one, began to count, and on the fiftieth day holy Spirit was shed abroad upon all those "Israelites indeed" who, already consecrated, were waiting in the upper room for the antitypical High Priest to make satisfaction for their sins and to shed upon them the holy Spirit, as the evidence of their restoration to divine favor. Immediately they had peace with God. Immediately they entered into rest. Immediately they realized that they were children of God, begotten of the Father by the Spirit of God. They were a new creation in Christ. They had peace with God. They knew of the evidences of their restoration to divine favor. Immediately they entered into rest and joy of the holy Spirit can fully appreciate the matter.

Now let us glance at the year Sabbath. Every seventh year of their spiritual lives was divided into three months. After the first of the month they were to begin the year. They were to work six months and rest the other six months. Every seventh year, that was called the Year of Jubilee, in which year all debts were cancelled and each Israelite returned to his own inheritance. It was a year of rest, peace, joy. That Jubilee pictures the glorious Restitution Times of Messiah's kingdom, which, we believe, are nigh, even at the door. When these times shall be ushered in, all the faithful followers of Jesus will have reached the heavenly condition, to be forever with the Lord. Their rest (Sabbath keeping) will have reached its completion, its final attainment, and throughout that antitypical Jubilee the blessings of divine favor will be gradually extended to the whole world, that every creature and thing created in harmony with God may enter into the rest which God has provided for the poor, groaning creation through the great Redeemer.  

**THE CHRISTIAN'S SUNDAY SABBATH**  
From what we have already seen it is manifest that God has put no Sabbath obligations upon the Christian—neither for the seventh day nor for any other day of the week. He has, however, provided for him a rest in the Lord, which is typified by the Jewish Sabbath day. Do we ask upon which day we should celebrate this rest? We answer that we should be in this heart attitude of joy, rest, peace in the Lord and in his finished work, every day. So, then, the Christian, instead of having a Sabbath rest day, as the Jew, has rest perpetual—every day. And instead of being merely a rest for his body, it is better—a rest for his soul, a rest for his entire being. It can be enjoyed wherever he may be, "at home or abroad, on the land or the sea," for "as his days may demand, shall his rest be." This is the spiritual antitype to the spiritual Israelite, of the law Sabbath given to the natural Israelites. Whoever quibbles for the day Sabbath of the Jews or for the Day of Rest of the Christians, we must ask this question: Has God provided for the spiritual Israelite through Christ? But is there not a compulsion to the Christian to observe one day in the week sacred to the Lord? Yes, we answer; there is an obligation upon him much as is upon natural Israelites on the Jewish Sabbath. He is obligated by the Covenant of the Lord to keep every day sacred to the Lord. Every day he is to love the Lord his God with all his heart, with all his mind, with all his being, with all his strength; every day he is to love his neighbor as himself, who is the equivalent of obedience to the spiritual law of love, and while realizing that the blood of Jesus Christ our Redeemer cleanses us from all imperfections contrary to our designs—these may rest in the peace and joy of the Lord continually. "We which believe do enter into rest."  

There is no day of the week commanded to the spiritual Israelite as respects physical or mental rest—the latter they may have always, but the former may be ordered by human regulations for one day or for another. The Christian is commanded to subject to the laws that be, in all such matters as are non-essential, not matters of conscience.  

**THE RIGHT USE OF LIBERTY**  
Let us remember that the Sabbath day and the Christian liberty from the weight and condemnation of sin and death. Let us not think specially of a liberty from the Jewish restrictions of the Sabbath nor think especially of the fact that no day above another has been commanded upon Christians in the Bible. We must consider this liberty as of minor consequence and importance as compared with our liberation from the power of sin and death.

If one day or another be set apart by human lawgivers, let us obey their commands. Let us be subject to every ordinance of men. In Christian lands generally the first day of the week is set apart by law. Shall we ignore this law and claim that God has put no such law upon us and that we should have liberty to do business, etc.? Nay, verily; rather, let us obey the man of God, and consider this law as a blessing, for it is ordained by nature for our spiritual upbuilding and for assistance to others. What a blessing it is, if we have indeed, or claim to have, what is called the Sabbath Spirit, for it is to us for us to assemble ourselves together for worship, praise, the study of the divine Word! And if earthly laws provided more than one Sabbath (rest) day in the week we might well rejoice in that also, for it would afford us that much more opportunity for meeting together, for the worship and the service of the Lord, and the building up of the brethren in the most holy faith, as revealed to the saints.  

**WHO CHANGED THE SABBATH DAY?**  
Often the question is asked, Who changed the Sabbath day to Sunday? The proper answer is that nobody changed it. The seventh day (Saturday) is still as obligatory upon the Jew as it ever was. The early Christians observed the seventh day for a long time because it was the law of the land, which gave them a favorable opportunity for meeting for praise, prayer and the study of God's Word. In addition, the fact that Jesus arose from the dead on the first day of the week, and that he met with them on that day, led them to meet again and again on the first day, in hope that he would again appear: thus gradually it became a custom for them to meet on that day for Christian fellowship. In this way, so far as we know, both the first day and the seventh day of the week were observed by Christians for quite a time, but neither was understood to be obligatory—a bondage. Both days were privileges. And as many other days of the week as circumstances would permit of being observed in praise and building one another up in the most holy faith, just as God's people are doing, or should be doing, in this, our day.

Are we told that a pope once designated that the first day of the week should be observed by Christians as the Christian Sabbath? We answer, it may be so, but that neither pope nor any beings, not even the apostles, could have right to add to or to take from the Word of God. St. Paul particularly warned the church against coming into bondage to the Jewish customs of observing new moons and Sabbaths as though these were obligations. The Son of God has made us free—free indeed. But our freedom from the Law Covenant of Israel enables us the more and the better to observe the very spirit of the divine law daily, hourly, and that which is in the most holy faith, accepted and acceptable to God through the meritorious intercession of our Redeemer.

**DEEDS, NOT WORDS**

"They do the least, Who talk the most, Whose good designs Are all their boast; Let words be few."  

"They do the most, Whose lives possess The sterling stamp Of righteousness; For deeds are true."
A FAITH FOUNDATION NECESSARY


"Be ye doers of the word and not hearers only, deceiving your own selves."—Jas. 1:22.

The Great Teacher in today's lesson emphasizes the necessity of knowledge and of a faith built thereupon. The blind leading the blind represent the ignorant leading the ignorant into difficulties, into the ditch. In the mental blindness of the past many Christian assumed that the blind leaders and the blind followers of our day would all fall into the pit of eternal torment, but not so. The thought is that they will stumble and experience injury instead of reaching the desired destination.

The destination sought by the Jews was fellowship with and relationship to God—his highest favor, mentioned to Abraham, saying, "In thy seed shall all the families of the earth be blessed." St. Paul says of that promise, "Israel hath not obtained that which he seeketh, but the election hath obtained it, and the rest were blinded." (Rom. 11:7.) The Jewish race was blinded and turned aside and fell into the pit—into confusion, darkness, separation from God. This was the very matter against which Jesus forewarned them. They were following the lead of the scribes and Pharisees and Doctors of the Law, all of whom were blind leaders who misled their too trusting followers. The disciple or follower will not fare better than his master or leader or teacher; he cannot hope for better results than his leader.

Alas! on the contrary, we find that many of the great and wise of the principal pupils of the world are underminding the faith of the people by telling them that the Bible is not divine law. The prophets in the past and the scribes that followed and are followed today are using the books ascribed to them, and hence indirectly saying that Jesus and the Apostles were deceived when they made quotations from the Old Testament and ascribed them to Isaiah, Jeremiah, Moses, Habakkuk, etc. These great men study themselves Higher Criticism and endorse the theory of Evolution, that humanity is undergoing a process of evolution from monkey-likeness to God-likeness. They are thus indirectly telling their people that there was no fall from God's image and likeness, that there was no sin committed, and that the results will be manifest in the Word of God in such convenient form and when all are able to read it? Who can rejoice that recently the Pope issued instructions that the Roman Catholic bishops should encourage Catholics to study the Bible? How it would rejoice us to find the Protestant leaders similarly urging the Word of God upon their peoples!

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Humility a Character Foundation

The parable of a man with a beam in his own eye trying to pick a mote out of his brother's eye was a forcible reminder that we are made and kept all humanity humble; but how beautiful it is to realize that the perfect Jesus was humble and that all the holy angels are so! GRAPES OFF A BRAMBLE BUSH

While the Scriptures forbid God's people to judge one another, they do commend to us another kind of judging. We are to judge the outward conduct. The parable which our Lord in this lesson gives respecting the gathering of grapes from bramble bushes illustrates this point. God's people are likened to the grapes which the workers were to cast into baskets. Mankind in general are likened to bramble bushes, ready to scratch, tear, injure, on the slightest provocation, and are merely self-sustaining, not bringing forth fruitage that would be a blessing to others. We are to distinguish between the characters and God's people: "By their fruits shall ye know them."

It is said that at times a bramble bush will be entirely covered by a vine, so that the grapes would appear to be coming from the bush. We are not to be mistaken. A good tree cannot bring forth evil fruitage, neither can an evil tree bring forth a good fruitage. The lesson, applied to humanity, is that those who are really God's people cannot live injurious lives or fruitless lives; they must be fruit-bearing society. The crop of the spirit conninging with a thorniness of life, an evil, injurious disposition, we are to assume that in some sense of the word the fruitage is merely put on and does not belong to the bramble-bush character.

It is therefore useless for any man to tell us that he has given his heart to the Lord in fulness of consecration and that he has received the sanctifying influences of the holy Spirit and yet find him rejoicing in sin, taking pleasure in iniquity, injustice, selfishness and a course of life injurious to his neighbor and heart. He who established the results will be manifest in the daily life, because "out of the abundance of the heart the mouth speaketh."

The House of the Rock

The closing parable of this lesson is in full tune with its opening verse. In the first parable the blind who trust to the leadership of the blind fall into the ditch. In the parable now we see the picture of those who follow and are led by the Master. They will not build upon the shifting sands, which either a wind storm or a rain storm may undermine, and cause a wreck, but he will seek a solid, rock foundation which will endure the storms.

This parable illustrates two classes of believers. Both hear the Great Teacher's instructions and both believe and both rear faith structures and entertain heavenly hopes. But the one is more prudent, more careful than the other. One seeks for the doctrines and principles of the divine Word, and builds his faith structure upon that true foundation which the divine revelation affords. His faith cannot fail whatever storms may assail; it is surely founded on the divine promises.

The unbeliever takes too much for granted and builds upon the traditions of the elders, the creeds of the dark ages, etc. He fails to appreciate the necessity for having a proper foundation for his faith and his works. In the time of stress and storm with which this age will end all such will find the foundation overthrown and all their creeds and teachings washed away. If he be not the builder but the builder's of a household, he will not build upon the shifting sands, which either a wind storm or a rain storm may undermine, and cause a wreck, but he will seek a solid, rock foundation which will endure the storms.

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This parable has been specially arranged for the convenience of Bible students within a radius of a thousand miles from Kansas City. We have no doubt, however, that many will be in attendance from still greater distances. The place itself is ideal and strictly first-class in every particular. It borders a beautiful lake and has free access to the health-giving spring from which it takes its name.

Many will be able to attend this convention who could not conveniently come to one in the East by reason of the cost in money and time. Our expectation is that this will be one of the events of the year.
our most enjoyable conventions. We never had a better situation as respects conditions surrounding, quiet, etc.

The proprietors of the Chautauqua are also the owners of a large hotel there and of rooming flats in Warrensburg. They guarantee comfortable accommodations for a thousand persons and arrange with private householders in Warrensburg for as many more at $1.00 each, two in a room. The round-trip fare to Pertle Springs daily will make the amount $1.10. However, none would reekon on less than $1.25 per day.

Excursion rates are already in operation, but these are being extended so that a fare of not more than four cents per mile for the round-trip may be expected to be in operation by the time you receive this notice.

The speakers for the convention will include some of the very best. Bishop White will be Chairman, and Bishop Russell will be in attendance also. The sessions will begin Sunday, June 2, at the Springs, continue there throughout the week and adjourn to conclude at Kansas City June 8.

Decide as quickly as possible whether or not you will attend this convention. If you decide to attend, write immediately to the Society’s representative, N. Engle, Warrensburg, Mo., stating what priced accommodations you desire and, if you will not be staying the entire time, which days you will be in attendance.

We hope for a grand reunion at Pertle Springs and for a season of spiritual refreshment. To this end we exhort all who are able to make the trip to come. The Lord bless them, that they may in receiving a blessing, but also in dispensing one to others. We are sure, as on other occasions, not to go away empty, but to carry with us spiritual blessings for the refreshment of those at home not permitted to attend.

**Harvesters’ Day at the Convention**

The program for the convention includes a “Harvest Workers’ Day.” Noting this, one dear friend who has received great spiritual profit through the colporteur service has proffered assistance to all the colporteurs of the Society in attendance to operate for a few weeks before the convention. The colporteur work for at least three months prior to the convention. We have no doubt that this proposal will be helpful to some who might not otherwise be able to bear the expense. The money is deposited with the Colporteur Department and will be credited on the accounts or handed over in money, as may best suit the convenience of the receivers.

**“Least in the Kingdom”**

Matthew 11:2:19.—June 16.

“Amongst them that are born of woman there is none greater than John; yet the least in the kingdom of God is greater than John. Who is greater in the kingdom than John the Baptist? This text has puzzled Bible exponents for many a day. It has seemed to many to be contradictory. But just as soon as we turn on the light contained in that word “kingdom,” or that expression of “greater than John” than Jesus paid him in our text. Again that God promised them the earthly perfection, while John promised a Messianic kingdom, and Jesus had come that he may have associated with him in his throne, his bride class. As the Great Priest, he was to have an under-priesthood, a “royal nation.” As the Great Judge of the world, he was to have associated with him in the judgment of the world. “All these died in faith, not having received the earthly things promised to them, but having received the (earthly) things promised to them, God having provided some better thing for us (the church), that they, without us, should not be made perfect.” The glorification of the church, her resurrection to perfection, must first be accomplished before the blessings through them can proceed to the natural seed of Abraham, and then through Israel to all nations.—Heb. 11:38:40.

**Not the Bride But the Friend**

John the Baptist seemed to either comprehend the situation or be spoken the truth by prophecy when he declared, “He that hath the bride is the Bridegroom, but the friend of the bridegroom which standeth, and heareth him, says, ‘My Master speaketh.’” This does not imply that John was disappointed at the fact that he was not the Bridegroom. For, in verse 19, he declared, “He that hath the bride is the Bridegroom; but the friend of the Bridegroom, which standeth and heareth him, says, ‘My Master speaketh.’” Noting this, one dear friend who has received great spiritual profit through the colporteur service has proffered assistance to all the colporteurs of the Society in attendance to operate for a few weeks before the convention. The colporteur work for at least three months prior to the convention. We have no doubt that this proposal will be helpful to some who might not otherwise be able to bear the expense. The money is deposited with the Colporteur Department and will be credited on the accounts or handed over in money, as may best suit the convenience of the receivers.

**Curiosity Is Not Religion**

Addressing the multiplies the Great Teacher inquired, Why did you go out to the wilderness to see John? Was it to hear
May 15, 1912

THE WATCH TOWER

(166-169)

SOME INTERESTING QUESTIONS

MESSIAH'S KINGDOM WILL BE SPIRITUAL

Question.—What is meant by Messiah's kingdom?

Answer.—Our understanding is that Messiah's kingdom will be a spiritual one, invisible to mortals, yet all-powerful for the accomplishment of the great things promised in the law and the prophets. The empire which he will establish, invisible to men, will take the place of the empire of Satan, likewise invisible. The King of Glory will replace the prince of darkness. Principal amongst Messiah's earthly agents and representatives will be Abraham, Isaac and all the prophets, raised to full, human perfection. Instead of their being, as heretofore, blind without understanding, they will be introduced to all in heaven, whom he will make "princes in all the earth." (Ps. 45:16) To this kingdom the nation of Israel will speedily unite. Eventually every nation will come into harmony with Messiah, and all shall bear the testimony to the New Covenant, then established by the great "Messenger of the Covenant, whom ye delight in."—Jer. 31:31-34; Mal. 3:1-3.

The glorious Messiah, whom the Jews identify with "Michael, the great Prince, who standeth for thy people" (Dan. 12:1), the Mohammedans also expect, and identify him with Mohammed of the past. The Free Masons also expect the same glorious personage and, in their traditions, identify him with Hiram Abiff, the great Master Mason. This same great Messiah, Michael, the Archangel, the antitypical Melchizedek, Priest as well as King, we identify as "the Man Jesus Christ, who gave himself a ransom-price for all, to be testified in due time."—1 Tim. 2:6.

But when the Great King shall appear in his glory and establish his kingdom with Israel, he will be, as promised to the prophets, "The desire of all nations." (Hag. 2:7) Then all the blinded eyes shall be opened and all the deaf ears shall be unstopped. (Isa. 55:5) Then, who is he, and how he should be identified with Abraham's seed and David's line, will be clearly evident to all in heaven and all on earth. Not now, but when the King shall reign in righteousness, all shall fully understand the significance of Zechariah's prophecy (12:7-10) and of Psa. 22:16. Content that Messiah shall show the truth in his day of revealment, we are to "be filled with the Holy Ghost and understand all the glorious Messiah, and the great work of blessing for all the nations, which God will accomplish, through the seed of Abraham, according to his covenant and his oath.

PERFECTION WILL INSURE PROTECTION AGAINST ACCIDENTS

Question.—Will there be accidents and death during the Millennial age from those of sinners going into the second death?

Answer.—While the reign of Christ will be a reign of righteousness, life, we are to understand that death will not be altogether ended. (1 Cor. 15:25-26) It is understood that people will be more or less in the Adamic death during the thousand years and beyond, according to the extent of sin. But only God can bring to perfection the human nature. We should remember that the kingdom as it will be established in the beginning of the Millennial age will consist of the New Jerusalem—that is, the City of God, which was "prepared for God from all nations, and tribes, and tongues, and people." (Rev. 5:9-10) That city was completed on the cross and he cried, "It is finished!"

MAY HAVE TWO APPLICATIONS

Question.—For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water." (Isa. 10:10) Was there a famine in Ancient Israel?

Answer.—There was a famine which came upon Judea. The people did not have enough to eat or to drink. They are still in very much the condition of Elisha at the time when Hagar went down to die. During the Gospel age the poor Jews have been famishing. They have been without any communication whatever with God.

The same Prophet, from whose inspired writings the above text is taken, tells us of another class whose "bread shall be cut off..." We ask, with what result? Well, that result will not be occasion for more accidents, just as we have reason to suppose that in heaven there is no necessity for surgeons, doctors, ambulances, etc. "Nothing shall hurt or destroy in all God's holy mountain [kingdom]." (Isa. 11:9) God's will shall be done on earth as it is done in heaven. We read that there shall be no more sighing and no more crying and no more dying.

THE FINAL TESTING WILL DETERMINE IT

Question.—Will restitution include the right to everlasting life, or will the right to everlasting life be determined by the final testing that will come at the end of the Millennial age?

Answer.—Okay, for it is stated that he must have a perfect man, one that will not make an end of the earth as soon as Messiah has begun his reign, for it is stated that he must reign until he has put down all enemies. (1 Cor. 15:25-26) It is understood that people will be more or less in the Adamic death during the thousand years and beyond according to the extent of sin. But only God can bring to perfection the human nature. We should remember that the kingdom as it will be established in the beginning of the Millennial age will consist of the New Jerusalem—that is, the City of God, which was "prepared for God from all nations, and tribes, and tongues, and people." (Rev. 5:9-10) That city was completed on the cross and he cried, "It is finished!"

[5031]
Lord and to whom He has supplied what was needed for the strengthening of their lives. As we look about us today we find many of nominal Israel hungry, thirsty. They endeavor to make themselves think that they are well fed; and the majority of them do not realize that they are poor and naked and unfed and blind. In the meantime the Church of Christ is in the protected place. Everything is working together for good to them. Their bread and water is sure. "No good thing will he withhold from them that walk uprightly;" "the meek will he guide in judgment; the meek will he teach his way."

AND SHE WAS A SINNER

LUKE 7:36-50.—JUNE 23.

"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Timothy 1:15.

Now we must follow the Master's example; and we may well do this because, although he knew what was in man, as we could not know, he was very charitable, which leads us to suppose that if we were perfect we would be all the more charitable toward sinners, though not at all sympathetic with them. When we read the New Testament Gospel narratives without realizing that Jesus was indeed a "Friend of sinners," as was charged against him by the Pharisees? And is not this the feature of the Bible which specially commends it to humanity? With the exception of the wilful sinners, whom we must absolutely hate, there comes a time when sin is seen in its true color and is detested. Then is the time when the Gospel message from the friend of sinners specially appeals to such. All seem to know instinctively that Jesus stands ready to be the friend and helper of all who come to the Father through him.

Jesus had accepted an invitation to dine at a Pharisee's house. The dinner had begun. Reclining up and down, their heads toward the center where the food was placed. A curtain separated the dining room from the outer court.

While the dinner was progressing a woman "who was a sinner," a harlot, deeply repentent, entered. She had in her hand an alabaster box of precious ointment with which she intended to anoint the Savior's feet, and sometimes even to wipe with. Her heart was full, and tears gushed from her eyes while she sought to open the bottle; they fell like rain upon Jesus' feet, evidently quite contrary to the woman's intention. She was about to acknowledge the love which she had for him. Loosening her hair, she used it as a towel, entirely regardless of the fact that for a woman at that time it was considered dishonorable to let down her hair in public; but intent upon her errand she dried the feet and poured the precious perfume upon them, presumably as an honor to the One she loved. Jesus knew her thoughts and answered her in parabolic form, saying, "A certain creditor had two debtors, one owed five hundred pence and the other fifty. Neither could pay and he forgave them both. Which of them will love him most?"

Jesus agreed with him.

"The sins of the one were more forgiven, therefore he loved him most." And he said to the woman, "Thy sins are forgiven."

In speaking this he had an illustration and an explanation of the fact that the majority of those who love the Lord most are such as realize their own sinful and fallen condition and who appreciate most the forgiving love of God manifested in Jesus? Is it not true today also that those who are members of the church of Christ are the very ones thought to have less to be forgiven, have correspondingly less love? This should not be the case, however. The less deplorable ought naturally to be the more able to appreciate divine goodness and love and the more willing to present their little all in divine service.

[5032]
Those present not improperly began to inquire, Who is this that even forgives sins? The only satisfactory answer is that he is the one he professes to be, the Son of God, the Redeemer of the world. He was then in process of rendering up his sacrifice according to his covenant, and on the strength of that covenant and sacrifice he had authority to tell the woman that her sins were forgiven, because he was making the Atonement which would be applicable to her.

“ARE YE ABLE?”

Are ye able to walk in the narrow, strait way,
With no friend by your side, and no aid for your stay?
Can ye bravely go on through the darkening night?
Can ye patiently wait till the Lord sends the light?
Are ye able to crush your soul's longing for love,
Will ye seek for no friendship save that from above?
Can ye pass through this world, lone, unnoticed, unknown,
While your faith faintly whispers, “He knoweth his own?”
Where the feet of the Blessed One stood, can ye stand?
Can ye follow his steps to a wilderness land?
Are ye able to cast aside pleasure and fame?
Can ye live but to glorify his precious name?
Can ye smile as his dear voice says tenderly, “No,”
When the field is so white,” and your heart yearns to go?
Can ye rest then in silence, contented and still,
Till your Lord, the Chief Reaper, revealeth his will?

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

I have just finished reading your sermon in the Manilla Times, and it has given me much peace and happiness. I want to learn more of the Bible, but find it obscure so much of the time. In the past I can truthfully say it has been a sealed book to me. But from now on I am going to diligently search the Scriptures for truth and spiritual guidance.

Any reading matter you can send me to help me toward enlightenment will be most gratefully received, as I want to secure all of your writings on the Bible I shall gladly send the required amount to get them.

We will leave here in June for San Francisco, Cal., where we expect to remain nine or ten months. While there I desire greatly to take up the study of the Bible. Could you recommend to me some school (or person) there under which I could place myself as a Bible student?

May God bless abundantly your great work is my prayer.

Faithfully yours,

Mary J. Duckworth-Ford, Philippines.

DEAR BROTHER RUSSELL:—

You will be interested to know a little circumstance which illustrates how the Heavenly Manna can be used of the Lord to draw attention to the truth.

A brother and sister staying at a strange house left their Manna on the dresser during the day, so that it might be seen. The help looked at it and liked it very much. This led to the sale of several first volumes and the arousing of considerable interest in the truth.

Sincerely yours,

WALTER H. BUNDY.

DEAR BROTHER:—

If you will pardon me for taking a little of your valuable time I would be pleased if you will answer the following question:—

In the May No. 11, page 313, we read as follows: “Our sins were imputed to him, that he might bear our penalty for us, and he died on our behalf, as though he were the sinner.” In the November No. 3, page 179, you write: “For instance, the Apostle presented that Jesus had left the heavenly glory and had become a man for the purpose of meeting the demands of the divine law against Adam and his race, involved by him. He could show the reasonableness of this logic. He has proven that as the whole world was condemned to death through Father Adam’s disobedience it was absolutely necessary for an untainted life to be sacrificed in order to meet the penalty and to secure the release of the condemned race.”

Would God not leave his Son in death?

The Apostle had declared that Jesus had been faithful in his ministry in fully laying down his life and that the entire matter was pleasing and acceptable to the Heavenly Father. If so, surely God would not leave his Son in death, but would raise him from the dead. The Apostle had repeatedly enunciated, showing that our Lord entered into his glory and reward and ascended up where he was before—perfection on the spirit plane.

But all these claims fell lightly upon some of his hearers,

DEAR BROTHER RUSSELL:—

I was interested to read your most recent issue. I am going to diligently search the Scriptures for truth and spiritual guidance.

Please be kind enough to inform me at your earliest convenience if you have changed your mind as to these teachings, or do you still hold the same views? With earnest prayers that God will be with you and keep you until the end, I am,

Yours in his dear name,

P. L. DERING.-Vc.

IN REPLY

Your favor of March 31 is before me and I am pleased to answer its question as follows:

The work of Christ is presented from a variety of standpoints, some showing modifications of one kind and some of another; some stating the matter from the human standpoint and some from the divine. What we need in all Scriptural matters is to get at the real import.

From God’s standpoint human sin is imputed to Jesus; that is to say, he was provided to be the sinner’s representative—to pay the price for the release of man from the death sentence. Jesus pictures Christ as the serpent raised upon the pole. Thus the Apostle says he was made sin for us, although he knew no sin—he was a sin-offering.

Viewing the matter from the other standpoint, from the human standpoint, we see our own weaknesses and shortcomings, realizing the necessity of our Master’s imputing to us the merit of his sacrifice to make up for our deficiency. Thus the facts agree, whether we state them from one standpoint or another. Our sins were reckoned against Jesus when he died for sin. The righteousness of Christ is imputed to us when we offer ourselves to God and our Great Redeemer and High Priest makes good our deficiency.

With much Christian love,

YOUR BROTHER AND SERVANT IN THE LORD.

St. Paul was discussing the resurrection of the dead. He realized that on that great fact rested the weight of the Gospel message. It was easy enough to prove that Jesus had died, but to an incredulous world it was difficult to prove that he had risen from the dead; and whoever could not believe that great fact could not believe the other great facts which stand or fall with it.

For instance, the Apostle presented that Jesus had left the heavenly glory and had become a man for the purpose of meeting the demands of the divine law against Adam and his race, involved by him. He could show the reasonableness of this logic. He has proven that as the whole world was condemned to death through Father Adam’s disobedience
who claimed that it was much more easy to believe that Jesus never died at all, but merely transmuted, than to believe that he died for our sins and rose again for our justification; hence the Apostle’s frequent reference to Christ’s resurrection and his insistence upon it as absolutely necessary to Christian faith, for not only would the heavenly Father in heaven have been strongly aggrieved at the Lord Jesus thus be shown, but the bulk of all the holy prophecies would remain unfulfilled unless Jesus arose from the dead.

In other words, a dead Redeemer would be of no advantage; matters would be just as unfavorable for the sinners as though Jesus had never come at all. Additionally, if the resurrection of Jesus was a question of matter, how could those who disputed that great fact acknowledge the resurrection of their Lord and yet teach that this also, declaring that “there shall be a resurrection of the dead, both of the just and of the unjust,” as a result of the redemptive work of Jesus—his dying for men’s sins and his resurrection to glory to carry out the blessings secured by his death.

"LAST OF ALL HE WAS SEEN BY ME"

Prosecuting his argument, the Apostle marshaled the whole chain of witnesses except the women who first saw the Lord on the morning of His resurrection. He says, “He was seen of Cephas; then of the twelve; then of five hundred brethren at once; later, he was seen of James; then of all the apostles,” when he ascended. Then comes the text: “Last of all he was seen of me also.”

There is something pathetic in this reference to his own sight of the glorified Lord. He could not even believe it himself; yet he was willing to testify to all having the hearing ear.

His memory went back to the madness which he had manifested in pursuing Christians even to Damascus, haling them to prison. And it was the bright light of Christ which has been heard, about the brightness of the noonday sun, his fall to the earth, and heard the voice speaking to him, saying, “Saul, Saul, why persecutest thou me?” (Acts 9:1-9; 22:12-19)

Again he remembered his astonishment at learning that those whom he had persecuted were not renegade and deceived Jews, but highly esteemed and acknowledged by this Great One, a glimpse of whom felled him to the earth. Ah, that was a wonderful sight! If Messiah was so great, so glorious, so powerful, he could believe in him, he could reverence him.

And one last testimony which all should have to Jesus, and the twelve; they considered absolute proof that he was not the Messiah, was his apparent weakness, his apparent inability to accomplish the things foretold by the prophets. They said, It is foolish to believe there could be a Messiah who could not save himself and an anvil. And there was no one who was thinking of being a king. It is still more foolish for him to claim that he is the Messianic king, who is to be above all kings, and before whom every knee shall bow and every tongue confess. They said, therefore, that Jesus must either be beside himself, or else he is deceiver and false Messiah.

To them it seemed that when he was crucified a demonstration had been given that he was not the Messiah, Was not the Messiah to live forever, and was he not to reign such as King of kings and Lord of lords? Was it not, therefore, proven that any man whom the Jews or the Romans could crucify, could put to death, must have been an impostor? They considered the matter proven to a demonstration. The prophecies, in fact, were fulfilled in a manner of a kind and sort of proving out a new religion, which, it was feared, would do harm to Israel in that it would call in question the hopes of Israel respecting a coming King and his kingdom. Thus Saul of Tarsus had felt himself fully justified in persecuting a few years ago, and ascribing an end to the grace of God on the people and temporarily create a little commotion of popularity.

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A NEW VIEW OF MATTERS

The honesty of Saul of Tarsus led him to be just as honest after he got his eyes of understanding open as he had been before. He could see with his eyes and not merely hear with his ears. He now took time while to get the proper focus; then he saw and could explain to others the necessity for the death of Jesus and how it was typified in the sacrifices of the law and how the divinely arranged plan had made this great sacrifice in order thereby to prove fully show forth the divine justice, wisdom, love and power.

Now he saw, not only the need for Jesus to come in the flesh and to give himself a ransom-price for all, but he saw equally the necessity for his resurrection, not only in the flesh, but in the spirit, that he might be a fully qualified Ruler and Savior—not only to save his people from the Romans, the Assyrians, and from all other human enemies, but also to save them from Satan, from sin, from sickness, from sorrow, from death. Ah, now he saw how great Messiah must be in order to meet the necessities of the case!

The matter changed immediately in his mind; instead of a human Savior and Messiah and an earthly king, God had prepared a Heavenly One, partaker of the divine nature, glorious, far above angels, principalities and powers and every name that is named, who had suffered for the sins of the world. The Lord Jesus has a twofold value. First, they were necessary for man’s release from the death sentence, and, secondly, they were necessary as a demonstration of the loyalty of Jesus. We may ask, that God, according to the principles of man, as to glory, determined first to prove the loyalty of him whom he had invited to become the Captain of our Salvation, and that this was done by the arrangement which necessitated Jesus’ death.

The climax of the argument was reached when he found that God not only had raised Jesus from the dead, but that additionally he had bestowed upon him the glory, honor and immortality of the divine nature, of which Saul had a demonstration or proof in the blinding flash of light which was the first effect of the change of the import of Jesus. Thus the Apostle marshaled the whole chain of witnesses beside the light of Jesus’ Resurrection, to show how great power and reign—when his elect bride shall have been completed and glorified with him. We like to remember the words of the Lord through his coming glory and much greater work. Now we can see a reason why so many of his mighty works were done on the Sabbath days—because they were all prophetic, as the Sabbath days themselves were prophecies of the great thousand-year Sabbath of Messiah’s glorious reign, during which all of that humanity who will may enter into his rest—rest from sin and from Satan and from everything that would hinder them from a full return to the Heavenly Father’s love and favor and to enter into life everlasting.

Now we see that the great work of that thousand-year Sabbath will be the healing of the morally lame and the giving of sight and hearing to the minds now blinded and deaf under the evil influences of the great adversary—the god of this world who blinded the minds of them that believe not.”—2 Corinthians 4:4.

ONE BORN BEFORE THE TIME

Many have remarked at the peculiarity of St. Paul’s statement that he saw the Lord as one prematurely born. But, if it be regarded simply as the birth of Jesus, then, how much more luminous and enlightening. His thought is this: the time for giving ocular demonstrations of the Lord’s resurrection had gone by; the next manifestation of Him is to be to his saints, and after that to the world. Thus we read: “We shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”—1 Corinthians 15:52.
even the saintly, were to see the Lord before their resurrection change, in the end of this age. When, therefore, he saw Jesus, he saw him before the time—more than eighteen centuries before the time. Moreover, he saw him as one born before the time—as one resurrected before the time. We are to have in mind the Scriptural use of this word born—that the church must all be begotten of the holy Spirit in order to experience the resurrection birth.

Thus, concerning our Redeemer's resurrection, we read: "He was the first-born from the dead"; and again, "He was the first-born of the dead". In the hope of all of God's people that is the begetting of the holy Spirit in the present time will be followed by the resurrection birth, which St. Paul describes in this same chapter, saying, "It is sown in weakness; it is raised up, not in the sense of simply to remain in the flesh; it is raised up from an animal body, it is raised a spirit body."-1 Cor. 15:43.

With these things before our mental eye we see the meaning of the Apostle in the words: "He was seen of me, also, as one born before the time. He was not thus seen by the other apostles. They saw him merely as he appeared—sometimes in one form of body and with appropriate clothing, at other times in another form, and with diverse clothing. He appeared and disappeared, but they did not see him, the new creature; they saw merely the various forms in which he appeared. But St. Paul saw the Lord more nearly as all the saints shall see him when they shall be born from the dead by the glorious resurrection change.

**CHURCH'S GLORY TO BE GREATER THAN THAT OF ANGELS.**

One great difference between the effect of what Saul saw and what the entire glorious church will see in the resurrection is that Saul's eyesight was injured by the sight; besides, he saw nothing very distinctly—merely a blinding light, which they have called "the glory." There was no such light on the Lord Jesus. Far more precious will be the experiences of the church. Before beholding him who is declared to be "the express image of the Father's person," "whom no man hath seen nor can see, dwelling in light which no man can approach unto"—before this, we shall have been changed, glorified. This will enable us to see him as he is, for the glory of the church will be like to the glory of her Lord, and superior to the glory of the angels.

While heavenly glory does not consist exclusively of brightness, yet unless the Scriptures everywhere seem to associate bright-shining with the heavenly ones, and would imply that the higher the station and rank the brighter will be the sheen, the glory. Thus the glory of the Heavenly Father is represented as being so great that few could endure it; and angels and seraphim are represented as veiling their faces before the divine glory, which so greatly transcends their own.

It should not, therefore, surprise us that the Scriptures everywhere represent that our Lord Jesus and the church, "made partakers of the divine nature" (2 Pet. 1:4), will be able to bear the honor and brightness, far above that of angels and all others except that of the Heavenly Father. As the Lord Jesus was able to veil the glories of his person and to appear as a man after his resurrection, undoubtedly he could do as respects the world, during the thousand years of his Messianic reign.

And, similarly, it would be possible for the church to appear as men with the glory veiled. It might appear at first as though this was what was signified through the Mosaic type when Moses, representing Messiah in glory, came down from the mountain, his face radiant, but veiled for the sake of the people. Our thought, however, is that Jesus and the church will never thus appear in the flesh as angels have done in the past, but that on the contrary the ancient worthies, perfected on the human plane, will be their agents in the post-apostolic dispensation, in all his glory. Thus, "the law shall go forth from Mount Zion (the spirit kingdom), and the Word of the Lord from Jerusalem" (the earthly kingdom), to every nation, people, kindred and tongue, that all may be blessed if they will and attain everlasting life.

**QUICKENING OF THE MORTAL BODY.**

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead will also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:11.

Every text should be considered in the light of its context. In the Epistle to the Romans, the Apostle's argument is that by nature we are all sinners; and that God's proposition is that he will accept us as sons on a new plane if we come to experience the change, in our bodies are in worse condition than they really are, but in a wise and judicious manner should seek to use them in the Lord's service. Instead of discouraging others we would do well to encourage them to realize that it is largely according to their faith that they shall be able to accomplish something that will enable them to accomplish something we shall become weak, sickly.

**ILLUSTRATION OF THE POWER OF MIND OVER BODY.**

To some extent the world recognizes the power of the mind over the body. An account in the newspapers recently told of two great, strong men who were sick in bed as the result of the fighting of their bodies, who, through the contagion of thoughts to others. We see to what a large extent this is carried on by Christian Scientists, who deny that there is either pain or death. While we do not advocate this course, yet we should not, on the contrary, imagine that our bodies are in worse condition than they really are, but in a wise and judicious manner should seek to use them in the Lord's service. Instead of discouraging others we would do well to encourage them to realize that it is largely according to their faith that they shall be able to accomplish something that will enable them to accomplish something we shall become weak, sickly.

After an individual has made this presentation of his body to the Lord does not work in this way. But the Lord's people would do well to cultivate the thought that if it be the Lord's will they shall be able to do something in his service. If we have this confidence, every one of us can do much more than we do now have it, for it gives new energy of mind and body.

A great deal of harm is done in the world by people who not only have a wrong opinion themselves, but who spread contagion of thoughts to others. We see to what a large extent this is carried on by Christian Scientists, who deny that there is either pain or death. We see to what a large extent this is carried on by Christian Scientists, who deny that there is either pain or death. We see to what a large extent this is carried on by Christian Scientists, who deny that there is either pain or death.

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After an individual has made this presentation of his body to the Lord does not work in this way. But the Lord's people would do well to cultivate the thought that if it be the Lord's will they shall be able to do something in his service. If we have this confidence, every one of us can do much more than we do now have it, for it gives new energy of mind and body.

A great deal of harm is done in the world by people who not only have a wrong opinion themselves, but who spread contagion of thoughts to others. We see to what a large extent this is carried on by Christian Scientists, who deny that there is either pain or death. While we do not advocate this course, yet we should not, on the contrary, imagine that our bodies are in worse condition than they really are, but in a wise and judicious manner should seek to use them in the Lord's service. Instead of discouraging others we would do well to encourage them to realize that it is largely according to their faith that they shall be able to accomplish something that will enable them to accomplish something we shall become weak, sickly.

To some extent the world recognizes the power of the mind over the body. An account in the newspapers recently told of two great, strong men who were sick in bed as the result of the fighting of their bodies, who, through the contagion of thoughts to others.
Brooklyn, N. Y.

exclaimed, "I must help you home, for you are in no condition to be at school!" The professor went home sick. All this occurred within fifteen minutes. The story is said to be true.

All through life we are either helping or hindering others. Tell people something good; seek to cheer them, and when you yourself ailing, follow the good suggestions you make to others. If you have a headache, meaning will not mend matters. Do not think so much about it; and by forgetting it, help nature to get rid of it. Nobody knows just how the powerful agents of the brain act on the body, but that certain attitudes of mind favor certain microbes in the body. Medical journals state that children have died in spasms after having been suckled by mothers who have gotten into a rage a short time before nursing the children. It is well for all to have meek and quiet spirits, for faith, love, hope and kindness make for health.

It is very reasonable and logical that the Lord should have given us the most wonderful power in our minds to make people feel better, to control muscle and nerve. One's conduct in the sick room has an influence upon the patient. One should speak kindly and cheerfully. If nothing that will be helpful can be said truthfully, it is far better to be quiet or to remain outside of the sick room.

When entering the room we said, "Well, Sister, you are looking better than we had expected to see you. You are better!" "I am feeling better," she answered. "When did you begin to feel better?" we inquired. "When I heard you in the hall," she replied, "and I am happy, for God has a child. Yet we might have helped her die, and might have had a funeral service instead of a marriage ceremony.

It is well for us to consider the question: If the natural mind, in the sense of what we term the flesh is to be dead in us, as the Apostle declared, "the will has died also," then is God in Christ has been accepted instead. The will is dead to sinful things; it does not love nor practise them as once it did. His argument is that such a deadness to sin, although desirable, should not stop at that point; we should by God's Spirit be made better than we are. In the beginning of our existence—nevertheless, this good condition is not to be considered the limit of our ambition and our work of righteousness.

On the contrary, we are to remember that the Spirit of God is powerful; that in the case of our Lord Jesus it was powerful enough to raise him from the dead. And as we become more imbued with and controlled by the holy Spirit (Rom. 8: 9), he tells us that the Spirit of God, so as to be, not only willing, but glad, to suffer with him, that we may be conformed to his likeness.

The Apostles urges that all remember that one who is "in the flesh," who lives in harmony with the sinful propensities of his fallen, fleshly nature, is not pleasing to God; and that such yielding to the flesh, of course, if persisted in, will end in death. He proceeds to reason that if we have put off the works of the flesh, though we be striving in this direction continually. One thing is positive, however—we must not walk after the flesh. To do so would imply that we had lost the new mind, the new disposition, the new will; that we had become dead to the new, and alive to the old—the likeness.

St. Paul proceeds further along this same line, arguing that our adoption into God's family, our begetting to newness of heart and mind, and our acceptance thus as members of God's family, is not the end of our duties. As long as we are alive, we are moved (Rom. 8: 8), not only to be dead to sin, but to permit the Spirit of God (the spirit of holiness) dwells in one, he cannot be in sympathetic accord with the fallen human nature, its appetites and ambitions. If any man have not the Spirit of Christ he is not of the body of Christ. Christ's Spirit will not go on with us. The Lord's people, as well as to the world, in a natural way, should be treated as the world treats them, but borne with longsuffering, kind, forgiving toward our fellows, and reverential, respectful, learned, wise, understanding, and discreet. This means, of course, a High Christian development, a real and a complete realization, by which the Lord's people are endowed with the spirit of holiness, of truth.

The measure of the fulness of Christ, hence those who see their high calling as those who are "suffering with him." Hence those who see their high calling as ours, our adoption into God's family as sons, and that if they are sons of Christ, not only to be dead to sin, but to permit the Spirit of God in our hearts, in our minds, divine power will come upon us; and he tells us how it is to be accomplished; and that our adoption into God's family, our begetting to newness of heart and mind, and our justification and being included in our sacrifice to sinful things; it does not love nor practise them as once it did; and that our adoption into God's family as sons depends upon this quickening of their mortal bodies; and that it is the standard for which everyone of the Lord's people must continually strive.

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The Lord will see our endeavor, our strenuous fighting to put off the works of the flesh and to be clothed with the garments of righteousness suitable to our relationship to him, and our success will be proportionate to our attainment of the mind, or disposition of Christ—holy conformity to the will of the Father in all things. How complete this conformity is seen in the words, "Ye are the children of the Father, even of God, because he loves us." This is the standard for which every one of the Lord's people must continually strive. The Lord will see our endeavor, our strenuous fighting to put off the works of the flesh.
John the Baptist declared of Jesus, "He must increase and I must decrease"; and so it was. After John was put into prison Jesus' ministry became more and more public, especially through the numerous works performed by him. The multitudes followed the Great Teacher, and his friends became zealous for him, for even they feared and said, "He is beside himself"—so quickly had his course changed from one of privacy to one of publicity.

The scriptures and Pharisees considered themselves the representatives of the Jewish orthodoxy and qualified to pass upon everything theological; and indeed the public waited for their message, saying, "Have any of the scriptures and Pharisees believed on him?" Hence Jesus declared that these representatives of divine things were doubly responsible, for they would neither receive their brethren, nor be able to receive their own, and declare that there is no such thing as darkness being too interested in this Man and his teachings, and thus ignoring the long-established theories for which they and the Pharisees stood.

If they did many miracles they could not dispute, and that he specially and on many occasions cast out demons they could not deny. They explained this, however, by saying that Jesus had collusion with Beelzebub (Satan), and that by the power of that prince of darkness he was able to cast out demons. But if it was true, then when Satan had turned reformer and was breaking down his own power and opposing his own minions, the demons, then it proved that his kingdom would soon fall entirely.

But with the world this is not the time of testing respecting that period of Messiah's kingdom, but the next age, the second death sentence, and give to all an opportunity of returning to harmony with God by bringing all to a clearer knowledge of the truth. To some this knowledge comes now, with the privilege of becoming members of the bride class, joint-heirs with Jesus. To others a great work of discipline has to be accomplished, receiving the begetting of the holy Spirit, the test of life or death everlasting begins.

"Faith never forgiven"—The Bible teaches that the penalty of Adam's sin was death—cutting off from life—but that under divine provocation the work of Jesus is to release all mankind from that death sentence, and give to all an opportunity of returning to harmony with God by bringing all to a clearer knowledge of the truth. To some this knowledge comes now, with the privilege of becoming members of the bride class, joint-heirs with Jesus. To others a great work of discipline has to be accomplished, receiving the begetting of the holy Spirit, the test of life or death everlasting begins.

There is only one answer to make to the claim that these faith-healings prove the truth of these various antagonistic doctrines. Jesus that answer is the one which Jesus states. If their faith-healing power be not of God it must be of the adversary; and if be of the adversary, he may claim that he is upholding falsehood and contradictory doctrines, and that his house or dominion is more or less divided and in straits; and this is the way to destroy the dominion of the prince of darkness is nigh. This view is more and more impressing itself upon Bible students.

Blasphemying the Holy Spirit—Addressing the Pharisees, who charged him with being Satan's prime minister and agent, Jesus declared that all manifestations of sin and blasphemy are to be marked by divine approval, on the strength of our Lord's words. Yet we have, in opposition to this, to remember that those who claim to exercise this power very generally deny the existence of the Gospel of Christ. Practically all of them deny that he will come again and establish his kingdom and through it bring to mankind the promised blessings of restitution to life and to all that was lost in Eden and redeemed at Calvary—Acts 3:19-21.

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VI—20
Light and darkness are used as figures and as synonyms for truth and untruth, righteousness and sin. Thus, we are told, "Ye are the light of the world." Thus and also he said of his followers when he was leaving them, "Ye are the light of the world." Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

On the contrary, Satan is styled the "prince of darkness"; and his rule of unrighteousness is styled "the kingdom of darkness"; and those subject to his influence are styled "the children of darkness." Evil works contrary to the Lord and righteousness are styled "works of darkness."

When our first parents sinned they forfeited fellowship with God, and because of disobedience became children of darkness. Thus, the Bible speaks of his blindness, "the eyes of your father, the devil, because his works ye do." (John 8:44) Thus our entire race came under the influence of the darkness of sin. A night of sin, sorrow and death has followed for now six thousand years. We have the promise of a glorious morning when Messiah shall reign, when "Satan shall be bound for a thousand years," and when "the Sun of Righteousness shall arise with healing in his beams." But this morning has not yet come; we have it merely by faith, by hope. God's promises respecting that glorious morning are figures and as synonyms. But the Bible is a light to the path of God's people in the midst of darkness. He is the Light and in him is no darkness at all. The Scriptures, after telling us that darkness covers the earth and gross darkness the heathen, tell us also that the Bible is a light to the path of God's people in the midst of darkness. Thus the Apostle says, "This is the word of prophecy which foretells us of the things to be accomplished in the present time, therefore the masses of the world—deluded, enlaved and intoxicated by ignorance, superstition, and the wiles of the adversary—are generally sympathetic with the darkness wherein they are. They were born in it, and have become accustomed to it, and if brought immediately into the presence of the light they would be in distress. There are not many light-bearers in the world anyway. True, the census reports four hundred millions of Christians, but alas! the vast majority give no sign of ever having seen the true light, and many of those who did receive the light put it under a bushel, until it was extinguished.

Surely it is as true today as it was in Jesus' day that a very small number of humanity, comparatively, have the true light of the Gospel of God, the holy Spirit illuminating their minds and hearts. He here is styled the "Light." These, the Apostle tells us, are "a sort of twilight at least to some.

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and to have everlasting life, if they follow a certain course. That course includes a continual study of the divine instructions and promises and the exercise of faith and prayer, and obedience and trust, even unto the end. The point of this lesson is to show the importance of having the right kind of spiritual food, and of using it and not allowing the new nature to become choked by earthly hopes, aims or ambitions. Such as thus overcome will be inheritors with Jesus of his glorious Messianic kingdom of a thousand years, which is to bless Israel and, through Israel, all the families of the earth.

Jesus gave the parable of the Sower of the “good seed,” some of which fell by the wayside, and was devoured by the birds; some fell on rocky ground where it had no depth of earth together with the tares, and was quickly dried up, which choked it; some into the good ground, which yielded thirty fold, sixty fold and one hundred fold. The disciples were perplexed and unable to understand it and inquired of the Great Teacher its meaning.

His answer was that he was quite willing that they should understand the parable, and that it related to the kingdom of God, but it was not to be understood by outsiders. He explained that it was for this reason that He always spoke in parables, so that the general public might see and hear but not understand, because the masses even of the Jews were not in a heart condition to understand and be benefited by these lessons respecting the kingdom. Only such persons as desired to become members of the kingdom class and were willing to become joint-heirs with the Savior in his glorious kingdom were to have the whole script of the parables—only such were to fully and clearly understand the parables of the kingdom. This is in harmony with all of God’s dealings in the present time. We read again, “None of the seed fell on good ground; but the way (toward God) shall understand,” and again we read, “The secret of the Lord is with them that reverence him, and he will show them his covenant.”

In Verse 13 the Master indicates that this parable would serve as a key to his followers for the interpretation of all his parables. “Seed” does not mean literal seed, “birds” do not mean birds, “thorns” do not mean thorns, etc. Proceeding, the Great Teacher expounded the parable as follows: (1) The seed that was sown represents the Word of God but not all, only the holy ones. (2) The presence of thorns represents the presence of all opposers of God’s Word or feature of God’s Word which relates to the kingdom. This is shown by St. Matthew’s account of the same parable (Matt. 13:19): “When anyone heareth the Word (message) of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he that receiveth the seed by the wayside.” Our lesson says that the wicked one means is Satan. Satan and his evil agents are therefore represented in the parable by thorns. The Gospel of the kingdom we may hear or hear preached, we lose the benefit of that which we do not understand.

Evidently, then, much of the Bible study and much of the religious reading is lost, because not understood. The seed of the Word of God does not enter into the understanding that the heart is not in a receptive attitude. Like the wayside path, it is hard. Such hard hearts, selfish hearts, proud hearts, are of the kind which the Savior does not wish to have understand his parables nor understand the glorious kingdom plan which they expound.

(2) The seed sown in the stony place represents those who, when they hear the message of the kingdom, are delighted. They say, How good that sounds! What a grand time there will be when Messiah rules in righteousness to bless the world and lift up the poor, degraded members of Adam’s family! And how great is the privilege of becoming members of the bride of Christ, to be associated with him in his grand kingdom! Those who will sit with him in his throne, the kingdom is represented by the stony ground have little depth of character; they are merely emotional.

SCRIPTURE MEMORY CARDS

Brother L. W. Jones, M. D., when studying medicine found great help in the Scriptures. He has applied that principle to the study of God’s Word, he has gotten out Scripture memory cards. On the one side of the card is printed a text of Scripture. On the other side is the reference. Different colors of card classify different Bible topics. The pack consists of about four hundred cards. Each card can be used individually or in a company. The text can be cited and the quotation called for; or, the quotation can be read and the citation called for. Thus the most prominent texts of the Scriptures can be memorized and, at the same time, the memory will be generally strengthened along these lines. It is particularly convenient to have these cards in your Scripture’s edge.

Brother Jones sold a considerable number of these sets, but now has turned over to the Society his entire stock. The fifty cards, neatly boxed, postpaid, sell for twenty-five cents. There are two series of them. Some who have learned the brethrens desire more and the second series was prepared for them.

These cards in good quantity are now in stock and subject to your order. Have a look at them at the convention book stall, where your orders can be placed, if you desire.
BROTHER RUSSELL'S EPISTLE TO PILGRIMS

In April the letter below was sent to the pilgrim brethren. Now we publish it for the benefit of all our readers, at the suggestion of some of the pilgrims. One of these expresses his reasons for suggesting the publication of the letter, as follows:

BELIEVED BROTHER RUSSELL:—The sweet, holy Spirit of the Master is, and the tender care for the sacred interests of the Lord's flock—so to say—should be the object of your letter to the pilgrim brethren that my heart responds in the same spirit to assure you that every item of your counsel is carefully noted.

The spirit of your letter is so overflowing with the love of the Master that it would seem to me that its publication in The Watch Tower would serve the cause most effectively.

(1) It would help all the friends of the truth to see the beautiful relationship that exists between yourself and the pilgrim brethren and give a true expression of the animus of the friends quite overlook this and fail completely to grasp the loving relationship between yourself and the brethren in the field.

(2) It would enable all the friends to see that the pilgrims are faithfully following the instructions of the Office when they call attention to the colporteur service, the privileges of the extension work, the blessing of the family Manna at breakfast, and the interests of family worship. The endeavor thus to look after the interests of the dear "flock" is not a desire to make a record, or to show a spirit of officiousness, but is the humble love of the Master for his true "sheep," manifested unobtrusively in those who in his providence he entrusts with this service.

TO THE PILGRIM BRETHREN OF THE J. B. S. A.—

Greetings in the name of our Lord and Redeemer! I often wish that I could meet you personally and say a few words and hear from you. I will take this opportunity of giving you my little message inaudibly and without the expense of a regular journey. I want to refresh your memories respecting some things which I have already said, but which, it appears, will slip from the memories of some of your number. My experience in the work and knowledge of conditions are the basis for the following counsels:

(1) By precept, as well as by example, you can help all the dear friends along the lines mentioned and help the cause much. The truth has suffered more from the unkind references to Christian ministers or others who differ from us in Bible interpretation. Preach the Gospel! Let its mighty power do the work. In referring to others, speak as sympathetically as possible, endeavoring to make apologies and allowances rather than to condemn, which is not our province. Avoid prejudice along these lines. Experience shows that they can be much better reached otherwise, and after they come to know the dear friends have a surplus of talent and encourage the class extension work. Keep in memory that you are not speaking for yourself merely nor especially, but that you are the Society's representative and, above all, along this line in our present work, the Lord's representative. Be careful, therefore, that your counsels shall be encouraging and helpful, being not carelessly given.

(2) Be at all, (4) As representatives of the Society, the friends will naturally inquire of you respecting the colporteur work, the volunteer work, etc., or, if they fail to ask and you see no activity along these lines, it would be your duty and privilege to bring up the question and inquire to what extent the service of the Lord is going forward. Make inquiries about classes where they have a surplus of talent and encourage the class extension work. Keep in memory that you are not speaking for yourself merely nor especially, but that you are the Society's representative and, above all, along this line in our present work, the Lord's representative. Be careful, therefore, that your counsels shall be encouraging and helpful, being not carelessly given.

(3) Wherever you go to various homes please give the dear friends to understand that I have requested you to notice whether or not the Heavenly Manna is used at breakfast, dinner, supper, or some time, and whether or not an opportunity is sought to have the family worship or giving of thanks at the table. Assure them that our interest is not prompted by any other motive than that of their good. So sure do we feel that prayer and consideration of spiritual things is essential to spiritual growth that we fear that all the dear friends who allow business, pleasure, or anything to come between themselves and the Lord are separating themselves from the spirit of divine fellowship which the Lord encourages. Remind them also at a convenient time of the great blessing that is being experienced by some in connection with the continuous reading of the Scriptures, their studies, and interest in them.

(4) As representatives of the Society, the friends will naturally inquire of you respecting the colporteur work, the volunteer work, etc., or, if they fail to ask and you see no activity along these lines, it would be your duty and privilege to bring up the question and inquire to what extent the service of the Lord is going forward. Make inquiries about classes where they have a surplus of talent and encourage the class extension work. Keep in memory that you are not speaking for yourself merely nor especially, but that you are the Society's representative and, above all, along this line in our present work, the Lord's representative. Be careful, therefore, that your counsels shall be encouraging and helpful, being not carelessly given.

(5) As people who cannot travel so far as is necessary when there is so much to do, if possible, or, failing in this, to encourage the class extension work. Generally we can supply them cheaper than they could otherwise obtain them.

But another matter should be borne in mind, namely, that their subscriptions should go to such paper or papers as need some encouragement—even though it should cost more—even though in some respects it should not be as pleasing to them as another. As it is, two or three papers have immense lists of Christian ministers or others who are being thus reached. All such will desire to have regularly some paper publishing the sermons. Generally we can supply them cheaper than they could otherwise obtain them.

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With much Christian love, your brother and servant in the Lord,

C. T. RUSSELL.

IT IS NOT THE DEED WE DO

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

"The love is the priceless thing,
The treasure our care must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told."

(183-184)
APPLIES TO THE BEGOTTEN ONES

Question.—To whom do the words in Heb. 6:4-6 apply—"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the world [age] to come, if they shall fall away, to renew them again unto repentance"?

Answer.—The conditions mentioned in the passage above quoted are all more or less intertwined. That is to say, the one who presents himself as a heavenly being has turned away from the acceptance of God, and in the powers of the world [age] to come, if they shall fall away, to renew them again unto repentance?

The Apostle says, "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need." (Rom. 4:17); that is, God purposes their awakening, and speaks of the present condition of Adamic death as merely a state of separation from eternal life, and not as annihilation, extermination, extinction.

You probably have already in your library a little volume entitled The Divine Plan of the Ages—fourth million now on the press. This will give you a much fuller answer to your question than our limited space will allow in this column.

IS IT POSSIBLE FOR US TO LIVE WITHOUT SINF

Question.—When the Apostle wrote (1 John 2:1) "These things write unto you that ye sin not," was it his thought that it is possible for us to live without sin?

Answer.—In reading this text and many other Scriptures we need continually to keep in mind the fact that those who are accepted of God as his children, as members of the body of Christ, begotten of the Spirit, are classed as new creatures and not as men. The new creature, therefore, in this text, would be the ye—"that ye sin not," as though the Apostle said, "the object of my writing is that you might realize the responsibility of abstaining from sin and continu­ing in God's love." Then he informs us how this is to be accomplished. In this as in other respects he shows that the new creature is responsible for the body. Anyone who would say that he was perfect and without flaw, would be deceiving himself. Nevertheless, the new creature is perfect, but chargeable to the flesh. If the new creature should sin, willfully it would cease to be a new creature, because the new creature is begotten of the Spirit, has joined in the warfare against sin, and is facing in the very opposite direction of sin.

But if any man sin, let him not cast away his confidence in God, but let him remember that the Father, foreknowing that the new creature could not control every thought and work, provided for a means of escape. He has provided for us an Advocate, Jesus Christ the Righteous. Our Lord has already become our Advocate. He has ap­peared on our behalf—appeared before the Father and made satisfaction for us.—Heb. 9:24.

Remember that through lack of faith, or weakness of the flesh, a step has been taken which is contrary to the Lord's will and our best spiritual interests, no time should be lost in retracing the step and calling upon the Lord. We have an altar consecrated with the precious blood of Christ, for him and for his posterity by his act of disobedience, passes at death from the individual as absolutely as it does from a body to the grave. And the natural number of instances, does not stand merely for the spark of animal energy which God supplied to Adam and which he, in turn, dispensed to his offspring, but which was forfeited for him and for his posterity by his act of disobedience, passes at death from the individual as absolutely as it does from a body to the grave. And the natural number of instances, does not stand merely for the spark of animal energy which God supplied to Adam and which he, in turn, dispensed to his offspring, but which was forfeited for him and for his posterity by his act of disobedience, passes at death from the individual as absolutely as it does from a body to the grave.

"Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) This answer seems to be to others than the spirit-begotten. We need continually to keep in mind the fact that those who have received justification have at the same point of justification and have the merit of Christ imputed, and have tasted of the heavenly gift, and are made partakers of the holy spirit, are all classed as new creatures and not as men.

APPLIES TO THOSE NOT SPIRIT-BEGOTTEN

Question.—"Therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:6.) Who are these few men? And how were the others burned?

Answer.—In the great burning day of the "heavens" will be on fire, and the earth and the Norris therethrough shall be set up. This time of trouble will involve the whole world, practically everybody. The Lord speaks of some who will be preserved in the midst of this trouble. Just as the three Hebrews were preserved in the fiery furnace, so we expect that many will be preserved in the midst of this trouble. Abraham con­tracted with the blood of typical animals, and the Apostle exhorts us, "Let us, therefore, come boldly—full of faith—unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need."—Heb. 4:16.

PREPARED FOR THE DEVIL AND HIS MESSENGERS

Remember that through lack of faith, or weakness of the flesh, a step has been taken which is contrary to the Lord's will and our best spiritual interests, no time should be lost in retracing the step and calling upon the Lord. We have an altar consecrated with the precious blood of Christ, for him and for his posterity by his act of disobedience, passes at death from the individual as absolutely as it does from a body to the grave. And the natural number of instances, does not stand merely for the spark of animal energy which God supplied to Adam and which he, in turn, dispensed to his offspring, but which was forfeited for him and for his posterity by his act of disobedience, passes at death from the individual as absolutely as it does from a body to the grave.

Question.—"For Tophet is ordained of old; yea, for the king it is prepared. He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isa. 30:33.) Who is the king for whom Tophet is prepared?

Answer.—Tophet was a name given to the Valley of Hinnom which is symbolically a representation of the second
death, and the Lord is intimating that he has plenty of fire and fuel to accomplish all this destruction and that the Spirit of the Lord will set it afire and cause it to burn to the complete destruction. The king for whom it is prepared is the devil, with his messengers. He is the instigator of evil, whose destruction is already ordained. First, however, in the divine providence, before he shall be destroyed, the glorious reign of Messiah, the King of kings and Lord of lords, all of mankind shall be brought to a full knowledge of the truth, and to a full opportunity of coming into harmony with God, and of demonstrating whether they have the disposition of God or the disposition of the adversary, Satan. When the choice of each shall have been fully determined, the second death shall swallow up all for whom it has been prepared. Such as demonstrate their sympathy with evil will be counted as the messengers of Satan, and will have a share with him in the second death.

**SOME INTERESTING LETTERS**

**Dear Friends:**

Enclosed find report for the year's work in literature for the blind. Previous to March 1, 1911, the work of transcribing the Scripture Studies into type for the blind was in its formative stage and no systematic record was kept. However, at this time, having secured financial aid from the Watch Tower Bible and Tract Society and from others who have become interested in the work, it becomes expedient to adopt a systematic method of record keeping.

Itemized, the work at present is as follows:

- Books in circulation since March 1: 103
- Sold, complete copies, Vol. I, in 7 parts: 2
- Sold, parts of Vol. I: 2
- Books on hand: 700
- 50 copies Vol. I in New York Point, in parts: 7
- 26 copies Vol. I, English Braille: 3
- 25 copies TABBERNACLE SHADOWS: 2
- Books purchased from the London office: 2
- Copies TABBERNACLE SHADOWS: 3
- Copies to South Africa, Vol. I and TABBERNACLE SHADOWS: each: 1
- Received: $847.41
- Expended for supplies, etc.,: 91.49

**Balance:** $175.92

The labor has been the free-will offering of the Lords' people, confining expenses to the purchase of necessary supplies.

Sincerely yours in the Lord's service,

F. B. Gould,
Librarian Gould Free Library for the Blind.

**Dear Brother Rosett:**

Our three elders are doing good work, and we are all striving to grow in grace and knowledge and love. I pray constantly that daughter and I may be helps and not hindrances to the class. The hardest trial that has come to me during the years has been the spirit of disapproval among certain classes of truth-people against any kind of prosperity—temporal and spiritual.

After all the talk we hear, I have often seen the poor treat the rich in much meaner way than I have ever seen the rich treat the poor. It seems that many people hate everybody who has more of anything than they have, I simply cannot comprehend such a spirit, and surely the Kingdom class cannot have any such spirit—regardless of professions along other lines!

Just as I desire the Master's patience when I am ignorant and of the devil, and all education was of the devil—in fact, everything but ignorance (and himself, perhaps) was of the devil!

I thought he was a child of darkness, fit for the "dark ages," and I was relieved when he was no longer a classmate. I thought he was a child of darkness, fit for the "dark ages," and I was relieved when he was no longer a classmate.

Often I find it is not so much the truth that people oppose as misapprehensions gathered from misstatements of the friends. The real truth is beautiful and satisfying, and accepted when understood.

Yours in Blessed Hope,

**BEREAN LESSON**

For TABBERNACLE SHADOWS and for Scripture Studies, Vols. I, II, and V., are now in stock. Price five cents each—fifty cents per dozen, postpaid.

Many of the Classes find these questions very helpful. The difficulty with many Classes in the past has been that not every one has the teaching ability of drawing the information of the lessons from the Class. The successful class leader has confidence, . . . for ye have need of patience," is often in my mind, with the testimony that Enoch had, that he pleased God.

So long as this peace of pleasing God is mine I can endure the contradiction of sinners, remembering how the Lord "endured the cross, despising the shame." Ours is a wonderful hope—not a floating, but an anchored one.

Now, a question please: Is it the part of wisdom for a pilgrim to begin a public lecture by declaring that we do not believe in the divinity of Christ, the immortality of the soul, eternal torment and the Trinity, and not explain clearly what we do believe?

The impression gathered is that we do not believe in the prehuman existence of our Lord, future life for mankind, penalty for sin, nor the holy Spirit!

The statement in January 15 TOWER satisfies me perfectly; but many did not seem to fully grasp it. The humanity of Jesus, the Deity of Christ; the personality of the holy Spirit in Father and Son; immortality for all, etc.—all this is a clear, comprehensive statement.

After a pilgrim had made the first-mentioned declaration in Illinois town recently, the men who had attended the meeting, on invitation of a merchant-broker, went to him next day and said, "You need never talk to us again, for we will not listen." I shall be so glad when the "pure language" is turned to the poor, bewildered people—for how can they understand and appreciate the message of the friends of the truth have been its greatest enemies!

Once I heard a pilgrim (now out of the truth) say that all modern conveniences were of the devil; all moral reforms were of the devil, and all education was of the devil—in fact, everything but ignorance and (himself, perhaps) was of the devil!

I thought he was a child of darkness, fit for the "dark ages," and I was relieved when he was no longer a pilgrim, and not surprised when he was entirely out of the truth and an opponent of the truth.

I have heard testimonials in which friends "rejoiced" because ignorant, "glorifying in their shame"—because "not many wise are called"—apparently determined to remain ignorant and unreasonable as possible—counting it a virtue! Surely, we are "called" to be educated in the school of Christ and not surprised when he was entirely out of the truth and an opponent of the truth.

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I think that the Easter sermon was lucid enough to be easily understood by any of average intelligence. I rejoiced in this as I read it.

Yours in Blessed Hope,

**QUESTION BOOKS**

little to say except as he sums up the answer to each question after it has been discussed by the Class; or, if the question be not understood by the Class, he may often render assistance by paraphrasing it and, if possible, simplifying it.

Excellent as public preaching is we believe that the Lord's people learn more in Berean Classes than by listening to any sermon. Thought is stimulated, quickened.
HOW JESUS PREACHED TO SPIRITS IN PRISON

“Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit, by which [two experiences—death and resurrection] he preached unto the spirits in prison.”—1 Peter 3:18, 19.

This text has been made the basis for some peculiar presentations. From it some have deduced an intermediate state lasting between death and the resurrection. Others have claimed it as an authority for the doctrine of purgatory. The difficulty in every case seems to be the failure to remember that the Bible always and everywhere teaches that the dead are really dead, that they knew nothing, and that it would be impossible to do any preaching to the dead humans. Undoubtedly the theory that people are more alive after they die than when they were alive is responsible for nearly all of the foolish things which we have all at some time professed to believe.

Before dismissing the thought that these “spirits in prison” are human spirits, let us note the fact that to say, “human spirits,” is an absurdity of itself, because human beings are not spirits and spirit beings are not humans. ‘Who maketh his necessities applicable to the supernatural proposition.” True, we do sometimes speak of humans as possessing a spirit of life, but by this we merely mean that they possess the power or energy of life, and the same would be equally true of the lower orders of creation—beasts, fish, fowl, etc.

Again, we sometimes use the word “spirit” in the church as spirit beings—bogey of the holy Spirit. The Apostle speaks of the natural man in contrast with the new creature, a spirit being. To appreciate this statement we must remember that the entire account of the fall of man is in the Hebrew. In the new testament it is that, if faithful, they might approach the spirit resurrection and become spirit beings, like unto the angels and like to the Redeemer. But we are not spirits yet, except by faith—by hope. However, the contest shows the Apostle had no reference to the church, either before or in union; we received the message of salvation through the Apostles.

SPIRITS ONCE DISOBEDIENT

The spirits to whom the message was given had proven themselves disobedient. St. Peter, in speaking of the time of their disobedience, namely, that it was “in the days of Noah, while the ark was preparing.” Surely, if noticing these particular mentions in the context, no one would be excusable for misunderstanding this Scripture and considering it in any way applicable to a multitude of our day, or to humanity in general. However, it is helpful to us to learn the full particulars of the matter. What was their disobedience, and when and how were they imprisoned?

Genesis 6:1-5, find we the cause of the disobedience of those angels, who for a time had been permitted to see what they could do for the uplift of humanity, or, rather, permitted to demonstrate that the downward tendency of sin is incurable except in the manner which God has already arranged through Messiah and his glorious reign of a thousand years.

Instead of those angels helping mankind out of sin they helped themselves into sin, and by so doing they increased the depravity amongst humanity until the astounding record is that “the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually.” The particular sin of those angels was that when they were granted the privilege of materializing—of taking human bodies for the sake of helping and instructing mankind—they misused this power and took to themselves the daughters of men for wives.

Thus these angels came gradually to prefer to live as men amongst men and to rear earthly families rather than to abide in the condition in which they were created—spirit beings, higher than humans. Not only was this wrong in the sense against all who are in harmony with him, but it was also wrong in the sense it led to their own downfall. Now, the question arises, “Who is sufficient for these things?” The reply is that none is sufficient; without the aid of the Redeemer his church would be quite overcome and vanquished by evil.

FIGHTING AGAINST GOD

The fight of Satan and his fallen angels is against God, against all who would be true to the spiritual conditions of righteousness, and against all the channels and servants whom the Lord may use. St. Paul’s words along this line are forcible: he remarks that God’s people contend not merely “with flesh and blood,” but also “with wicked spirits in high places.”

In the question of the resurrection, “Who is sufficient for these things?” The reply is that none is sufficient; without the aid of the Redeemer his church would be quite overcome and vanquished by evil.

Like the waters, without the Redeemer’s aid through his kingdom without the binding of Satan, without our Lord’s releasing of the world from the bondage of sin and death, there would be no hope of the world’s recovery from its present bondage. But with the Apostle we exclaim, “If God be for us, who can be against us?”—Romans 8:31.
T H R O U G H M E D I U M S A N D O B S E S S I O N S

Satan’s original plan of attack was to bring our race under his influence by misrepresentation—by putting darkness for light and light for darkness—for instance, the temptation under which Mother Eve fell. Satan there represented himself as Eve’s friend, giving her sound advice. He represented God as having spoken to him and commanded him to do otherwise. Parents should not eat of the tree of knowledge of good and evil. Satan declared that God had told an untruth when he said that the penalty for sin would be death. Satan declared that man cannot die.

The old-time Bible, however, does not teach that man will die. And has he not deceived the whole world upon this very subject? Do not all peoples in every land believe that when a man dies he does not die, but gets more alive—all exactly Satan’s lie of the first instance? How few have believed God, even amongst his people who truly love him, and who truly desire to desire the teachings of his Word! We have all been under a kind of “hoodoo.” The god of this world [Satan] has blinded our minds on this subject. We are now coming to see that death is the penalty for sin and that this direction is the salvation which God has promised and will provide.

Satan has had powerful allies and servants in the fallen angels, and it is through their persistence that his lie has seemingly triumphed over the divine Word—“Dying, thou shalt die.” These fallen angels have endeavored to keep alive the idea of a land for centuries, and thereby have apparently substantiated the theory that a dead man is more alive than when he was alive. Knowing that mankind would have nothing to do with them if their real personality were known they hide their personality and represent themselves as our dead friends who desire to speak with us, either directly or through mediums.

A further desire of these angels is to obsess or to get possession of a human being. Being chained or restrained from the privilege of materialization, the next most desirable thing in the fallen angels’ case is to have the privilege of controlling a human being and use his body instead of their own. This is styled obsession, and persons so afflicted today are sent to an insane asylum where, it is estimated, they constitute at least one half of the entire number.

In the days of our Lord these were not mistakenly supposed to be genuine possessions of holy persons. Our Blessed Lord made his position clear when he commanded the servants of unbelief to cast them out of the apostles’ presence.

“KNOW YE NOT THAT THE SAINTS SHALL JUDGE ANGELS?”

We need not discuss this question with Bible Students, for it is too well recognized to be disputed. We suggest a topical study of this subject by all of our readers. See how many times Jesus and the apostles cast out demons, and note the particulars.

Although we still have with us spirit mediums and many obsessed, we cannot know whether the proportionate number of people today is so much larger, the same number of evil spirits (which do not increase) would show proportionately less.

But, however that may be, we may assume that some fruitage resulted from the great sermons preached to these in connection with the death and resurrection of our Lord, respecting which St. Peter tells us in our text. Additionally, St. Paul remarks, “Know ye not that the saints shall judge angels?” (2 Corinthians 5:10). The special thing here is not the judging, no trial, hence the Apostle must in some way refer to a trial or judgment or testing of these spirits in prison who were once disobedient, in the days of Noah. And if the judgment or testing is a part of the divine plan, it implies a hope for those who had been all right for a long time in their life. In our text it gives the reasonable inference that the preaching which Jesus did to them was not wholly in vain.

H O W J E S U S P R E A C H E D I N D E A T H

Here arises another question: If Jesus was really dead, as the disciples declare, if “he poured out his soul unto death,” and “made his soul an offering for sin,” and his soul was not raised from the dead until the third day after his crucifixion, how could he in the meantime preach to spirits in prison, or to anybody else? We reply that he could preach in the same way that the Apostle refers to in respect to Abel, saying, “He, being dead, yet speaketh.” (Hebrews 11:14); and again, in the same way that the blood of Abel is said to have cried to God—figuratively. Of one thing we are sure, namely, that Jesus gave no oral address while he was dead. He preached in the way we sometimes refer to when we say, “Actions speak louder than words.”

It was the great object lesson which the fallen angels saw that constituted to them the great sermon that gave them a great hope. It was the great confession that when the spirits, when commanded to come out of human beings, declared that they knew Jesus. In the long ages they had known him, when, as the Only Begotten of the Father and his representative, he had created them and all things that are made, and was also the minister for the very images of the Divine order and regulation.

The fallen angels realized that he had come into the world to be its Redeemer; they perceived the great stoop that he had made from his lofty position on the heavenly plane to the servant position on the human plane. They admired his loyalty and faithfulness. They knew he was the Great Priest of a new order; they knew he was the Lord of angels; they never expected him to arise from the dead. But when they perceived his resurrection on the third day to glory, honor and immortality, “far above angels, principalities and powers and every name that is named,” his sermon to them was complete, namely, that “the wages of sin is death,” but that “the gift of God is eternal life.” (Romans 6:23) And as they realized thus the power of God and the love of God for his human creatures, the Apostle’s words imply that this constituted to them a message of hope. Perhaps if they would show full contrition God eventually would have mercy upon them, even as he had had mercy and had provided for humanity.

The lesson is one for all. God’s power is infinite, so is his love. Nor can it be said that God is a fool. Whatever evil will have its punishment, a just recompense of reward.

The will of the only-obedient and willing and obedient shall have the divine favor and everlasting life. Let each apply the lesson to himself.

“T H I S O N E T H I N G I D O”

“I determine not to know anything among you, save Jesus Christ and Him crucified.”—1 Cor. 2:2.

The talented Apostle Paul gives in another place his testimony as to the wisdom of shaking off some of our plans and arrangements and of relaxing our efforts in various directions in order to concentrate our energies upon those things which we can best bring to perfection, saying, “This one thing I do.” (Phil. 3:13) The Apostle’s one business in life was to be, so far as he was able, acceptable to the Lord, personally, and to do with his might what he could to assist others into the same condition.

In harmony with this, the thought of our text seems to be that whatever the Apostle knew respecting other matters promised his life—his arguments, his services, his life and death, things he would ignore. He would be a specialist. He would confine his thoughts, words and teachings along this one line; for he thought it was worthy. He had been at Corinth as an ambassador of Christ in order to preach the Gospel. He knew the message of the kingdom. He would make preaching the Gospel his one business, to accomplish which he felt that all of his knowledge and energy were too little.

The Apostle did not determine to ignore all of his knowledge without having a good reason, or purpose therefor. It was because he wished to concentrate all of his attention and influence upon one great subject. That subject was Jesus Christ, Jesus the Anointed; Jesus the Messiah was the main thought of all his preaching. He realized that the great Messiah was a part of the divine program which had been promised—the “Mine” which was to bless all the families of the earth; that Jesus was that great Messiah, and that all men should recognize him, should flock to his standard.

But, St. Paul would preach, not only that Jesus was the Messiah, but that he was the crucified Messiah, for he would not preach the Messiah as the meek and humble Jesus, but he would preach the Messiah as the Son of God, the Lord of glory, the Son of the living God. He would preach that the Son had left the glory he had with the Father, had lived on the earth, and had “died, the just, for the unjust,” for this very purpose—that he might manifest his obedience to the divine arrangement. In thus preaching Christ instead of the Messiah, he would disregard the fact that there was to be a church; Jesus was the Anointed Head over his body, the church. Hence, in preaching Jesus the Anointed One, St. Paul was showing how the divine plan was being out worked under divine superintendence, and what the glorious results would be. To these things he had determined that all his time and attention should go.

How evident it is that today many ministers have lost something possessed by the Apostle, who thus recognized the importance of the Gospel of Christ! This loss very largely accounts for the various peculiar topics advertised for religious meetings; sometimes the topic is politics; sometimes temperance; sometimes woman-suffrage. The reason for this change from the old-time style of preaching is that during the dark
ages the Gospel became perverted, misrepresented, and that
now the only way to discern the truth as it was first
preached—'Be good and go to heaven; be bad and go to hell.' It is not a
great message. We cannot wonder that an astute mind grasps
the whole thing in a few minutes. We are rather glad, indeed,
that ministers are ashamed to preach what their creeds profess,
and that, therefore, their creeds must be kept in the background.

"NOT ASHAMED OF THE GOSPEL OF CHRIST"

For us, however, who see the importance of the Gospel, the
case is different. We know that this Gospel of the kingdom
of which the Apostle was not ashamed, teaches that the elect
church is to be the bride of Christ, that Messiah is the
Son of Man, who rose from the dead; that he was crucified,
dead, buried, raised from the dead by his Father; that his cruci-
ficition was a part of the great divine plan, and that without
this very arrangement no salvation could be effected, either for
the current generation, or for the ages to come. Therefore,
when we did, we are preaching Jesus, the Crucified One, who died for
our sins, who rose again for our justification, and who, coming
in glory with his church, is the great Messiah, to bless the
world through natural Israel.

Let us then find the truth we, like St. Paul, feel con-
strained to preach nothing but this message. The same truth
that influenced him should influence us. If, therefore, any of
the brethren feel disposed to go out after the manner of Baby-
lon, that is, to preach that salvation can be had without
anything save Jesus Christ and him crucified. This is the only
subject. St. Paul would be as though he knew nothing else.
This subject would be the one thing to which he would give his
time and attention. Let it be so with us!

And if, after the good and glorious hope set before you, we
beseech you that you give no heed to seducing spirits and doc-
tines of devils, as the Apostle terms them (1 Tim. 4:1); but
that with fixness of purpose apply yourselves to the one
thing which you are called and ordained as hereditary heirs of
Messiah's faith, and privilege to God, let us not 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 things of the Spirit and power of [the truth], that your faith should not stand in the wisdom
of men, but in the power of God."—1 Cor. 2:1-5.

St. Paul was an outspoken, uncompromising teacher. When
he knew that he had the truth, he spoke it with confidence, and
with all the energy of his nature. He was a man of the
Church in his time, and was not ashamed of the Gospel of
Christ. He also taught believers that it was not only their privilege,
but their duty to be established in the faith, to know on the
evidence of God's Word, why they believed, and to be able to
give an answer for the hope that was in them.

Let it be so with us also. Each consecrated believer should
ask himself, "How carefully have I studied that which I recog-
nize as divine truth? How fully capable am I of handling the
issues to which we have solemnly consecrated ourselves?
And if we have consecrated all to God our time is not our own;
and consequently we have none to spare for the investigation of
theories built upon any other foundation than that laid down in the
Bible. Nor have we time to devote to the Ideas and pursuits
which engross the world's attention, many of which are harmful
or even elevating in themselves, but which would be harmful
and degrading to us if we allow them to occupy consecrated
time and to divert our attention from the one thing we ought
to pursue.

The Apostle warns us to "Shun profane and vain babblings;
for they will increase unto more ungodliness"; but counsels,
"Study to shew thyself approved unto God, a workman that
needeth not to be ashamed, rightly dividing the Word of Truth,
and having a clear conscience, and being able to give an
account of the hope of his calling; and to make known God's
righteous ways? Are you (Rev. 3:11) willing to be a workman
who will not be ashamed?"—2 Tim. 2:15, 16; 1 Tim. 1:3, 4.

HOW NARROW THIS WAY!

Is not this a very narrow way? Yes, so narrow that our
Lord foretold respecting it, "Strait [difficult] is the gate and
narrow is the way which leadeth unto [the] life, and few there
be that find it!" (Matt. 7:14). It is so narrow that it is wide
enough for God's Word, and narrow enough for the best
and endless genealogies, which minister questions rather than
godly ordering which is in faith."—2 Tim. 2:16, 15; 1 Tim.
1:3, 4.

If you are just narrow minded enough to say, "This one
thing I do; and make everything else bend to this one thing
of showing forth God's praises and of helping others into his
marvelous light; and to this end I cultivate and use what tal-
ents I possess as a wise steward of my heavenly Father."

Is not this the true spirit of that which is often called the
Church, which minister questions rather than give heed to
the great truths of the kingdom of God, which are to be
kept in their proper place? This is the narrow way, and let
us shun it. For who is there among the multitude of people
who have fully digested and assimilated all they have received;
and that they have let none of these things slip from memory;
that they have so treasured it up in their hearts that it is their med-
itation by day and by night; that they have a ready answer—a
evidence of God's Word, why they believed, and to be able to
give an answer for the hope that was in them.

Let it be so with us also. Each consecrated believer should
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time and to divert our attention from the one thing we ought
to pursue.

The Apostle warns us to "Shun profane and vain babblings;
for they will increase unto more ungodliness"; but counsels,
"Study to shew thyself approved unto God, a workman that
needeth not to be ashamed, rightly dividing the Word of Truth,
and having a clear conscience, and being able to give an
account of the hope of his calling; and to make known God's
righteous ways? Are you (Rev. 3:11) willing to be a workman
who will not be ashamed?"—2 Tim. 2:15, 16; 1 Tim. 1:3, 4.
unworthy of the rich inheritance, there are others who will quickly fill their places.

Our observation of those consecrated ones who have permitted other themes than this “Gospel of the kingdom” to engross time and attention, leads us to advise such to be very jealous in husbanding time and talent for the ministry. Hence, guarding against all subjects outside of this, however interesting they may be, to those who prefer to devote time to them now; and to the future life for ourselves, when all knowledge shall be ours. We have invariably observed that those who, for any avoidable cause, have turned aside from the true and only Gospel, are quickly turned out of the way or greatly hindered in their course toward the “prize” of our “high calling.”

May we, dear brethren, be able truthfully to express our position in the words of the Apostle: “This one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus”; “I determined not to know anything among you, save Jesus Christ, and him crucified.”—Phil. 3:13, 14; 1 Cor. 2:2.

CHRIST MADE A CURSE FOR ISRAEL

It has escaped the attention of many Bible Students that, while the Israelites had a right to life everlasting, the Law Covenant (Rom. 3:1, 2), yet each one who failed to meet all the requirements of that Law Covenant came under a curse, or sentence, not upon individuals of other nations. Thus it is written, “Cursed is every one [every Israelite] that continueth not in all the words of the Law [Covenant] to do them.”—Gal. 3:10.

The Apostle shows that this curse was upon only those who were under that covenant, saying, “What things soever the Law [Covenant] commandeth, saith it, saith unto them who are under the Law [Covenant]” (Rom. 3:19) Moses also made the same statement—“The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day.” (Deut. 5:3) Indeed, no other arrangement could have been just, for the blessings of that covenant and its promises of life were to the one nation. (Rom. 9:4) How, then, could its curse extend beyond the nation which enjoyed its favor and privileges?

The blessings of that Law Covenant were earthly, and so also were its curses; with one exception, noted further along, neither blessings nor curses related to the everlasting future. The future had already been determined for them and for all the race of Adam, in the death sentence pronounced in Eden.

Nothing short of the ransom-price—the corresponding price—would have availed to bring back to God’s family any of the original sentence, and secure for mankind a complete release from the sentence of death. The sin-offerings of Israel’s Day of Atonement were not of permanent value, but only for a year in advance, as yet unguessed, with a created yearly.

THE LAW COVENANT GUARANTEED LIFE TO ONLY ONE MAN

The blessings and curses of the Law Covenant were very particularly explained to Israel. (See Deut. 28, entire chapter.) This covenant included every member of the nation of Israel, all that they shared in common the blessings or the curses. There was one provision, however, for an individual, namely, that the man who would fully obey all the requirements of the Law Covenant would gain life everlasting. (Lev. 18:5) Even if Israel may have imagined it possible for many of its members to gain these blessings, the Law Covenant guarantied life to only one man, none other. Therefore, Moses, the lawgiver, was the one to which all the blessings or all the curses related. Moses himself was the only one who enjoyed that life.

Moses the typical father of Israel

We answer that in connection with Israel’s covenant there is a point that few have noticed. It is that God dealt with only one man in connection with the making of that Law Covenant; and Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day.”—Deut. 5:3

Israel’s representative on the other, that Moses could be and was the mediator of the Law Covenant between God and that nation.

CHRIST THE “EVERLASTING FATHER”

When the Man Christ Jesus, by full obedience to the Law Covenant, became entitled to life everlasting under its provisions, he had attained the right to “Moses’ seat,” the right to supersede Moses as the lawgiver and representative of the nation. Of him Moses bore witness, saying, “And he shall be thy, mediator, even for thee between me and the people; and he shall be a mediator for thee to the Lord.” (Exod. 19:18, 20)

By fulfilling the requirements of the Law Covenant and by his obedience even unto death, Christ became the heir of its promises of life, and therefore also the Mediator in the prospective New Covenant, based upon that better and everlasting sacrifice for sins, which, therefore, needed not to be repeated yearly, and was effective, not for Israel only, but for all the families of the earth, for this Man was, “the Man Christ Jesus, gave himself as a ransom for all.” (1 Tim. 2:5) The New Covenant was for the Jew first and also for the Greek (or Gentile). Thus the one sacrifice, finished at Calvary, not only a special work for Israel, but also a general work of redemption for the world, including Israel, which averted the New Cov-
ISRAEL NOW UNDER THE CURSES OF THE LAW

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It became dead in the sense that its proffer of life ceased when our Lord, as the Mediator of the Law Covenant (that is, the Law Covenant as it related to Israel), was crucified as a sacrifice for the sins of the nation. Hence, prior to the death of our Lord, the Law Covenant is true, the blessings of which are inherited by the nation Israel. But after the death of our Lord, the Law Covenant ceased to be a basis of life for anyone, whether Jew or Gentile. Hence the curse of the Law Covenant, by which the nation Israel was blighted and blinded, still rests on the nation.

Israel's present experience is a part of their Covenant

The Law Covenant with Israel is still binding upon them, but not to the extent that it was previously. The Law Covenant is a covenant of<<br>>

THE KINGDOM A PRIZE


Text:—"Seek ye the first kingdom of God and His righteousness."

Today we have further precious lessons from the Great Teacher respecting his kingdom. The parable of the treasure hid in the field, and the parable of the pearl of great price, both picture to us the great value of the kingdom of glory, which Moses and Christ, is wholly out of the question. Gentiles, who were under the Law Covenant, could not, of course, be released from it; and in order for a Jew to be released from that Covenant he must by faith recognize that Jesus Christ fulfilled all the requirements of it, i.e., the Law Covenant. He must, therefore, believe that Jesus Christ, the Messiah, death under the Law Covenant, and as risen with Christ to a new life through their union with Moses (the Law Covenant) are ready to abandon all hope of saving their life by that union with Moses and to become dead to all such expectations, and to accept the death of Christ, the ransom price for Adam and all his race, as the basis of a new hope of a new life. Hence, only those Israelites who by faith reckoned themselves as hopelessly dead under the Law Covenant, and as risen with Christ to a new life, were transferred from the old Covenant, the Law Covenant, to the new, the New Covenant. Only such could be united to Christ as members of the "seed" of the Abrahamic Covenant.

Thus, according to the Apostle's reasoning, the idea of so blithely transferring to the New Covenant, Gentiles, who were not under the Law Covenant, could not, of course, be released from it; and, for a Jew to be released from that Covenant, he must by faith recognize that Jesus Christ fulfilled all the requirements of it, i.e., the Law Covenant. He must, therefore, believe that Jesus Christ, the Messiah, was the Messiah of the "seed" of the Abrahamic Covenant (Rom. 11:26), not the Messiah of the spirit.
suited to their purpose, or it might consist of a valuable vein of precious metal, or it might consist of money buried long centuries ago and forgotten, and not belonging to the owner of the field more than to others who might find it. In such a case, the parable suggests, any one of ordinary intelligence would be willing to invest everything that he possessed to acquire the title.

So the Master declared to those who heard him then, and to us who receive his words now, that he has information to give respecting a great treasure, a priceless treasure, which can be acquired by a small expenditure of great other and the investment of everything of value. The great treasure is the share in the Messianic kingdom—that by accepting the terms of discipleship we may become not only sons of God, but, if children, then heirs of God and joint-heirs with Jesus Christ. Our Lord declared that the performance of the service was the same as was promised to the seed of Abraham, and we acquired an interest or share in it, not by being the actual seed of Abraham and the actual heirs to the kingdom, but by becoming Messiah’s bride and joint-heir.

When we think how much time and energy are put forth, and how much money and influence are expended to obtain some little, petty earthly honor of worldly renown and glory, and when we reflect that these at most will last but a few years and be unprofitable, and lasting but a few months or a few years, we are better off and wiser, and yet the glory, honor and immortality which God has in reservation for the “called and chosen and faithful,” the bride, the Lamb’s wife.

A PEARL OF GREAT VALUE

In the days of our Savior pearls were represented amongst the most precious and most desirable of jewels, and the larger and more nearly perfect the pearl the greater its value. The Great Teacher used this familiar matter as the basis for a lesson on the value of the kingdom. The merchant of the parable found one pearl of great price, and spent everything that he possessed to purchase it. Such an example of great expenditure of great other and the investment of everything of value is one which may never be again repeated, for those who should have known its price did not buy it. The merchant profited by his mistake, and the Great Teacher illustrated the lesson with the words, “Wisdom is a tree of life to them that lay hold of her, and she is more precious than rubies.”

The parable of the pearl is intended to teach us the value of the kingdom of heaven. From it we learn that the kingdom is a thing of great value. We are not to think of the kingdom as a likened thing, but to understand that the embryo kingdom resembles a fishing expedition with a net, in which were gathered all kinds of fish, which were brought to shore and sorted. This is a picture of the embryo kingdom because it relates to a work done in this age, in connection with the finding of the “little flock” who will constitute the kingdom in glory. The Lord during this age has been fishing for all kinds of fish; he has not been seeking for all kinds of people. He has been calling, drawing especially, and dealing with only the elect, only the saintly.

But, incidentally, a variety of other kinds of fish have gotten into the Gospel net, some from worldly ambitions, some because the suitably fitted systems are a good matrimonial field, others because of social privileges and standing, others because they desire to breathe a moral atmosphere, others because they would use religion as a cloak for business enterprises, etc. But the suitable fish, which the Lord is seeking, which alone will constitute the kingdom of God, are those who have not been fishing for all kinds of fish, but in every act have sought to glorify the name of the Lord. They are those who have been seeking to obtain some good, such as a valuable pearl, which can be a property, an estate, a charm, to enrich soul and body. They are those who have given to God their best, that he might receive the first-fruits of their labor. They are those who have considered the kingdom, and they have not been seeking for all kinds of fish. The “good seed,” which the Lord procures in this age, does not furnish seed to form a weak crop, but furnishings to form a powerful crop. The result is that the gospel kingdom is replete with all kinds of fish, which the Lord is seeking for his kingdom.

GOD’S WHEAT FIELD

Matthew 13:30-31—July 28

Text:—“Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into My garner.”—Verse 30.

Our International Sunday School Lessons are specially helpful this year. We are glad that the selection contains so many lessons on the kingdom. This topic heretofore has not had sufficient attention. The parables are the most popular matter in the Bible. The lesson for this week is a parable from the promise made to Abraham, recorded in Genesis, to the records of Revelation, representing the full establishment of the kingdom. Its binding of Satan, and its thousands of years of prosperity, resulting in the bringing of “every creature in heaven and on earth” to worship and praise the Almighty, and in the abolition of sin, tears and death.—Gen. 22:18; Rev. 20:21; 21:4; 5:13.

Today’s study is another of the kingdom parables, and one of the most famous in Scripture, considering its prominence from the promise made to Abraham, recorded in Genesis, to the records of Revelation, representing the full establishment of the kingdom. Its binding of Satan, and its thousands of years of prosperity, resulting in the bringing of “every creature in heaven and on earth” to worship and praise the Almighty, and in the abolition of sin, tears and death.—Gen. 22:18; Rev. 20:21; 21:4; 5:13.

Our Lord’s personal ministry was to the Jews only, and likewise his disciples labored only with the Jews for the fixed period of time—until the end of the “seventy weeks” of the promise of divine favor to that nation. Those symbolic weeks ended three and a half years after Jesus’ crucifixion. Then the door was thrown open to the Gentiles also, Cornelius being the first convert.—Acts 10.

This parable also shows us the very commencement of the Lord’s call for his bride from amongst all nations, and not from the Jews alone, although in the divine plan it was necessary that they should have the first opportunity. So St. Paul declares, saying to the Jews, “It was necessary that the Gospel should first be preached to you; but seeing ye reject it...” (Acts 13:46) The entire world constituted the “field” for the sowing of the “good seed,” and the “good seed” is not any and every kind of a message, but is strictly defined, the Gospel of the Kingdom, and the Apostles declare this “good seed,” and all his true followers since have been authorized to continue the work in his name, and have more or less done so. But the adversary, Satan, as pointed out here in the parable, brought in false doctrines, a different kind of seed from the kingdom “seed,” and sowed this everywhere over the wheat field. The result is that today the “tares” are so plentiful, and so conspicuous that they think they are the “wheat,” and the world in general considers them.

The wheat class are considered “a peculiar people.” Their
Many of us have in the past overlooked the fact that nearly all of the teachings of the Redeemer appertain to the kingdom—his Messianic kingdom. Some of us indeed had gotten the honor to which they have been called. The present life...its present embryotic condition is of slow, gradual, methodical development. This expression signifies that the harvest of this age will not be a sudden one, requiring time. There is good reason for believing that the harvest of this age is a period of forty years, as the harvest of the Jewish age was of that length. In this time of the harvest two things will be accomplished: (1) The tares will be gathered into bundles, ready for the fire, the ultimate treatment. The second time, will be gathered into the garner—the heavenly kingdom may yet fail to make their calling and election sure, and they may become "castaways" as respects the glory and honor to which they have been called.

THE KINGDOM DEVELOPMENT SLOW

The first illustration of our lesson is that God's kingdom in its present embryonic state is of slow, gradual, methodical development, covering the entire period of this Gospel age. It is like seed cast into the ground, which brings its maturity after many days and varied experiences—when it is finally harvestable. All humanity will be greatly humbled, and, according to the Scriptures, ready and anxious for Messiah's kingdom, which will then be established. It will be the "desire of all nations." (Hag. 2:7) Those formerly tares, as well as the remainder of the groaning creation, will welcome it and its blessings. In that kingdom the righteous, the gathered, glorified wheat class "shall shine forth as the sun" for the blessing of all the families of the earth.—Matt. 13:43; Gal. 3:29.

EMBRYO KINGDOM PARABLES


Text:—"Thy kingdom come, thy will be done on earth as it is done in heaven."—Matt. 6:10.

LIKE A MUSTARD SEED

The different parables do not view the embryo kingdom from the same standpoint. It is because it may be viewed from such a variety of angles that so many parables are given. Just as one might take various photographs of a building. One might show the eastern side, another the western, another the front elevation, another the floor-plan, and another show it with its scaffolding. Or, if a concrete building, the frame work might be pictured, inside and outside. EN| 5049

The parable of the mustard seed appears to represent the kingdom from the viewpoint of the world—as the nominal church, developed from the original little seed of the true Gospel. From that little seed we have a great institution today replete with many denominational branches. But that its thrifty development has invited into its branches the fowls of the air, which the Lord elsewhere describes as representing the wicked one and his angels—Satan and his representatives—who of course should have no place in the church; and they would have
no place in it if the church were loyal and zealous enough to proclaim only the true Gospel and the narrow way of self-denial.

Indeed, it is the neglect to preach this Gospel of the “narrow way” that has brought such prosperity to nominal Christianity and made it a desirable place for the fowls of the air—Satan and his deluded servants—to lodge in its branches, to be the real life of ecclesiasticism. This seems to be the same picture which the same Great Teacher gives us in Revelation 18:2. There we read that the nominal systems are represented symbolically as Babylon; and there we read, “She hath become the hold of every foul spirit and the cage of every unclean and hateful bird.”

The word “cage” would seem to imply that these unclean birds are considered very desirable, and are held on to by nominal Christianity—probably because regarded as being amongst their best paying members and because of having the most attractions.

PARABLE OF THE LEAVEN

Throughout the Scriptures leaven is used as the symbol of sin. Thus when Jesus in his purity was to be symbolized as the “bread from heaven,” the Jews were directed to use unleavened bread. Again, at their annual Passover season, the Jews were directed to cleanse their houses of leaven, to burn it up, to destroy it. Here again leaven was a symbol of sin, corruption. St. Paul, commenting on this, writes to the church, “Purge out, therefore, the old leaven [sin, malice, hatred, strife, etc.], that you may be a new lump”—that you may be, with Christ, the one unleavened loaf. It is of this loaf that he declares, “For we, being many, are one loaf, and one body; for we are all partakers of one loaf.”—1 Cor. 10:16.

It is true that in one of the official sacrifices bread was to be baked with leaven; but this, we believe, was for the very purpose of symbolizing or representing the fact, the church, and the fact that we were by nature sinners, children of wrath, even as others, and that the baking would arrest the corrupting influences of the leaven; and this baking represented symbolically the experiences through which the church must pass in order that sinful and corrupting tendencies might be completely destroyed, not merely covered up.

In this parable our Lord represents a woman mixing leaven with a family baking of meal, with the result that the whole mass was leavened. Consequently, if any of the family desired pure, unleavened bread, it would be unobtainable, because the leaven pervaded the entire baking. What does this represent? We report that in Scriptural symbolism a woman represents an ecclesiastical system. The woman in the parable represents a system organized and in power at an early date, and possessed of the pure meal—the pure food provided by the Lord for the household of faith.

The woman mixed leaven, error, false doctrine, with all the meal, with all the food supplied. Not a particle of it was left uncontaminated. The result has been indigestion. The Word of God, originally pure, is no longer accepted. The leaven, or fermentation, has spread so that today the entire mass of theological doctrine is putrid and offensive to all Christian people of all denominations.

The parable was a prophecy of what has occurred. It is time all true Christians were hearkening back from the creeds of the dark ages to the Words of Jesus, the apostles and the prophets. We are glad to note that “his Holiness, the Pope,” is purifying himself amongst those who are still holding by the teachings of the Bible, as being the unadulterated Word of God, which alone “is able to make us wise unto salvation,” and by which alone “the man of God may be thoroughly furnished unto every good work.”—2 Tim. 3:15-17.

BEYOND THE VEIL

These stammering lips, that now So vainly strive to speak thy praise— Beyond the veil
Shall make the heaven of heavens resound Through endless days.

These yearning eyes, that strain To catch by faith a glimpse of thee— Beyond the veil
Shall see thee as thou art through all Eternity.

These trembling hands, these feet, That seek to serve so earnestly— Beyond the veil
Shall for thy kingdom’s glorious work Empowered be.

And this poor, throbbing heart, That cannot now unfold its love— Beyond the veil
Shall bloom and shower its fragrance through The heaven above.

My soul, that neither seeks Nor finds, here its perfect rest— Beyond the veil
Shall in thy likeness wake and be Forever blest!

SOME INTERESTING QUESTIONS

RELATIVE TO ANSWERING A FOOL

Question.—Please explain: “Answer not a fool according to his folly, lest thou be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit.”—Prov. 26:4, 5.

Answer.—When talking to anyone who speaks foolishly, do not talk foolishly in return. You dishonor yourself. In the second case: “Answer a fool according to his folly, lest he be wise in his own conceit.” would signify that you do him a service if you show him the folly of his position, thereby kindly helping him to a proper attitude of mind.

ARCHANGEL SIGNIFIES HIGHEST ANGEL

Question.—Is there, or will there be more than one Archangel?

Answer.—To speak of Archangels (plural) would be contrary to the Scriptures. The word archangel signifies highest angel, the prefix arch meaning the same as chief; for instance, the chief of the fire department. In the twelfth chapter of Daniel we read (vs. 1), “And at that time shall Michael [the Archangel] stand up, the great Prince which standeth for the children of thy people.” In the Hebrew the name Michael signifies One who as God, or like God. That One who is “like God,” we understand to be the great Messiah, the Lord Jesus himself. “Michael will stand up”—that is, Messiah will stand up, “Whose standeth for the Lord of hosts that is, he will stand up for Israel. But he will also stand up for the church, which is his body, and for all who are in harmony with God, and all who will be in harmony with God. This will include all mankind during the Millennial age. “In due time” they may be released from the bondage of corruption and death, and brought into full harmony with God.

RANSOM AND SIN-OFFERING

Question.—May we have a concise statement in which you differentiate between “ransom” and “sin-offering”?

Answer.—The word “ransom” signifies “corresponding price,” and indicates one feature of the divine arrangement for man’s recovery. As by a man sin entered into the world, so the recovery would be by a man’s redemptive work.—1 Cor. 15:21, 22.

The term “Sin-Offering” is used to represent the modus operandi by which this ransom price will be used for the recovery of mankind. It shows the actual application of the ransom price on behalf of mankind in securing their release from condemnation and in permitting the glorious New Covenant arrangement to go into effect.

The ransom price has nothing whatever to do with the method by which that price will be applied. When our Lord Jesus died, he laid down a sufficient price, but the application of that price is not yet completed. The grand outcome of the redemptive work will be seen in the end of the Millennial age, when as a result of the application of the ransom price there will be Christ and the bride on the divine plane, the “great company” on the spirit plane, the “ancient worthies” in their perfected condition and the whole world of mankind restored to the perfection lost in Eden.

BE TERM “NEW CREATION”

Question.—Why is the term “new creation” applied to the church?

Answer.—The Scriptures tell us that our Lord was the beginning of the creation, the first-born of every creature, the first and the last; that the Heavenly Father never created any other being; and that by our Lord all things else were made. In other words, the Father’s power was exercised through his Only Begotten Son. According to the Scriptures, man was the last of the creations in God’s image. But the Heavenly Father has purposed the creation of an order of beings higher than any that has been made, and has arranged that his Only Begotten Son would be the One to die for the ransom price and to lead into the new creation.

GERTRUDE W. SEmERT.
Son shall be the one to occupy the highest position in that new creation.

"For the joy that was set before him" our Lord endured the cross, despised the shame, and then sat down at the right hand of the Majesty on high. Originally, he was the first creation. Now he was the second creation—the new creation, in contrast to the distinction. And the entire church has been invited to come up to this highest place, to be associated with Christ, to be partakers of the divine nature. But in order to attain to this high position, to be with him, they must become dead to the earthly creation; and its interests, its passions, and pursuits. And the church will be with him beyond the veil. Jesus is the Head of this new creation, of which the church is the body. We do not understand that the "great company" will be a part of the new creation. Only the "little flock" will have the honor of being members of Christ's body.

Eventually, when the divine plan shall have reached its consummation, there will be Jehovah, the Head over all things and the Head over Christ; next will come our Lord and the church which is his body; then will come the various orders of angels, and lastly mankind. As the Apostle in his letter to the Ephesians tells us, "In the dispensation of the fulness of times, God will gather together in one all things in Christ, both which are of heaven, and which are on earth, even in him."—Eph. 1:9, 10.

**SIN-OFFERING AND SIN-ATONEMENT**

Question.—What is the difference between sin-offering and sin-atonement?

Answer.—The term "sin-offering" relates to the presentation of something sacrificial, as an offering or sacrifice, on account of sin. Strictly speaking, however, the term sin-atonement applies to satisfaction of justice on behalf of mankind. Sin-offering may be released, justice must be satisfied.

Let us not in any sense of the word confound sin-atonement with sin. After sin has been atoned for, then the sinner will be given an opportunity to return to the original perfection in which Adam was created and from which he fell. The sin-atonement, therefore, will be complete when Christ shall have presented his merit on account of the entire world. But the remission of sin will not be fully removed until the end of the thousand years of the reign of Messiah.

**SOME INTERESTING LETTERS**

**THE JOY OF THE LORD OUR STRENGTH**

DEAR PASTOR AND BROTHER RUSSELL,—

Please accept my hearty "Welcome Home." If I can guess by my own experience, I would think you are very happy to be home again, but oh! so glad to have had the opportunity to take the glorious Gospel around the world. How happy and blessed must be your heart in the great work you have been chosen to accomplish in this grand harvest time! May our dear Heavenly Father give you strength and continued grace to finish it.

Brother Russell, my own experiences on my trip to Europe were at times very interesting and brought great blessings to me. I can say in truth that I am glad I was able to go out there; but how happy I was when the time came to come back! I was away just three months.

I know it must be difficult for you to write to me from the trip; but thought you will get so much mail all the time that so many letters might bother you. I myself did not get any. Even though the children wrote, the letters never came.

I found very many hungry Christians in Germany who were glad to hear the good news. I spent many half nights telling the glad story. It was very strange to my relatives. Seven years ago I sent them each the three volumes, but not one of them had read, but had loaned them all. Some of the books traveled a long distance, to Munich, and were read by a Catholic priest, a Protestant minister and others. Some of them went to Colmar, and others were loaned and not returned. Strange to say, my friends were consecrated Christians and praying for that I spoke for Sister Thorn as well as for myself. The whole class by a rising vote expressed their love and a hearty—"Blest be the tie," etc. We believe we left with the good will of the entire class.

I then confessed that I feared had caused them unnecessary pain, and that I was truly repentant and asked their forgiveness, also requesting that we might have closer fellowship with the dear Boston class.

We were assured of their forgiveness, and after several had expressed their joy in hearing our words (for I assured them that I spoke for Sister Thorn as well as for myself), the whole class by a rising vote expressed their love and a hearty welcome.

Both at Lynn and at Boston it was a heart-mellowing time—a most blessed day to us all. Many tears of joy were shed as the dear friends shook hands with us. We feel sure that you, too, will rejoice with us. Kindly remember us both in your prayers.

With much Christian love from Sister Thorn and myself, I am as ever,

Your brother and fellow-servant in Christ,

F. MUNTZER.
HOW ST. PETER WAS PUNISHED FOR DENYING HIS LORD

"Simon, son of Jonas, lovest thou me more than these?"—John 21:15-17.

The context shows that these words were addressed by the Redeemer to St. Peter on the occasion of his third manifestation to his disciples after his resurrection. This was presumably three or four weeks after the Master's resurrection from the dead. His manifestations to the women on the morning of his resurrection is counted as the first. The next was at Emmaus, to the disciples except Thomas and Judas were present, is counted the first. And the manifestations a week later, Thomas being present, is counted the second.

The delay in giving this third manifestation was evidently for the purpose of testing the faith of the Apostles and of leading them to reach a conclusion respecting their future course, which Jesus wished to correct. So far as we can understand the record at least two Sundays passed without any further manifestation of Jesus to his disciples, and then, giving up hope, they decided to return to the fishing business and did so. The journey to Galilee and the resumption of business presumably took another week.

During all those thirty days the mental attitude of all the apostles and the other disciples can be better imagined than described. They were perplexed, they had indeed evidence of his resurrection, they heard the Scriptures called to their attention which proved that this was necessary, and that God had previously so arranged. They had hoped for further conferences with Jesus and that he would have told them definitely what to do.

When the disciples were thoroughly disillusioned. They had left all to follow him, to tell the people that he was the Son of God, the long-promised Messiah, and that he would soon set up his kingdom, which would bring blessings, primarily to Israel and, secondary, through Israel, to all the families of the earth. The disciples had realized that the promises of the Abrahamic Covenant were fulfilled in Jesus. There are evidently not counted, but the disciples except Thomas and Judas were present, is counted the first. And the manifestations a week later, Thomas being present, is counted the second.

The delay in giving this third manifestation was evidently for the purpose of testing the faith of the Apostles and of leading them to reach a conclusion respecting their future course, which Jesus wished to correct. So far as we can understand the record at least two Sundays passed without any further manifestation of Jesus to his disciples, and then, giving up hope, they decided to return to the fishing business and did so. The journey to Galilee and the resumption of business presumably took another week.

During all those thirty days the mental attitude of all the apostles and the other disciples can be better imagined than described. They were perplexed, they had indeed evidence of his resurrection, they heard the Scriptures called to their attention which proved that this was necessary, and that God had previously so arranged. They had hoped for further conferences with Jesus and that he would have told them definitely what to do.

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his kingdom, the nations will be angry and divine wrath will come upon them, thereby introducing the great "time of trouble" with which this age is to end, according to the prophetic Word.

These testimonies do not signify that holiness will perish, nor that all of the Lord's people will be unfaithful, but it signifies that the world is not what is generally understood of the Lord's people; they will still be enemies, Gentiles, unconverted. Nor are we urging that the church has nothing whatever to do with the world. Quite to the contrary; while she has not been given, the mission of the church in the present age—while that work remains for her to do in the coming age in connection with the Lord and his kingdom—nevertheless she was commissioned to do a work of witnessing in the present age.

This was to be the telling of the message of God's grace to those having an ear to hear, although they be but few. Secondly, she was to witness to the world by her faithfulness to the principles of righteousness, and thus to show forth the praises of him who called her "out of darkness into his marvelous light." But this witnessing was not in order to the converting of the world, but in order to gather out of the world the number necessary to complete the divinely foreordained elect bride of Christ.

**THE SECOND REASON**

As the first error was in respect to the world's conversion to the Lord, the second error was in respect to what would happen to the world if they were not converted to the Lord. When the erroneous idea gained credence that everyone who does not accept the invitation and become a member of Christ's Body, the church, in eternal punishment, can we wonder that it led many good people to a frenzy of error respecting what should be done to save their families and neighbors and the heathen millions from a supposed eternity of torture?

Because of this supposed agency that those coming to the belief in Jesus were exhorted not to stop to feed and grow strong in the Lord and to study his Word, but to be moved by a frenzy of zeal to bring others to the Lord. This frenzy in turn led to most unreasonable teachings and practices, which we are only now gradually getting rid of as we realize that a great mistake was made.

How strange that we did not stop to think of the absurdity of our position and how it misrepresented the Blessed Jesus. At the Atonement, it was because Peter had denied Christ three times that any should ever think that when the Heavenly Father sent out the call to those who have the hearing ear, to joint-heirship with Jesus Christ their Lord, he would consign to eternal torment any who would decline to accept the infinitely righteous demands of a holy God. If we represent this "call"—the "narrow way" of the footsteps of Jesus—self-denial, etc.

Well do the Scriptures assure us that the saints "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high positions of influence." (Eph. 6:12.) Well does the Apostle tell us that it is the god of this age who hath blinded the minds of those who believe not; that he is preventing the light from shining upon them." (2 Cor. 4:4.) Well can we see how he put light for darkness and darkness for light during the dark ages.

**ANOTHER LESSON WE MAY LEARN**

We must not leave the text without calling to memory a most wonderfully instructive lesson concerning the proper way to reprove and rebuke our brethren when the same is necessary. The lesson is as follows:

Had many of us been in the Master's place we would have felt that it was necessary to make St. Peter very humbly apologize before we would have anything further to do with him. We would have been inclined to speak of his weakness of his spirit, of his ingratitude, of how he knew better, etc. Our sense of justice would, in many instances, have entirely overshadowed our sense of mercy and sympathy. But not so with the Master. He knew the loyalty of St. Peter's heart. He knew that he had already gone out and walked bitterly over the matter. He knew what a sense of shame would be upon him and how much courage it would mean for him to think at all of meeting the Master whom he had denied.

Surely it was on account of his sympathy for St. Peter and his appreciation of the desire of the soul that would have to be entirely discouraged that led our Lord to mention St. Peter first amongst the Apostles on the morning of his resurrection, saying to Mary, to whom he first appeared, "Go and tell my disciples, and Peter"—do not let Peter think that his fault is as the greatest. We can understand how the Master would have to think of him and love him and sympathize with him and have forgiven him, because I knew he did it under stress.

**WE SHOULD COPY THE MASTER'S METHODS**

And if our Lord and Master has set us such an example of benevolence and forgiveness without request, how are we learning this lesson? To what extent do we forgive others their trespasses and to what extent do we go more than half way to let them know that we harbor no resentful feelings toward them? To what extent do we send word that we think of them kindly, generously? And when the appropriate time comes and it is proper for something to be said we do not take a lesson from the Redeemer's loving forbearance and gentleness in his merely asking the erring one if he had a proper kind of love, and when he confesses special love, then to ask him if he is sure that he has the spirit of God?

No doubt our success as the Master's servants in feeding the brethren, the flock, and helping instead of hindering them, will be in proportion as we remember and copy his methods. When he is feeding his flock, let us have continually before us the great Shepherd's example of how the flock should be dealt with.

"**I COME TO DO THY WILL**"

"Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By which will we are sanctified through the offering of the body of Jesus Christ, once for all." (Heb. 10:10, 5.)

In the context from which our text is taken the Apostle speaks of the "better sacrifices"—plural—and the "one offering"—singular. From his statement we feel justified in saying that St. Paul is contrasting the antitypical Day of Atonement with the typical Atonement day, on which was made one sin-offering on behalf of all the people, but consisting of two sacrifices—first, the bullock for the priestly tribe of Levi, and then the goat for the other tribes of Israel.

In those offerings which were made year by year continually, God had taken no pleasure, for they did not satisfy or please him in making satisfaction for sin. They were not the divine expression of what was pleasing to God in the with flesh, "the body" he has then pronounced not for the suffering of death. This "body" was the human body of Jesus, which, through immaculate conception, was holy, innocent, undefiled, separate from sinners and, therefore, capable of being the ransom-price for the sins of the whole world. But it is also true that God has provided a larger body.

"**JESUS, WHOM THOU PERSECUTED**"

This larger body that God has provided is composed of human beings, whom he drew and called to be members of this body of Christ, which is the church. This drawing and calling was to the natural man and not to the new creature. When Jesus accepted these members of his body he accepted them as new creatures. The invitation to them was before they had accepted the new creature. They were made acceptable to God in Christ before they were, and they were declared righteous in Christ before they were born again. If Jesus were called the "sin-bearer" by the writings of the church, then the title is no longer appropriate, as he was already the sin-bearer, and the body of Christ is the perfect lamb, worthy to open the book of the prophecy of the Spirit. (Rev. 5:6.)

The Apostle speaks of himself as "always bearing about in the body the dying of the Lord Jesus." (2 Cor. 4:10.) All of the followers of the Lord Jesus bear about in their bodies the passing of the egg of life, walking in the newness of life, suffering in the sufferings of Christ, the inner man renewed day by day. (Rom. 8:13.)
OBEEDIENCE TO THE EXTENT OF SACRIFICE

We refer to our text again, "Lo, I come to do thy will." Obedience to the extent of the Law, Jesus was obligated to keep the law. There was no sacrifice in keeping the law. To do whatever is commanded is not sacrifice, but obedience. The law did not say that one should love his neighbor better than himself. But when one had been set apart, he laid down his life in behalf of the church and of the world. Because he was thus obedient to the Father to the extent of keeping, not only everything in the law, but everything written in the Book, in the Bible—our text says, "He was obedient to the very end," was a sacrifice, and was brought up to the divine Majesty on high.

The things written in the Book were written in types and shadows, in allegories. To illustrate: Moses lifted up the brazen serpent. This is a picture illustrating how our Lord was to die in the type, that he might see death, and had to do with the death of the Messiah. The Day of Atonement sacrifices are also pictures. And as the Lamb was led to the slaughter, so he did not resist.

"THE HEAVENS WERE OPENED"

We are not informed how much our Lord knew, at the time of his consecration, respecting the divine purpose. In his prophetic days our Lord knew that he had come into the world to do the will of the Father. But just what that will was he did not fully know. It was all written in the Book, but the Book was sealed; and until that will was revealed, our Lord was not to know it.

He continued not to know it until after he had received the holy spirit; and his consecration must be made before he could receive that holy spirit. Hence at the time he offered himself at baptism he could not understand the "deep things."" (1 Cor. 2:10-12.) Jesus could not know the perfections of God: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2:14.)

Jesus, the natural man, was not even able, as he did not know the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Hence, the things written in the Book were written in types and shadows. In allegories. To illustrate: Moses lifted up the brazen serpent. This is a picture illustrating how our Lord was to die in the type, that he might see death, and had to do with the death of the Messiah.

But his consecration was to fulfill everything written in the Book. He was to be great Messiah, the great Mediator between God and man. He was to be the antitype of all the symbols which God had written in that special form for the purpose of keeping them secret, until he had been begotten of the Spirit.

We understand that our Lord was the slain Lamb in the picture illustrating how the church is to be living sacrifices. Thus, when he went out of the water the heavenly things were opened unto him. He could not know the depths, but he was begotten of the Spirit, and he went into the wilderness and remained there fasting for forty days, that he might understand the will of God. But his consecration was to fulfill everything written in the Book. He was to be great Messiah, the great Mediator between God and man. He was to be the antitype of all the symbols which God had written in that special form for the purpose of keeping them secret, until he had been begotten of the Spirit.

He was God's will, not written in commands, but in types and shadows, that the one who was to fulfill these things might see in them, not a divine command, but the divine purpose. That was the plan of God, which was to be fulfilled by the sacrifice of the Son of God. Then, while he was in the wilderness, he began to see and to apply the various lessons to himself. He had contracted to do everything written in the Book before he understood the meaning of these types. Evidently this was the divine intention and there was a reason behind it.

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Consecration Must Precede Understanding of Types

As before suggested, all these things written in the Book concerning our Lord were not understood by him until the day of his consecration, when he was begotten of the Holy Spirit. Then, while he was in the wilderness, he began to see and to apply the various lessons to himself. He had contracted to do everything written in the Book before he understood the meaning of these types. Evidently this was the divine intention and there was a reason behind it.

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"THE CHURCH SET APART FOR SERVICE"

The Apostle says, "I beseech you, brethren"—I put before you the fact that it is well worthy of your attention to present yourselves giving sacrifices. Thus, by having the same will, the same mind, this same disposition that is in Christ, we are sanctified, we are set apart. We do not set apart ourselves to do anything, but we are set apart to do everything. He that sets himself apart to do anything is not sanctified in the same way that we are sanctified. (Heb. 10:10.) What will this be? The same will that our Lord had. He said, "I come to do thy will"—not merely the law. Now we who are the church say that we are called to do this will. We are called to be living sacrifices. God does not command us to be sacrifices.

The offering of this body of Jesus has progressed through the eighteen hundred years; and it is only as we are offered and only by being offered that we can become members and attain to joint-heirship with our Lord in the kingdom—"So many of us as were baptized into Christ." (Rom. 6:3) We are not merely baptized into the glorious body of the future, the Messiah, but we are baptized into Jesus that we might share in the death of Jesus, the sacrifice, and share in the glory of Jesus, the Messiah.

THE BLOOD OF BULLS AND GOATS CAN NEVER TAKE AWAY SINS

"And every priest standeth daily ministering and offering oftentimes that same sacrifice, which can never take away sins." (Heb. 10:11) This refers to the fact that the Jewish priest offered the sacrifice continually and yet never accomplished anything with it. "But this Man, when he had offered one sacrifice for sins, sat down at the right hand of God." (Heb. 10:12) "This Man" is our glorious High Priest, Jesus, the Head, who, after he had offered one sacrifice for sin forever, sat down at the right hand of God.

But his offering was in two parts; the first of which was at Jordan, when he offered himself up; and the second was at Pentecost, when he appeared in the presence of God for us—for us living today, as well as for those living then. At the time he accepted the church as joint-sacrificers and offered them; and in offering them he offered the one typical goat. So his offerings were really completed at the time of Pentecost. What is he waiting for? The Scriptures say he has sat down at the right hand of the Majesty on high, waiting for the time to come when his enemies shall be made his footstool.—Heb. 10:13.

Mean time his bride shall have been perfected and joined with him in glory. When that time shall have come, his enemies shall be made his footstool. At the time of his death, he was offered to God, as the second part of his sacrifice. He was offered to God when he had suffered the death of the cross, and the blood was applied to his sacrifice. Then, at the time of his ascension, he was received into glory. Then the second part of his sacrifice was completed. In other words, the church is not a supplemental and additional part of the divine plan. This has been the "mystery hid from ages and generations."—Col. 1:26.

THE MYSTERY UNFOLDING NOW

Now, under the revelation of the church, we see the unfolding of the mystery, that the church are to be fellow-heirs with our Lord in the glories of the kingdom. Hence, it is the divine purpose for Jesus to wait until the time shall come when the church will have been perfected. This mat­

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Brooklyn, N. Y.

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It would not be becoming on our part to speak with positiveness of how much our Lord knew during his earthly ministry, for how could we know except as it was declared? He said that the times and the seasons were not at that time known by any but “the Father only.” We cannot doubt that he knows all on that subject now. And if our surmises are correct, we know more on that subject now than our Lord did then.

Doubtless it would be impossible to understand many of the heavenly promises in the Scriptures without our Messiah's reign, just as it would be impossible to understand many of the heavenly promises in the Scriptures without the New Testament. When the kingdom comes there will be sunlight. Then the knowledge of God will come after that covenant he may think he is a Christian, but he is not, yet found it necessary to ask for money; and we do not sec how gracious he was! He

the end. (Dan. 12:4, 9) As these things became due to be understood they constituted meat in due season for the household of faith. (Matt. 24:45) For instance, it would be meat in due season in Noah's time to know about the flood; but that information would not be meat in due season.

So then we are to walk in the light and be guided by the Lord's Word. “For prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.” St. Peter tells us. Against St. Paul says, “The things which no man knew before they were revealed unto John, these things are written, wherein is declared the kingdom of God, and the power, and the glory thereof, upon whom the ends of the world [ages] are come.” (2 Peter 1:1; 1 Cor. 10:11; John 16:17, 13) And our Lord said of the holy Spirit which he would send, that it would “show us things to come.” (John 16:13) Thus the pathway of the church all the way down has been one of increasing light.

Our faith does not consist merely in believing in God's personality, God's righteousness. We fully believe in the personality of God, in the power of God. Nevertheless we need to exercise faith in the divine providence in our own case; faith in the fact that God veils things from our mental and spiritual sight at the present time. He allowed things to come to Jesus which might have astonished our Lord; he had not prepared them, nor did he prepare them for us. And are we willing to endure hardship and to sacrifice earthly interests in favor of these heavenly promises?

"DELIVERED FOR THE DESTRUCTION OF THE FLESH"  

During the Gospel age there has been but one condition upon which any may come to the Father. The Lord does not propose many ways, but only one way. "That is the gate, and the way is that leadeth unto life"—now. But when the kingdom comes there will be a highway, a more favorable, an easier way, as the Lord states through the Prophet Isaiah. In it there will be no stumbling-stones; it will be a highwaymeeteth God, and you shall be called the sons of the living God, that the sacrifice necessary to discipleship in Christ at the end of the way. Doubtless the light has not yet begun to shine for the world. The Scriptures represent the church of Christ is this Gospel age as saying, "Thy Word is a lamp unto my feet." In olden times men had little lanterns which they attached to the toes of their sandals, and as they walked each step would be in the light. So the Lord has been dealing with the church during the Gospel age. The narrow way has been dark; but we have had the "sure word of prophecy" which, as a lamp, shines on the pathway and will shine "more and more unto the perfect day." When that day comes men will not need the lamp; for then there will be sunlight. Then the knowledge of God will fill the whole earth.

SACRIFICE ESSENTIAL TO DISCIPLESHIP

One of the narrowing features of this way is that at the present time no one is accepted of God unless he makes a definite covenant with God. If he does not choose to make that covenant he may think he is a Christian, but he is not. In the world God, your fellow people are counted; throughout Messiah's reign of a thousand years, it will be the way by which the Adamic race may return to God. During that reign the whole world will be assisted, succored and disciplined, that they may be encouraged to go to the very end of the way.

In the present time, the only way is dark, narrow, difficult; the light has not yet begun to shine for the world. The Scriptures represent this great and powerful, and narrow is the way that leadeth unto life—now. But when the kingdom comes there will be a highway, a more favorable, an easier way, as the Lord states through the Prophet Isaiah. In it there will be no stumbling-stones; it will be a highway, a more favorable, an easier way, as the Lord states through the Prophet Isaiah. In it there will be no stumbling-stones; it will be a highway, a more favorable, an easier way, as the Lord states through the Prophet Isaiah. In it there will be no stumbling-stones; it will be a highway, a more favora

The Watch Tower  

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him both hand and foot; but his heart was still loyal to God.

We have no desire to be his judge, but we are inclined to think that dear brother did not get into the kingdom. While we do not know, yet we fear that his being bound "hand and foot" may have stood in his way, though we think that he was truly a child of God. Are we to suppose that because he failed to make that sacrifice which he had agreed to make, he would go down into the second death? We hardly think so. We think that the Lord loved him and that he had a very loyal character. The Lord loves good characters, for the time is coming, probably the dear fellow will be in the great company; and we are very glad that there will be a great company class.

**OUR HUMANITY MUST DIE**

No one will get into the Little Flock class but those who faithfully live the lives assigned to them by the journey. God foreknew and predetermined that all who of that class must be copies of his dear Son. If one is not a full copy of our Lord Jesus, if one has not left all to follow him, then that one will not be of the bride class. Scriptures mention two classes—the one a "little flock" and the other a great company—both parts of the "church of the first-born." In the type the priests were members of the tribe of Levi; but there were others of that tribe who were not priests. The Levites as a whole represented, we understand, the church of the first-born ones who will attain the spirit plane of being, but who will form two classes, a "little flock" or priest class, and a "great company" or Levite class.

If the voluntary self-sacrifice of the flesh is for one to give himself of his own free will to the Lord and to submit himself to the Lord Jesus as the great High Priest to carry out for him the work of sacrifice. What of those who make this arrangement and then fail to make the sacrifice? Their earthly life is governed by the Spirit of God. They have accepted the arrangement whereby they gave up all their earthly rights. Such can never get the world's salvation. They voluntarily gave up all right to life on the human plane. When God gave them the holy Spirit, He accepted the contract, binding both sides. They will get the heavenly nature or nothing.

**"DELIVERED OVER TO SATAN"**

Those who do not go on to give themselves fully in sacrifice are delivered over to the adversary to buffet them until probation is over. The clinging tendencies which were holding them from full loyalty to God are broken down and their minds become fully submissive and in harmony with God. That which they refused to give voluntarily will be taken away from them.

The only knowledge we have of the matter is one of the Apostle's words. St. Paul, addressing the church at Corinth, said that they had amongst them a brother who was not living according to his covenant, but who was living to satisfy his fleshly desires. He was the kind of loathsome disease, and in the midst of his terrible suffering his wife deserted him.

We hope that the Lord did not desert him and that eventually he was forgiven by the Lord; for it looked as if the Lord had taken that brother at his own proposition; that he was really a child of God, but not of the overcoming class. He loved his wife more than the Lord and perhaps that Brother lost the second death? We will tell you; for this is a very interesting question.

In this Brother's case we do not know what were the sentiments of his heart, of course, for we are not able to judge those. But we know that he followed the Presbyterian church. Then he joined the Christian Alliance people and tried to believe in faith-healing and to practice it, although he possessed such knowledge of the truth as along these lines. After pressing along the line of faith-healing, etc., he had several attacks of sickness and had to call in a doctor, notwithstanding faith-cures. Finally, after very serious illness lasting a number of weeks, he passed away. We do not know enough about him to say to what extent his mind was turned toward the Lord. We had no opportunity of knowing for his wife had more or less cut us off from our previous intimate fellowship.

Another case was called to our attention by a Brother who asked us this very question—"Do you think this to be a case of what we might call 'the destruction of the flesh'?" It seemed to us as a very strong case of that.

A brother living in a certain city received the truth and rejoiced in it greatly. He found another brother, with whom he liked to meet and talk about the glad message. He seemed to show the right spirit, just ready for the truth, and it was satisfying to his heart. But his wife was very indignant. She opposed him saying, "Choose between your religion and me; you cannot have both." She put the matter very squarely before him; and he chose his wife. It was only a little while afterwards, as the story came to us, that apparently the Lord put the poor brother where he was forced to make very serious choice. He contracted some kind of loathsome disease, and in the midst of his terrible suffering his wife deserted him.

If the flesh is not destroyed, the spirit will not be saved, is the Apostle's argument.

This statement gives us an inkling of the Lord's will. In every case it is necessary that the flesh be destroyed. If the will is overcome by the flesh, the result will be the death of the will also; that is, the second death. But if the will desires to be in harmony with the Lord, then, although the entire destruction of the flesh is not sacrifice, and such are not counted in as tending to the destruction of all that is spiritual, they may be described as "burning as by fire" on the spirit plane, in the day of the Lord Jesus.—1 Cor. 3:15.

Regarding the case that we have mentioned earlier in this article you might ask, Did that Brother lose the knowledge of the truth? We will tell you; for this is very interesting.

"CONTEND FOR THE FAITH"

"Ye should earnestly contend for the faith which was once delivered unto the saints."— Jude 3.

The contention which the Scriptures reprobate is that of selfishness—contending for place, for power, for our friends against some one else's friends, for our ideas against those of others. And the implication is given that those who are thus contentious will never enter into the kingdom; for this contentious spirit indicates a wrong attitude or condition.

It is one thing, however, to be inveigled into something or to be overtaken in a fault, and quite another thing to contend along selfish lines. Amongst the Lord's people, even in the Apostle's day, there was apostasy at times to fight each other rather than to fight the devil and the spirit of the world and the weaknesses within themselves. The organs of destructiveness and combative ness, which would serve a Christian soldier, would work against him. His weaknesses and blemishes, are sadly out of place when, ignoring his own weaknesses, he merely becomes contentious with the brethren—often over nothing or over questions whose importance he exaggerates, because of his contentious spirit. Such should remember the Scriptural statement that "he that ruleth his spirit is greater than he that taketh a city."— Prov. 16:32.

The Apostle Paul reprehends that misdirection of Christian energy which "bites and devours" one another and warns against it as tending to the destruction of all that is spiritual amongst the Lord's people. Not that the Apostle favored slackness as respects the important principles of divine revelation, for he showed always his determination to contend for righteousness; as one instance of this we recall his own warfare in the body of one of the other apostles, older in the Christian faith than himself—"I withstood him to the face, because he was to be blamed."

**COMMENDABLE CONTENTION**

But while all of the Lord's people should be on guard against the spirit of contention, watching closely lest anything be done in a biting and devouring manner, instead of manifesting patience and long suffering, brotherly-kindness, love, yet they have enlisted as new creatures, spirit-begotten, to
THE CHRISTIAN CHURCH AND HER MISSION

There can be no question that the church of Christ is an integral part of His kingdom. It is the "church which is His body." (Eph. 1:22, 23) There can be no question that the different members of the church are being called—drawn by selective process—from the world of mankind. The testimony of the Scriptures as to the object of the call seems also to be clear. The Apostle Paul says that the church is a people for a purpose; that is, God has a special object or purpose in selecting the church. They are to "show forth the praises of him who hath called them out of darkness into his marvelous light." This is something that men may see that God's plan and purpose before the foundation of the world, and that He has made; and the answer comes, typed in Eden.

We ask respecting the object of this shining of the light, and the Scriptures answer that it will have an effect upon the mass of mankind. It is to be "a light to the nations" and to "earnestly contend," and yet such a course is possible for one to be contentious in religious matters, and to "earnestly contend," and yet such a course be not contending "for the faith once delivered unto the saints." One might be contentious for some pet theory of his own rather than for those principles of righteousness which the Bible insists upon.

Sometimes it might seem like contention for the faith once delivered to the saints for one person to argue another on Scriptural subjects, and yet his real motive in so doing might be pride. Pride is a part of selfishness; therefore it might be cultivating pride. The contention which God would approve is that earnest desire to have whatever God's Word teaches. We must not contend with the tongue improperly, nor speak slanderously. If in all of our contenions we should manifest the fruits of the Holy Spirit—gentleness, brotherly-kindness, love. Thus the proper contention would not partake of anger, hatred, malice or strife.

THE MISSION OF THE CHURCH

We ask whether we are called upon as the church of Christ to combat the evil tendencies in the world. The answer is, Yes; Satan will be bound for a thousand years, that he shall deceive the nations no more till the thousand years shall have been fulfilled. During those years the Savior's mission will be to bless mankind as the "Sun of Righteousness," shining in his beams; and the church is to have a share with him in the blessing of the world. We ask whether this is the ultimate object of the call. The Scriptures answer that it is not; that the church is called out to be a privileged people and to become joint-heirs with our Lord in his kingdom. We ask further, whether he really is to have a kingdom. The Scriptures answer, Yes; at the end of this Gospel age he will come, not as a sin-offering, but as a great King, Prophet, Judge, to dispense the blessings promised. The world and its theories are in opposition to the saints, and to "earnestly contend," and yet such a course is possible for one to be contentious in religious matters, and to "earnestly contend," and yet such a course be not contending "for the faith once delivered unto the saints." One might be contentious for some pet theory of his own rather than for those principles of righteousness which the Bible insists upon.

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had maintained their righteousness, their holiness, they would have continued to be perfect and would have propagated a perfect race; and if sin had not come in, God would have been responsible for their maintenance. But God, foreseeing that sin would come in, merely made Eden perfect, and this was in the context of the original, now unfinished and imperfect condition. Consequently God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shalt it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread until thou return unto the earth, for from it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:17-19).

**EARTH'S IMPERFECTION IS FALLEN MAN'S BLESSING**

God could have made the entire earth perfect as easily as he "planted" the little garden of Eden. But he foresaw that if the earth were perfected the death-struggle would be longer, and the degradation of man greater. This world has assisted in keeping mankind back from greater depths of iniquity. The sentence, "In the sweat of thy face shalt thou eat bread," was evidently intended as a blessing, that man might learn lessons of experience by battling with the earth for his living. As the Creator said in the same regarding the curse of the earth, it was "for thy [man's] sake." So man has learned that "The wages of sin is death." The Heavenly Father has not, however, changed his plan. When the kingdom is set up, the earth shall yield her increase. He assures us, "I will make the place of my feet glorious."—Isa. 60:13.

Edison has been the instrument of providence in giving us wonderful electrical devices. Burbank and others have, under divine guidance, worked miracles in horticulture. What beautiful fruits and flowers have followed as results! It is difficult to imagine anything nearer perfection either in Eden of old or the world-wide Eden to be established! In referring to the "times of restitution" the Prophet declares that "the earth shall yield her increase," and God promises, "I will make the place of my feet glorious."—Ezek. 36:33, 34.

A few years ago a Virginia farmer found an abnormal stool of wheat—one hundred and forty-two stalks, each being a well-developed head—the offspring of a single grain of wheat. Under the name of "Miracle Wheat" it is, now, developed slowly in various parts of the country. The average yield appears to be about twelve hundred grains from one kernel. This year the same peculiarity in oats has been found, a stalk growing wild by the roadside. The same divine providence is, additionally, guiding our chemists in economical methods of extracting nitrogen from the atmosphere for feeding the soil, and thus to increase the earth's blessings, in fulfillment of God's promise that he will make his footstool glorious.

Why has not the earth been already made glorious? The answer is that God is allowing the race to propagate first. Had mankind been perfect, they might have learned the lesson of the sinfulness of sin in the same way that the angels have learned. But hastening to commit sin, they have learned evil first and have been subject to all the vicissitudes of sin and death. The angels have learned the other lesson—what righteousness is, what good is—not merely in the abstract, but in an appreciative sense.

**MANKIND WILL LEARN A SECOND LESSON**

God is now setting forth to the entire world as soon as the church shall have been completely, then mankind will have opportunity to learn the lesson of righteousness, the knowledge of God, and will be raised up out of sin and death, out of the weaknesses that have come to them through sin. This uplifted kingdom is definitely marked out in the scriptures, "times of restitution"—the restoration of that which was lost. Since that which was lost was human perfection and Edenic bliss, mankind will not get heavenly things, but earthly blessings, God's will shall be accomplished. The blessing of mankind will be brought to perfection during the thousand years of Messiah's reign. The most important piece of restitution work relates to man. The hard, stony selfishness of heart, which is world-wide, is neither God-likeness nor to God's glory. "Man's inhumanity to man" makes countless thousands mourn.

Nineteen centuries of preaching show that the cure for this malady is not in our power; and that only the few even desire to seek for the Lord's spirit of gentleness and tender-heartedness. But the great King of Glory is also the Good Physician. He alone can make the diseased soul and its results. Through him God's promise to Israel will be fulfilled: "I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek. 36:26) This work will proceed from Israel to all the families of the earth, and the signing will be "the end of the heart of death to all that was lost in Eden and redeemed at Calvary. Thank God, the unwilling and disobedient will not be con­signed to endless torture, but, to the "second death"—over­lasting destruction of the perfected earth will abide forever for the glorious being, man.

**THE HEADSHIP OF CHRIST**

God has purposed to make a new creation. Incidentally he takes the opportunity to call the church to be associated with her Lord in the divine nature, far above principalities and powers and every name that is named. Thus eventually, when all wilful sinners shall have been blotted out, we find, as the Scriptures state, that "every creature which is in heaven, and on the earth, and under the earth, shall bow before him, and every knee shall kneel, and every tongue shall confess that Jesus Christ is Lord, unto the glory and honor of God the Father." (Phil. 2:10). We behold a great and perfect government being set up, in which "Eden bliss, mankind will not get heavenly things, but earthly blessings, God's will shall be accomplished. The blessing of mankind will be brought to perfection during the thousand years of Messiah's reign. The most important piece of restitution work relates to man. The hard, stony selfishness of heart, which is world-wide, is neither God-likeness nor to God's glory. "Man's inhumanity to man" makes countless thousands mourn."

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**A LEGION OF DEMONS**

MARK 4:35; 5:20.—August 11.

TEXT:—"God is our Refuge and Strength, a very present help in trouble; therefore will we not fear, though the earth be into the midst of the sea."—Psalm 46:1, 2.

The forepart of today's study is an account of a very severe wind storm on the Sea of Galilee. Jesus, tired from his teaching and healing, in which vitality went out of him for the relief of the people, had gotten into one of the boats formerly used by some of his disciples in the fishing business and still owned by them. The purpose was to cross the lake for a season of rest and refreshment. The Master in the midst of his labors, was beset by part of the multitude and by some of the disciples, and was almost overpowered by the tempest of arguments as to whether he would be cast into the midst of the sea. This same "time of trouble," in some Scriptures, is spoken of as a "whirlwind," the result of letting loose "the four winds of heaven," that will be held until that time.—Rev. 17:5; 18:9; Jer. 25:32; Rev. 7:1. This trouble is symbolized by a "whirlwind" which will burn not only the earth (symbolical of organized society), but also the heavens (symbolical of ecclesiastism). This symbolical fire, this great anarchist blaze, will leave present institutions in ashes. Upon the ruins, the ashed-over, the ashes of science and art, and the ashes of church, the ashes of science, and religious, will arise the glorious kingdom of Messiah to bless the world; and it will be as prophesied: "The desire of all nations shall come." It is really what all nations desire, although they do not realize how their desires are to be realized.
accomplished by divine interposition through Messiah's kingdom.

Our text pictures that coming "time of trouble" as a great "storm," which will entirely remove, or change the earth, or the present construction of society, and carry the "mountains," the kingdoms of this present time, into the sea, or anarchy. God's people will to some extent be associated with all of these troubles; but they are not to fear, they are to realize that God is at the helm. "When all around their souls give way, he then will be their hope and stay." Although sure, they will be "changed in a moment, in the twinkling of an eye," and will not invade their hearts. With them will dwell faith in God and in the glorious promises of his word, and they will be kept in peace there.

"JESUS GAVE THEM LEAVE"

In the heading we have connected this study with the demons, because the Scriptures intimate that the demons will have considerable to do with stirring up the great "time of trouble" and discontent with which this age will close and Messiah's kingdom be established.

On the other side of the Lake, as they landed, a man came running toward them, having seen them afar off. He was obsessed—that is to say, demons, the fallen angels mentioned by St. Jude (Jude 6) and St. Peter (2 Pet. 2:4) had gained access, and were in control of him. It was these that recognized Jesus and that spoke through the man's lips, saying, "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God that thou torment me not." This was the answer to the command of Jesus that the demons and the evil spirits should come out of the man. It transpired that not merely one demon had gained access, but many of them, a legion. The demons realized that they were subject to the commands of Jesus and requested that they be allowed to enter into the swine that were without, in order that they might not be subjected to the absurdity of being exhibited to the world in a unintelligent manner. Jesus permitted them to enter the swine, which were so crazed by the demons that they went into the sea and were drowned. Meanwhile, the man, released from his obsession, was again in his right mind, and praised God for his deliverance. He desired to go with Jesus to become one of his followers, but Jesus would not receive him, because of the great disaster which he had experienced and to tell them of this further proof that Jesus was the Messiah. But this was not in harmony with the Lord's judgment of the Father's will, and he sent his company, instructing him to go into his own house and to tell his friends what great things the Lord had done for him.

He did so, and the people from all the region around who had known him as a crazy and obsessed man, marveled at his recovery and took note of the fact that Jesus had healed him. Those familiar with such matters claimed that probably one-half of all the inmates of our insane asylums are persons obsessed by evil spirits, demons, without any organic disease of the brain. And alas! we see evidences on every hand that these evil spirits are paving the way for a great onslaught upon humanity.

Under the title of Psychic Phenomena spiritism is being examined by some of the prominent college professors of our day. They, like other spirits, are deceived in supposing that humanity is ready to receive the contact of the spirit world and the human friends. The Bible alone makes the matter perfectly clear. It assures us that the dead have no power to thus communicate, and that all such communications come from the demons, who do not dare to tell who they are, for if they did, humanity would be rebuked against them; and they are desiring to come closely in contact with humanity, personate and represent variously the dead, and be what they desire, by their own means, in our Lord's own words, to appear to the multitude. "When Jesus and the Apostles returned to the vicinity of Capernaum, the people were on the lookout for them, especially Jairus, one of the rulers of the synagogue. He came and fell at Jesus' feet in great distress. He besought him to come and heal his little daughter, who lay at the point of death. As they went to the house of Jairus the multitude all will then have fullest opportunity of coming to a knowledge of the truth in the resurrection of the dead, and that mankind in their awakening will realize that the dead have no power to thus communicate, and that all such communications come from the demons, who do not dare to tell who they are, for if they did, humanity would be rebuked against them; and they are desiring to come closely in contact with humanity, personate and represent variously the dead.

Hypnotism, mesmerism, clairvoyant power and clairvoyant power are all part and parcel of the same great deception.

JEWESS RESTORED TO LIFE

Mark 5:21-24, 35-43.—August 18.

TEXT:—"And he took the damsel by the hand and said unto her, "Talitha cumi, which is, being interpreted, Damsel, I say unto thee, arise."—Vs. 41.

When Jesus and the Apostles returned to the vicinity of Capernaum, the people were on the lookout for them, especially Jairus, one of the rulers of the synagogue. He came and fell at Jesus' feet in great distress. He besought him to come and heal his little daughter, who lay at the point of death. As they went to the house of Jairus the multitude all will then have fullest opportunity of coming to a knowledge of the truth in the resurrection of the dead, and that mankind in their awakening will realize that the dead have no power to thus communicate, and that all such communications come from the demons, who do not dare to tell who they are, for if they did, humanity would be rebuked against them; and they are desiring to come closely in contact with humanity, personate and represent variously the dead.

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sides, heaven is not a sleeping place, but a place of joyful activity and life. Neither could we imagine mankind as sleeping in a Catholic purgatory, nor in a Protestant hell of eternal torture.

Looking into the Bible for an answer as to where they sleep, we hear the inspired words, "They that sleep in the dust of the earth shall awake." (Dan. 12:2) Ah, that is it!—"Dust to dust," as God said in the beginning to Father Adam, upon whom the sentence fell and through whom we inherited the same sentence. Hence, from the savior's sake, "thorns and thistles shall it bring forth unto thee," until thou return unto the ground from whence thou wast taken." (Gen. 3:17-19) Thus God has provided for Adam and his family a redemption from the power of death and a delivering them from the tomb by the power of the resurrection, and it is Jesus who declared, "I am the resurrection and the life." The church will be the first from humanity to receive eternal life, and they will be granted a share with Jesus in honor, glory, honor and immortality, as his bride, his joint-heir and his co-heir. Thus, as said the Apostle, "every man in his own order." "Theologied at Him"

Jesus put the statement about the maid's being asleep in a forceful way, in order to impress the great lesson that death does not end all, even though it appears so to do. The awakening which he was about to perform was to be a lesson and illustration of divine power, which will be exercised toward the entire race under the Messianic kingdom. Thus, and he said unto them, "All that are in their graves shall hear the voice of the Son of Man, and come forth." This statement applies not merely to the saintly church, who will come forth first, sharers in the first resurrection, and whose trial and testing are already past, and whom divine approval has already sealed. The promise of coming forth applies also to the remainder of mankind; all except the spirit-begotten will come forth in a secondary or general resurrection, which will include nearly all mankind, not only the civilized, but also the uncivilized, the heathen, the savages, and the inhuman.

The world will come forth, Jesus said, that they may have a resurrection or raising up, up, up to perfection, to all that was lost in Eden, to all that was redeemed at Calvary. The awakening will be but a preparatory step. It will be accomplished instantaneously, but the further raising up, to mental, physical, and spiritual perfection, will be a gradual work for which a thousand years has been apportioned, and in which the individual will be obliged to co-operate for his advancement and instruction in righteousness. This resurrection of mankind in general Jesus styled, "The resurrection by judgment," by discipline, by trials and testing. Only those who willfully reject the Lord and his way will die the second death, from which there will be no resurrection. Christ died once for all, and, according to the Scriptures, he will not die again.

Let us not forget that our Lord's miracles were merely illustrations of the great work which he will do on a world-wide, gigantic scale by and by—through the power and influence of his kingdom. He and the church, as spirit beings, will, of course, be invisible to men, but through earthly agents the great burden of sickness and sorrow and pain and death will gradually be rolled away, so that by the end of Messiah's reign of a thousand years all the willing and obedient will have attained full human perfection. On the face of the earth, meantime, will have been made to "blossom as the rose," and, as the Lord's footstool, thenceforth it shall be glorious.

**SOME INTERESTING QUESTIONS**

**GREAT COMPANY NOT SHOWN IN THE PYRAMID**

**Question.**—Is there nothing in the Great, Pyramid to represent the great company—the bride's virgin companions, who will follow her? (Isa. 45:14) We understand your interpretation to teach that the Queen's Chamber symbolically represents those who will attain perfection on the human plane, and that the King's Chamber symbolizes the elect of God, who will ultimately be of that class, "saved as by fire," will get a reward to which they were never called, or invited. There is but one call during this age; as we read, "Ye are called in one hope of your calling." (Eph. 4:4) That call was to self-sacrifice—to walk in the footsteps of Jesus. Only by making that covenant of sacrifice were any of us accepted or begotten of the holy Spirit or privileged to call ourselves the elect of God.

A view of these things it would seem quite appropriate that the Great Pyramid does not show a place for the great company, as though they had been invited to such a place.

The ante-chamber, as we have already pointed out, marks the experiences of the church in the school of Christ, which are not to be passed, by the power of the first resurrection, into the divine perfection symbolized by the King's chamber. We may, therefore, assume that the great company class all come into this ante-chamber, or school, but that only the "faithful unto death" will pass beyond it under the granite leaf into the King's Chamber.

**SIGNIFICANCE OF PLANES L AND K ON CHART**

**Question.**—In describing the Chart you say, Vol. 1, page 211, "These, when born from the dead in the resurrection, will have the divine nature and form." Please harmonize this with what is said on page 213, "The body which will be his is to be in a form not seen on this plane of existence"? (2 Cor. 4:1). Who then is to be in the body of his glory? (Rom. 8:11). He will open up a way of restitution and return to earthly conditions. In the resurrection, according to the Scriptures, he will not die again. Let us not forget that our Lord's miracles were merely illustrations of the great work which he will do on a world-wide, gigantic scale by and by—through the power and influence of his kingdom. He and the church, as spirit beings, will, of course, be invisible to men, but through earthly agents the great burden of sickness and sorrow and pain and death will gradually be rolled away, so that by the end of Messiah's reign of a thousand years all the willing and obedient will have attained full human perfection. On the face of the earth, meantime, will have been made to "blossom as the rose," and, as the Lord's footstool, thenceforth it shall be glorious.

**THE DIVINE PLAN NOT FINISHED**

**Question.**—When on Calvary our Lord said, "It is finished!" to what did he refer as being completed?

**Answer.**—This did not mean that our Lord had finished
all the work of the divine plan, for both the work of calling out the bride and presenting her blameless, and the work of the Millennial age were yet future. Our Lord had come into the world to do a work of personal sacrifice. When he was thirty years of age, he presented himself in consecration at Jordan. During the three and a half years of his ministry he lived a self-sacrificing life, and has become a sweet incense ascending before God beyond the veil. This work was one which could not be accomplished in a day. It required three and a half years. To this he referred when he said, "I straitened till it be accomplished!" (Luke 12:50) He was anxiously awaiting its completion, which was reached at Calvary.

**GOD IS MAKING THE WRATH OF MAN TO PRAISE HIM**

**Question.—**If the kingdom of Christ is not yet set up on earth, how may we explain the various reforms, charities, etc., of our time?

Answer.—Presumably the adversary is trying to run things in his own direction, but the light itself which we are enjoying today is the promised light of divine providence. We read that "many shall run to and fro, and knowledge shall be increased," and that "there shall be a time of trouble such as never was."—Dan. 12:1, 4.

But God has supervised the matter of inventions, such as the printing press, the power of steam, and the effects and influences of these in the world. It seems, too, that the movements in the way of better government, etc., are in keeping with the general enlightenment, and the efforts of mankind to do as well as they can by each other—specially in ways that selfishness does not hinder. But selfishness has, no doubt, much to do with all manner of reform.

In speaking of the present time, our Lord said that the secrets should be proclaimed on the housetops. Today we see that many real exhibitions of vice, immorality and wrongdoing are brought to light—proclaimed from the housetops. While we do not say that the adversary brings these things to light, yet we can see how the adversary may have had to do with the movement toward communism that once had sway, as well as the movement toward socialism and anarchism. These are the things which will tend to bring on the time of trouble. So the wrath of man is made to turn to the praise of God. He is able to take the wrath of man and praise him. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Psa. 76:10.

**BROTHER RUSSELL'S SERMONS**

Six new papers in Ohio are now publishing the sermons weekly in the German text—two columns; also one in N. S. Pittsburgh, Pa., one in A. S., and one in Waco, Texas. We are sure that many of our readers will be glad to know of this for their own convenience and for the sake of their German friends. Lorain, Chillicothe, Fremont, Zanesville, Sandusky and Port Clinton are the cities of Ohio favoring this respect. Do not forget to encourage these publishers with subscriptions and with occasional letters, letting them know that you appreciate the sermon feature.

**IN GERMAN AND SWEDISH**

The Newspaper Syndicate handling Brother Russell's sermons have selected a Swedish journal in the Central West for the publication of their sermons. This newspaper is the "Kansas City (Swedish) Tribune," Kansas City, Mo. The paper is a weekly, and one dollar will secure it for a year. We hope our Swedish friends will patronize the Tribune and occasionally give it a reading.

**TABERNACLE SHADOWS IN FRENCH**

For our French readers we now have a supply of the *Tabernacle Shadows* in the French language, 5e per copy.

**VIEWS FROM THE SOCIAL UNREST GROWS APEACE**

Our readers know better than do the majority of people the meaning of the present social unrest. Many of them have been studying this subject with us from the standpoint of the divine plan of the ages for more than thirty years. Steadily the unrest which the Bible predicted for the present time—the harvest of this age—is culminating. Many know our expectations respecting October, 1914—that about that time the world will gain full headway and sweep the social structure as a besom of destruction.

While pointing out these things from the Word of God our journal has done all in its power to counsel peace, contentment, faithfulness of heart, appreciation of our multiplied mercies and blessings, the like of which humanity never before enjoyed. We have lived faithfully in all these thirty-five years past to establish the foundation for true peace amongst the Lord's people—an exact knowledge of God, a correct understanding of the divine Word and an appreciation of the divine attributes.

The outstanding divine blessing has attended our labors. Thousands of people have been awakened and enlightened and brought back to the firm foundation of faith in God and in the Bible. Tens of thousands who have not come to a full concordation of their hearts to the Bible, but in whatever (according to their letters), taken their stand for righteousness and truth, against sin and error. In these and through these to their families, friends and neighbors a testimony has gone out respecting "Love divine, all love Excelling," which has brought about the presence of God's favor and blessing, and a reverence of His Word and to a considerable faith in respect to our Swedish friends will patronize the Tribune and occasionally give it a reading.

**THE WATCH TOWER**

**From the very beginning we announced the Scriptural program to be that only the wise should understand and that "none of the wicked should understand" (Dan. 12:10) and that during this age only the elect class will be brought into full harmony with God.**

We pointed out from the beginning that the world, full of selfishness, would wreck the present civilization and that God, according to the Bible, will use that great time of trouble—anarchy, confusion—as a means to an end, and upon the ruins of the highest civilization, etc., will build up the kingdom of the heavens by man's own power as God will in His own due time erect the Messianic kingdom, which for centuries has promised and which eventually will bring the foretold blessing to Israel and to all the nations of the earth. If we were bribed thus to turn toward evil, we were glad that we could also prophecy glorious things, everlasting blessing, the silver lining to the cloud.

A little more than two years remain before the climax of trouble we anticipate, if we are exactly right about the time. If we are not exactly right, surely we are not far astray, our enemies themselves being the witnesses.

Look at the state of the world. Europe is seething with a Socialism which indeed numbers amongst its hosts many men who are not socialists in the true sense of the word—people who are taking the world's wealth and distributing it among the people. We are the only one to bring about a more equitable distribution of the rapidly increasing wealth of the world. Other less noble men in the ranks of the Socialists are thinking evidently of justice, of a general betterment of society and of a more equal distribution of all wealth, but not of the world's riches, than of their own selfish interests. Others in this growing army of Socialism appear to be wholly demagogic—ignorant prattlers upon subjects which they do not comprehend.

The wage-workers of the world, under the names of Syndicalism, Socialism, etc., have finally realized that the progress of the world really depends upon the coal miners, engineers, machinists, etc. They do not dispute, of course, that brain capacity is also necessary, but they are inclined to say, and especially to think, that brain power and capital have appropriated the lion's share of earth's bounties for a long time and that now labor must have the lion's share, even if force be required to obtain it.

The governments of Europe are in perplexity. They wonder and fear what a day or a year may develop, but hope for...
the best. Their chief consolation seems to be to claim that "all things continue as they were from the foundation of the world" (2 Pet. 3:4), and that no radical change in the affairs of humanity need be expected. Indeed, while labor feels its power, capital also feels its strength. Capital says that if labor should attempt to block the wheels of industry and progress, it will not only refrain from paying its wages, but would be ready to compromise the situation. This is an confession on both sides of the question that gives the situation the most serious aspect. When the struggle comes, both parties will not be ready to compromise and the results will be the more terrible.

**INCREASE OF KNOWLEDGE IS THE CAUSE**

Strange as it may at first appear, it is unquestionably true that the troubles upon us are the results of increased knowledge amongst the masses. When people did not know their power, they were content. The ascertainment of their power has brought them discontent and an eagerness to assert themselves--experienced in their struggle for existence. Strange to say, this selflessness and hard-heartedness is more manifest amongst the civilized nations than amongst the most savage and heathen, although all have it, and although the more civilized of mankind cloak their selfishness in many ways. Selfishness is never grateful. It never cries enough! Even its gifts and benefactions are likely to be selfishly appropriated.

All this is the result of original sin. Disobedience to the divine Word has brought gradual opposition to the divine Spirit of love, kindness, mercy. Tender-heartedness has given place to hard-heartedness. The strife that is coming will undoubtably destroy all the blessings which we have known and not harm but improve them. Strange as it is at first sight, the selfishness and hardness of heart which have come upon humanity. Strange to say, this selfishness and hard-heartedness is more manifest amongst the civilized nations than amongst the most savage and heathen. All such have it, and although the more civilized of mankind cloak their selfishness in many ways.

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freshment and as a special ripening for the kingdom. Today's opportunities become tests also of our love and loyalty to God.

"He who reapeth receiveth wages, and gathereth fruit unto life eternal." (John 4:36) Freely have we received, freely let us give to others the glorious light of present truth.—Matt. 10:8.

MEN'S HEARTS FAILING THEM FOR TEAR

There is a general apprehension of something askant, fears are growing, and anxieties are distressing, as well as politicians and financiers. Large sums of money are still forthcoming, but chiefly from the wealthy. And these are growing weary of their trials as the supporters, "pillars," of their respective systems. Church attendance grows more slim, and, in fact, the idea of anything remotely religious is largely a form of goodness and custom and habit rather than an intelligent appreciation of their privileges. The people believe—they know not what. The "new thought" offered them as a soul-satisfying portion is, "Our forefathers generations back were not as we are educated to-day."

The true-hearted are starving, not for bread, nor for water, but for hearing the Word of the Lord. (Amos 8:11) The formalists are discouraged because of lack of numbers. All are in dread lest some one should ask questions respecting the various creeds of Churchianity, knowing that no one of intelligence can defend even one creed of Christendom.

Various schemes have been tried. Various good endeavors have been made to awaken the public to an interest in religious things. Church and state have in various forms fallen into disrepute and Higher Criticism has undermined faith. The public say, "The preachers themselves do not believe the Bible. Why should we?"

Finally, the solemn thought is being pressed home daily that it is not a religion which has come upon Christianity as a whole—a day of judgment; and that in harmony with the adage, "In union there is strength," all Christian people should draw together for mutual support. The cry is, "A federation" (a conference—Isa. 8:12). This movement, foroted by the Scribes and Pharisees, is now gaining a full confidence, much as the matter was disputed when we called attention to it thirty-five years ago.

As we write, the Conference in Lambeth Palace, London, is in session. The chief representatives of the churches in Great Britain and the United States have assembled to try to extract the common denominations and superstitious doctrines of all denominations as fellow-Christians of the one body of Christ—the one church. Very soon there is to be a general meeting in the United States to which the proposals of the Lambeth Conference will be submitted.

The feeling of fear, uncertainty, need of union, is so generally felt that undoubtedly many Christians of various denominations will be glad to be associated, federated. The hope is entertained that there will not be a serious battle between Church and state, and that the Government will give them in return a support. It will not surely amount to a union between church and state, as in the old world, but it will amount to an understanding between church and state, for the state also is feeling its way. The true view of the subject shows that we all in the past have a soul-satisfying portion is, "Our forefathers generations back were not as we are educated to-day."

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It is the purpose of this and the following articles to unfold the capabilities of our Baptist brethren to see what the true baptism is, they will all the more appreciate the water baptism as merely a symbol of the true immersion. Our baptism into Christ's death induces us into the mystical body of Christ, which is the church, whose names are written in heaven.—Eph. 1:3, 5; Heb. 12:23.

Throughout this age some Presbyterians, Methodists, Baptists, Roman Catholics, Episcopalians and others have had this real baptism into Christ's death, and accordingly have had their names written in the Lamb's Book of Life. These constitute the members of that one church. Some of them were confused on the subject of baptism and used sprinkling—incorrectly, unscripturally. Others used immersion unscripturally—the Disciple friends thinking it the same as the Jewish baptism practised at the first advent of our Lord, for the Jewish baptism with the Law Covenant. Others used water immersion improperly instead of the real immersion into Christ's death. The true view of the subject shows that we all in the past have been more or less in error. Humiliating as this fact is, it needs to be learned if we would make any progress.

YET ANOTHER LESSON

Another lesson we need to learn is that not merely the church, which is the body of Christ, is to be saved, but that God has a salvation—although a very different one—for others.—Heb. 2:3; Jude 3.

Under the creeds formulated during the dark ages we suppose that Christ did not baptize infants, although many of the Baptists do not have the Bible consciousness to believe that every infant is so condemned. We were right in this, but wrong in respect to the character of the condemnation. None of our race were condemned to eternal torment or purgatory. The Bible explicitly tells us that we were condemned to death. (Rom. 6:23; Gen. 2:17; 3:19) As a consequence mankind is a dying race. The dying processes of the six thousand years have affected the race mentally, morally and physically.—Psa. 51:5; Jer. 31:29, 30.

Only those baptized into Christ's death and thus vitally united to him, the Head of the church, have as yet escaped from the condemnation which rests upon the world. But God's provision, which begins with the church, will proceed, after her glorification, to bless the world. (Gal. 3:8, 16, 29.) Then all the non-elect, all the unaccepted, all out of Christ—infants, heathen, godless—will be gathered unto them and cast into hell. All will have the opportunity, not to be baptized into the body of Christ, but to experience the promised restitution to human perfection and earthly paradise—all that was lost in Eden, all that was redeemed at Calvary.—Acts 3:19-21.
"THE WORD WAS MADE FLESH"

Our finite minds have difficulty in understanding some of the deep things of Scripture because of our insufficiency of knowledge and of experience. All that we know of our Lord's pre-human existence is revealed in the Word of God. The Scriptures state that our Lord was rich and became poor; not that he retained riches and then became poor, but that he actually became poor that we might become rich. The Apostle says that he divested himself of those conditions that he had before he became human, and that he took a bondman's form. He was made "a body of flesh and bone, and a soul, and thus he was made a little lower than the angels, for the suffering of death."—Heb. 10:5; 2:9.

Putting together the Scriptural statements on the subject we see: In his pre-human existence our Lord was the Logos, "the beginning of the creation of God," the Alpha of all God's creation, and the Omega in that Jehovah created only this One. Of the Logos it is written, "All things were made by him, and without him was not anything made that was made." (John 1:3) He was on the spirit plane, next to the Father.

In the divine plan of the ages, formulated long before, a proposition was made our Lord with a view to the redemption of mankind; provision was made that if obedient to the Father's will, the Logos would receive further exaltation, even to the divine nature. For this joy set before him, our Lord took the various steps necessary to complete the great work of redemption. The contract into which he entered with the Father involved much humiliation, for that was a sacrifice of honor, of glory, yet no sacrifice of life was involved in the first step taken; namely, his acceptance of the Father's arrangement that he should be made flesh; that he should become a human being, that he should give up his being on the spirit plane, and become a human body. Originally, as the Logos, our Lord was a soul on the spirit plane, in the sense that any intelligent being is a soul; for the word "soul" signifies being; and the transfer of the life principle to a human body brought him to the earthly plane. The Logos had before him a human form, therefore the personality was the same. It was important to have identity of mind; and this he had by divine arrangement.

A BODY GIVEN FOR THE PURPOSE OF DEATH

The Scriptures do not explain how the spark of life belonging to the spirit being known as the Logos became transferred to the human plane. When our Lord was thus changed, he traveled the step of getting ready to become the sacrifice for sinners. In his pre-existent state he could not have given the corresponding price for Adam; for he had not the human life to offer. But when he became a human being and had reached the age of maturity, he was in condition to be the sin-offering.

We would say that our Lord as a human being was the same soul as in his pre-existent condition; for he had the same life principle as before; and that when he became human he did not add to himself something new. The Scriptures declare that our Lord was "made flesh," a human being; and that the difference between him and mankind in general was that he was perfect—"holy, harmless, uniled, separate from sinners"—separate from the remainder of the human race. (Heb. 7:26) The Scriptures also explain that this difference resulted from the fact that he was specially begotten. The life principle by which he was conceived came directly from the Heavenly Father.

This explanation is altogether different from the theory known as incarnation. The thought of the theory of incarnation is that a spirit being took possession of an earthly being—became incarnate, dwelt in the flesh, in the same way that some people have possessed bodies, been possessed, dwelt in the flesh. This, we believe, is a wrong thought respecting our Lord which has come down from the "dark ages." There is nothing in the Scriptures about incarnation. The Scriptures do not say that our Lord's body died, while the spirit being within it remained alive. But the Bible says that our Lord left the glory which he had with the Father and was found in fashion as a man, and he humbled himself, being in very form of God, even unto the death of the cross; that he was "put to death in the flesh."—John 17:4, 5; 1 Pet. 3:18; Phil. 2:8.

"MADE FLESH AND DWELT AMONG US"

From what we know of childhood we recognize this period of development. And so we read of our Lord: "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him. . . ." (Luke 2:40, 52) His was not a mind that had all the experiences and intelligence of his pre-existent state. We read that he grew in wisdom. His mind grew. Of course, being perfect he would learn much more rapidly and accurately than would others; and this accounts for the fact that as a child he was able to understand the prophecies and explanations of the Law. With his natural qualities of mind he was able to grasp the situation, to take in things rapidly.

St. Luke tells us that at the age of twelve years our Lord accompanied his mother and Joseph to Jerusalem. The Jewish children were accustomed to attending religious services; and this accounts for the fact that as a child he was even charged with being a bit of a rascal. But since we do not know definitely about this, we must confine ourselves to the Scriptures.

Our Lord came into the world in a miraculous manner for the purpose of fulfilling the prophecies, which were all to attai fulfillment in him. Naturally he would avail himself of the first opportunity of ascertaining the requirements. When at twelve years of age he learned from the Doctors of the Law that he could not assume the priestly function as a boy, he knew that it was his miraculous birth. It is significant that he was even charged with being a bit of a rascal. But since we do not know definitely about this, we must confine ourselves to the Scriptures.

Our Lord at thirty years of age certainly had much knowl edge that Adam did not possess when he was on trial. Our Lord had some knowledge of what constitutes sin and its penalty. He had some knowledge of that which he had with the Father and was found in fashion as a man. He had some knowledge of the fact that God had ar ranged for the redemption of mankind, through the great Mediator of the New Covenant—a Savior, a Redeemer, a Deliverer. He knew that the inability of others to keep the divine law, written in the Decalogue and his ability to keep that law, con tributed the difference between himself and others.

Doubtless our Lord's mother had told him of his miraculous birth. He knew that the message contained in the Decalogue and the prophecy of Anna and of Simeon. And he had in mind the prophecy respecting himself and the future of the great Messiah that was to come and deliver the world. All this knowledge was very valuable.

But the thing that our Lord evidently lacked was the knowl edge of the deeper things of the Scriptures. He evidently knew much of the terms and conditions of our calling—that we must walk in the steps of our Lord and to righteousness. As soon as he was illuminated he saw the things pertaining to the suffering.

During our Lord's earthly ministry he learned obedience through the things which he suffered. (Heb. 5:8) And thus he received the great illumination which was so powerful an addition to him—just as it is a great illumination to us to see the terms and conditions of our calling—that we must walk in the steps of our Lord and to righteousness. As soon as he was illuminated he saw the things pertaining to the suffering.

Just in what manner the higher things were revealed to our Lord we may not know. St. Paul tells us of wonderful revelations which were made to him. Doubtless our Lord also had revelations, but just what was revealed to him thus, in order that he might understand that his present human conditions, etc., we may not know. Nor do we know how all the acts and experiences during the period of his existence before he became flesh could have been impressed suddenly upon his mind. The same God who is able to give us a spirit body which will assimilate all the experiences of the present life, (229-230)
could also impress upon Jesus all the previous experiences which he had had.

The impress of previous experiences did not come to him during his boyhood; for he was then growing in knowledge and in stature, and in favor with God and man. We believe that the impress came at the time of his consecration at Jordan. As he was given to the Father as a consecrated child of God, and the impress of his previous experiences with the Father and of the remote past, but also that he had light given to him upon the Scriptures so that he could grasp the full purport of what he had done when he gave himself in consecration. His mother knew that he could not be true to himself and his mission unless she told him about these things. Having been told that he was specially holy and miraculously born for this very purpose, he now turned to Mary and asked, Is it possible that you should not know that I should be about my Father's business? (Luke 2:49) He would have been as any consecrated child of God might think of him. From the information which he had received from his mother, Mary, he would know of his miraculous birth and of his special mission in the world. His mother knew that he could not be true to himself and his mission unless she told him about these things. Having been told that he was specially holy and miraculously born for this very purpose, he now turned to Mary and asked, Is it possible that you should not know that I should be about my Father's business? (Luke 2:49)

(3) When our Lord at twelve years of age asked, "Wist ye not that I must be about my Father's business?" (Luke 2:49) he would have been as any consecrated child of God might think of him. From the information which he had received from his mother, Mary, he would know of his miraculous birth and of his special mission in the world. His mother knew that he could not be true to himself and his mission unless she told him about these things. Having been told that he was specially holy and miraculously born for this very purpose, he now turned to Mary and asked, Is it possible that you should not know that I should be about my Father's business? (Luke 2:49)

(4) Our Lord’s statement, “Before Abraham was, I am” (John 8:58), serves to identify the man Jesus with his previous condition as the Lогоs before he was made man and dwelt among us. He is the same today, although he has been received to the spirit plane. He says, “I am he that liveth, and was dead; and behold I am alive forevermore.” (Rev. 1:18) Originally he was on the spirit plane. Later as a man, he died. At his resurrection he was made alive on the spirit plane, far above angels, principalities and powers. But the identity, the personality, is the same.

We can readily believe that the memory of things past is still with our Lord. We also think that he remembers the experiences which he had in the spirit plane, far above the physical plane of existence, before he became flesh. Otherwise, he could not identify himself. Memory seems to be the means of identification of our personality. Nothing in this Scripture would seem to indicate that our Lord was born into the world with the knowledge of all his previous experiences. The fact is, he received the knowledge by some means which we are not great enough to understand—by some power the Father used; for the Father has all power.

Mary and Joseph were surprised that Mary and Joseph should not understand him and the heavens were opened unto him, he probably received the knowledge which would enable him to overcome. Consequently he would not specially need any of those things which assist in making character; for he has never shown any defects to be rectified. But we may suppose that the experiences which he had in his pre-existent state, and while he was a man, and since he was glorified, all co-operate to make his character intelligent and loyal in the very highest sense.

HE "MANIFESTED HIS GLORY"

Let us examine some Scriptures which might be understood to imply that our Lord had a clear recollection of his pre-human experiences with the Father.

1) "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can no thing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." (John 5:19) These words were spoken with the eye upon the miracles of the sick, and not, of course, meant that the Lord had seen the Father healing the sick, but that he had seen the Father’s will, the Father’s plan. Our Lord was simply carrying out the Father’s will according to the Father’s will.

2) "And manifested his glory.”—John 2:11.

3) "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no waters孕育 with water. Before the mountains were settled, before the hills was I brought forth.” (Prov. 8:23-25) This passage may be viewed either as a prophecy of what our Lord understood of his previous condition, or as a figure of speech setting forth the wis-

dom of God all through the ages. But since the wisdom of God is specially revealed in our Lord Jesus, so this was a fore-shadowing of what Jesus might know respecting his pre-human condition.

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2) "And manifested his glory.”—John 2:11.

3) "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no waters孕育与水。在山岭未定之前，在山丘未立之前，我就被创造。”（创8:23-25）这段经文可能被看作是预言，我们的主理解他之前的状况，或者是作为语言的比喻，用来说明上帝的智慧贯穿于所有的时代。但是，由于上帝的智慧特别地在我们的主耶稣中被揭示，所以这是一道预示，说明耶稣可能知道他前成期的状况。

4) 我们的主的声明，“在亚伯拉罕之前，我已经存在”（约翰8:58），服务于将耶稣与他之前的状况相比，作为道在未成为人之前就存在。他说，“我是活着的，也是死了的；我活过了，永远活着。”（启示录1:18）起初，他在灵的层面。后来，作为人，他死了。在他的复活时，他在精神的层面活过，远超过天使，权柄，和权能。

我们可以相信，我们主对过去事情的记忆仍然存在。我们也认为他知道他在灵的层面，远高于物质的层面，所经历的一切。事实上，他通过某种方式收到了这些知识，我们不够理解——通过某种力量，上帝使用过的。因为上帝有所有力量。

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revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2:14, 10) Now if the holy Spirit reveals some of the deep things to us, how much more could the perfect mind of our Lord enter into the holy things?

"THE GLORY WHICH I HAD WITH THEE!"

(7) Our Lord's words, "Father, glorify thou me with thine own self, with the glory which I had with thee, before the world was," (John 17:5), would hint that he had knowledge of his prospective share in the divine nature. He had the assurance of the Scriptures, one of which was that he should be very high; another that the Lord would give unto him the kingdom; another says that Jehovah God would "dividethim a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death" (Isa. 53:12); still another says, "The Lord hath sworn and will not repent, Thou art a Priest forever, after the order of Melchizedek." (Psa. 110:4) He was to be both a Priest and a King of very high state and honor.

Probably our Lord knew these things fully after he was begetted of the holy Spirit, even as St. Paul was caught away to the third heaven and received knowledge of wonderful things "which it is not lawful for a man to utter." (2 Cor. 12:4) And so it is most probable that our Lord Jesus had some special revelation; for we read that he said that "as the Father hath life in himself, so hath he given to the Son to have life in himself" (John 5:26); thus indicating his knowledge of the fact that both he and the church would share in the divine nature and inherency of life.

Our Lord's words show that he was not wishing to aspire to these glorious things. Very humbly he said, "Father, I have come to do thy will. Father, I shall perform the work thou hast given me to do and I shall be glad to be returned to the glory I had with thee before the world was." (John 17:4) He did not say, "Do not forget to pay me; do not forget what thou didst promise." No. He did the Father's will without any thought of compensation connected with it. So with us. Anyone who looks for the divine nature merely as a reward and feels that it is due him, is taking an improper view. We should feel that to be on the side of righteousness and to be identified with our Lord Jesus is a great privilege, if there be no reward of the divine nature at all; but the thought of the reward is a great incentive to run patiently for something super-abundant, exceedingly beyond what we could have asked or thought.

VICTORIOUS CHRIST

"When he ascended up on high he led a multitude of captives"—Eph. 4:8.

This grand expression respecting the glorious outcome of the Savior's work is quoted by the Apostle Paul from the Psalms. (68:18) The figure thus thrust before our mental eye is that of a great conqueror whose victory is being heralded. With the Romans we know that it was a custom that generals returning from various wars were granted what were called triumphs. They were subsequently sculptured on the Arch of Titus, still standing in Rome. And evidently the custom was still older than the days of the Romans, inasmuch as it is prophetically set forth by the Prophet David.

Let us permit our mental eye to feast upon the scene presented in our text. Jesus, in fulfillment of the divine program, had left the heavenly condition and descended to earth, taking a bondman's form or nature in order "that he, by the grace of God, might taste for every man." (Heb. 2:9); in order that he might rescue Adam and his race from the dying and death condition in which they were—under divine sentence and under their own unrighteousness—so therefore the Redeemer counted not his life precious to him, but freely delivered himself up for our offenses and died, "the just for the unjust," that he might bring mankind back into harmony with God. His humiliation ended in death, but his triumph began when, as is recorded, God raised him from the dead by his own power, and set him at the right hand of his own majesty—"far above angels, principalities and powers and every name that is named, that at the name of Jesus every knee shall bow." (Heb. 2:9).

HE TAKETH ASCENDED FIRST DESCENDED

The promise says nothing about our Lord's descending from the heavenly glory to the earthly nature, but St. Paul supplies this feature saying, "He that ascended, that is it but that he first descended, into the lower condition of the earth?" (Verse 9) Thus the Apostle asserts that he that descended is he that ascended. The apostles ascended above all heights, that all things may be fulfilled through him.

An important thought here noted is that our Lord not only left the heavenly glory, but that he returned to a still more excellent glory, he did not return to the level of the heavenly nature as a result of his obedience in taking the human nature. As he left the heavenly nature to take the human, so in returning he left the human nature to ascend again to that which he had before, with the additional glory of the divine nature.

LEADING FORTH THE CAPTIVES

With most of the conquerors in olden times the captives were made slaves. Not so, however, will be the result of Jesus' victory. He leads forth to liberty and eternal life those who have been slaves of sin and death. His train of captives is a long one indeed: the procession has already occupied eighteen centuries, and is yet to be the great work of the thousand years of the Messianic reign!

First of all in the procession are the saints—"the church of the first-born, whose names are written in heaven." In the forefront of them we see the twelve Apostles, St. Paul taking his place as one of the first-fruits of the saints. The Prophet speaks also of the "rebellious house." The classes previously specified were not rebellious, but gladly and willingly forsook all to do the will of the Father and to attain the liberty of sons of God, as the first-fruits of the triumph of the Lamb.

In the thousand years of Christ's reign he will lead forth the "rebellious house"—the world of mankind—not all of them, we may be sure, for some, the Scriptures positively declare, will die the second death, because, after realizing their deliverance, they will love sin and will therefore be destroyed. The classes positively named in the prophecy are the "worthies." The Prophet speaks also of the "rebellious house." The classes previously specified were not rebellious, but gladly and willingly forsook all to do the will of the Father and to attain the liberty of sons of God, as the first-fruits of the triumph of the Lamb.

In the language of the Bible, "He shall see the fruitage of the earth," during his glorious reign of righteousness. And so it is not distinctly told of the time that will follow, in which all the willing and obedient shall receive the holy Spirit, which then will be poured out "upon all flesh" even as now, during this Gospel age, it is poured out upon God's "servants and handmaids" only!—Joel 2:28.

Oh, that will be a glorious triumph for the great Redeemer! In the language of the Bible, "He shall see the fruitage of the travail of his soul, and shall be satisfied." (Isa. 53:11) What a glorious fruitage!—not only his own exaltation—not only the exaltation of his glorious reigned righteousness. And so it is not distinctly told of the time that will follow, in which all the willing and obedient shall receive the holy Spirit, which then will be poured out "upon all flesh" even as now, during this Gospel age, it is poured out upon God's "servants and handmaids" only!—Joel 2:28.

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"HE GAVE GIFTS UNTO MEN"

It was the custom in olden times that a king coming into authority and power should give gifts according to his wealth. Governors and princes would be needed and he would dispense

[5066]
the honors of these offices to those found faithful in his service, local in the defense of his cause. So, in this prophetic reference to our Lord's ascension, it is declared not only that he would lead forth a multitude of captives, granting them freedom, liberty, blessings, but also that he would confer certain gifts.

It might have spent valuable time guessing the nature of these gifts which Jesus gave to some Methodism, to others Presbyterianism, because we failed to see first that there is but the "one church and body of Christ." Is it supposable that the Master did not give these gifts to the church, the bride class? No! We are to be taught by him, and may be sure that there is no mistake, no error in his statement.

Notice the force of the expression, "the perfecting of the saints." It is not sufficient that believers have a little knowledge, a little faith, and a measure of sanctification or devotion to the Lord, for after they have received and attained all of these gifts they still need the instruction of the apostles and ministers, pastors and teachers, provided by the great Head of the church for their perfecting. Ah! there is a force and a depth of meaning in that word perfecting. We remember that of our Head it is written, "Being made perfect through suffering, he became the Author of eternal salvation to all who obey him." So his followers are made perfect through suffering, and we are to be taught by him, and may be sure that there is no mistake, no error in his statement.

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The Master's perfecting, indeed, was a little different from these members all the way down the age may have been along the lines here indicated. Individually, one partially developed would not be fitted for the kingdom. One not in the unity of the faith would not be suitable. One not developed to the proper measure or stature as a Christian would not be suitable. One not in the unity of the faith would not be fitted for the kingdom. One not in the unity of the faith would not be suitable. One not in the unity of the faith would not be suitable. Nothing is more plain than that the individual Christian needs a great deal of instruction, edification, building up in the holy faith, testing, proving, chiseling, polishing, fitting, preparing before he shall be ready for a place in the kingdom.

This thought is confirmed by the succeeding verses, in which the Apostle tells us that all who are recognized as members of the body of Christ must be properly joined to the Head—by a proper compact, or covenant, intelligently made and fully intended. This union must be compacted, and it requires the entire Gospel age to effect this development and compacting as members, that the whole body of the Anointed may be one—symmetrical, beautiful, co-operative—making increase in its members and edifying itself in love—growing in grace and in knowledge and in character-likeness to the Head.—V. 16.

DELIVERANCE TO THE CAPTIVES


Text.—"He came unto his own, and they that were his own received him not."—John 1:11.

The childhood home of Jesus was Nazareth, although he was born in Bethlehem. The people of Nazareth would have felt considerable pride in their fellow-citizen whose fame was spreading throughout all Galilee and Judea. Hear-
ing of the mighty works and wonderful teachings given at Capernaum, they not unnaturally said to themselves, Well, of course he will soon return to his own town and give us a sight of his wonderful power. And yet, they reflected, Is not this Jesus, whose mother and brethren we know, and who has for long time been identified with Joseph the carpenter shop? They could scarcely believe what they had heard. How could it be that so soon after leaving home he had become so famous and so powerful? He never did such miracles in all the years that we knew him, said they. They did not, of course, understand as we do, that he received his power as a special benediction when he was thirty years of age, as a result of his full consecration of his life to the divine service, that devotion being symbolized by his immersion in Jordan.

THE SYNAGOGUE AT NAZARETH

At length he came to Nazareth. It was on a Sabbath day. For long years he had been recognized as one of the few able to read, and had done the congregational reading of the Holy Scriptures. This was therefore just what they wished and expected him to do on the Sabbath day of his return. He went into the synagogue with a presentation of the scroll bearing the lesson, and read the lesson for the day.

Thus far all went well; but when Jesus began to comment upon passages of Scripture there was a commotion; first whisperings of disapproval, and finally an outburst of wrath upon passages of Scripture there was a commotion; first whisperings of disapproval, and finally an outburst of wrath. They drove him out of their midst and told him they did not want him in their city, not daring to lay hands on him, but merely as a mob gnashing upon him and pushing onward in a direction in which they desired that they might lead him to the brow of a hill, and then push him over.

Their pride and patriotism made them wild. They drove him from the assembly with angry demonstrations. They insulted and jostled him and led the way toward the rear of their city, not daring to lay hands on him, but merely as a mob gnashing upon him and pushing onward in a direction in which they desired that they might lead him to the brow of a hill, and then push him over.

For a little way Jesus went, but then he turned and passed through their midst, overawing them by the dignity of his presence, and perhaps realizing that their course toward him was merely a corroboration of what he had said respecting their unworthiness to have a share of the blessing of God which he was distributing.

THE TRUTH THAT ANGERED

What were the words that thus angered them? At first we read, “All bare him witness, and wondered at the gracious words that proceeded out of his mouth.” What, then, made the change? It was the plain declaration that because they did not appreciate him enough, because they did not believe in him fully, therefore it would not be God’s will that he should perform any miracles for them. He backed up his statement with a long time being identified with Joseph the carpenter shop. He said that in Elijah’s day there was a famine in the land, and that Elijah was not sent to the widows of Israel, but to a widow across the border, in a Gentile city.

Again, Elisha was not sent to cleanse the lepers of Israel, but did cleanse a Gentile, Naaman. Alas, for the power of pride! “Pride goeth before destruction, and a haughty spirit before a fall.” Instead of the people of Nazareth getting angry and resenting these things, they should have said, Tell us, then, of your faults and help us to overcome them until God has blessings, surely we, as Israelites, may have our share if we will but come into the right attitude of heart. Instruct and pray for us. But the proud cannot see their difficulties hence the Scriptural declaration of the special favor and blessing to the humble.

THE LESSON FROM ISAIAH

The lesson for that Sabbath was from Isaiah 61:1-3. It was an excellent text, and the sermon on it was from the very ablest of all teachers. The whole difficulty was with the heart condition of the hearers; and this is true of many a sermon and many a lesson. How his hearers should have rejoiced to know that they were living in the day of the fulfilment of these words! He had been anointed by the Father with the words that he might declare good tidings to the poor. Surely many of them were poor and needy!

We read further that Jehovah sent Jesus to heal the broken-hearted. Oh, how these words ought to have appealed to all in that audience! How they would have appealed to any that were broken-hearted. The difficulty probably was that they were hard-hearted. Satan has hardened the hearts of mankind in general. God’s promise is that under Messiah’s glorious reign he will take away the “stony hearts” and give them “hearts of flesh.”

DELIVERANCE TO THE CAPTIVES

This part of the message might have been applied in part to themselves. Were they not captives, bound by the fetters of sin, bound also by the fetters of heredity, sickness, imperfection and death? Were not some of them actually not in the condition of the eyes of understanding? Evidently the time for them to see not only a fig leaf, but were not in the condition to receive the blessing of the anointing of their eyes of understanding. Were they not all bruised by the failure, imperfect, blemished, sore—mentally, morally and physically—and was not the Great Deliverer there to set them at liberty? In part at least, from these difficulties? Surely that was a favorable moment, and they were a favored people!

But the work that Jesus was doing was merely the proclamation of these things, with a few illustrations or examples of healing, etc. The real time for him to accomplish the deliverance of the captives, the liberating of the sin-bruised, was the coming of the Great Deliverer, one that had no need of any other blessings than those of the great things to be accomplished future—“In the times of restitution of all things which God hath spoken by the mouth of all his holy prophets.”—Acts 3:19-21.

PROCLAIMING “THE ACCEPTABLE YEAR”

This brief expression, so little understood, pointed out the special work of Jesus, far more important than the miracles. The term, “acceptable year,” or acceptable time, refers to this entire Gospel age of more than eighteen centuries. It is “the acceptable time” in the sense that during this period God was in the midst of his people, that all might sing from amongst the sinners a little flock of joint-sacrificers to share with their Redeemer in his kingdom.

No opportunity had been granted in the past to become dead with Jesus, to present their bodies living sacrifices, to walk in his footsteps, to live the life of Christ, to suffer with him. The proclamation of this opportunity waited until Jesus had made his own consecration, and all who accepted his message and became his followers did so under this invitation or proclamation. It was the privilege of becoming the sons of God by a begetting of the Holy Spirit. (John 1:12) The acceptance of these sacrifices began at Pentecost and still continues. Who can say how soon the door of privilege to offer acceptable sacrifices may close? Then the door to the high calling of the bride class, will be shut—forever. Other blessings God has, but not other privileges than those of this age for suffering with Christ and for participating with him in his reign of glory.

FAITHFUL UNTIL DEATH

Mark 6:14-29. September 1.

TEXT:—“Be thou faithful unto death, and I will give thee a crown of life.”—Rev. 2:10.

Today’s study includes the tragedy connected with John the Baptist’s death. King Herod had put away his own wife, and was living unlawfully with the wife of his brother Philip—Herodias—a vain woman apparently and without conscience, who, for ambition’s sake, had dared everything that she might occupy the place of a queen. John the Baptist, a fearless teacher, in his preaching had referred to the fact that King Herod was living in violation of the divine law, and that this was like the behavior of a bribe-giver, to bribe the people, that all might sing from amongst the sinners a little flock of joint-sacrificers to share with their Redeemer in his kingdom.

Herodias heard of John’s teachings, and was both angry and fearful—angry that he should dare to speak so of her relationship to the king—fearful, lest the words of this eloquent man, which greatly moved the masses, might alienate her from the faith of her people.
Those who selected our lesson text evidently overlooked the fact that John the Baptist is not one of the church class referred to in the Lord’s words, “Be thou faithful unto death, and I will give thee a crown of life.” (Rev. 2:10) John will indeed get life everlasting as a glorious portion, but he will not be a member of the bride class, as we have shown. John belongs to us who have accepted Jehovah and become his disciples and been begotten of the holy Spirit, since Pentecost. We again quote St. Paul’s words concerning the ancient worthies: “All these died in faith, not having received the things promised them, but having seen them from a distance, and were Eaton they to inherit as their own, but were sure of them and were sealed them to them as their legacy, having been made partakers of the divine nature.” (Heb. 11:13, 38-40) We, the church, the bride class, the little flock, called to be joint-heirs with Jesus in his kingdom, must get our share of the blessing first. The bride and the Brides’ marr must be perfected in the first resurrection before the kingdom can be established; and it must be established before the blessing can go to any others—even to the ancient worthies.

WHEREIN IS THE DIFFERENCE?

If John the Baptist was faithful unto death, just as faithful as those who will be who have lived since Pentecost, wherein is the difference, and why should he receive an earthly reward and the bride class receive the heavenly reward? There are several reasons for this. I. In the matter of justice God could not justly, not properly, show any preference to one person, or to one class; but in matters of grace, of favor, as the Scriptures declare, He may do what He will with his own. If a man owes to B $10 and to C $10, he could not justly give the entire $10 to one of them and repudiate the debt to the other. But if he wished to make presents, gifts, he may give B $1 and C $9, or give the entire $10 to B and nothing to C.

So far as the world was concerned, God was under no obligation to give John a reward in any way, and yet he was a prophet than John had ever arisen. We fully agree that he will have a great reward in the future.

SOME INTERESTING LETTERS

FAITHFUL BARKING COMMENDED

DEARLY BELoved PASTOR:—

When first reading the article in a past TOWER illustrating our “Oli Creature,” by a dog, it seemed a little amusing; but recently I have read so many tales here in the Philadelphia ecclesia brought forth the need of studying the parable of the “Sheep.”

We learn that all shepherds keep a good “sheep dog,” which is gentle, kind, never vicious, but does considerable barking when the sheep are inclined to stray; and all sheep belonging from any of the doctrinal points, he or she is usually very pressed with the importance of Berean methods of study.

Questions the different “barkers” I find each ready to suffer anything if only the wanderer may return—have his eyes opened. So I have concluded that it belongs to the faithful “dog” to bark and bark at even the smell of a wolf, and that to err in the dog’s nature is nothing to compare to the error in doctrine. In other words, dogs would better bark too much than not to be watchers and warners of the approach of the wolf.

BRETHREN’ QUESTIONS STUDIES

DEAR BRETHREN:—I have for many years much impressed with the importance of Berean methods of study—indeed, ever since the Society began to bring them to our attention as specially desirable methods. I have since then aimed to follow them closely in my personal studies, but have realized all the while that, as classes, we were not getting hold of them properly.

A recent visit of the dear brethren, coupled with careful consideration of a letter (Tower, Sept. 15, 1895), has impressed the matter upon me as never before. I trust a new impetus has been given to “class” study and, with the thought of pos-
sibly adding somewhat to the impression, I am sending out
to ecclesiastics in this vicinity some suggestions, of which the
enclosed is a copy:—

(1) Berean Study is as old as the church.

(2) The volumes—STUDIES IN THE SCRIPTURES—like the
Scriptures themselves, are full of interrogation points—that
is, they suggest questions everywhere.

(3) The average mind is not competent to make the best
arrangement of these questions—linking them together in
their proper, logical order.

(4) The arranged Questions, furnished by the Brooklyn
Tabernacle, supply this lack.

(5) These “Question” Studies have been with us for years.

(6) The Bethel “Table Talks” are on the same general
plane—surely a forcible demonstration and endorsement of the
method.

(7) They foster concentration of thought, and give a
definite aim in study.

(8) They develop ability in analyzing subjects.

(9) They assist all the members of a class to study along
uniform lines.

(10) The church being made up of separate ecclesiastic, in
proportion as the method is followed by the different ec-
clesias, the church as a whole is studying along uniform lines.

(11) We acknowledge the value of uniformity by
our unanimous adoption of it in use of daily hymns and daily
Manna.

(12) They make the leader of a class less a teacher, thus
dividing up with the class, more fully, the responsibility for
developing thought.

(13) It encourages class study, which is surely discour-
aged in proportion as the leader, either from inclination or
as the result of less practical methods, monopolizes the ex-
planation of Scripture.

(14) It supplies the best basis for study of the lesson
beforehand, and neglect of this spells proportionate failure in
any method of class work.

(15) Each member of a class has a responsibility in this
respect which he or she cannot afford to ignore. (It is our
opinion that where classes fail to make the method practical
the main difficulty lies (a) in a lack of preparatory study;
(b) in failure of the leader to impress its importance.)

(16) Where an ecclesia lacks “speaking” talent, it supplies
a good substitute, and we believe in many cases more than a
substitute. We incline to the conviction that lack dependence
on preaching and more on “class” study should be the order.

(17) Should the appointed leader be absent from any
“study,” the class thus equipped could carry along the study
without interruption, any member reasonably well informed
being competent to take charge.

(18) If, for any reason it should not be deemed wise to
have a regularly appointed leader, different members would be
prepared to lead in turn—each member recognizing such a one
as leader while filling the office, directing all questions and
answering them—thus holding the class to order as effectually
as though they had a regularly appointed leader.

(19) Any answer to a question should be supported by at
least two good Scriptures. If each member recognizes his or
her responsibility in this, he or she cannot have difficulty in
furnishing those prescribed for the study.

(20) The volumes—STUDIES IN THE SCRIPTURES—like
the Scriptures themselves, are full of interrogation points—that
is, they suggest questions everywhere.

(21) With the “Berean Question” method uniformly fol-
lowed, in any “study” where a specific number of questions are
marked off, and kept up with, we would be at home if tem-
porarily present with any class the world over.

(22) Additionally, we all desire to be as closely in touch
with the “isolated” ones as possible, and yet it would seem
that nothing could operate more effectively in this direction than
the widest possible application of this principle of oneness in
study.

(23) The fact that the Society is continually urging this
method gives the unmistakable inference that we need it.

Your brother in service,

W. W. Black.

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THE LAW MAGNIFIED

“The Lord . . . will magnify the law and make it honorable.”—Isa. 42:21.

“Where there is no law there is no transgression.” (Rom.
4:15), would seem to be an axiom—a self-evident truth. No
one could transgress a law that was not given to him, that was
not applicable to him. In his discussion of the Jewish view of
the Mosaic Law, St. Paul used this statement to show that the
Jews misunderstood the matter. They had the thought that
God did not give the law to the whole world, but to only the
Jewish nation. If Israel had been justified in God’s sight by
that law. But receiving a law is not keeping that law. Therefore, the apostle shows them that
by the deeds of the law no flesh could be justified in God’s
sight.—Rom. 3:20.

Continuing the argument a little further, St. Paul shows
that the entire human race was once in God’s favor, as repre-
sented in Adam before sin entered. While the race was in that
cristian condition of perfection mankind was just before God. But
when sin entered, it brought the penalty of alienation from God
and of death. Thenceforth the human race was dead in trespasses
and in sin, having no right to everlasting life. In that
condition God did not give mankind a law, but permitted the
world to go without law up to the time of Moses. And even in
the time of Moses God did not give the law to the whole
world, but only to the Jewish nation. If Israel had been justified in
God’s sight, they would have been a living nation—not a dying nation, as the
other nations are.

The apostle proceeds to say that the commandment, which
was ordained to life, Israel found to be unto death. (Rom.
7:10) A man cannot be justified by receiving the law, but
by keeping the law. The rest of the world were less condemned
than the Jews, for, says the apostle, God did not give them that
law and they never came under the penalty of that law. So,
then, when Moses found the law to work death; and they were under
more condemnation than were any other people in the world;
for they were condemned, not only in Adam, but also by failure
to keep the law. By the Law Covenant given on Mt. Sinai, they
were lifted out of the Adamic condemnation and put on
trial afresh; and when they failed to keep that law, they had a
second condemnation put upon them.

St. Paul is here demonstrating the mistake of thinking
that the Law Covenant gave Israel a special immunity from
condemnation. Then he shows that there are some Gentiles who
have never come under the Law Covenant, as did the Jew, but
that by the time of Moses God had not done; for these Gentiles
show a law of love ruling in their hearts. In some respects they judge themselves, and in other
respects their consciences excuse or accuse them.

Our apostle says that since the Jews are condemned by
the law given at Mt. Sinai, and since the rest of the world
recognize by their consciences that they are condemned, then
the whole world stands guilty in God’s sight. What then is
that which condemns the Gentiles? The answer is, The original
law of God remaining in their hearts, though marred by the
fall.

God created our first parents in such a condition of perfec-
tion that the law of God was clear, or manifest, to them
innovatively. Now, because of the fall, if a man were to use
his moral perceptions alone, one man might say that a thing
was wrong, and another might say that it is right; each would be
guided by his own mind, his own conscience. St. Paul’s argu-
ment is that no matter how fallen a man may be, he still has
so much of the original law in his heart that his conscience will
guide him on the right doing or excuse his conduct; and
unless extremely degraded he will know that it is wrong to
steal or to take human life.

To whatever extent a man retains this original law of
God to that extent he is responsible. No one can sufficiently
excuse himself so as to say that he is not guilty of eternal life.
The Jew could not claim that he had kept the law, for his
atonement for sin was an acknowledgment that he had failed to
do so; and the Gentile’s conscience testified to his unworthiness.
Therefore, neither was deserving of eternal life. Continuing
his argument the apostle explains that none of the fallen race

[6670]
can obtain eternal life except by the way that God has provided; and that way is in Christ alone. By the divine arrangement, Christ, who was perfect, was made flesh and gave himself on behalf of Adam and his race, so that God can be just and still be the Justifier of him who believes in Jesus.—Rom. 3:26.

In the New Testament, the Law covenant is sacrificed as an act of faith and exchanged as the result of faith in Jesus Christ. The apostle tells us that we cannot merit eternal life, but that we must do all in our power to manifest that if we were perfect we would keep God’s law, and that in proportion as we know the divine will, the divine law in its perfection is typified in Jesus by his New Covenant relationship with God by doing his will to the best of our ability. The merit of Christ will off-set, compensate for, the weaknesses of the flesh through heredity, and ultimately we shall attain to full perfection. But none except those who show their willingness to keep the law, as were the Gentiles who were willing to spare no effort to keep that law, so far as in them lies.

**TWO CLASSES RELEASED FROM ADAMIC CONdemnation**

“Where no law is there is no transgression,” for “sin is not imputed when there is no law.” (Rom. 4:15; 5:13.) The world has not yet come under individual condemnation; for the world has not yet been placed under divine law. Why not? Up to the present time the world is under the Adamic sentence, and only those who are lifted out of that condemnation can come under another sentence. The whole world was condemned at the fall of Adam, and therefore the whole world is under the Adamic sentence. The only ones who have, in any sense of the word, been released from this Adamic condemnation are two classes: the natural Israelites and the spiritual Israelites. The Jewesses, who are typical of the natural Israelites, are released from the Old Testament law, whether in one form or another from the Adamic condemnation. This release they obtained by the Law Covenant; but it was only typical, for the blood of bulls and goats can never take away sin. (Heb. 10:1.)

The only ones who have been actually released are those Jewish who came under the covenant of sacrifice, the covenant which began with the Gospel age with Christ, and those Gentiles who have entered into this covenant relationship with Christ. As many as have entered into this relationship, they are under the law of Christ, but not in any sense of the law of God. We are to do our duty, not in the law of God, but under grace. (Rom. 6:14) That same law which God gave to Israel, so beautifully represented on tables of stone, is not over us; but the spirit of that law is applicable to us. St. Paul says that “where the Spirit of the Lord is, there is liberty.” This is the key to the whole matter of the law, and under grace. (Rom. 8:1.)

With the Gospel church God is dealing differently from the manner in which He dealt with the Israel people. God’s arrangement with the Jews was that they should keep the law both in letter and in spirit, or else they would be condemned. His arrangement with the Gospel church is that they should fulfill that law to the best of their ability, and that the merit of Christ will make up for their deficiency. While we of the Gospel church would like to keep the law we are as unable to keep it, as were the Jews, on account of the weakness of the flesh. Every Christian should feel that he is strictly under obligation to the divine law more than are those who are not Christians, because of his greater enlightenment in divine things. No member of the Body of Christ is in the flesh, but in the spirit, and under the influence of the holy spirit. Not only is he to seek to live up to the requirements of the law, but he covenants to do much more. He covenants to sacrifice even those rights which he would have under the law, his body a sacrifice, not even calling for his own rights under the law.

**Obedience TO THE EXTENT OF ABILITY**

We keep the spirit of the Ten Commandments because it is the spirit of righteousness, the Spirit of God. We have become God’s children; and having his Spirit, we are to do those things which are pleasing to him. If, therefore, we can from the spirit of the commandments get the right view of the spirit of the law, then they are lessons that we should learn. If any other thing shows us what is pleasing to God, we are to do it. But we are not under the Law Covenant. We do not hope for eternal life by keeping it. God’s arrangement for us is that being obedient to the extent of our ability and having the spirit of the law in our hearts, we are counted as perfect in his sight, and will receive his blessing.

Some of the Jews thought that they kept the Ten Commandments, yet to their surprise they did not get eternal life. The teachings of Jesus and the apostles show us that every Christian should feel that he is strictly under obligation to the divine law more than are those who are not Christians, because of his greater enlightenment in divine things. No member of the Body of Christ is in the flesh, but in the spirit, and under the influence of the holy spirit. Not only is he to seek to live up to the requirements of the law, but he covenants to do much more. He covenants to sacrifice even those rights which he would have under the law, his body a sacrifice, not even calling for his own rights under the law.

**The Law an Indication of God’s Will**

The Church of this Gospel age is not under the Jewish Law Covenant; for that Law Covenant was given to the Jew and not to the Gentile nor to the Christian church. We are not to speak of ourselves as “Gentiles” or as “Jews,” but as the church of God. God has made a different covenant with us; it is the covenant of the New Testament which is the “better covenant, not on the one sheet but on the other sheet” (Heb. 8:6), and the better covenant is made with the Gentile—Christ the Head and the church his body. That great Mediator has the basis of his power in the fact that he has provided the “better sacrifice.” He provided first his own sacrifice, and during the Gospel age he has been providing other sacrifices, but that for himself. The law of God was the means by which they were to avert the penalty of death, but the New Covenant is the means by which the penalty is averted.

**The Sabbath of Faith in Jesus’ Finished Work**

Now as these other commandments have a higher and deeper meaning than that which appears upon the surface, so does the Sabbath. Jesus sanctified and glorified the Sabbath by His resurrection from the dead, and He has given new meaning to the Sabbath day. The Apostle Paul gives us the key to this higher meaning when he says that this Seventh day typifies the rest of faith for the people of God. (Heb. 4:9, 10.) Whoever abides in Christ is a Sabbath-keeper, and those who do not keep the Sabbath properly are as good as dead. There is a still further expansion of the Sabbath in its typical significance to the thousand-year day. Then humanity will be at rest from Satan, from sin, from the trials, besetments and difficulties of the present time; and all mankind will have
an opportunity of entering into this rest. The church will enter into it if we are in our present state. Note: The Jews will enter into that rest, when he shall understand God’s plan and become the recipient of God’s blessing and eternal favors in the Millennial day; and, finally, before its close, all the law will come under its blessed influence. This was the promise of God to Abraham’s family and to all the families of the earth be blessed.” (Gen. 12:3.) They will be blessed in the wonderful provisions of that great Sabbath day.

The fourth commandment was never given to us, and we are not under obligation to keep the seventh day of the week as a Sabbath. This is a day to be observed, but only as a day of rest. The Sabbath was never given to the church. It was a day of rest for the Israelites, and was to be a sign of their relationship with God. We are not under obligation to keep any day of the week. We are pleased to have it so, and would not have any day set as a day of rest.

**Sons Not Under Law of Servants**

It is nowhere said that Christians are to keep both the spirit and letter of the Ten Commandments. If it were so stated, we would be under that law as the Jews, who have the law only as their intelligent creatures. This law, therefore, in whatever form it may be stated, whether more elaborated or more condensed, is applicable to angels, to men, and to the new creation. There is no higher law and there could be no reason why they should not be bound to it.

This law is based on justice, and finds expression in Deut. 6:5; Matt. 22:37-40; Lev. 19:18. It would not be reasonable to demand that one should do more for another than for himself. To do so may be invited; it may be suggested to us; but the laws of justice make it an unjust command for another than for himself; for such a command would be unjust. Thus we differentiate between justice and love. "Love is the fulfilling of the law" (Rom. 13:10), and might go much further than would justice. In the case of the church, however, there is a special proposition made—not merely that we shall love, but that we shall love on the highest plane of life.

**A Higher Commandment**

The consideration set before Jesus and his followers for carrying out this proposition is glory, honor and immortality—the divine nature; and for this joy we have engaged, not only to keep the law, but additionally to seek to have love beyond the commandments of the law. Under this arrangement we have agreed to do more than to love our neighbors as ourselves. But this does not mean that we must love one another as we do for the brethren. This is a special requirement, which could not be expected from anyone aside from sacrifice.

Our relationship with the Lord is under this special covenant. Christians who had come from among the Gentiles had never been under the law arrangement, but that their first experience under the law was under this Grace arrangement in Christ. However, in the case of the Jews who had been under the law arrangement, he declares that they were freed from the law to which they had been bound; and he speaks as if the law was a very severe requirement which they had been unable to keep and from which release was a great blessing. The Law Covenant proposed everlasting life upon the terms of keeping the law. This do, and thou shalt live.”—Lev. 18:5; Rom. 10:5; Luke 10:28.

Since all the Jews, like the rest of mankind, were imperfect because of the fall, therefore no Jew could keep that law, and consequently no Jew could ever attain everlasting life. Being unable to keep the law he could not get a reward. But he was freely bound by that covenant; for there was no other covenant offered to him up to the time when the Gospel was offered. Then, for him, a special arrangement was made—a covenant of sacrifice. He was freed from the Law Covenant in the sense that he was released from the law.

By becoming dead to the law the Jews had an opportunity to get life in another way. By abandoning all hopes of getting everlasting life through the law, they could receive a new hope in Christ; namely, that under the arrangement in Christ, the law could be done away with altogether. He who was bound to the law now that he could do away with his suffering and later in his glory, which, by the Father’s arrangement, he will share with all those who become his followers.

From the time, then, that the Jews became dead to the law, by abandoning all hope of getting life by obedience to it, he came into this one hope, which could be attained only through sacrifice. But he was still bound to do what is right. This arrangement to do what is right for the new creature, not having any covenant, was entered into by the Father’s arrangement, and, however, has purposed to do God’s law and more. Such sacrifice all earthly hopes. So of these it is said, "Old things are passed away; behold, all things are become new!” (2 Cor. 5:17). They are no longer under the Law Covenant, but under the arrangement of God’s favor.

It is a great privilege to offer ourselves in sacrifice and to get so great a reward in return. This is a great favor under grace. But there is another sense in which we are under grace; namely, the arrangement was made not only by which we get a
reward for doing so little, but by which our sacrifice is made acceptable. This also is grace. Grace means what the Lord does for us freely, not as a reward of any kind.

What our Lord does for us is to make our sacrifice acceptable. Then grace still purifies us and grants us blessings all the way; for, having undertaken to follow Jesus, we carry out our sacrifice. We find it impossible to do things perfectly, because we have imperfect bodies. But through the arrangement; made for us in Christ, these imperfections will be forgiven. In order that these may be forgiven, it is necessary that we come within the outline of the utterly grace that we may obtain help in time of need.—Heb. 4:16.

A REWARD IS NOT OF GRACE

So then we see three things: First, that there is a law higher than justice, a law of love, a law of sacrifice; second, that God provides for the accomplishment of this law by giving us the Mediator, Jesus Christ, and in the days of his flesh even unto death; and third, he covers our unwilling imperfections by the robe of Christ's Righteousness, in order that we may perform acceptably our part of the contract.

Now, a reward is not of grace. If we offer a man $5 for doing a certain piece of work, we should not say after the work is done, "This is a matter of grace, and we will not give you the $5, but $1." To do so would not be right. To pay what we agreed to give is a matter of justice. So, then, it was grace to offer a reward for walking in the footsteps of Christ Jesus. But once the offer has been made, it becomes an obligation.

THE LIFE-RIGHTS OF THE ANCIENT WORTHIES

Right to life is one thing, but right to eternal life is another. Adam had the right to live, which would have been eternal if by obedience, he had demonstrated his worthiness to live forever. So with the ancient worthies, when raised from the dead they will have the right to live, but only through the Mediator. They will not have life-rights of their own, for there are no such rights except those which are recognized by the Father and justice. The Apostle Paul tells us that already the ancient worthies have their reward. He says, "whoever is perfect is worthy of eternal life. We understand that these ancient worthies, approved of God, he did not give them eternal life; and although they shall please the Mediator, he will not turn them over to the Father, to justice, until the end of the Millennial age.

The Scriptures say also that all live unto God (Luke 20:38), for from his standpoint they only sleep. (See Deut. 31:16; John 11:11, etc.) Not the ancient worthies alone, but the rest of the world live unto God in the same sense, although they were not counted acceptable to him. He has made provision for them through the Mediator, but that provision will not be complete until the end of the Millennial age. The ancient worthies, approved of God, had this testimony, that they "pleased God," in that they came up to the standard—perfection of heart-intention and obedience to the extent of ability. While he approved them, nevertheless they did not have eternal life given them nor was any right of eternal life recognized.

Nevertheless, however, made provision whereby all of Adam's race will be redeemed and have the opportunity of gaining eternal life. This provision will, of course, include not only the ancient worthies, but also the remainder of mankind.

LIFE THROUGH THE MEDIATOR

This arrangement made by God is not, however, outside of the Mediator, for through the Mediator alone will mankind, including the ancient worthies, obtain eternal life. (The only exception to this provision of the Mediator is the church class, who constitute a separate catalogue.) Hence the ancient worthies cannot come by any different route. They must be recognized by the Father through the Mediator; for since they are not joint-heirs with Christ, they must come in under the other class, during the period in which the ancient worthies have their divine arrangement, as a natural process of dealing with the world as a whole will go on, and not until the end of the Millennium will the Christ deliver any of them over to the Father.

The Mediator has made a plan by which he can, through his Son deal with mankind. That plan is that "The Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22) Hence the Father, aside from his Son, did not judge the ancient worthies. But they may expect a blessing or reward for keeping the law of sacrifice. Messiah will have taken his power and begun his reign; and particularly at the end of that reign, when the Son shall have delivered up the kingdom to the Father.—1 Cor. 15:24.

The Father is not taking any cognizance of this arrangement for the blessing of the world, but is leaving it all for the great Messiah, who will be their Mediator, their great High Priest, making reconciliation, mediation. When the mediation, according to the ordination of the Mediator, has been accomplished, it will be satisfactory to the ancient worthies, who will have been "rulers in all the earth," and to mankind as a whole.

ANCIENT WORTHIES UNDER THE MEDIATOR

The question as to whether the ancient worthies will have life-rights when they come forth, may be viewed from different standpoints. According to the teachings of the Scriptures, whoever is perfect is worthy of eternal life. We understand the Scriptures to teach that the ancient worthies will come forth from the tomb perfect, lacking nothing. We would be inclined to say, then, that being perfect they would come within the divine arrangement that whoever is perfect shall live. But we must remember that God is the Judge of all. (Heb. 12:23.) Yet, even so far as the ancient worthies are concerned, they will not have direct dealings with God during the Millennial age. Personally, they will be ready thus to deal; but God in his wisdom has seen fit to deal with them through the Redeemer, the Prophet or Teacher, the Priest, the Mediator of the whole world of mankind. And since the whole world of mankind is not ready to be turned over to the Father, the Messianic age, during which the ancient worthies will be redeemed, will come under the hands of the Father, the Great Judge of all.

At the end of the Millennium, the whole world of perfected humanity will be turned over to the Father. (1 Cor. 15:24.) As soon as he accepts them they will stand in the same position in which Adam stood when he was perfect. But as Adam was required to be tested, so the whole world of mankind will be tested in the same condition of perfection in which Adam was. Divine justice must test their worthiness of life eternal before it will be granted.

SECOND BANK IN THE WORK OF SALVATION

The various statements regarding the ancient worthies all give the impression that, by their voluntary course, they reached the point where they were pleasing to God. And the Apostle Paul declares that these ancient worthies all died in faith, not having received the blessing of eternal life, because God had some better thing for us, the church, that without us should not be made perfect. (Heb. 11:13, 39, 40.) In other words, while they had the testimony that they pleased God, they are not to have first rank, but second, in the work of salvation. They could not keep their perfection, until, in the outworking of the divine plan, Messiah has taken his kingdom and his bride has been perfected. Then they shall have their restitution blessings.

The fact that the apostle says all that the ancient worthies desired "a better resurrection," implies that the resurrection given to them will be better than that given to the remainder of mankind, in that they will be worthy of having perfection of life at the time of first coming forth from the tomb, while
the resurrection of the others will be gradual after they come forth. "Abraham, Isaac and Jacob and all the prophets"—all the ancient worthies—will be awakened from death fully restored to human perfection; and will not require a "resurrection by judgment," a thousand years long, as will the residue of mankind.

The ancient worthies will come back in exactly the same condition that Adam was before the fall; but they will have the advantage of greater experience than he had. Adam was perfect; these will be perfect. Adam had no experience with sin; these will have. His experiences tended to develop character; that is, to say, they brought about a favorable determination in respect to righteousness; the testing that came to them was to demonstrate their obedience to God, their loyalty to his will. To maintain this loyalty many of them laid down their lives.

While these ancient worthies will have neither part nor lot in the spiritual kingdom, because not called thereto—that high, or "heavenly calling" not being possible until after the ransom sacrifice, or "heavenly calling" not being possible until after the ransom sacrifice was made. They will be brought to greater knowledge, and having already endured severe testing and having proved their thorough heart-loyalty, they will have to learn how to use their talents and powers in fullest conformity to the divine will.

While this class will be mortal and hence, liable to death, it is almost unthinkable that any of these would come short of eternal life. Men who have stood crucial tests under conditions of ignorance and superstition, who have endured temptation from the world, the flesh and the adversary, and proved loyal under such conditions, would, it is only reasonable to suppose, maintain their perfection under the more favorable conditions of the Millennial age.

It is not probable that they would make mistakes; but if upon their awakening, they should be at once turned over to Jehovah, and, as in Adam's case, the slightest deviation would mean death, we can see that their position would be much less favorable than that of the ancient worthies during the Millennial reign of Christ. This is a very gracious arrangement for their best interests, for any possible mistake would be covered by Christ's mediation and not bring them under sentence of death.

The testimony of some of these ancient worthies is very meager and does not always imply that they were "overcomers" in the sense in which the church is to be. Take, for example, the case of Samson, who is mentioned as one of the ancient worthies. The last we read of Samson, still in the hands of the Philistines, is that he was still loyal to God and prayed for the opportunity of serving God's cause; the Lord granted his prayer, permitting to push down the pillars of the building in which he was making sport for the Philistines; they were the middle bars upon which the house stood, and in its fall more than three thousand of the enemies of the Israelites were killed along with himself.

Faith seems to have been the chief element of character that was developed under Samson's experiences. We do not know how much patience, gentleness, meekness, etc., were developed in his character; nothing is stated in regard to the matter and we have no reason to suppose that Samson was a very gentle man. Indeed, we have never thought of gentleness and meekness as being unusual characteristics of ancient worthies. The ideal man of old was one with the jawbone of an ass, as well as other experiences of his, would not seem to indicate this.

We may reasonably suppose, therefore, that although Samson will be brought back in an absolutely perfect condition, and under the favorable environments of the Millennial age, there will probably be experiences in life that he never encountered and that will be so new to him that he might be in danger of making mistakes. Assuredly he will have much to learn respecting the reign of the Holy Spirit, in the days of the blessing of "all flesh."

Summing up, we would say, the ancient worthies will not come into actual and personal relationship to God, so as to be determined worthy of eternal life, until the completion of the Millennial age, because there must be a very great work done by God to determine who of all mankind may have eternal life aside for the spirit-begotten ones of the present time. At the close of the Millennial age, when all mankind shall have reached perfection only under the Mediatorial reign of Christ, the ancient worthies cannot be introduced into the spiritual kingdom of God unless there is a very great work done by God to determine who of all mankind may have eternal life.

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Today's study links well with the closing of our lesson of a week ago. We there heard Jesus say that it would be more tolerable for Sodom and Gomorrah, in the great judgment day of a thousand years, in which he will reign and give the world a full knowledge of God and a full opportunity of returning to him—more tolerable for the Sodomites than for some who have enjoyed greater privileges and rejected the message. Today's study tells of how our Lord upbraided the city where most of his mighty works had been done, because they repented not, because they did not note the power of God in their midst. Jesus declared that Capernaum's fall would be proportionate. She would fall from the heights of heavenly privilege and favor down to the grave. And today we find it difficult to locate that once great and beautiful city, so thoroughly has it been obliterated, brought down to dust. Hearken further to the reason for this denounced: "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day; but say unto thee, It shall be more tolerable for the land of Sodom in the day of judgment than for thee." Let us not mistake the lesson: While only those who fully accept Christ and consecrate their lives to his service will receive the spirit-begetting, or any share in the heavenly kingdom, all the remainder of mankind who come to any knowledge of the Lord of his mercy and blessing, and who refrain from rendering homage and from striving to walk in God's way, will proportionately disadvantage themselves in respect to the future life and the great blessings and privileges and opportunities to be brought to all mankind through Messiah's kingdom and its reign of a thousand years.

"I THANK THEE, O FATHER!"

It was in Jesus' day as it has ever since been, that not many of the great or rich or wise or learned had ears to hear the Gospel message. In every age have been chiefly the poor of this world, rich in faith. There are two ways of viewing this matter. On the one hand we can rejoice with the poor and less influential who have received the Gospel message, that doubtless their heavenly reward will be proportionately greater than that of the great, rich and learned. The majority of the followers of Jesus in every age have been chiefly the poor of this world, rich in faith. They have consolations now, they have their pleasures now; they say, 'Soul, take thine ease.' But for number one, and not for too many of the rich and learned, there are millions of poor, groaning fellow-creatures, and if you stop to sympathize with them you will mar your own pleasure. We can sympathize with the rich and great, that will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light.

PREACHING THE KINGDOM

Text:—"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."—Matt. 10:40.

We have more about the kingdom in the study appointed for today. Not only did Jesus preach the kingdom as the Saviour, but he showed us how to engage in the work. He told his disciples to go forth and preach the kingdom, to those that would have it. As the Saviour cast out devils and healed the sick, not with the view of doing a restitution work and general healing, but to illustrate the healing and restoring work which his kingdom will do in its appointed time, so also he gave the same power to his apostles, for the reason that he gave them the same message of the kingdom. He said: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be condemned." He told them that the harvest was plenteous and that the laborers were few, and intimated that it was their privilege to note this fact and to be all the more energetic because of the need. He said: "Pray the Lord of the harvest to send forth more laborers." That is to say, he wished them to feel a measure of responsibility in the work, even though he himself was the Lord of that harvest, and even though he was the responsible one. So the Master would have every one of us feel a deep interest in the work.
harvest work now in process, in the end of this age, and similarly lay a heavy burden on the laborers, in the similar proclamation, "The harvest is the end of the world." These messengers of the kingdom were not to go to the Gentiles, but merely to "the lost sheep of the house of Israel," said our Lord. Why? Did he not love the Gentiles? Was the Lord Jesus prejudiced so that he cared only for his own nation? By the answer, a contradiction, God's heart was not limited to Israel. He promised the blessed privilege of the Messiahsip to Abraham's seed. Jesus was the seed of Abraham in particular and the Messiah. But God had another feature in mind in connection with that Messiahsip, of which Abraham did not know; namely, that he would have associated with Messiah in the kingdom others who would share his glory, honor and immortality. This blessed privilege, which Abraham could not have fully understood, God nevertheless fulfilled to Abraham's children, as fully as though he had particularly stipulated it in the promise. God would keep the very spirit of his engagement as well as its letter. Hence, no favor could go to the Gentiles until after natural Israel had received the opportunity and used it as far as they would.

**Harvesting Then and Now**

Another reason why the blessing should not have been given to the Gentiles was that it was to be a harvesting work, and not plowing, harrowing, or sowing which had not been done with the Gentiles, but only with the Jews. It was appropriate, therefore, that the Harvest, which belonged to the Jews should be confined to them. What was done for the Gentiles was the seed-sowing, as represented in the parable of the Wheat and Tares.

But now we are in the harvest of the Gospel age. It is not the Jews who are being harvested now, nor the heathen, nor the world in general. The reaping is to be done amongst those who have received the seed-sowing—the reaping work belongs to Christendom—to whatever part of the world the Gospel message has been made known and wherever received and professed. This, therefore, is an intimation to us that the Lord would now have the harvesting done chiefly amongst those who profess to be his people, nominal spirit Israel. The truth is, it is to be blown in Zion, to awaken those who are at ease in Zion.

Jesus specially instructed the reapers of that harvest that they should go forth fully trusting to divine providence. They were not commissioned to beg nor to take up collections, so far as the records show. They assumed therefore that they were merely to accept what might be voluntarily tendered. If they were not hospitably received they were to consider it the Lord's will that they should go elsewhere. They were sent to serve as spiritual shepherds; they were not to go from house to house, a prayer should be in their hearts, if not upon their lips, that if there were worthy ones there the peace of God, and their peace, might be there. If not, they were to take their blessing with them to bestow it upon others, at least, if not upon their lips, that if there were worthy ones, if there were those who would receive you and hear your words, when you depart out of that house," or out of that city, "shake off the dust from your feet."
not he believes the Bible to teach the doctrine of a literal lake of fire and brimstone, and ask every editor to invite the ministers of his constituency to avail themselves of his columns for their statement."

On Thursday, "Fruition day," Brother Russell arrived in the afternoon and found the convention at its height: on Friday, "Fruitful day," the singing of the convention was not exceeded, if anything, to excel any former occasion. We trust that many of the harvesters were encouraged to renewed activity in the Lord's service for the ensuing year, and, too, that others may have learned, for the first time, the truth and grand harvest work. The prevailing sentiment seemed to be expressed in the words of our Master during that great harvest period eighteen centuries ago—"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Saturday was designated "Spirit Begetting day." At the conclusion of the morning prayer and testimony service Brother Russell addressed the convention on "Baptism—Its Import and Its Symbol." This was followed by an immersion service at the lake, where 97 adults symbolized their full consecration unto death. The convention proper, according to program, concluded on Saturday afternoon with a love feast. The elders of the Toronto class, all the pilgrim brethren present, and Brother Russell, enjoyed the blessed privilege of a personal hand-shake with each and all in attendance. The singing of appropriate farewell hymns and the breaking of bread made the scene most impressive, never to be forgotten.

Although not on the program, on Sunday morning a large number of special features were again at Horticultural Hall for a praise and testimony service and an address by one of theCanadian brethren, followed by a Berean lesson. In the afternoon the public of Toronto were addressed by Brother Russell in the Assembly Hall on the subject of "Baptism—Its Import and Its Symbol." The message was in the form of a "sermon to the saints," but was, in actuality, devoted to "the grand harvest work." The prevailing sentiment seemed to be that this was the "best yet" of all our conventions. On account of the great numbers in attendance the usual custom of breaking bread together the active colporteur workers to learn more about the wonderful privileges of the season in which we are living. The Master's words, as recorded by St. John, seem best to express the sentiments of this blessed day at the convention: "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to the gathering of the wheat, and the laborers are few. Ask ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."—John 4:34-36.

At one of the early sessions of the convention a similar resolution to that passed at the Toronto convention, repudiating the doctrine of a literal lake of fire and brimstone, was carried unanimously by the Bible Students gathered at Glen Echo. Already we learn of considerable discussion having been agitated amongst the various clergymen in all parts of the country. Holiness day concluded this last, and we must again say, "the best yet" of all our conventions. On account of the great numbers in attendance the usual custom of breaking bread and shaking hands with all the pilgrims and Brother Russell was again in the fore. brother Russell was stationed at the various points of exit of the Academy of Music and bade the friends farewell while they sang, "Blest Be the Tie That Binds," "God Be With You," and several other similar sentiments. As this leave-taking was in progress many eyes glistened with tears of mingled sorrow and joy while we said farewell to one another and "God bless you." Let us hope to meet again in the great convention on high, where we surely shall be if ever we lay aside the body that turns us to the marvelous light."

MORE BEREAN QUESTION BOOKLETS

We are pleased to inform our readers that Question Booklets are in stock for Volumes I, II, III, IV, and V of STUDIES in the Scriptures, also for TABERNACLE SHADOWS. Price 5c each—50c per dozen, within the reach of all. Order freely according to your needs.

Many of the classes find these questions very helpful. The difficulty with many classes in the past has been that not every one has the teaching ability to draw the information of the lessons from the class. The successful class leader has little to say except as he sums up the answer to each question after it has been discussed by the class; or, if the question be not understood, he may give a similar statement or assistance by paraphrasing it and, if possible, simplifying it.

Excellent as public preaching is we believe that the Lord's people learn more in Berean classes than by listening to any sermon. Thought is stimulated, quickened.
SCRIPTURAL USAGE OF THE TERM SALVATION

Higher critics and evolutionists have much trouble in their endeavor to hide from the common people the fact that their theories are diametrically opposed to all the teachings of the Scriptures respecting human salvation. These latter-day philosophers do not pretend to compromise, but prefer to take their texts from the Bible in their weekly endeavors to undermine faith. If evolution theories were true, the word "salvation" would be wholly inappropriate. If man kind have been climbing upward for six thousand years, out of materiality, it is evident they would have attained to be become angels by processes of evolution, then the word "salvation" is altogether out of place when applied to them. They would rather be let alone in their glorious upward progress. They would need no Savior. Accordingly for the theory, this theory, mankind never was lost—never fell from perfection.

But the Bible proposition is the very reverse of the evolution theory. The Scriptures teach that man was created perfect and holy, in the moral likeness of his Maker. It declares that when on trial to determine whether this did favor might be continued to him everlasting, Adam sinned and was sentenced to death. It tells that through Jesus, God has made a provision for the recovery of mankind out of the sin and death condition into which he fell; that the work of Jesus primarily is that of the satisfaction of justice; that when died, the just for the unjust, and that sinners are to be reconciled to God through the death of his Son. The Bible teaches that this redemptive process, this salvation of mankind from sin and death, has already begun in that Christ has already given his life as a ransom-price. He has become the approved and declared to be the Savior, the Life-giver of the world.

But the world has not yet been saved. It lies in the wicked one. Satan is still the "prince of this world." Sin and death reign. The world has only the divine promise which was given to Abraham, but of which the majority of mankind do not even know. The promise is sure—that eventually all the families of the earth shall be blessed by Messiah; and that to effect this salvation Messiah in due time will set up a glorious reign of righteousness, the kingdom of God under the whole heavens. It shall rule: it shall conquer; it shall destroy sin, death and everything opposed to divine righteousness and to the best interests of mankind. Thus eventually the knowledge of the Lord shall be made to fill the whole earth (Isa. 11:9), and every knee shall bow and every tongue confess the Lord. (Isa. 45:23.) Thus shall come the glorious opportunity to effect the knowledge of the Lord, and his will.—Jer. 31:34.

Those who desire to do God's will shall be assisted by the Redeemer, thus to cultivate a righteous character. That as- similating will include an uplifting out of, or saving from, sin and death and all the terrible associations of mental, moral and physical imperfections. That salvation will be to life, health and strength—mental, moral and physical. The earth also shall be saved—recovered from the divine sentence, or "curse," No longer shall death have dominion over the face; but the earth shall yield her increase and be styled, "The garden of the Lord." (Zech. 8:12: Isa. 51:3.) The earth is God's footstool, which he will make glorious.—Isa. 60:13.

But that salvation of mankind of his earthly home and faculties is preceded by another phase, or kind, of salvation. Before dealing with the world, God elects, calls, draws, instructs a saintly class. These by faith may now speak of themselves as saved, although their salvation will never be accomplished until they share in the first resurrection. Now they reckoned themselves as passed from death unto life, as new creatures, brethren of Christ, children of God. Into all this glorious condition the saintly ones will enter with their resurrection change, experiencing a transfer from human and animal to divine and spiritual and with conditions to spirit (heavenly) nature and conditions.

Thus, eventually, there will be two classes of saved ones—two classes saved out of the sin and death conditions which now prevail:

(1) The church changed from earthly to divine nature.—1 Cor. 15:51-54.

(2) The willing and obedient of the world, who, during the thousand years of Messiah's glorious reign, will be gradually changed, not to a different nature, but from the imperfect to the perfection of human nature.—Acts. 3:19-21.

Meantime all the willfully wicked, disobedient or rebellious will be utterly destroyed in the "second death," "as natural brute beasts."—2 Pet. 2:12.

SOME INTERESTING QUESTIONS

Question (1) At what period in Jesus' life was he a perfect man?

Answer.—He was always perfect, but did not become the perfect man until the 30th year of his life. In the very beginning, "the beginning of the creation of God" (Rev. 3:14), he was otherwise he could not be a suitable substitute or ransomer for Adam and his family. On his own account, to prove himself to be written in the Book—in the presence of the Father, he was sinless, perfect, on the plane of spirit—next to the heavenly Father. When he humbled himself, in harmony with the divine plan and in order that he might be man's Redeemer and Restorer, he still maintained his perfection, his sinlessness. When Jesus died, he was still "holy, harmless, undefiled and separate from sinners." He was the perfect babe. As he grew to manhood his perfection was maintained—he was the perfect boy, the perfect youth and finally the perfect man. Thus we read, "Jesus increased in wisdom and stature and in favor with God and man."—Luke 2:52.

Question (2) Was Jesus, at the time of attaining the perfection of manhood, possessed of everlasting life, or was it necessary for him to be placed on trial as a perfect man before he could be accepted as the ransom for everlasting life?

Answer.—According to the divine law, under which Jesus was born into the world, his perfection proved his worthiness of everlasting life, just as Adam's perfection meant everlasting life. Jesus was, therefore, a "covenant relation with God, by disobedience, by breaking the covenant, lost the right to life which was his by that divine covenant, so Jesus, as a perfect man, was in covenant-relation-ship with God, and as a human being could have forfeited his right to life, he could have disposed of it by sacrifice—the latter of which he did.

Question (3) Was Jesus at the age of thirty years qualified to give himself a ransom-price for Adam and his race, or was it necessary that first he should have a personal trial, or test, so that he might have been glorified, and unexpected in the sense in which he was accepted as the ransom-price for Adam and his race?

Answer.—Jesus was at thirty years of age qualified and competent to present his body a living sacrifice, holy, acceptable to God, through which he might accept the offering and sacrifice and signify his acceptance of it by the anointing of the Holy Spirit, by which he became Jesus again, this time to the divine nature as a reward for the obedient sacrifice of that which he had consecrated unto death.
was a ransom-sacrifice. That is to say it was a sacrificial death intended to effect the ransom of Adam and all lost through his disobedience. But a ransom-sacrifice is one thing, and the payment of the ransom-price is quite another thing. For instance: Jesus did his work perfectly; it had the divine approval; the ransom-price was laid down and was satisfactory to the Father, and Jesus has been glorified. But the obedience manifested in that ransom-sacrifice; but the value of that sacrifice, quite sufficient to be the off-set, or satisfaction, for the sins of the whole world, has not yet been applied.

The merit of that sacrifice is in the hands of divine justice, subject to application for the sins of the whole world as soon as God's time shall have arrived. But that time has not quite yet arrived, and the world is still not redeemed, even in a judicial sense, as long as the whole world are regarded as children of wrath, and still all "children of wrath." (1 John 5:19) If the ransom-price had been applied and accepted, the world would not lie in the hands of the wicked one, and would no longer be "children of wrath."

Before the merit of Jesus' sacrifice can be applied as a ransom-price for the world's sins, to secure the world's release from divine condemnation, and the turning over of the world to Jesus and the establishment of his kingdom for its blessing—before all these things, or any of them can take place—there must be a legal act of surrender of the divine approval to that ransom-price and to the sacrifice. That act must be administered to. That other matter is the calling and acceptance and begettal to the divine nature of an elect "church of the first-born, which are written in heaven." (Heb. 12:23) This is the church which is the divine program for the near nineteen centuries. As soon as it shall have been completed the glorious Redeemer with his exalted bride class will inaugurate his glorious reign of a thousand years, by binding Satan and ushering in the new dispensation, for which the whole groaning creation has so long waited. (Rev. 20:4-6)

Thus it will be seen that our Lord's testing, which began at Jordan at the time of his consecration and which ended at Calvary, was two fold, and the two trials progressed simultaneously, and to have failed in either particular would have left our Lord in a judicial sense a failure, from the human standpoint and in the eyes of justice ready at the appropriate time in the end of this age to be applied for the cancellation of the sins of the whole world.

The church shares in the benefits of our Lord's death in a different way from that of the world. She has her Redeemer's merit imputed to her by (because of) faith—to cover the weaknesses and blemishes of her flesh, so that her flesh may be presented holy and acceptable to the Father by the Redeemer, who imputes the merit of his sacrifice to it and makes it acceptable as a part of his own sacrifice. "For if we suffer with him we shall also reign with him," (Rom. 8:17) "if so be that we suffer with him that we may also be glorified together"; "Present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service;" ".Fill up that which is behind of the afflictions of Christ." (2 Tim. 2:12; Rom. 8:17; 12:1; Col. 1:24.) These are some of the invitations offered to the church who are now qualifying to be members of the royal priesthood in the tabernacle, and who have passed the beginning of life reckoned to them. The world, however, during the thousand years will have opportunity, not only of being awakened, but of having fullness of life. If, therefore, after they are awakened, they will go on and render obedience to the laws of the kingdom, they will be lifted up, up, up out of death to perfection and life.

BIBLICAL QUESTIONS A MINISTER'S GREATEST TROUBLES

Question.—If the Bible has been misinterpreted on many vital points, how are we to understand the Bible, if we are not to have incorrect conclusions based on it?

Answers.—Ministers are less able to interpret the Bible than any other class of people in the world. The Theological Seminaries do not teach Bible interpretation, but instruct instead how to work the various creeds, and how to choke off investigation, and to make the investigator feel foolish. Nothing troubles a minister more than Bible questions.

"If you would advise to those who want to know the truth is to search the Scriptures and use Concordances and every Bible help that will assist them in a proper and rational understanding of the Scriptures. But be sure that the subject is approached honestly and prayerfully, with a desire to know the truth and without sectarian prejudices. Remember the words of the Master, "Sanctify them through thy truth; thy word is truth."

THE GREAT TEACHER EXPOSED SADDAUCEES' IGNORANCE

Question.—"Whose wife shall she be in the resurrection," who had several husbands?

Answer.—The Sadducees, the agnostics who did not believe in the resurrection, tried to entrap the great Teacher by asking one of their stock questions. Seven different brothers in turn married the same woman and all died before she did, and in the resurrection of the dead, to which of these will she be wife in the resurrection?

They did not ask, "To which of these will she be wife in heaven or purgatory or eternal torture?" for neither Jesus nor the Jews held any such teaching. The Pharisees and Jesus taught the resurrection of the dead; and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer: "Ye do err, not knowing the Scriptures, neither the power of God!" (Matt. 22:23-33) You do not understand the Scripture teaching respecting such questions, and you ignore in your question the great divine power which, at the resurrection time, will be exercised to straighten out all the difficulties of the situation. Then the great Teacher proceeded to inform them that such as would (gradually) attain to the resurrection—such as would get a complete raising up out of sin and death, would "neither marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposedly unanswerable question of the Sadducees fell flat, and their ignorance was exposed.
The Mark of Crystallization of Character

Brother, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.-Phil. 3:13, 14.

In the epistle to the Philippian, St. Paul expresses his full appreciation of his opportunity to gain a prize, something worthy of laying hold upon, of grasping fully, of getting possession of. What was that for which the great Apostle was striving and which he had not yet attained? He spoke of this thing as a prize, which he was pressing after. The prize for the prize of the high calling from two standpoints, both of which are correct. From one standpoint, this mark is that of heart-likeness to God's dear Son, of perfection of intention, of love for righteousness, for God, for the holy things of God, and thus to be the Father's child. We speak of this mark by name. It is the mark for the prize of the high calling. This degree of character-development must be attained as early as possible in our Christian experience, and should be such that we die at any time after its attainment, God would count us worthy of a share in the first resurrection.

From the other standpoint, this "mark for the prize of the high calling" is that of crystallization of character in the likeness of our Lord. After having attained a heart-likeness to Christ, we must hold it fast, and see that in all the testing which the Lord permits to come upon us, we are counted as overcomers, not in our own strength, but in that of our Redeemer. This mark of crystallized character is not attained so early in our Christian experience as is the mark of character-development that is Christlikeness. For we must hold fast the new creature at the time when the Spirit is poured out. But as the Spirit comes, in the experience of our Lord, we crystallize our characters in love for the principles of righteousness, for God, for the brethren, and even for our enemies. If thus faithful, we shall win the prize of glory, honor and immortality.

PERFECTION, OUR CONSECRATION, THE MARK

There is no reason to think that our consecration is the mark; for our testing, our proving comes after our consecration, and not before it. No one would be at the mark merely because he is consecrated, but because he had endured the testing, thus proving that his consecration was from the heart and that he had attained the next level of the divine plan of the ages-the scroll written which our Lord might have been subject, was just the right amount, according to the Father's providence. Our Lord would have been just as much an overcomer had he died at any time after his consecration as he did sooner than God's standard of character must be possessed; there must be some mark of character-development which the Father could recognize as of a heart-likeness to God's dear Son. After having attained this, he would then win the prize of the high calling. Our answer is, Yes. An overcomer is a victor. The word does not imply that a man has completed the victory, however; for we sometimes say, He will lead them from victory to victory. So with our Lord. He continued faithful as an overcomer down unto death; but he was not counted as an overcomer until death. Between the Father and our Lord as a human being there was no Mediator, and as a new creature there was neither robe to cover nor advocate to represent in case of any deviation from the will of God; and the slightest deviation therefrom would lead him to the judgment seat of Christ. Our Lord Jesus was at the mark of perfect character at the time of his consecration; and he maintained himself at the mark. As a sacrifice it would have been acceptable at any time. It was his part to consecrate his life and not to hold it back. It was the Father's part so to arrange matters that the Jews might not take our Lord until the Father's hour for his death had come. In everything he did he submitted himself to the Father's will. Our Lord spoke of his "cups" as the one which the Father had prepared for him.—John 18:11.

If our Lord had determined for himself the time and manner of his death, then he was pouring the cup. If the Jews had been the ones to expose him to the cup, the cup was poured by the Father. The cup was poured by the Father for our Lord. But neither our Lord nor the Jews did so, for both time and manner were foretold by the prophets. Our Lord took the cup and accepted it as the Father's provision for him. If the Father's providence had led to his death a year sooner or two years later, if the Father's will had been expressed in our Lord's crucifixion at an earlier time, even then it would have been well with him. But he "learned obedience by the things which he suffered."—Heb. 5:8; 2:10.

At Jordan our Lord was shown to be perfect and to have made a perfect consecration, both by the descent of the Holy Spirit and by the voice of Jehovah. (Matt. 3:16, 17) He had also a perfect body—though it was earthly—in which the new creature operated. But his obedience must be tested—his perfect body was not yet subject to death as a new creation. When our Lord came up out of the water after his baptism, we were pouring the cup. But neither our Lord nor the Jews did so, for both time and manner were foretold by the prophets. Our Lord took the cup and accepted it as the Father's provision for him. If the Father's providence had led to his death a year sooner or two years later, if the Father's will had been expressed in Christ's reign at an earlier time, even then it would have been well with him. But he "learned obedience by the things which he suffered."—Heb. 5:8; 2:10.

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THE MARK OF CRISTALIZATION OF CHARACTER

The Apostle was a noble example of one who had reached the mark. So far as we know, he was ready to die at any time, because he had attained the prize of which he had not attained. He had not yet attained to the prize itself, and could not do so until his change should come. He was constantly pressing along, trusting that God would give him all the things that are in reservation for "them that love him." We could not think the Apostle to mean that he would reach this mark of character-development just at the moment before death. This would be an absurdity of thought.

Our Lord Jesus was at the mark of perfect character at the time of his consecration; and he maintained himself at the mark. As a sacrifice it would have been acceptable at any time. It was his part to consecrate his life and not to hold it back. It was the Father's part so to arrange matters that the Jews might not take our Lord until the Father's hour for his death had come. In everything he did he submitted himself to the Father's will. Our Lord spoke of his "cups" as the one which the Father had prepared for him.—John 18:11.

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SUBMISSION THE FIRST REQUISITE—PATIENT ENDURANCE

THE SECOND

A good illustration of the process of character-development and crystallization is afforded by the work of a potter. First, he must select the right kind of clay, for some clays would produce a ware, others would crack and crumble. He will not grant any as ready for the potter's use. Then comes the molding into the article desired. The dish is formed, or shaped, with care and dried. Next it is placed in the kiln and fired with an intense heat for two or three days and nights. Then it requires a long time to cool and be removed from the kiln. But even then it is only a porous, leaky vessel, altogether unfit for use until it has been dipped into a liquid glaze, or slip, which readily absorbs.

Again it is subjected to the heat of the glaze kiln, which not only melts the glaze, but converts it into a perfectly transparent glaze all over the surface, making the article beautifully smooth and comely. But if the vessel is of very choice porcelain, to be made still more attractive to the eye by decorations, the ornamentation and gilding must be done at this stage, and the vessel must again be placed in the kiln for a third firing. Some vessels which have stood all the other tests, fail at this point and are cast into the waste heap. But if the vessel passes successfully the last test, it is ready for the service for which it was designed.

So in our Lord's case. Not only was he perfect as a man, but his own will was in complete subjection to the Father's will. When trials came, there was no swerving, no twisting, no bending. He was of the proper material. His heart (applied this word to the mind) was of the proper character. So must it be with us. Those who will be accepted and found worthy of the great reward will be of his character-likeness in this respect; they will be loyal to God's will. Not only will they endeavor both to ascertain and to do the Father's will, but they will be in heart submission to that will in every degree.

The "cup" they will be required to drink is the same that our Lord drank—and all of it. In that cup, in accordance with the word of our Lord, we must first reach this mark of character-development; and having done all, we must stand there. It is well to repeat the thought that it will not do for us to think that one reaches the mark of proper character-development just at the moment of death. Character should be attained and developed during life. But when the vessel is of the proper material, they will be in heart submission to that will in every degree. Some vessels which have stood all the other tests, fall at this point and are cast into the waste heap. But if the vessel did not get to the mark until they had passed through certain severe experiences.

"WE HAVE THE MIND OF CHRIST"

The thought of the Apostle seems to be, Here is a certain line of attainment, beyond which God has marked out; and it is the same for all who are in the kingdom of God. The life of Christ is the rule. If we would attain the mark, obtain the price, we must follow this line, or rule, or mark. The Apostle Paul had but one mind or will. "This one thing do," he said. He was not a double-minded man. He was always thinking he would like to serve the Lord, at another time himself, and then again the adversary, etc. He had accepted the divine proposition to give all his talents to the service of the husbandman. He was marked out for the kingdom of God, and the Lord, did not get to the mark until they had passed through certain severe experiences.

We have the mind of Christ. This is what God is seeking. Those who will run in the race. He requires that none be cut off, that none will fall short of this mark. For him there is no "try"; he must select the right kind of clay, for some clays would produce a ware, others would crack and crumble. He will not grant any as ready for the potter's use. Then comes the molding into the article desired. The dish is formed, or shaped, with care and dried. Next it is placed in the kiln and fired with an intense heat for two or three days and nights. Then it requires a long time to cool and be removed from the kiln. But even then it is only a porous, leaky vessel, altogether unfit for use until it has been dipped into a liquid glaze, or slip, which readily absorbs.

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holy Spirit. The babe grows into a child, and the child into a man. (Eph. 4:14, 13) The work of growing up into Christ is necessary before the child of God would be fit for the kingdom. The difference between a babe in Christ and one fit for the kingdom is that the latter has been tried and tested and has proved himself to be an overcomer.

When our Lord Jesus was at Jordan he was an overcomer. (Heb. 10:9) He was perfect and had correspondingly a larger appreciation of what he did than we have respecting our course when we consecrate. But he tells us, "Fear not, little flock," that he has given us the Spirit of God. (Luke 12:32; John 16:33.)

Yet even in our Lord's case, while he was an overcomer at the moment of his consecration, he really did not win the prize of life until the end of his race-course, until there had been demonstrated a suitable fitness for the walk of exaltation; and we know that the Father continued tests of obedience even unto the death on the cross. It was not until after this that our Lord was fully accepted as an overcomer, to whom it was granted to sit with the Father in his throne.

THE GREAT TEST IS TO REMAIN AT THE MARK

The possession of perfection necessarily means that one is at the mark, as in the case of Adam. The test is, not whether one can reach the mark, but whether one will remain at the mark—"having done all, to stand." (Eph. 6:12.) When we read the history of God's dealings with his people in every part of the word, let us continue there. When our Lord came into the world he was perfect, loyal, at the mark—God's standard, perfection. Whether or not he would be moved away from the standard in the tests of the world's opposition against him must be proved. But none of these tests led him to abandon his determination to continue at the mark. So it should be with us—to the best of our ability.

The Spirit of God is the same whether manifested in him self or in angels or in men or in new creatures. We do not find the Spirit of God manifest in the majority of men, because of sin. We would find the Spirit of God manifest in angels. We should find the Spirit of God very manifest in the saints, who should carry with them into the new relationship all that they had possessed in the old. The graces of spirit exhibited in the Lord's people are properly to be considered fruits of the holy Spirit; for their possessors have become new creatures, have entered into the race for development and crystallization which brings with it the promise, the assurance, "not only of the exaltation; and we know that the Father continued tests of obedience even unto the death on the cross. It was not until after this that our Lord was fully accepted as an overcomer, to whom it was granted to sit with the Father in his throne."

We must "love righteousness and hate iniquity" in the formation of character, we see that the lessons which we learn in the school of Christ are very helpful to us. Originally, man was made in the image of God. Yet in us the image is blurred, indistinct. Those who learn the lessons now and appreciate them to the full will be given no further trial. Those who do not learn now and have not had an opportunity to fully manifest these lines the worthiness of those who are on trial for life eternal. Hence, "The Father seeketh such to worship him as "worship him in spirit and in truth"—intelligently. (John 4:23, 24.)

TWO MORAL AGENCY A FACTOR IN DEVELOPMENT "These things have I spoken unto you that my joy be in you, and your joy might be filled full." (John 15:11) Those who give assurance of living nearest the Lord well know that obedience to the Lord's words, together with the privilege of being in him and in his love, is the greatest of all the trifling pleasures which the world has to offer. It is the joy and peace which "passeth all understanding," which rules in the heart, and which brings with it the promise, the assurance, "not only of the life which now is, but also of that which is to come."
God sentenced Father Adam to death. He very properly elected not to干预 or command anyone to repent. God fully intended that some day all mankind should have an opportunity of coming into harmony with him and of having another trial, or judgment, for life; but it was not his due time to explain his program. Therefore, Adam lived and died without any comfort or hope of another trial.

The first intimation of what God might do was given by the Prophet Enoch. But the revelation made by Enoch was not a sufficient basis for offering hope to mankind nor for telling them to repent.—Jude 14, 15.

A SUGGESTION OF HOPE FOR THE WORLD

So years passed by until the time of Abraham. Then God told Abraham that he would reveal a secret to him, because Abraham was his friend. That secret was, “In thee shall all the families of the earth be blessed.” (Gen. 28:14) It intestates with this plan that Abraham was to set apart a line of Levites to himself. You are obedient to my instructions, your seed will get the blessing and transmit it to the world in general. It was only by implication, therefore, that Abraham had any suggestion that a line of repentants would be set apart.

In due time God called the children of Israel and dealt with them through Moses. Practically he said, “Do you wish to be my people? If so, come now, enter into a covenant with me; I will be your God and you shall be my people.”—Lev. 26:12.

Israel was not commanded to repent, nor were any of the rest of the world. It was an invitation, not a command. God was ready to make a covenant with them. That covenant was that they were to obey the law, and that by their obedience to the commandments and the spirit of their covenant they would become God’s people. But when they tried to keep the law they found that they could not do so, because of inherited weakness. Hence there was nothing more to be said to them along that line. They had had their opportunity and they had failed.

THE CALL TO REPENTANCE

When Jesus came he kept the law, and inherited all the promises of the Law Covenant. Then he offered a share of the kingdom which God had promised to set up (Dan. 2:44), and blessing, honor and glory to as many of the Jews as would come into harmony with him, as many as would walk in his steps of self-sacrifice—Israel was to be made the environs of God’s temple. In substance he said, “This is the way. Trust in me and walk in my steps. Thus you shall be my disciples. You shall share in my sufferings now, and by and by in my glory and kingdom.”

In due time, after a certain number had been gathered from the Jews, this message was extended to all the Gentiles who were in the right condition of heart. The Gentiles not having indicated their desire to come back into harmony with God as the Jewish nation had done, God then commanded them everywhere to repent. (Acts 17:30.)

Three outstanding centers were the representatives of his teaching, the apostles and the church. In proportion as they understood the plan of God and were in harmony with it, they could tell their neighbors that a new order of things was established and that God would deal forthwith with the Gentiles.

THE RANSOM THE BASIS OF HOPE FOR THE WORLD

Why should God deal with the Gentiles now, when he had refused to deal with them before? The explanation of this new condition is that Christ had died, and God’s great plan had now matured enough to be made applicable to all men everywhere. God had appointed a day in which to judge the world in righteousness (Acts 17:31); this was the next step, the day of Messiah’s kingdom. God has made this provision for the redemption of all through the death of Christ. Mankind were all under the death sentence, and God had no right to command the death sentence to be lifted, or up to provision was made for lifting it. He had already nullified the death sentence, but he has provided a ransom for all.

Whoever knows of this plan of redemption knows that God intends to give every individual of Adam’s race an individual trial for life. That trial will not be merely to determine whether mankind will try to do right and battle against all the evils which influence the world, but God will subdue sin and uplift all of Adam’s race who have not been dead, have not been guilty of a sin that heaven’s laws break, and have not died. But he has declared that no member of Adam’s race need die. Everyone who will return to God through the great Prophet—men to be effected by the Redeemer. He has not completed this work yet, but to those who have an ear to hear, the word of the Lord is to be spoken, “Repent!” God has declared that he will provide a future trial and that death is the penalty of sin. It is proper to tell this now, because the provision has been made through Christ’s death.

THE PRESENT MESSAGE TO THE WORLD

Prior to the Gospel age it was of no use to tell the people to come into harmony with God. But now the whole world is to be brought into a trial to help them and to not to condemn them—if to see whether they will choose to have the everlasting life that God will provide for them and assist the willing to attain. Wherever people are willing to hear, the message is, Repent! repent! Cease from sin, and this reformation will be possible to assist men out of sin and back again to harmony with God.

In times past God acted as though he did not notice when sin was committed—unless it was a grievous sin. Then he said, “How long shall the life of men be cut short?” And Jesus’ death proves that God has dealt with the whole of mankind. It is proper to tell this now, because the provision has been made through Christ’s death. —Acts 17:30.

JESUS’ RESURRECTION THE ASSURANCE OF GOD’S FAVOR

The Apostle recognizes the fact that the judgment had not begun in his day. He points forward to the day of Christ and says, “When that God’s favor was before the world of mankind, it appears that there will be a future time of judgment. Through Christ’s sacrificial death the opportunity for everlasting life will come to all. Mankind have already been condemned in Adam. They could not have another trial until provision was made for lifting the death sentence, but he has provided a Redeemer who would command any to repent. The Apostle says that God’s assurance to mankind in this matter is based upon the fact that he had raised Christ from the dead.—Acts 17:31.

When God had raised Jesus from the dead it became a testimony that his was a sacrificial death, an acceptable offering. And Jesus’ ascension was a still further demonstration that this One whom the Father had raised from the dead by his own power, was to be the great King to whose reign all nations would assist and forever. Acts 17:31. And the great Judge to order the affairs of the world and to give proper rewards in the great day of God.

Whoever therefore hears about Jesus’ death and resurrection and about God’s plan of redemption arrangement: They should also be informed that all sinners and that death is the penalty of sin. If any should ask, How does Jesus’ death affect humanity? we show that God has highly exalted him to be a Savior. In God’s due time, as soon as the elect class shall have been completed and the reign of
six thousand years of sin and evil shall have ended, then he will grant redemption from sin to all—to the Jew first and afterwards to the Gentiles.

As many as hear now should repent; but as many as do not hear in the present time are not commanded by God to repent. St. Paul's thought seems to me, Repent now or else it shall be too late.

There are two chances—a chance now and a chance by and by—is wholly wrong. We say to them that during this Gospel age there is only one chance, and the only way to get that chance is to walk in the footsteps of Jesus.

But for those who are by and by to be under the Mediatorial kingdom it is proper to tell them that a life of obedience to God in harmony with the principles of righteousness will be a blessing to themselves in the present, and also in the future. There are a great many people who are living upright and honestly, and they are doing a great deal of good in this present time. If they thought and hirizne were understood, they would be discouraged. An incentive to a high standard of life would be taken from them; for they believe that righteous living now has a bearing on the future. In this they are right. But their standard is not so high as that set forth in the Scriptures for the church. That standard is necessarily high; for saints, and saints alone, are to be joint-heirs with Christ and members of the bride class.

A great mistake was made in the past when Brother Calvin declared that the non-elect were to be roasted to all eternity. On the contrary, we find the teaching of God's Word to be that the non-elect are to be blessed by the elect with an opportunity for reconciliation to God—blessed with an opportunity for life on the earthly plane. God will use the elect class for the purpose of blessing the world of mankind. God has a loving, sympathetic plan for all of his creatures, which will be revealed to them in his own due time.

**Mental Suggestion A**

"Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4:10.

Shortly after our Lord's baptism, he was led of his own spirit, illuminated by the holy Spirit received at baptism, to go apart to the wilderness of Judea for a season of quiet study. It was at the close of this period of Bible study and prayer, when our Lord was weak from his forty-day fast, that the adversary undertook to reason with him.

We are not told how Jesus recognized Satan, but we are inclined to think that the adversary was not visible to our Lord's natural sight, but to his mental vision—his eyes of understanding. God is seeking the people who are in a voluntary condition of righteousness. This is not the time for dealing with the world, but for God's people, as burning and shining lights, to reprove all sin. In proportion as the light shines out it will reprove darkness.

If we speak at all about a future age it is a special part of our duty to make clear to our hearers that the conduct of life at the present time will have a bearing on the future life. If we do not tell them there are two chances—a chance now and a chance by and by—is wholly wrong. We say to them that during this Gospel age there is only one chance, and the only way to get that chance is to walk in the footsteps of Jesus.

**Spiritual Power Not to Be Used Selfishly**

In approaching our Lord, Satan did not attempt to lie out right, nor to distort facts, but rather to put a false color on the truth. He may have approached Jesus as a friend, who had known him in his pre-existent state. He was deeply interested in his welfare. Satan's intrusion was, first of all, to bring to Jesus his personal condition. It was a temptation. But we are not told how Jesus recognized Satan, but we are inclined to think that he was ready to join our Lord in a great social uplift.

As in the second temptation, we do not think that our Lord was taken out of the wilderness, but that mental suggestion was made to him. The adversary seeks to nullify the Bible by making all this world's work to work to its advantage. We can imagine Satan as saying, "Messiah is to be king over all the earth. I can easily and quickly help you into that position. Let us cooperate. I will make you chief ruler of the earth. Satan's answer: "It is written again, Thou shalt not tempt the Lord thy God."—Matt. 4:7.

The popular conception of Satan as a monstrousity with hoofs, horns, etc., is a superstition belonging to the dark ages. Really in his own personality he is a very glorious being, who has not been injured by the six thousand years of alienation from God, although his countenance may have lost some of its Godlikeness.

Satan endeavored to give the impression that he himself was tired of the condition of rebellion against God in the world, and that he was ready to join our Lord in a great social uplift. God probably knew that Satan was the prince of this world and that his influence was everywhere felt.

**Spiritual Power Not to Be Used Contrary to God's Will**

As in the second temptation, we do not think that our Lord was taken out of the wilderness, but that mental suggestion was made to him. The adversary seeks to nullify the Bible by making all this world's work to work to its advantage. We can imagine Satan as saying, "Messiah is to be king over all the earth. I can easily and quickly help you into that position. Let us cooperate. I will make you chief ruler of the earth. Satan's answer: "It is written again, Thou shalt not tempt the Lord thy God."—Matt. 4:7.

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The spirits exceeded my strait. He was prepared to face even death itself and to give up that he would not resist. That he would never want, though more my strait. We advised him to his life in obedience to what he understood to be the acts altogether of his own free will. Evil spirits making sore we this do he made his consecration unto He did not resist, but allowed this to be done. He had agreed to the church or to the Lord's forgiveness; then, in the name of the Lord, to command them to leave him. Afterward he wrote us that he had followed our advice, and after a tedious time had finally gotten rid of his unwelcome visitors. A brother in the truth once told us of his experience with them. He did not say how he first got into communication with them, but he explained the divine plan of the ages to them, and told them what would happen to the fallen angels. For several days they manifested interest, coming frequently to hear him. After a while they began to dispute among themselves and finally to curse one another. Our Lord had so cultivated the clairaudient power that he could hear them. In disgust he tried to get rid of them. Not only would they not go, but they made matters intolerable for him. Finally he wrote us in distress, asking what method to use to get rid of them. We advised him to go to the Lord in prayer, confessing that he had done wrong, and asking the Lord's forgiveness; then, in the name of the Lord, to command them to leave him. Afterward he wrote us that he had followed our advice, and after a tedious time had finally gotten rid of his unwelcome visitors.

POWERS OF EVIL INCREASING

As the time of trouble draws near, we can readily suppose that our adversary will have increased power. Satan and his fallen angels will have a very baneful influence upon humanity. Some peculiar occurrences have been brought to our attention. One was an account of a picture manifestation. A picture was taken of a man who was actually seen to be speaking to another man at a distance. We cannot tell how these things are done. We assume that it is the fallen angels who have power so to impress the brain of the medium that she would seem to see what was being done in another city. In our dreams we see people who can hear them speak. If we can have such mental pictures naturally, we may easily suppose that evil spirits may have power in this direction.

RESIST EVERYTHING AKIN TO OCCULTISM

The facts, however, do not make us understand the philosophy of the matter. Nor do we know to what extent these things will be used in the future. We have no doubt that some very startling events will occur. Even to those who have the knowledge of the divine plan the things permitted will be strange. We should be prepared for almost anything that may be told.

We have great confidence in the power of these evil spirits who claim to do wonderful deeds. In fact, we can see that while materialization would be possible to them, yet a representation to the mind would be much easier. To impress a picture upon the brain would also be easy. Suppose such power were to be exercised, and the Lord's people misrepresented by the adversary as doing some desperate act. Be prepared for all such things. It is too near the end of the race to think or turning back!

MY CONFIDENCE

"You ask me do I fear? Should that child fear Whose Father has control over all life? Whose Will can avail with what" The sacrifice of the Christ

At Jordan our Lord made a consecration of himself, even unto death. That is to say, he was baptized, immersed. He said, "Henceforth, I shall have no will of my own. Whatever is yours, Father, shall be my will. I shall do anything that you will have me do; not merely those things required in obedience to the divine law—failures to do which would be sin—but all the things written in the Book. I have given up my life. Direct me through your providences and through your words that I may do your will. And then I am going away of life in the sense of giving it to the world; for he was giving himself to God. When he made his consecration unto God, he was prepared to face even death itself and to give up his existence if such should be the Father's will.——Ps. 40:7, 8; Heb. 10:7.

Following his consecration he began his ministry. As he advanced in the service of fulfilling the Father's will, he submitted himself to everything that was written in the Book. The language of his heart was, "Lo, I come (in the volume of the Book it is written of me). to do thy will, 0 God" (Heb. 10:7), and in his submission of himself he gave out his power, strength, to such an extent that it is stated that great multitudes of men and devils came to hear him and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch him; for there went virtue [vitality] out of him and healed them all." (Luke 6:17-19) He kept back nothing for the purpose of recuperating his vigor, but was daily yielding his life in obedience to what he understood to be the Father's will; He was, therefore, doing the things pleasing to God—everything that God wished to have him do, as well as the things written in the law—"THERE IS FINISHED!" When on the cross our Lord cried, "It is finished!" He had "poured out his soul unto death"; He had "made his soul an offering for sin" (John 19:30; Isa. 53:12, 10); he had permitted his life to be taken from him in obedience to the Father's arrangement. These things had all been prefigured in the type.
acknowledgment of the Son’s obedience even unto death. The earthly life-rights are still our Lord’s. The fact that he is to give human life to mankind is evidence that he has the right to that earthly life.

We do not understand that our Lord Jesus agreed with the Father merely to lay down his life. So great was his love for and confidence in Jehovah, that he was eager to do the Father’s plan for the blessing of mankind, whatever the cost might be to himself. The Scriptures set forth his position at consecration, in the words, “Lo, I come to do thy will, O God.” How much of God’s will did this assertion involve? “In the beginning was the Word, and the Word was with God, and the Word was God.” I come prepared to do everything that is written in the Book. Not only had he come with God’s law written in his heart, but he had offered to do everything written in the scroll of the Book.

How could Jesus know what was written in the Book? There is every reason to believe that he did not, at the time of his consecration, know all that was therein written. The things written in the Book, written in the types and shadows of the Old Testament, were understood by none of the Jews. Many of them, doubtless, our Lord did not fully understand before his baptism. God’s will is expressed in the types of the Law Covenant. Our Lord had said, “Everything written in the Book.” But who will say that at that time he knew how much was involved? As a matter of fact, he did not know until after his baptism, when the higher things were opened to him and made known to him; and following this enlightenment he went into the wilderness to study and meditate upon them.

GOD’S MAJESTY OVER THE WORLD

Although prior to his consecration, Jesus did not know everything written in the Book, yet his consecration was complete. He had pledged his whole life to the doing of God’s will. His own will was dead to all else. Later, he realized that his covenant meant also actual death as a matter of fact.

VERIFICATION OF THE DIVINE ASSURANCE

The question has been asked, Did Jesus after his resurrection have human life-rights by reason of the fact that they were not relinquished in death, or by virtue of the fact that he had been appointed “heir of all things”?—Heb. 1: 2.

This, like many other subjects, is capable of various shades of thought and expression. Our Lord possessed a right to human life and to all earthly things. This right to life and all its blessings Adam had forfeited by disobedience, but Jesus had secured it by obedience and held it absolutely free from risk of loss. Then, if some one, contrary to law, cut him off from his reign, this cutting off did not cause him to forfeit any of them.

In other words, we cannot see how anyone could deprive our Lord of his life-rights in a judicial way. To our understanding, he stood apart from and from all the rights that pertained to it by a fanatical company of fallen men; but their action could not destroy any right which God’s law had given to him. So, then, when God raised him from the dead and rewarded him with a higher nature and certain wonderful privileges, he was entitled to interfere with the right which God’s law had given and which he had neither given away nor forfeited. He had merely allowed men to take his life from him, thus separating him from his rights, which remained his.

HOW OUR LORD BECOMES FATHER OF MANKIND

Since our Lord therefore had neither forfeited those rights nor given them away, then when God highly exalted him because of the work he had done in harmony with the divine arrangement, it is possible that he will be the Father of all mankind.

During the Millennial age, in fulfillment of the divine promise, our Lord will give mankind restitution to perfect human nature. In doing this he will not be giving something that the Father has given him, but he will be acting in a special sense as the Life-Giver. Of course, in the sense of the right to control right to human life to give, then he could not be spoken of as the Life-Giver. But since he possesses this right to human life, it is his to bestow during the thousand years of his reign.

At the end of the thousand years our Lord will no longer be the Life-Giver, but the Father of all mankind. But if we become the Lord’s disciples, if we surrender all to him and accept the merit that he is willing to impute to us, our great Advocate will count us as members of his body and permit us to share in his sufferings. When he imputed his merit to us all rights passed to him. He gave his members whatever right
they have and whatever privilege of earthly right comes to them.

When it shall be necessary for our Lord to use these rights in the future for the world, he will be quite competent and privileged to do so. Having never violated the divine law he will have the full right to use, command and dispose of his earthly right, which he did not forfeit, but which he laid down with the understanding that he should use them again in giving life to the world, so that he would be called the Father of mankind, in respect to their future life.

Nowhere in the Scriptures is the statement made that Christ came to sacrifice himself. What the Scriptures say is that he came to do the Father’s will. He did not refuse to drink the “cup” which the Father prepared for him, but drank it to the dregs. And for his obedience to this will, even unto death—no matter how long or how short a time the Father should have pleased to have that life continue—he received the reward. He gave over all into the Father’s hands. This was a sacrifice; for he had a right to use his life. But his obedience to his Father’s will led to the sacrifice for which he obtained the reward.

FIVE LOAVES AND TWO FISHES

MARK 6:30-44.—SEPT. 22.

Text:—“Jesus said unto them, I am the bread of life.”—John 6:35.

When the twelve apostles returned to Jesus they exclaimed, “Even the demons were subject to us in thy Name.” But he said unto them, Be not specially because of this, let your special rejoicing be that your names are written in heaven. They explained to Jesus the instance of their tour and what they had taught; and he called them away to a desert place to rest awhile, because of the crowd and because they had not even time to take nourishment. So they went privately to such a place by ship. But the crowds went also and the crowd went on foot from various cities.

Jesus would have no time to himself. His entire life was devoted and being rendered up a living sacrifice to the divine service, in feeding the sheep of Jehovah’s flock, as well as his own sheep also, because all that were the Father’s were his. As he looked upon the multitude, he felt a yearning compassion for them. He saw their needs: “They were like sheep without a shepherd”; and he continued to teach them.

Did they not have scribes, Pharisees, priests and Levites? How could they be without shepherding? Ah, they, who had a soul-hunger, who the forms, ceremonies, rituals and burdens bound upon them could not satisfy. They were really wanting the “Bread of Life” which Jesus had— which Jesus was, for he personified the truth. Why then did they not receive it? What was their defense? They were bound by superstition, prejudice, the fear of man, traditions of the ancients, and the opposition of the great and the learned of their time.

Did they not frequently inquire, “Have any of the scribes and Pharisees believed on him?” Again, “Do our rulers indeed know that this is the very Christ?” The common people always referred to the learned. The learned therefore have the greater responsibility. Jesus declared of them, “Ye have taken away the key of knowledge”; you will neither enter into the favor of God yourselves, nor will you permit others to enter in who so desire.—Luke 11:52.

And is this not in a large measure true today also? The learned of the pulpit tell the people that the Bible is not the divine message which Jesus and the Apostles declared it to be. They are telling the people that Moses and the prophets did not write the books accredited to them; and thus indirectly they are telling the people that Jesus and the apostles were deceived when Jesus said, “Moses wrote of me,” and the Prophets Isaiah and Jeremiah said thus and so. Thus the people are becoming more and more unbelievers in respect to the Bible.

But what will the great and learned teachers of today give to the masses as a soul satisfying portion instead of the Bible? Oh, they tell us, “This is the good tidings, the Gospel: Your forefathers were apes; a law of Evolution prevails. As a result we have come as far as we are. We need no Savior, because we have reached a very high plane of existence—not that you yourself will reach a very high plane of existence—not that you yourself will reach a very high plane of existence—not that you yourself will reach a very high plane of existence—not that you yourself will reach a very high plane of existence—not that you yourself will reach a very high plane of existence—not that you yourself will reach a very high plane of existence—not that you yourself will reach a very high plane of existence—not that you yourself will reach a very high plane of existence. How long or how short a time the Father should be matter how long or how short a time the Father should be matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be—matter how long or how short a time the Father should be

What is that in this to satisfy soul-hunger? Ah, nothing! represented in the Lord’s “cup.”

Teaching by parables only

MATT. 13:34, 35.—SEP. 27.

Text:—“The words that I speak unto you, they are spirit and they are life.”—John 6:63.

Today’s lesson declares, “All these things spake Jesus unto the multitudes in parables, and without a parable spake he not unto them; that it might be fulfilled which was spoken by the Prophet, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

Bible students and Bible scholars have generally expressed [5687]
is to these the Bible has promised, "He will show you things to come." It is these that are to be guided into all truth as it shall become due. It is for these that the Word of God is a storehouse, from which "things both new and old" are to be produced under the "Spirit's guidance, as they become "meat in due season" to the "household of faith.

EVEN MEN BEGOTTEN

Along the same line we note the fact that even the spirit-begot new creatures must make progress in their appreciation of spiritual things. The Apostle urges such that "As new born babes they should desire the sincere milk of the Word, that they may grow thereby." And the growth is necessary if they would attain joint-heirship in the kingdom; hence the Apostle again urges that each seek not to continue a babe, but to become a man, and to use the "strong meat" of divine truth. By becoming a man, he is sanctified, developed as a new creature and engrossed with the view of their making their calling and election sure.

THE APOSTLES JESUS' MOUTHPIECES

It has been claimed that the doctrines of Christianity can be better gleaned from the writings of the apostles than from the sayings of Jesus, as reported in the Gospels. There is considerable truth in this claim, and the reason is manifest; namely, Jesus' words were addressed mainly to the multitudes, and when he addressed the disciples he could not discuss even with them deep, spiritual truths, because they had not been begotten of the holy Spirit, and therefore could not understand spiritual things. Jesus himself declared, "I have many things to tell you, but ye cannot bear them now." On one occasion our Lord's words were so deep, so highly figurative, that even of his followers he said, saying, "This is a hard (difficult) saying, who can understand it?" (John 6:60) The saying was, "Unless ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." God's consecrated and spirit-enlightened people can understand that statement, but none others can even yet understand it, and he who would explain the reason why, saying, "The natural man receiveth not the things of the Spirit of God, for they are spiritually discerned."—1 Cor. 2:14.

AFTER YE WERE ILLUMINATED

St. Paul gave the key to the situation in one of his Epistles, saying, "After that ye were enlightened, ye were illuminated a great fire of afflictions." (1 Pet. 3:12) The illumination received was the begetting of the holy Spirit. Similarly, the apostles at Pentecost received an illumination of the mind which enabled them to understand things of which they were, as yet, but ignorant. The Spirit of God; for he hath given unto us his Spirit, "that we might know the things which are freely given us of God."—1 Cor. 2:12.

Jesus had this same thought in mind when he declared that there were certain things his disciples could not understand at the present, but that they would afterward know. (John 16:13) "The saying was, "Ye are of your father the devil, and ye will do the will of your father: he hath his works, and ye shall do the works of him."—John 8:44. For it is the natural man who will not understand the "Spirit's guidance, as they become "meat in due season" to the "household of faith.

It is to these new creatures that the statement is made, "All things are yours. ye are Christ's, and Christ is God's." It is these the Bible has promised, "He will show you things to come." It is these that are to be guided into all truth as it shall become due. It is for these that the Word of God is a storehouse, from which "things both new and old" are to be produced under the "Spirit's guidance, as they become "meat in due season" to the "household of faith.

THE NEW CREATURE'S RESPONSIBILITY TO DIVINE LAW

Part 1

The Law Covenant was a covenant that God made with Israel, based upon the keeping of the law, which was briefly explained in a previous issue of the Watch Tower. The Law Covenant was the framework by which our Lord was born under the law (Gal. 4:4); not under the Ten Commandments merely, but under the Law Covenant. This Law Covenant, the Apostle elsewhere shows, was that addition to the Abrahamic Covenant which was typified by Hagar and not by Sarah. Our Lord was under this Hagar Covenant, then—under the Law Covenant, the covenant of the flesh—up to the time when he was thirty years of age. And he has no record whatever respecting our Lord's obedience to the law before he became of age, although we have every reason to believe that he kept the Law Covenant. But the time of his special trial began at his baptism. The fact that God was willing to enter into a covenant of sacrifice with our Lord shows that he was perfect at that time. Our

[5088]
Lord persisted in keeping the law during the time of his ministry, and at the same time sacrificed those rights which were his because of keeping the law perfectly until death.

With our Lord it was the same as with Adam. Jesus was perfect at the time of his baptism; therefore, no one could question his right to life. Consequently, God dealt with him as if he were an earthly being. His right to life would live up to the requirements of the law, but whether the flesh should be brought into subjection to the higher law of the new creation. Thus our Lord more than kept the law—not less than kept the law.

CONDITION OF HEART TESTED CONTINUOUSLY

What our Lord did in this matter is on a parity with what each one of us does. The Lord in the beginning and present ourselves living sacrifices. His acceptance of us and the imputation of his merit to us makes us perfect beings from the divine standpoint. Everyone who is perfect in the flesh has a right to life, according to the divine law. But the fact that we have a right to life for the moment, does not prove that it will be everlasting.

At the end of the thousand years of Christ's reign the world will be actually perfect. They will then be subjected to the kingdom of God. But the Lord in the beginning and present ourselves living sacrifices. His acceptance of us and the imputation of his merit to us makes us perfect beings from the divine standpoint. Everyone who is perfect in the flesh has a right to life, according to the divine law. But the fact that we have a right to life for the moment, does not prove that it will be everlasting.

When our Lord was thirty years old, he was holy, harmless, undefiled, separate from sinners. His trial, which was to prove his worthiness, began at his consecration and continued until his death. For three years and a half the spirit of his mind was being tested. The judgment was no longer to do, as the Lord had committed any sin whatever, would he have been accepted of God? Surely not! He was on trial, not as an old creature, but as a new creature, and his trial did not end until after he had died. "Is Jesus a man?" This did not alter the fact, however, that he was still under the law. The law had dominion over him as long as he lived. As a new creature he did not have a body of the spirit kind. He had a human body, and was, therefore, responsible for everything that his human body would do.

It is just as with us. The body is reckoned dead in one sense of the word. As the Apostle says, "If ye be risen with Christ, seek those things which are above." Does this refer to us merely as new creatures? Yes, it is not our flesh which is being tested. We are a first degree humanism, a first degree of humanism. (Rom. 6:4, 5; Col. 3:1) To whatever extent our bodies fall short of perfect obedience, Christ, as the great Advocate, makes good. So if any of us sin, we have an Advocate with the Father, the cross he died on, "his iniquities." This did not alter the fact, but, however, that he was still under the law. The law had dominion over him as long as he lived. As a new creature he did not have a body of the spirit kind. He had a human body, and was, therefore, responsible for everything that his human body would do.

As we have seen, when our Lord made his consecration at his baptism, he was a perfect human being. When the Father consecrated him, he consecrated him in three ways. He consecrated him to a new degree of humanism, and was to this degree a new soul, a new creature—spirit. But he had this treasure of the new mind in an earthen vessel, and the new creature was responsible for all that the old creature did. If the old creature had gotten him into trouble, then the new creature was held responsible. It is for these weaknesses of the flesh that the new creature goes daily to the Lord and says, "Forgive us our trespasses. We have an Advocate with God, and if we sin we may come to God and obtain grace in every time of need.—1 John 2:1; Heb. 4:16.

TWO-FOLD TRIAL OF THE NEW CREATURE

As we have seen, when our Lord made his consecration at his baptism, he was a perfect human being. When the Father consecrated him, he consecrated him in three ways. He consecrated him to a new degree of humanism, and was to this degree a new soul, a new creature—spirit. But he had this treasure of the new mind in an earthen vessel, and the new creature was responsible for all that the old creature did. If the old creature had gotten him into trouble, then the new creature was held responsible.

As previously stated, our Lord was under the domination of the law as long as he lived. The question then arises, How long did he live as a man? Our answer is that in a very important sense of the word he died at the time of his consecration. He did not keep the law directly, as he would be responsible for all the flesh might do. Misdeed on the part of his flesh would be charged to him directly, as he would be responsible for all the flesh might do.

So, then, as a new creature our Lord was responsible for all of God's laws that applied to him as a man. The fact that he had given up all the earthly hopes and ambitions and privileges did not give him liberty to violate the law of God; and therefore his passing from under the Law Covenant did not give him liberty to break the law.

Even so with us. We cannot trespass against our neighbor, because we are new creatures. If we had been under the Law Covenant, the new creature in Christ makes us still more responsible for good behavior. We have need of the Lord's covering merit for every fleshly imperfection that we have. The very fact that we have, outside of the new creature, as much as we do, shows that our every thought, word and action are taken cognizance of by God; and since we are still imperfect, an arrangement is provided for us by which we may go to the throne of grace and have our weaknesses covered by our Lord's merit.

GRAVE RESPONSIBILITY RESTING ON OUR LORD

But our Lord had nothing to shield him. Although he had given up all hope of human life, that he might have the spiritual blessings, yet he was responsible for every feature of the Law Covenant.

The divine law has always existed. God always had certain laws of right and wrong. He himself is under a law of righteousness. Our Lord Jesus and all the holy angels are subject to a law of righteousness. What ceased at our Lord's consecration was one of the things that made the Law Covenant a sacrifice, and that was based upon that law and which had been won by our Lord. Since no imperfection being can keep that law, another arrangement is made for us—a sacrificial arrangement, based upon our Lord's merit, imputed to us. "Gather my saints together unto me; those who have made a covenant with me by sacrifice."—Ps. 50:5.

From the divine standpoint our Lord kept the law as a new creature; from the human standpoint he kept it as an earthly creature. He kept it merely as a new creature. He kept it merely as an earthly creature, has anything to do with a new arrangement. The new creature accepted and used the old earthly body, with all the responsibilities of that earthly body, whatever they might be.

In other words, the flesh has its law and its responsibilities, but as a new creature our Lord was under an additional law. We are not to understand that as a new creature he was released from the Ten Commandments. In his flesh he was a perfect human being, under the law. As a new creature he undertook to do more than merely keep the law; and so the new creature was on trial—not merely to prove whether the flesh would live up to the requirements of the law, but whether the flesh should be brought into subjection to the higher law of the new creation. Thus our Lord more than kept the law—not less than kept the law.

No Advocate for Our Lord

If our Lord's human nature had failed to keep the law, the new creature would have been held responsible. It is the same with us, as we have illustrated before in the case of a man and his dog. The new creature is like the man and the old creature like the dog. But the man is responsible for his dog. He is responsible for his dog. But the man is responsible for his dog. But the man is responsible for the dog's imperfections. Jesus had no Advocate; and therefore any imperfection on the part of his flesh would be charged to him directly, as he would be responsible for all the flesh might do.

As we have seen, our Lord at thirty years of age was a perfect man, accountable under the Law Covenant. When he had consecrated himself, he was under the obligation of the Law Covenant, to keep the Law Covenant, to keep the Law Covenant, to keep the Law Covenant, to keep the Law Covenant, to keep the Law Covenant. But Jesus had no Advocate; and therefore any imperfection on the part of his flesh would be charged to him directly, as he would be responsible for all the flesh might do.

Even so with us. We cannot trespass against our neighbor, because we are new creatures. If we had been under the Law Covenant, the new creature in Christ makes us still more responsible for good behavior. We have need of the Lord's covering merit for every fleshly imperfection that we have. The very fact that we have, outside of the new creature, as much as we do, shows that our every thought, word and action are taken cognizance of by God; and since we are still imperfect, an arrangement is provided for us by which we may go to the throne of grace and have our weaknesses covered by our Lord's merit.

But our Lord had nothing to shield him. Although he had given up all hope of human life, that he might have the spiritual blessings, yet he was responsible for every feature of the Law Covenant.
Our Lord, being perfect, kept the law both in spirit and in letter. Every act of obedience to the law was credited to the new creature, and any failure would have brought death. Even though the account was entered in the name of the new creature, these acts of obedience were only credited to it. Just as a parent cannot own the bank money of the child, the child does not have the money and cannot receive it until he becomes of age; so with our Lord. Everything that he did was put to his credit. And if he had done anything wrong, it would have been charged to the new creature. "The wages of sin is death."—Rom. 6:23.

**CHANGE OF NATURE—A GRADUAL PROCESS**

But had our Lord remained under the Law Covenant, he would not have become the heir; for the child of the bondwoman could not become heir with the son of the freewoman. (Gal. 4:30.) The Son of the bondwoman was of the flesh, the Son of the freewoman was of the spirit. When our Lord made the covenant of sacrifice at Jordan he passed from his position under the Law Covenant and from his fleshly relationship to Abraham, into the spiritual relationship and became the spiritual "Seed" of Abraham; for there he sacrificed all the blessings and favors which were his under the Law Covenant.

But we are to remember that in our Lord's case, this change of nature required three and a half years. He did not pass instantaneously from one relationship to the other, but by a process in which he became alive daily. He had accepted the terms of the covenant of sacrifice. During those three and one-half years, he was in the process of transfer from the Law Covenant to the New Covenant. When he passed from the Law Covenant to the New Covenant, he was put to death in the flesh, and quickened in the spirit. (1 Peter 3:18, R. V.) But he did not enter into the glorious station typified by Isaac until after his resurrection from the dead.

Amen. We renounce the earthy that we may share in the heavenly. But the change requires a period of time, during which we are dying daily and becoming more alive daily. We shall be made fully alive in our resurrecting for flesh and spirit cannot inherit the kingdom of God (1 Cor. 15:50) While this is true of Christ, yet, but by degrees, yet the Father dealt with our Lord from the moment of his consecration, and so he deals with us. We have the foretaste of the blessing now, but it will not be ours completely until the sacrifice shall have been finished. Our Lord's baptism did not constitute him The Christ in the full sense of the word, but he was declared to be The Christ with power when he was raised upon the spirit plane.—Rom. 1:4.

**PURPOSE OF OUR LORD'S SUFFERING**

The Scriptures give us to understand that our Lord's sufferings proceed from a love of sacrifice. First of all, those sufferings were in fulfillment of the law, and by them he testified his obedience to the law of God. He suffered for well-doing and not for evil-doing. Second, it was appropriate that he should prove to God the loyalty and willingness, as a result of his consecration, to establish his worthiness to be made the great Messiah and to be granted the great power and glory which Messiah will exercise.

The Apostle Paul gives us this particular thought, when he says that it pleased God to make the Captain of our salvation perfect through suffering. (Heb. 2:10) At the same time this suffering would demonstrate our Lord to be the great Messiah who would eventually lead the people out of sin and death. The Apostle also intimates that his sufferings were expedient and wise for the assistance of those who would be his followers, when he says that this High Priest was touched with a feeling of our infirmities, that he might be able to sympathize with those who are in tribulation. And he was faithful himself, having gone through various trials and tests.—Heb. 4:15.

When mankind come to know how it was that Messiah assumed control over the world, all human beings will have the confidence in him—not only in the power with which he will rule his kingdom, but also in his justice, his love and his mercy. He has been tempted in all points as the church is, and therefore, not only can we have the benefit resulting from his experience, we shall know that he, in the future may also have an opportunity to appreciate it.

The sufferings of Jesus became a witness both to angels and to men. He gave the demonstration of the full extent of his power and might and dominion, and every name that is named (Eph. 1:21); even to the divine nature, before the Father, as a reward the Father did not give to him of the will of the Heavenly Father. By such faithfulness he perfected himself on the divine plane—that is, he proved himself worthy according to the covenant—"Worthy is the Lamb that was slain to receive power and riches and wisdom and honor and glory and blessing."—Rev. 5:12.

Similarly the followers of Jesus are to be sharers with him of the sufferings of this present time and in the glorious which shall follow, for if we suffer with him we shall also be glorified with him (2 Cor. 4:17). We are not to be perfect in the flesh, while he was perfect, yet the robe of his righteousness, the merit of his sacrifice, covers all of our blemishes and makes us, as his footstep followers, holy and acceptable before the Father, as joint-sufferers with him, and joint-sacrificers, even as he was. The begetting of the holy Spirit starts us in the life divine.

We are not to be perfected in the flesh, but in the spirit; and our perfection and acceptance with the Father will be demonstrated by our loyalty of heart and the fullness and thoroughness with which we bring all to the divine will and seek to glorify God in our bodies and spirits, which is his. Our justification comes to us as a reward of faith, regardless of works, but our glorification will follow only as a reward for faithfulness. Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

(Continued in next issue.)

**FEET-WASHING AS A LESSON IN H Humility**

"Ye also ought to wash one another's feet."—John 13:14.

We remember the occasion on which our Lord washed the feet of his disciples. The Lord and his twelve apostles had met together to celebrate the Passover. This feast was followed by the inauguration of the Memorial supper, the bread and wine of which represented the body and the blood of our Lord Jesus. The disciples, full of the enthusiasm which had been inspired for some days previous, were all at a loss to understand the sadness of our Lord Jesus. While he was saying, "My soul is exceeding sorrowful, even unto death" (Matt. 26:38) and desiring that his baptism might be accomplished, they were inclined to think that he was speaking of a view of his future suffering.

During the five preceding days the disciples had witnessed the feast in the house of Lazarus, Martha and Mary, the breaking of the alabaster box of ointment, the riding on the ass, the healing of the blind, and the some of the thousand who went on to walk on, and the demonstration of the people, who had cried, "Blessed is he that cometh in the name of the Lord; Hosanna in the highest!" (Matt. 21:9) They had heard the Pharisees ask Jesus to put a stop to this demonstration. But he had said to them that if these people should hold their peace the very stones would cry out. (Luke 19:40) To fulfill the prophecy (Zech. 9:9) there must be a shout, and there was not short.

We remember that the little company went to the Temple, that the whole city was in commotion, that the rulers were impressed, and that they were afraid of the people. We remember that Jesus had gone into the Temple and had driven out those who sold merchandise; that when the Pharisees, the Sadducees and others tried to make Jesus appear confused, he had wisely turned all their arguments upon themselves; and that they dared not ask him any more questions, for by so doing they would only make a bad matter worse.

From all these things it must have seemed to the Apostles that they were on the eve of attaining great prominence and national dominion, and it would have been natural if they had not understood his attitude of sorrow. As an evidence, we have the fact that James and John went to Jesus and asked about the place they might occupy in the kingdom. Could they be next to him? There was no doubt in their minds that the kingdom was near. They specially loved him and would like
to have the favor of being near him. Others might not care so much where they were placed, but James and John would like to be close to the Master.

These were the thoughts uppermost in their minds. As a result, when they came to the upper room, they had not the humble spirit to take thought of serving. No doubt it was the custom of the Jews to have a servant to minister to the comfort of the guests. But there was no servant here and not one of them had the humility of mind to offer to be the servant. Apparently they not only did not have the disposition to serve one another, but they did not desire to wash even the Master's feet.

**SELFISHNESS EVEN IN LOVE**

Since it is difficult for us to gage our own hearts thoroughly, we should use great charity in measuring the hearts of others. We should not receive any motives as selfish which are not necessarily so, unless there is some other evidence. We are often carried away with the admiration for Jesus in the general sense to the exclusion of the individual action. We should often pray that we may be permitted to see in Jesus the great sympathy and leniency rather than on that of too strong condemnation. Doubtless the Apostles been asked as to their motives and conduct, they would have denied that these were selfish, and would have spoken only of their zeal for the Lord. Their desire was to be near Him. Perhaps what the Scriptures declare, that the human heart is exceedingly deceitful, and that it requires careful scrutiny, lest under the cloak of good motives, it harbors qualities which, if recognized, would spurn.

Apparantly our Lord let the matter go to its full limit to see whether or not any of his followers would improve the opportunity to make himself servant of all. He waited until supper was being served (not ended as in our common version) and then, when the shouts of those near the foot of the table were nearly over, He began to wash the feet. He first took Peter's and then, as he was washing the foot of our Lord, they watched Him. He had a natural trait toward another, who was perhaps the humblest of the members of Christ, in order to cultivate the various graces of the Spirit-meekness, gentleness, patience, brotherly-kindness, love-can we hope to help others to put on these adorations of character and purities of life, and in getting rid of the defilements of the world and of the flesh.

It requires peculiar qualifications to enable us to assist each other in this respect. Before we can help others to cleanse their way of life in every little particular, so that every thought, word and deed shall be brought into subjection to the divine will, it is necessary that we have experience along the same lines. Only as we cultivate purity of thought, we培cem generally, if then we are so well pleased with the various graces of the Spirit, can we wash the feet of the saints.

Many who would reject well-meant criticism of conduct, who would resent well-meant offers of assistance to a higher standard of character, as interferences with their private business, would be very glad of help, and the very same person if he approached them with such evidences of true devotion and loving interest as would be indicated by the performance of some menial act. It is the sympathetic ones who are most successful in helping the various members of the body of Christ out of the besetments and difficulties incident to the following of the Lord in the present time. Oh, let us study and strive and pray that we may be very successful in obeying the Master's injunction, "Ye also ought to wash one another's feet."
"ANOTHER VOICE FROM HEAVEN"

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

The revelation of our Lord to St. John is a book of signs, in which the things stated symbolize the things meant. To illustrate: In this book a woman is used to represent a church—a pure woman a pure church, a false woman an apostate church. In Rev. 17:1-6 a picture is given of a false woman occupying the same geographical location,symbolizing a system of the antitypical Babylon, the cup of which is to be poured out on the bride of the Lamb, that is, on Babylon. This unfaithful woman is branded "Babylon." We read that she sat upon a beast, a symbolic statement of her control of the power at Rome.

In her hand this woman held a golden cup full of abominations, and thus symbolically she is represented as making all nations drink of the same cup of false doctrine. But the cup also suggests that the unfaithful church, symbolized by this woman, had once been the receptacle of divine truth—"Babylon hath been a golden cup in the Lord's hands." (Jer. 51:17). In Revelation 17:5 she is called "Mother of Harlotry," a term suggesting a mother church, and daughter churches which are said to closely resemble the mother. As the mother was called "Babylon," the daughters—so like their mother—bear also the family name.

BABYLON—MOTHER AND DAUGHTERS

All about us we see the fulfillment of this prophecy. We see that the daughter systems have proceeded out of the mother system; that they are all developed from her. In Pittsburgh, some years ago, a very prominent Presbyterian minister said, "Wince as you will, you must admit that this [the Church of God] is the true church, the only church. So strong is the power, unbroken history extending back to the times of the apostles. For every fragment of religious truth which we prize, we are indebted to her as the depository. If she has no claim to being the true church, then are we bastards and not children of God!"

A fair examination of the denominations shows that they are more or less in sympathy with the mother system. Revelation 18 traces the history of the Apostate church and foretells that Babylon—both Papal and Protestant systems—will fall. But the Lord has a true church, to which he says, "Come out of her, my people!" In our own words, the agents of God are scattered throughout the denominations. But now, in the closing of the age, God sends forth the message that his people shall no longer remain in the denominations; for the time is coming when the doom of Babylon will be upon her and she will fall.—Isa. 13:1-22.

PROPHECY A GRAPHIC PICTURE OF HISTORY

When we examine the Scriptures with the purpose of understanding prophecy, we find that during the Jewish age, God made various types and pictures. The Jews themselves were typical. The Scriptures also show that there are two Israelites, of which the one is to bear the name of "Israel," the other as the "sand of the seashore." (Gen. 22:17; Isa. 8:14; 1 Cor. 10:18; Gal. 6:16) Natural Israel was used of God to make types of the spiritual things—the "righteousness of the君子"—types of the antitypical Jubilee of better times; their Levitical priesthood was a type of the Priesthood in glory, etc.

During the great Babylonian captivity the Jews were compelled to live in Babylon, to be a part of her, to support her, although their bondage was not severe. So today God's people are required to stay in Mystical Babylon, a part and parcel of Babylon; to support some of her works and denominations. Therefore it becomes a difficult matter to flee out of Babylon. But we find in the Scriptures graphic pictures of which they are an upbuilding of. Those who escape must flee. As Cyrus, a type of Christ, overthrew Babylon, so a part of the work of the second advent will be the overthrow of antitypical Babylon.—Jer. 51:16; Rev. 18:21.

BABYLON THE SYMBOL OF CONFUSION

Originally "Babylon" signified "Gate of God." But the word came subsequently to have the meaning of confusion, mixture; and in this way is Babylon a symbol of confusion. God's people in Babylon are dishonored; they are held in restraint. Now, through the prophecy we hear the command, "Come out of her, my people!" This call applies not only to those in Babylon the Great, but also to those who are in Christ's churches—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4) Be not of those who cannot see the errors of Babylon and who, consequently, are not of the called ones.

The object of the call to come out is not for people merely to withdraw from a nominal church; but whenever any true Christian comes to see the error in which he has been held, and which Babylon has taught, he will see that he will misrepresent not only himself and the denomination to which he belongs, but also the Heavenly Father and the Word of God, if he remains connected with what he sees to be error. As he realizes his position, the voice of the Lord through his Word tells him that he must stand for truth and righteousness.

No one is called out of Babylon until he sees her true condition. So then, never urge anyone to come out of Babylon; for if they have "ears to hear," God's voice tells them plainly to take this step, and gives the reason why they should. The Lord says: Revelation shows us by symbols that dire trouble is coming upon Babylon. The nominal church claims that Christ's kingdom was set up hundreds of years ago. Consequently, they are not looking for Christ to come to establish his kingdom at the close of his first advent.

"GATHER MY SAINTS TOGETHER Unto ME!"

The expression, "Come out of her," signifies that the Lord's people are to separate from all things which are in conflict with the divine Word. We are to come out of the errors and systems of error which are contrary to the Word of God, but we are not to organize another denomination, for the original church will be the "true and living church."—Rev. 18:21.

"Come out of her, my people," is a call to associate with Christ, with Messiah. This call is given by the Lord through the Prophet when he says, "Gather my saints together unto me; those that have made a lie by sacrifice." (Psa. 50:5) They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with him. Therefore they could not be gathered to all these different denominations, nor to any one of them. Those who hear the call should come out of Babylon and take their stand with the Lord. They are no longer to be mist representatives of God and of themselves.

Those who see these things and have sufficient courage will come out. Those who see these things and lack the courage to come out are those who have "ears to hear," but who do not hear. If those who see do not have sufficient courage to obey the Lord, they will surely receive of her plagues by remaining in, and will probably have a large share in the punishments of the day of vengeance.

MANY BECOMING IRRELIGIOUS

Many people who have been identified with the different denominations are not coming into the truth, but are becoming irreligious. They are by no means bad people; and they feel convinced that there has been a great error connected with Christianity. They repudiate much that Babylon teaches. But Babylon has been a type of the entire world, and says, Babylon claims that she has civilized the nations drunk with the wine of false doctrine. The cup suggests that the unfaithful church, symbolized by this woman, that dire trouble is coming upon Babylon. The nominal church claims that Christ's kingdom was set up hundreds of years ago. Consequently, they are not looking for Christ to come to establish his kingdom at the close of his first advent.

"ANOTHER VOICE FROM HEAVEN"
WHO MAY FALL FROM GRACE

One who is down cannot fall. Originally Father Adam was up; that is to say, he was perfect, created in God's like­ness, free from sin. He was in God's favor, and while in that condition, he was on trial for life or death. He sinned and fell from that pre-eminent state; but that, as it were, is a post-erity, the whole human race, have been born in God's dis­favor. They are fallen. As we read, "I was shapen in iniquity, and in sin did my mother conceive me." (Psa. 51:5) By nature mankind are all children of wrath. They cannot fall any further into sin, because they are "died out of sin" (John 14:1) or "the whole world lieth in the evil one."—1 John 5:19.—Diaglott.

But something occurred which has raised a portion of the race of mankind from the fallen condition. Christ came into the world, gave his life a ransom-price, and ascended into heaven "to appear in the presence of God." (Heb. 9:24) Thus far, however, he has appeared only for us, not for the world, but for all those who have trusted in the precious blood of Christ. His appearance for these enables them to approach God, become disciples of Christ and to receive the begetting of the holy Spirit.

This is the attitude in which we stand: we have accepted the Redeemer, we are seeking to walk in his steps, we are lifted up out of condemnation, we are no longer dead in Adam. "You are begotten of the holy Spirit." (1 Cor. 12:13) So, then, we are children of the heavenly adoption. For Adam's fall, he was regarded as an enemy of God. But we have come near to God through Christ. We are "accepted in the Beloved," accounted worthy of life everlasting; if we are faithful; for eternal life is the gift of God. (Eph. 1:6; Rom. 6:23) The church, then, have come back from the fallen state; for they have been glorified in the condition and, therefore, cannot fall. The only ones who can do so are those who are the recipients of the holy Spirit.

The manner of life here during the present existence may indeed affect the opportunity and future destiny of the world. If they knowingly violate obligations that have been committed to them and injure their characters; but they cannot sin away their share of the merit of Christ's sacrifice, for they have not yet received that share. Only the consecrated children of God have full right to speak out. "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, and have tasted the good Word of God and the powers of the world to come, if they shall fall away, to repentance" (Heb. 6:4-6).

This thought will well bear repetition: The only class that can fall away are those who have been made partakers of the holy Spirit; but if any of those who have been brought into full harmony with God, through the begetting of the holy Spirit, neglect or misuse their blessed privilege, there remains for them no more an interest in the great Atonement, because they have received their portion in Christ's redemptive work.

KNOWLEDGE BRINGS RESPONSIBILITY

The only evidence there is at the present time that we are begotten of the holy Spirit is the fact that we have "received the spirit of adoption whereby we cry, Abba, Father." (Rom. 8:15) The world, having had no life in them, cannot look at this as they never possessed the "spirit of filthiness" after all. If we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy; but the transgressor of the law and the child of the covenant died without judgment. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden the Son of God under foot and hath counted the blood of the covenant whereby he was sanctified an unholy thing and hath done despite unto the Spirit of grace?—Heb. 10:26-29.

Only those who have been sanctified through the blood of the Covenant can do despite to it. Only those who have a knowledge of the Son of God can "trample him under foot." The world in its ignorance cannot do these things. So, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no longer a share for us in the sacrifice of Christ. For the others, there would still remain their share in the sacrifice of Christ, and their responsibility will be in proportion to their knowledge. We have large responsibility, because we have large knowledge. We have tasted of the holy Spirit, we have been made partakers of it. The Apostle Paul said, "Now that ye have shown your fellowship with the Lord Jesus Christ, I beseech you, walk ye not as do the rest of mankind." There was nothing more for them then. They did not get eternal torment for disobedience to Moses, but theirs was the death penalty. Those who thus died will, nevertheless, have their share in the redemptive work of Christ. Many who died under the law will eventually have an opportunity to receive God's grace in Christ Jesus. But if they were cut off from life under the typical penalty of death, how much more severe would the penalty be upon those who have the understanding and enlightenment through the anti­mony—Christ's law. The portion of the Scriptures is that such will die the second death for wilful disobedience. For such there is no hope of recovery whatever. Let this solemn thought be made emphatic. There will be a recovery from the death by Moses' law. But for those who have the second death, there will be nothing further. They have had their share in the Atoneinent. They have counted the blood of the covenant with which they were sealed an unholy thing. "Christ . . . dieth no more!"—Rom. 6:9.

CHARACTERISTICS OF A SOUND MIND

"God has not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 Tim. 1:7.

In this text St. Paul is addressing the children of God—those who have left the world, who have turned their backs upon the things of sin and selfishness, who have been be­otten of the holy Spirit because of full consecration to God and to whom the Advocate has imputed his merit. They have received of his Spirit, the new mind, and so have the spirit of a sound mind. In the beginning of the Gospel age there were marked manifestations of the holy Spirit, known as "the gifts of the Spirit" (1 Cor. 12:4-11), such as knowledge, healing, miracles, tongues, etc. These gifts were bestowed at that time upon those who were raised out of the fallen state, first, to con­vince; and second, to confirm the faith of the early church. They were necessary that the church might have a start, so to speak.

The Apostle says that these miraculous gifts were to con­tinue for a time only for a time, but that the fruits of the spirit were to abide—meekness, patience, gentleness, brotherly kindness, faith, hope and love the greatest of all. (1 Cor. 13) The gifts of the Spirit died out with the death of the apostles and of those also upon whom they had conferred the gifts. But the fruits and graces remain to this day.

Just as soon as we have been begotten of the holy Spirit a transforming work begins with us. But in general the reception of the Spirit is at first without marked manifesta­tion. We grow in knowledge, love and all the fruits of the Spirit, in proportion as we have received the holy Spirit, which is given in order to develop our minds and hearts to do a transforming work, bringing forth the fruitage of the spirit in our characters and in our lives. With some of us the fruitage develops rapidly; with others, slowly.

The grape-vine gives us gifts in that it bears grapes. As fruit-bearing in nature is in one sense of the word a miracle, so also are the fruits and graces of the Spirit which show forth some of us the fruitage of the Spirit, neglect or misuse their blessed privilege, there remains for them no more an interest in the great Atonement, because they have received their portion in Christ's redemptive work.

FEAR A FORM OF SELFISHNESS

In our text the Apostle is discussing the character of this Spirit which God has given us. It is not the spirit of fear, nor the spirit of dread, nor the spirit of timidity. In other words, the spirit of selfishness; for there is more or less fear accompanying it. We can realize that with our first parents the spirit of fear led them to hide themselves from the Lord. We recall that Cain feared and fled. (Gen. 3:10; 4:14) So all down through the ages, the spirit of fear has exerted a powerful influence upon mankind. If a storm
comes up, many people act as if they feared that it was something sent especially after them.

All fear, being a manifestation of one form of selfishness, is made up of the elements of self-love. People fear lest they may lose some of the things which they selfishly desire. All fear is a spirit of fear, as well as many in Christian lands is a spirit of fear. They are serving God, not from a desire to be co-laborers in his work, but from fear. They have been taught that they ought to go to church. They know not what God might do to them if they did not pay to their ministers. They have omitted the weightier matters of the law—judgment, mercy and faith. They showed by these words that they are not influenced by a holy spirit, but by a spirit of fear, a spirit that belongs to sin. The spirit of fear is the spirit of Satan.

There is, of course, a holy fear—a fear to do anything to offend God or to offend a friend. And we ought to be afraid of offending a friend, afraid of hurting or injuring a friend or anybody. If we love our Heavenly Father, we ought to fear to do anything to distress him.

In Hebrews 4:1 the Apostle says, "Let us fear lest a promise being left us of entering into his rest, any of you should come to short of it." Let us not fear evil—but let us fear lest we fail to attain the blessings promised to the overcomers. God will give those blessings only to those who reach a certain development of character. But the fear of the world is wholly improper. If any of the Lord's people have that fear, they have received it from some other source than the spirit of the Lord.

TRANSFORMING INFLUENCE OF THE HOLY SPIRIT

The Apostle proceeds to tell us what this Spirit of the Lord has brought to us. It has been a spirit of power, of strength. All who are seeking to walk after the Spirit and have a knowledge of the Lord's love—these he will not forsake. They have his spirit, which is the original of their present power. It is the power of the holy spirit, or influence of mind proceeding from this spirit of power. It gives them such energy that they are able to do more than otherwise they could. They astonish themselves. They have the peace of God to work in them to will and to do of his will. Those who receive the truth are very different from what they were before they had received its spirit; and as a rule their neighbors and friends discern the change. Where a wife comes to the knowledge of the truth, her husband is often surprised to find how much more she has discerned everything that is right. This firmness is not a spirit of arrogance, but a spirit of assurance that God is able and willing to work things together for good. It is the same with the husband. Many husbands have been strengthened by this change. This is due to the spirit of power which the Lord has given his people. In proportion as we get this spirit, we get this power. Of course, some characters are naturally strong, but the truth will make them stronger. Many people may be much stronger that they surprise their friends and neighbors.

All who have been in the school of Christ seem to make like development. They become better people than they have ever been before. They are not necessarily better looking, but the Spirit of the Lord helps them to keep the clothes tidy and neat. It helps them to be more particular as to what they say and how they say it. It influences their words, actions, conduct—everything. It makes them more patient, brotherly-kind. All these qualities are manifested increasing in them.

Some who have been a little while in the Lord's service have been remarked upon by others. They say, "These are a very intelligent people. Where did they get their vocabulary?" They are not well educated, yet how much they know of the Bible. They seem to have a grasp of everything." God's Word gives this broad knowledge, and his spirit gives us power to use this knowledge and to appropriate it to ourselves, for we see it to be the Word of the Lord.

We receive the spirit of love also. The Apostle says that the Spirit of God is the spirit of love, because "God is love." (1 John 4:8) God's Spirit is God's mind, God's disposition, God's influence. Since God is love, his spirit must partake of all the qualities which go to make up love. The more we love God, the more we love his people, and the more we love his people, the more it will be possible for us to love our neighbors. We must lead us to be considerate of birds and beasts also. The spirit of love has a generally beneficent influence. Whatever affects the thoughts is sure to affect the words. Whoever has the spirit of love will manifest its influences and will become more loving and more lovable as that spirit increases.

DISREGARD FOR THE RIGHTS OF OTHERS A FORM OF SELFISHNESS

Finally, the Apostle brings in the spirit of a sound mind. Man was created with a holy fear—a spirit or fear. Adam and Eve did not need an outward record of God's law—judgment, mercy and faith. They knew right from wrong intuitively. But when they fell, they lost this balance of mind.

As some day, in conclusion, of their day to ours, we find that this keen sense of right and wrong has become dull. Thus in cannibal lands the inhabitants believe it right to eat each other. They think that if they feed on enemies who are strong, they will be made strong. This utter disregard for the rights of others is one of the forms of spirit of selfishness. We see this spirit manifested in civilized lands also, where they do not eat up the enemy literally, but cut up his fortune, his reputation.

God said that while the Pharisees were very particular to give the full tenth of the mint, anise and cummin, yet they had omitted the weightier matters of the law—judgment, mercy and faith. He showed that the law which says, "Love thy neighbor as thyself," is more important than the giving of tithe. He also said that the Pharisees were full of extortion and excess, and that they strained at a gnat and swallowed a camel, that they devoured widows' houses.—Matt. 23:23-25, 14.

By this our Lord meant that when a widow was left alone, with no one to take care of her interests, some of these professors of religion would get possession of her property if they could. So in our day there are people who scheme to discover how they can injure their neighbors. They do not eat the persons of their neighbors, but they eat their substance, their property. These people are called "rakes" in spirit.

CHARACTERISTICS OF A SOUND MIND

In proportion as we get the spirit of love, we get the spirit of a sound mind. This spirit leads us to consider what is right and what is wrong, in all the affairs of life. Not only have we the spirit of the law, but in addition we have the spirit of the Lord to instruct us. The law says, "Thou shalt have no other gods before me." The spirit of the law says that we shall not permit wealth or anything else to take away our minds from the Lord. We today find people worshipping bonds, stocks, giving the best of their time to the worship of Mammon. They do not know what they are doing.

These people are very well illustrated in Bunyan's picture. You remember that when the pilgrims were in the house of the Interpreter, he took them into a room where the clothes were. He showed that the clothes were tidy and neat.

Today we see some who use muck-rakes, gathering all the trinkets of life, not knowing what to do with them after they have been accumulated. When such people die, perhaps these things will be infectious to those to whom they are left. The pilgrims had sound minds, but the man who was raking for sticks and straws and dust has an unsound mind. More or less we see all around us the spirit of an unsound mind, overlooking the things that are really valuable and grasping at the things of no account.

As we develop the spirit of a sound mind we get to see what things are valuable, and we look at other things as being insignificant. More and more we desire the heavenly things. But the world thinks, "Look at this dust! Is not this a wonder?" or what not. They say, "Get some of these sticks and worm-eaten fruits that we have here." But what they strive for is all illusion. They say of us that we are of unsound mind because we care the littlest about the trinkets of life, and we are said of Jesus, "He hath a devil and is mad." (John 10:20)

As the Apostle said, "Whether we be beside ourselves, it is to God." (2 Cor. 5:13) Others think it strange that we run not to the same excess of riot. (1 Peter 4:4) And it is true that very few have the good sense of Bunyan's pilgrims.

But the Lord taught us that the spirit of Mammon is to give the full tenth of the mint, anise and cummin, and that the weightier matters of the law, judgment, mercy and faith, are more important. The Lord taught us to love our neighbors as ourselves. If the church is to work on them to their greatest salvation, we must give up the spirit of Mammon and have the spirit of a sound mind. We must strive to be "more than conquerors." (Rom.
truer, more trustworthy than before, for it impels him to accept the instructions of the Word of God in respect to what he should and should not do, and to refuse his faulty judgment. The meek will guide in judgment. Whatever may be the imperfection of mind and body resulting from the fall, those who receive the spirit of a sound mind thereby make purification of heart, soul, and spirit, more thoughtful in regard to others. Those who are thus rightly exercised will develop the spirit of love increasingly until that which is perfect shall have come and that which is in part shall have been done away.—1 Cor. 13:10.

"Cast Not Away Your Confidence" [With the exception of the paragraphs printed below, this article was a reprint of that published in issue of June 1, 1894, which please see.]

CONFIDENCE THE BASIS OF CHRISTIAN EFFORT

With some of the Lord's people, however, there is a tendency to become discouraged, to think that they may have been unfaithful and thus to lose their peace of mind. In some instances, this feeling of discouragement leads to such fear and distress that the second death is apprehended. The Apostle seems to have in mind this condition. We are surrounded with imperfection of both judgment and conduct; and those who have a proper estimate of themselves must know that they come far short of the divine standard and of their own vow of consecration. This knowledge should lead to make all very humble, and very generous in considering others, but not to discourage us.

St. Paul exhorts all, such, saying, "Cast not away your confidence." Like much the same, the fact that they have received this divine favor is an indication that their offering has had divine acceptance. Faith, or confidence, in God and in the "great and precious promises" is the very basis of all Christian endeavor. Without this faith one cannot fight a good fight. In proportion as the promises are before our minds, in that proportion we have strength and courage to run the narrow way.

If a follower of the Lord has been thus discouraged or has felt that his expectations have not been realized, he should not be weary in well doing. He should go to the Lord in prayer and renew his vow of consecration. He should rise from the ashes of discouragement and lift the cross with renewed zeal. He should endeavor to walk on a higher plane than ever. If he lose confidence, lose faith, he will easily be overcome by the adversary.

The very ones whom God will approve are those who walk by faith. The rewards are for those who hold the faith even unto death. We must beware of everything that tends to weaken or destroy our faith. The Lord deals graciously and generously with us. He will do for us whatever is right. Knowing this we can have confidence in God, even though the decision of divine justice should bar us out of divine favor. Those whose hearts are right are submissive to the divine will. The Lord wants us to have a faith that will continue in sorrow and in sunshine; that will trust where it cannot see, that will continue under all the leadings of divine providence.

"IT IS I, BE NOT AFRAID"

MARK 6:45-56.—OCTOBER 6.

Text:—"Straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid."—Matt. 14:27.

Today's study shows us how interested people become in anything that will relieve them of sickness and ailments, which cause our race to be, as St. Paul described it, "a groaning creation." The crowds continued to gather where ever Jesus went, partly for hearing, partly from curiosity, and partly because the message that he gave was one of consolation, comfort, hope. He was not forever blaming them for not keeping the law, but, on the contrary, he was continually expressing sympathy for them in their weakness, and partly because the message that he gave was one of consolation, comfort, hope. He was not forever blaming them for not keeping the law, but, on the contrary, he was continually expressing sympathy for them in their weakness, and again, "Lo, I am with you alway, even unto the end of the age." And this precious lesson still holds good for all who are truly the Lord's people—all who have made a covenant by sacrifice with the Lord, all who have presented their bodies living sacrifices through the merit of Jesus. He is with them continually, to sanctify to them their deepest distress.

"LORD, SAVE, OR I PERISH!"

St. Matthew gives an additional feature of this lesson not recorded by St. Mark. He tells us that when St. Peter learned that it was Jesus who walked upon the sea, he requested the Lord to sanction his walking on the water to him. The Lord consented, and St. Peter had the wonderful courage to make the effort. Had his faith continued, doubtless he would have been sustained, but the Lord's rule with his people seems to be, "According to thy faith be it unto thee." We are not to encourage credulity in ourselves or others, but we are to remember that faith which has a true foundation is very precious in the Lord's sight.

In St. Peter's case it was entirely proper that he should attempt to go to the Father alone by faith, but he had forgotten the lesson of the previous afternoon—the feeding of the five thousand with the five loaves and two fishes. In addition to seeing in this a further manifestation of divine power operating through the Redeemer, we may see a further suggestion of a spiritual lesson. No doubt, after the Master's ascension, the disciples felt themselves very much alone in the midst of a contrary people, and found progress difficult and all of their experiences stormy. No doubt, it helped them to look back to this occasion and to remember the Master's ability to come to them on the troubled seas, and how his coming brought peace and quiet. Thus their hearts may have been led to look for him who is the calm and the quiet, and to look to him who is the Lord, the Master. And how like this is to the story of Peter's calling—in their fishing task. They cried out, for all saw that distress. The very ones whom God will approve are those who walk by faith. The rewards are for those who hold the faith even unto death. We must beware of everything that tends to weaken or destroy our faith. The Lord deals graciously and generously with us. He will do for us whatever is right. Knowing this we can have confidence in God, even though the decision of divine justice should bar us out of divine favor. Those whose hearts are right are submissive to the divine will. The Lord wants us to have a faith that will continue in sorrow and in sunshine; that will trust where it cannot see, that will continue under all the leadings of divine providence.
as the Lord found no fault with St. Peter for his effort, we are bound to admire the degree of faith and courage which he manifested.

ST. PETER THE TEACHABLE

Much has been said respecting St. Peter's rashness and the difficulties he repeatedly got into. The criticism is surely to And except justified, but we are to remember that the Master loved his disciple so well that he would not allow his zeal, partly on account of the energy which on several occasions got him into difficulty. One thing should always be remembered, that although he was the oldest of the apostles he was one of the most teachable of them all. Of his mistakes he made a mirror, and thus, learning to know himself more particularly, he was safeguarded through the many dangers natural to his temperament; and he stands forth in the Scriptures as one of the very noblest of the apostles. The wisdom of St. Peter's course is illustrated in a little verse published in the New York Sun.

THE THREE FAULT FINDERS

The poem tells that the three fault-finders were provided each with a crystal, to do with as he pleased; and this was the result:

“The fool contrived of his a lens,
Wherein, to glistening eyes,
The smallest blot that could be found
All magnified was.

The just man made of his a pane,
All clear without a flaw;
Nor summer sun nor winter rain
Affected what he saw.

Then, taking up the crystal given,
Of his a mirror made.”

There must have been a great strain continually upon the Great Teacher and Healer, for he was continually expending his vitality in both directions at once. In healing the sick, virtue, or vitality, went out from him and he healed them all, we read. And all his public teaching cost considerable vitality, especially when he addressed large multi-

Nevertheless, we find him ever ready, ever alert, about the Father's business, and looking after the welfare of, and instructing all who gave evidence of being, or of ever becoming, followers of God.

When the ship reached shore in the morning, the people recognized him and ran round-about that whole region, and began to carry about on beds those that were sick, to where they heard Jesus was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the public places, and besought him that these might touch if it were but the corner of his garment; “and as many as touched him were made whole.”

The healings which our Lord gave forth during his ministry were physical. As we have already seen, none but himself had yet received of the holy spirit in its begetting power. But did we not hear his word saying, “Lo, I am with you always, even to the end of the age”? And have not God's consecrated people throughout the past eighteencenturies realized a blessing also—a spiritual blessing—as Jesus passed their way, as they came to a knowledge of him, as by faith they reached out and touched his garment, realizing him to be the Son of the Highest, the Redeemer of the world, the Head of the church which is his body, and shortly to be the King of Glory, reigning for the blessing of all the families of the earth?

GOD'S WORD NOT MAN'S


“For the kingdom of God is not meat and drink, but righteousness and peace and joy in the holy Spirit.”—Rom. 14:17.

In this lesson the Pharisees inquired why the followers of Jesus were not instructed along the lines of the Talmud—to be very careful to always wash their hands before eating. This was religious duty. We may be sure that this referred to his followers no example of filthiness or impurity. Indeed, we know that in proportion as truth enters the heart it has a cleansing and purifying effect upon the entire life, upon the whole person—mental, moral and physical. This was what the Pharisees have missed in the teaching of Jesus. What the Pharisees see, of wonderful washings of their persons and of the vessels in a perfunctory and ceremonial way, consumed much of their time and were burdensome upon the poor, who had no servants to do these things for them, and not doing them was considered unclean, unhygienic, out of accord with the divine arrangements, not true Jews.

Answering the Pharisees on these points, Jesus said to them, You are the holy people mentioned by Isaiah the Prophet saying, “This people seeketh me with their lips, but their heart is far from me. But in vain do ye worship me, teaching for doctrines the commandments of men,” for ye leave the commandments of God and hold fast the traditions of men.

Jesus gave them an example of how they neglected the divine commandments while giving much attention to ceremonial washings, which were commanded, not of God, but of the Talmud. The illustration was that the Mosaic law commanded that son of God must be changed by the Talmud and any man might be free from his parents by consecrating himself and substance to God and religious uses. Having done so, according to the Talmud, he was freed from all obligations to his parents. Thus they had made God’s law contemptible, this subject null and void, which they had no right to do.

This was the conflict between the teachings of Jesus and the teachings of the Pharisees. Both claimed holiness and strict observance of the divine law, but Jesus held to the Word of God and rejected the Talmud, the traditions of the

[5096]
Elders, and the Pharisees neglected the Word of God and held to the traditions. What are we as Christians doing today? “Let us hold fast the faithful Word,” “The Word of God is able to make us wise.” Let us search the Scriptures daily and critically, and let us abandon everything which conflicts therewith.

WHAT IS GOD’S KINGDOM?

Our text is frequently misunderstood to mean that God’s kingdom consists in righteousness and peace and joy in the holy Spirit. The context shows that this is entirely a wrong thought. Let us follow the context and see.

In the early dawn of a new kingdom, living in the new kingdom, will be a specially evil day. But the coming of the Lord, to serve him with righteousness and truth; good things rather than evil things; pure things rather than impure things; spiritual things rather than earthly things; their citizenship now was in heaven in Christ. 

There is no peace, saith my God, to the wicked. “the wicked are like a troubled sea which cannot rest.” Let us hold fast the faithful Word, and see the reflection from the light of truth has had more effect upon the world though the morning will not come, as though the night of weeping in contrast with a day of joy. (Psa. 30: 5) of his Christ.”-Rev. 11: 15.

The Scriptures inform us that the period of time during which the present kingdom of heaven shall have been set up, will be a very dark hour for the world—a period which the present dominion of darkness and evil has brought sorrow and the darkness of ignorance and wickedness. The church in glory with her lord will put down sin, its rule in their hearts was one of the grand blessings which they enjoyed as members of the embryo kingdom class. They had come to appreciate “the peace of God which passeth all understanding,” and its rule in their hearts was one of the grand blessings which they enjoyed as members of the embryo kingdom class.

The “night” is that period of darkness which set in after Adam fell. By one man’s disobedience sin entered into the human family, and that during that reign the church will be associated with Jesus in his kingdom glory, power and dominion. This is the spiritual reign of Christ over his church. The day is not to be at hand; that we of the Lord, to serve him with righteousness and truth; good things rather than evil things; pure things rather than impure things; spiritual things rather than earthly things; their citizenship now was in heaven in Christ. Ordinary the Gentiles who came into membership in the body of Christ were not required to conform themselves to the demands of the Jewish law. For instance, a Jew, according to the law, might not eat fish that had no scales, mackerel, etc., neither might he eat rabbit meat, nor pork, etc., and in a variety of other ways he was restrained and limited in his eating and drinking. But none of these restraints apply to Christians who had come from amongst the Gentiles and who never had been under the Law Covenant.

Evil has brought sorrow and the darkness of ignorance and will be a season in which all the children of men will be associated with Jesus in his kingdom glory, power and dominion. This is the spiritual reign of Christ over his church. The day is aptually at hand; that we of the Lord, to serve him with righteousness and truth; good things rather than evil things; pure things rather than impure things; spiritual things rather than earthly things; their citizenship now was in heaven in Christ.

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The Scriptures inform us that the period of time during which the present kingdom of Satan shall become the kingdom of our Lord and of his Christ.”-Rev. 11: 15.

The Scriptures inform us that the period of time during which the present kingdom of Satan shall become the kingdom of God’s dear Son, will be a specially evil day. But the coming of the Lord, to serve him with righteousness and truth; good things rather than evil things; pure things rather than impure things; spiritual things rather than earthly things; their citizenship now was in heaven in Christ.

If we would make ourselves worthy of the kingdom of heaven, we must provide the soul with the spiritual food and drink necessary to refresh and sustain it. We must supply it with the spiritual provisions of righteousness and joy in the holy Spirit. We must provide it with the spiritual provisions of righteousness and joy in the holy Spirit. We must provide it with the spiritual provisions of righteousness and joy in the holy Spirit. We must provide it with the spiritual provisions of righteousness and joy in the holy Spirit.

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Messiah's kingdom the Lord shall make his message pure and clearly understood, so that, however others may try to cover up their evil deeds, the unrighteous shall not evade the righteous judgment. And if we believe the Scriptures, the Lord shall make every mouth to speak and every tongue to confess of the things which are written in their mouth. Those who refuse, however, to develop heart-warmth, faithfulness, and power, are inclined to lay special stress upon the word 'proverbs' and 'history,' and are not willing to face the issue or the facts. We, however, are begotten of the holy Spirit to the new nature and are promised joint-heirship with our Lord in the future. Let us, who are of the day, cast off superstition and illusion— the way of darkness—and put on the armor of light.—Rom. 13: 12.

ARISE AND SHINE IN LIGHT ETERNAL

What, then, is the Christian's duty throughout this period of darkness? Shall we live in sin while our hearts are in harmony with righteousness? The Apostle says we must not live in a spiritual sense, one way about sin when we are called sons of the light. We think will be displeasing to the Lord, everything that is contrary to the light of the new day—the light which we have seen, but which the world has not seen. Let us put on the full "armor of light," the "whole armor of God," that we may be able to withstand in the evil day. And putting it on let us remember that it is not a useless weight, but a necessary protection in battle.—Rom. 13: 12; Eph. 6: 13.

No man ever puts on armor unless he expects to fight. If he holds his armor, it is not necessary in the present day. The great weapon with which he will prove his loyalty and strength the brethren should build each other up in the most holy faith, fighting the good fight and showing their loyalty to the Lord and to the truth. (Jude 20; 1 Tim. 6: 12) Those who succumb to the influences of darkness as cast themselves unworthy of the new order of things, and they may not expect to be sharers with Christ in his kingdom but to be amongst those rejected of the Lord as unworthy. Let us remember that we are well along in the hour of temptation which was promised to come upon all the world to try them that dwell upon the earth. (Rev. 3: 10) Higher Criticism, Evolution, Christian Science, Hypnotism, New Thought, Minism, and all other renegades of the Lord having the shadow over all who are not fully consecrated to the Lord and who therefore are not kept by his power, through his Word and his providences.

"WALK HONESTLY AS IN THE DAY"

While we are not yet fully in the day, yet we belong to the new dispensation, and therefore should live as nearly as possible in the spirit of the truth. So to live will imply that we shall be misunderstood by the world: that we shall be thought foolish; and that we shall be considered enemies, not only by those in gross darkness but particularly by those who, professing to be the Lord's people, really prefer darkness to light, error to truth.

We are inclined to lay special stress upon the word honestly, for we believe that the Apostle used it advisedly and in a spiritual sense. The use of liquor with the intention of intoxication certain sins they used English words which are applicable to the crimes of the most depraved class of people, instead of such language as would properly represent the misdeemors that might be expected among saints. In urging the Lord's people to avoid drinking and wantonness, etc., we are not to understand the Apostle to mean the wickedness practised by the most depraved and benighted of the children of the world. Rather, we understand him to address the words to saints, urging them to be more in every actual relations, that the desires of the kingdom should lift their minds to a large extent from the earthly affections.

By the general rules of language St. Paul would not begin his argument with the grossest sins and end with the least; but he reversed the order of the words to show that evidently he does in enumerating the list of sins given in verse 13 of our text. Here he concludes with the exhortation that the saints, in walking as in the day, should avoid strife and envy. The other difficulties would be comparatively their own affairs and might do no injury to others. But strife and envy are two qualities that indicate a wrong condition of heart on the part of the transgressor that would eventually bar him from the kingdom.

Be it noted carefully that the various dispositions mentioned versus 13 of St. Paul are drunkenness, dishonesty, wantonness, strife and envy—result from being intoxicated with the spirit of the world. Carelessness of life in any of the earthly affairs, and lack of self-restraint in the carnal realm is not the same thing as the wondrous grace of the life of the new spirit in the church—a spirit of strife, contention, willfulness, not submitting to the divine Word and providence, but on the contrary, arousing jealousy and ambition on behalf of self or others, for prominence in the body.

SOBRIETY COMMENDABLE

We yield to none in our opposition to intoxicating beverages and in alcoholism are the tenets and results which they entail. No saint should ever be intoxicated. The Word of God says that no drunkard shall inherit the kingdom of God. (1 Cor. 6: 10) The Scriptures do not say that a moderate use of liquor brings peace, sorrow, redness of eye, etc., but that it makes us not to do what we are not to do. And we do well remember that "They that tarry long at the wine" probably reached that condition through habit, and that most of such began the use of liquor with the intention of becoming moderate drinkers only.—Prov. 23: 30.
Be wary of the slavery of habit! Even the force of the "exceeding great and precious promises" is not sufficient to hold in check our fallen appetites when they are constantly being fed and the chains of habit are being forged. Surely the new nature cannot thrive under conditions which deprive even the old nature! Let every new creature cast off the old garment of nature, which is to be put on the new nature which is being called forth by the Spirit of grace. (2 Cor. 5:17)

There is a marked contrast between the spirit and sentiment of the world and that of a true Christian. With the world, there is a general tendency to ridicule those times in a little ray of light, thereby there is a decided inclination toward drunkenness. Even among the abstemious there is a feeling that an occasional drink is not only permissible, but quite necessary.

The Christian has set before him the high standard of a sound mind, with meekness, gentleness, patience, brotherly-kindness, love. The more a Christian possesses the spirit of righteousness, the holy Spirit, the more he realizes that he has passed from darkness into light. The divine standard is to be his viewpoint always. Instead of looking forward to revelry, he is rather to turn away with regret that any such conditions prevail among mankind. The world considers the use of liquor to be proper if not too frequently indulged in. The Christian, on the contrary, considers drunkenness, revelry, etc., to be resisted so far as he and his influence are concerned.

The Christian is to display increasingly the spirit of true holiness. The Apostle says, "Let your moderation be known unto all men." (Phil. 4:5) This very prominent feature of us in the Scriptures tend to make us sober. Our God is most gracious!

"What more can he say than to you he hath said, You who unto Jesus for refuge have fled?"

Hence anything that might lead our steps away from the spirit of holiness is to be regarded as something pernicious, for it might cost us divine favor, our eternal life and a share in the kingdom.

The world, on the contrary, has no such incentive to influence them. It is their custom to indulge in just as much revelry as would not be too seriously disapproved by society. Banquets are given for the very purpose of drinking, and so-called "good time". When worldly people get together there is a general tendency to revelry and a certain amount of looseness. All this has a demoralizing effect upon society.

THE TRUTH A RESTRAINING INFLUENCE

The Christian has a restraining influence which is unknown to the world. Not only does he wish to have the approval of his neighbors, but more than all he desires the still higher standard of divine approval; for he is on trial before the Lord himself as to his manner of life. Hence, with a more complete knowledge of the world, he is able to see a so-called "good time". When worldly people get together there is a general tendency to revelry and a certain amount of looseness. All this has a demoralizing effect upon society.

WORLDLY NOT LIGHT

From the divine standpoint there are two great principles in operation—right and wrong, light and darkness. All the children of God, so far as they have received the holy Spirit of begetting, are children of light. The world's condition is not that of light, but of darkness (Eph. 5:8; 1 Thess. 5:5) There are different shades of darkness, however. The Mohammedans look forward to the development of a higher life from our knowledge of God and His plan and of all things that pertain to our welfare. This course should include also a soundness and sobriety of mind in regard to religious matters.

The great "harlot" pictured in the Revelation (17:4, 5), has in her hand a cup, in which there is the wine of false doctrine, intoxicating the people who drink it. This drunkenness is upon all; but we are gradually emerging from its intoxicating effects. We hope that this is well seen when we were under its influence are disappearing, and sanity is returning to us. Now we have more pleasure in the Lord, more of the spirit of a sound mind. The Lord's people should be moderate, not only in respect to the temporal food and drink, but also in the use of liquor. We are greatly blessed in America in that alcoholic beverages are held in disapprobation, although a great deal is used here in social circles. Liquor is justly regarded with opprobrium, for it is doing a great deal of harm and should be frowned down.

Christians are not to walk in reveling, nor in drunkenness, nor in rioting, but to live on a high intellectual and moral plane. We are not to take pleasure merely in the alimentary and animal pleasures, but to live a life of purity and of love for our neighbor as in heaven.

Neither the philosophies of men nor their moral sentiments are light. The true light comes down from above; and only those who are begotten of the Spirit of the Lord have that light. To these, old things have passed away and all things have become new. (2 Cor. 5:17) The things of darkness that reign in our mortal bodies are to be discouraged and to be expelled thence. The clause, "If the light that is in thee becomes darkness," refers only to the church class and means, If the light of the Holy Spirit of which we are begotten has been extinguished, how great will be the darkness!—Matt. 6:23.

When the Apostle says, "Grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4:30), they who are begotten of the Spirit have that light that has illumined us—the Spirit of our adoption. The caution, "Grieve not the holy Spirit," implies that it will not leave suddenly without being grieved. We can readily see that little things may be the entering wedge in the displacement of the light that has illumined us—"Love is the fulfilling of the law." (Rom. 13:10) We who are in Christ Jesus have the righteousness of the Law fulfilled in us, because it is written, "Happy the man unto whom the Lord will credit the fulfilling of the law." (Rom. 10:4) The fulfillment of the law is love supreme for God and love for our neighbor as for ourselves. Everything in the nature of selfishness tends to displace love. Selfishness in its various forms is the work of the devil. Selfish ambitions have a distracting influence

[6099]
and in time will remove us from the Lord. The Apostle mentions as branches coming out of this root of selfishness, anger, malice, hatred, envy, strife—all of which are works of the flesh and the devil, in contrast to the fruits of the Spirit, which are meekness, patience, gentleness, brotherly-kindness, and love. (Gal. 5: 22, 23) To whatever extent those begotten of the holy Spirit as dear children of God allow that Spirit to be displaced in their hearts by an evil spirit, to that extent darkness comes in. A little anger dispossesses a proportionate amount of love; a little envy, jealousy or contention is very injurious. Love cannot dwell where strife is found. Whoever, therefore, having received the Spirit of the Lord, allows a wrong spirit of the flesh to return and to displace the Spirit of the new creature, will in that proportion go into darkness.

This darkness will not only hinder him from becoming more qrass'-resemble in disposition, but will affect him also in respect to his spiritual vision. As the enlightenment of the holy Spirit gives him a better knowledge of the deep things of God, so in proportion as this Spirit is lost, the knowledge of the deep things will vanish, until there will be gross darkness. The individual will then be in the same condition as the world in respect to spiritual things. No matter what he once knew and saw, he will not henceforth be able to understand these things; for “the secret of the Lord is with them that fear him.”—Rev. (Ps. 25: 14) To whatever extent we lose the Spirit of the Lord, the Spirit of love, loyalty and obedience, to that extent we lose its illumination.

The Apostle Paul speaks of the “mystery,” which is explained as a relationship existing between Christ and the church. (Eph. 3: 3-6) No one can appreciate this mystery unless he is begotten of the holy Spirit. If one loses the Spirit of his begetting and goes into darkness, how great is that darkness! He loses all knowledge of that mystery—Matt. 6: 23.

Perhaps all have noticed that we may sit in a room dimly lighted and not particularly heed the darkness. But if we go to an adjoining room which is brilliantly lighted, and then re-enter the dimly lighted room, it will seem darker than when we left it. For a time at least we cannot see anything. The eye must become accustomed to darkness gradually. So it is with those who receive the light of truth and afterwards lose it. They seem to go into grosser darkness than before they had the light.

CHRISTIAN STANDARD VERY HIGH

In the heathen world there is gross darkness. With every step of civilization comes a clearer view of the difference between right and wrong, and a general progress toward the right. Sometimes we find people in the world who have not been begotten of the holy Spirit and who, not having the light in them, are still in darkness, but who try to regulate their conduct by certain principles. They say, “This is right and that is wrong.” We will do this, but not that.” They make rules of righteousness for themselves, although they are not willing to live up to the drastic laws which the Lord has established as his standard. They say, “We will do what the majority of people think is right.” These people form a more or less code of their own, based upon what others think. They have no standard other than public opinion. Wherever they go they practise what the majority of their neighbors think to be right.

But the Christian takes the extreme view with God sets before him—full-<br>fill, and reckons him unprofitable to himself and a loss. He is considered an extremist, a fanatic, by the world who hate his course and think it foolish. They say, “Ye Christians raise the standard too high. We are willing to live up to the standard of the majority in our community, but not to yours. You have such peculiar views.”

The Lord’s people gauge their views, not by what others think, but by what the Word of God teaches. They say, “To my Lord I must be true.” To everything else they decline to conform. Thus they are led by the holy Spirit, the Spirit of truth, the Spirit of love, which actuates them. But if this Spirit be extinguished, a mind once under its control will be in a worse condition than that of a worldly mind; for the latter, not having the special direction of the Lord’s Spirit, has for its standard the opinion of others. The Lord’s people have lost the fear of man, and if they lose also the mind of the Lord, they have no fixed principle to govern their course. Then their natural disposition will assert itself; and the light in them having become darkness, “how great is that darkness!”

St. Paul tells us (Heb. 6: 1-6), that “It is impossible . . . to renew again to repentance” any who are wilful sinners against full light and knowledge. These have committed the “sin unto death”—the second death—from which there will be no recovery.—1 John 5: 16.

Let us then, while rejoicing in divine favor, see to it that we act circumspectly. Our walk in life is not to be “after the flesh,” which leads more or less directly to death, but “after the Spirit,” which leads to everlasting life with our Great Redeemer. “This is the will of God, even your sanctification.”—1 Thess. 4: 3.

THE TWO WORDS

PROVERBS 18: 8, 21.

“One day a harsh word rashly said, Upon an evil journey sped, And, like a sharp and cruel dart, It pierced a heart and broke the heart; It turned a friend into a foe, And everywhere brought pain and woe.

“A kind word followed it one day, Flew swiftly on its blessed way: It healed the wound, it soothed the pain, And friends of old were friends again. It made the hate and anger cease, And everywhere brought joy and peace.

“And yet the harsh word left a trace The kind word could not quite efface; And though the heart was at peace regained, It bore the lasting hurt that remained. Friends could forgive, but not forget, Or lose the sense of keen regret.

“Oh! if we could but learn to know How swift and sure our words can go. How would we weigh with utmost care Each thought before it sought the air, And only speak the words that move Like white-winged messengers of love!”

TO THE JEW FIRST

MARK 7: 24-30; MATT. 8: 5-13.—OCTOBER 20.

“Him that cometh unto me I will in no wise cast out”—John 6: 37.

There is general confusion prevalent amongst God’s people respecting the relationship between the Gospel of Christ and the Jewish nation and between the Jewish nation and all other nations. In the past we have been too free to guess, to imagine, to suppose, and not carefully enough studied the clear statements of the Bible on this subject. The Bible tells that until the coming of Christ—yes, until three and a half years after Jesus died, arose from the dead and ascended on high, the divine dealings were confined to the Hebrew race—to Abraham and his natural posterity. The whole world is involved in the penalty that came upon Father Adam because of his disobedience—the whole world is under divine sentence as being unworthy of everlasting life or of relationship with God—the whole world, therefore, as St. Paul describes, “are by nature children of wrath,” and all were strangers, foreigners and aliens from God.

The Jews were no better than the remainder of the race, so far as the Scriptures tell, but God, having from the first determined to provide a Redeemer for mankind, through whose kingdom all the world ultimately should be blessed and have the privilege of return to divine favor, made a selection of Abraham’s posterity, because Abraham himself was a noble character whose faith and obedience to God were thus rewarded. It was not, therefore, anything of which the Jews might boast that their nation and not another nation came into relationship with God through the Law Covenant. It was of divine grace or favor. According to divine prophecy this
favor was to continue with the Jew for a definite period of time, namely, until three and a half years after the cross.

**THE GOSPEL OF CORNELIUS**

As soon as the limit of time expired God manifested his favor toward the Gentiles by sending the Gospel message to Cornelius, a reverential and holy and generous Gentile. Since then, the Gospel message is as open to the Gentiles as to the Jews, for the “middle wall of partition” has been “broken down.” The Gentiles and Jews are now both received on the same terms, viz., faith in Jesus and consecration to walk in his steps.

It is from this standpoint that we should read the Apostle’s statement concerning the “full number to fill up the measure of the times.” The Jews had a right to be in the heavenly kingdom, to be joint-heirs with Christ, partakers of the same glory. These knew of Jesus and his mighty works, and when his faithful and appreciated servant fell sick he went to Jesus asking for healing. In our Lord’s metaphor this was another Gentile, longing desiring a cure for the children’s table.

The Centurion’s faith, our Lord declared, was superior to anything that he had found amongst the Israelites, God’s favored people. He was so confident of Jesus’ power that while he urged that, being a Gentile, Jesus would not wish to honor or recognize him by coming under his roof, yet he besought him simply to say the word and he was sure it would be sufficient to heal his servant. He explained that he had this faith because he himself was a man of authority and could command his servants to come and go, and that as Jesus had still higher authority, his messengers, whatever they were, by which he healed sickness and pain, could be commanded and would obey. He got his request.

Jesus took the occasion to say that the Israelites, who were number so much more during Messianic times, for as God as the children of Abraham, Isaac and Jacob, would find themselves greatly disappointed in the end. Being the children of Abraham did indeed mean that they would have special privileges and opportunities, but these they were enjoying and were not. Furthermore, they could not take them for their elect people regardless of their character, their faith, their obedience, or their likeness to Abraham.

They were indeed the children of the kingdom—the ones to whom it was properly first offered, but God would not thrust it upon them.

God did take out of their nation the “Israelites indeed”; meantime the rest were blinded, and for the past eighteen centuries he has been completing the elect kingdom church, out of all nations, peoples, kindreds and tongues. But he is not in a hurry. He must have time for those who have the crumb of comfort and blessing which he craved—his children’s crusades. Meanwhile the rest are fast asleep. But they will awake, when the church glorified, spiritualized, will be with him in his throne, invisible to men. St. Paul thus explains that the full number, to complete the elect kingdom class, must be first found amongst the Gentiles, and then, these being glorified in the first resurrection, natural Israel will obtain the great earthly blessings which are still theirs and which were promised to their fathers. Natural Israel will receive blessings from spiritual Israel. “They shall obtain mercy through your mercy.”—Rom. 11:25-34.

**THE NEW CREATURE’S RESPONSIBILITY TO DIVINE LOVE**

The new creature is represented by the will, the mind; but there can be no new creature without a body. This body does not give the new creature its own body in the present life. This is not a part of the new creature. It is to the new creature’s faithfulness in the old body will be its reward—either as a member of the little flock or of the great company or—for unfaithfulness, its punishment, second death. The new creature owes a debt of gratitude and respect to the body. The body is not the new creature’s body except in a possessive sense. If one were living in a cabin temporarily while his house is being built, and someone else were to ask, “Is that your house?” he would say, “No. I am staying here merely until my house is built.”

The Lord knows our frame. He knows that we are all fall’n, imperfect—mentally, morally, physically. His message is open, and as our text declares, him that cometh unto Jesus he will in no wise reject. Hence there is no excuse today for any being in the attitude of “dogs,” receivers merely of an occasional crumb of God’s blessing. If they will, the door of favor still stands open that they may become “sons of God without restraint.”

**THE CENTURION’S SERVANT HEALED**

A Centurion in the Roman army corresponded to a captain in our military service today. Palestine, as a province, was subject to the Roman Empire, and little garrisons of Roman soldiers were stationed here and there, usually in or near the larger cities. One of these was at Caesarea, where another Gentile was desiring a cure for his children’s table.

**THE SYRO-PHENICIAN WOMAN’S FAITH**

The narrative of today’s study fully confirms what we have said about it, namely, that at the time of our Lord’s ministry, and for three and a half years after his death, all God’s favors still belonged to the Jews only. The Syro-Phenician or Syriac woman—whence the title—was a Gentile. Her daughter was possessed of an evil spirit, a demon—“obeses.” She heard that Jesus was near the border of Judea, near her home, and she sought him out, imploring that he would cast out the demon.

She said to our Lord, “Let the children first be filled, for it is not proper to take the children’s bread and cast it to the dogs.” She understood the force of this statement. The Jews claimed to be God’s people, and the Gentiles were styled “Gentile dogs,” because they had never been in covenant-relationship with God. Yet the poor woman’s faith in Jesus and her earnest desire for the relief of her daughter moved her to press her case and she answered, “Yea, Lord, but the little dogs under the table eat of the crumbs which fall from the master’s table, even so come I to be filled with the crumbs from the children’s crumbs.” Jesus replied, “For this saying have the crumb of comfort and blessing which she craved—the healing of her daughter! Jesus replied, “For this saying go thy way; the devil is come out of thy daughter.” She got the crumb of her faith prevailed.

Today the Israel of God, to whom belong all the blessings and promises and favors of God, are the Spiritual Israelites. These, through full consecration to the Lord and through the imputation of the merit of Jesus’ sacrifice, begotten of the holy Spirit, are embryo sons of God, partakers, inheritors of the divine nature and kingdom. Have we not, however, from time to time heard of some outsiders—Gentiles—who have never come into covenant-relationship with God and who are therefore strangers and foreigners to all the blessings which belong to the “household of faith”—have we not heard of some of these receiving occasional crumbs of comfort and of blessing? We have. But surely these will be exceptional cases. The door to come into Natural Israel was barred, but the door into Spiritual Israel was open, and as our text declares, him that cometh unto Jesus he will in no wise reject.
also in body. The result of faithfully following this course of daily scrutinizing our thoughts and words and doings must be the strengthening, the fortifying of the new creature against the wiles of the world, the flesh and the adversary.

Additionally, this course must mean not only a higher and greater earthly life, even though still imperfect, but great sympathy for others of the human family and for the church, who similarly strive against the weaknesses of heredity in the flesh, and also a general enlightenment of the heart, sympathetically toward the missions of the flesh, failings, and frailty of humanity. It must mean thus much in preparation for the future kingdom—for helping poor humanity up out of the degradation of sin and death.

CAUSES OF SPIRITUAL DECLINE

Although the new creature cannot consent to sin, cannot sin wilfully, cannot sin in disregard of the Lord's favor and still be a holy mind, it can become slack, careless, inattentive, overwhelmed with the cares of this life—not sufficiently loyal and alert to fight against the great enemy. In this condition it may become more or less stupified, when the will of the flesh may gain the ascendency in some particular. The flesh has its cravings, its demands; and it has a plausible way of urging what it thinks to be its rights and privileges. Sometimes the flesh is very persistent along these lines.

STAGES IN THE DEVELOPMENT OF WILFUL SIN

Inattention or carelessness on the part of the new creature does not necessarily mean the second death, unless that carelessness went to the extent of intelligent choice of sin—wilful sinning. The Lord's favor and the immortal soul can be preserved. If the new creature fails to resist the flesh, there will be stripes, punishment of some kind, retribution. But even when these punishments come, there will be the manifestations of the Lord's favor. The experiences of the Prophet David were not altogether like those of the saints, for he was on a different plane from us. But we may apply the general principles deduced from his experiences. David sinned and the Lord allowed certain chastisements to come upon him. David was contrite and asked forgiveness for those sins. Although he knew he was guilty, he repented. The Lord's favor, yet the Lord declared that he must be punished for doing those things which he knew were wrong, even though all the while his heart was set on the Lord. The after experiences of the man proved his contrition. He committed the sin; he repented; he was overcharged, become weak through a failure to eat the strengthening food which the Father has provided, it may be almost helpless for a time, until at last it becomes non-resistant to sin. To whatever extent the new creature is to blame for this condition, it will receive the punishment as a matter of correction, for if it were not corrected it might go on to greater carelessness as to its responsibilities.

We all need to be disciplined in order that we may stand firm and be worthy of a high position on the spirit plane, they have lost the favor of the Lord's favor. Yet in due time he received chastisements for those very sins; and when he received those chastisements, he recognized that they were a just recompense of puni-ship and judgment.

If one of the Lord's favorites is proved his contrition. He con-tributed the sin; he repented; he was restored to the Lord's favor. Yet in due time he received chastisements for those very sins; and when he received those chastisements, he recognized that they were a just recompense of punishment and judgment.

WILFUL SIN COMING UPON THE NEW CREATURE

Wilful sin coming upon the new creature destroys him so gradually that he seems not to be conscious of its development at the time. First, the wish, the desire, the craving of the old nature begins to show itself. Later on, an attempt is made to acquire the gratification of the pride of life, the lust of the eye and of the flesh and a corresponding neglect of the heavenly things—of the hope set before them. How shall these be the manifestations of the Lord's favor and the covenant of sacrifice which we have made?

A later development of this wrong spirit by and by finds opportunity, under one pretext or another, to put the person into opposition to the Lord, to the truth and to the brethren. He goes on to greater carelessness as to its responsibilities. To whatever extent he has failed to make good his covenant of sacrifice, he would be responsible in one of the ways, as we have seen; either he would receive chastisements of the Lord which would bring him to a realization of his privileges, or if wholly unworthy of God, he would be judged and destroyed. Anyone becoming a Christian would have a long enough time in which to make his calling and election sure, if he so run in the race as to obtain the inheritance.

SELF-IMPOSED DISCIPLINE RECOMMENDED

Sometimes God's people, appreciating their own weaknesses, throw themselves up in a manner unworthy of the glorious things which God has in reservation for the elect. It is their duty to do the best in their power, but not to attempt to judge, to decide their own cases. There are great benefits to be obtained by self-discipline and self-restraint.

Inattention or carelessness on the part of the new creature does not necessarily mean the second death, unless that carelessness went to the extent of intentional choice of sin—wilful sinning. The Lord's favor and the immortal soul can be preserved.
by some discipline, such as fasting. The Apostle says, "If we would judge ourselves, we should not be judged [chastened of the Lord]."—1 Cor. 11:31, 32.

We should all keep in memory, however, the fact that God expects of us a demonstration of loyalty to him and to the principles of truth and righteousness—in an overcomer degree. We need not do only to stand firm, but to increase day by day, from week and from year to year, and to say, "These are my weak- nesses and I take them to Jesus." Overcoming is the gaining of some victory by the new creature over besetting weaknesses as well as over trespasses. One, by such will be crowned and acknowledged of the Lord as overcomers. And their overcoming will be, not of themselves, but of God's grace and the assistance of the Great Advocate.—1 John 5:4.

**THE NEW CREATURE'S RIGHT TO LIFE**

From the time that we become new creatures in Christ, a right to life was placed on us—a right to live on the human plane was granted to Adam when he was created. But as he lost that right to life by disobedience to God, so, as new creatures, if we sin willfully, would perish in the flesh to live forever. (Rom. 6:6) Those who really accept God's proposition as laid down, heartily consecrate themselves, have passed from death to life, and the Apostle says that these are alive.

The text that was coming down to the divine record, is a very different matter from anything we had before. Formerly, we had a right to die. Since we became new creatures we have a right to live, unless we take some adverse step. Therefore, it is a very different thing with the church from what it is with the world. The world is under the opportunities offered to them during the thousand years of Christ's reign. We have that right to live now. Our "life is hid with Christ in God." (Col. 3:3) Men can kill the body, but no man can take from us the right to live. Our eternal life has already begun in a sense. We are on trial now, and if we pass the trial successfully, we shall forever possess that right to life.

Not so with the world. There is no provision by which the world has a right to life. The rest of the dead lived not again until the thousand years were finished. (Rev. 20:4) Therefore the church gets eternal life at least a thousand years before the world will be given the right to everlasting life; it is ours now and forever if we continue faithful unto death. Mankind will all be awakened from the dead, but we do not know what proportion of them will get everlasting life. We hope that many will obtain it. But there is a difference between having and hoping. We have a right to life because we are in Christ; because the Father so decreed for us.

**DEATH OF HUMAN WILL AT CONSECRATION**

At the time of our consecration the old creature dies in the sense that the old will dies. The old will, in the Scriptures termed the "old man" (Col. 3:9), is reckoned dead at the time of consecration. But this is not real death; and hence there is a continuous mortifying until the time of actual death. The Apostle says, "I die daily." (1 Cor. 15:31) His old will was given up. The body of flesh which had belonged to the old creature and which had been reckoned dead since consecration, was not really dead. He was not only reckoned alive as a new creature, but the flesh body was reckoned to be his body until such time as in God's providence, by the power of the first resurrection, he should be clothed upon with his new body. Hence his flesh is the flesh of the new creature, and the body that had been reckoned dead.

The new creature is responsible for the flesh body, and the weaknesses of the old creature are charged up against the new creature. There is an arrangement, however, by which the new creature can have the approbation of Christ for the weaknesses of his human body. So St. Paul exhorts the church to come boldly to the throne of grace, there to obtain mercy for the shortcomings of daily life.—Heb. 4:16.

**DEATH OF THE HUMAN BODY**

The new creature never dies, unless it forfeits its right to life and goes into the second death, i.e., the death of the human body, which was reckoned to death, but which has been loosed to the new creature to practice on, as it were. God gives the new creatures their new bodies in the first resurrection.

Speaking of the first resurrection, St. John says, "It doeth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall be seen as he is." (1 John 3:2) This statement is satisfactory to the present conditions, as no one can ascertain what it is like. But the whole question is settled with the assurance that the church shall be like her Lord, and see him—not as he was in the days of his humiliation, the man Christ Jesus, nor as he appeared to his disciples after his resurrection, robed in flesh and blood, but as he is, in his heavenly glory, as he is, "he behold his glory, and he like him, sharing his glory. To be concluded in our next issue.

**"HE DOETH ALL THINGS WELL"**

Mark 7:31—8:10.—October 27.

"He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."—V. 37.

In previous studies we have noted the fact that Jesus invariably, in connection with his miracles, impressed the healed ones in particular, and all the witnesses in general, with the fact that the healing power was divine, thus to establish faith in God. To this end he could give a special illustration for "Christ dieth no more." (Rom. 6:9) Those who really accept God's proposition as laid down, heartily consecrate themselves, have passed from death to life, and the Apostle says that these are alive.

The instance under consideration is peculiar. (1) Because Jesus took the man away from the multitude and healed him privately; and (2) it is peculiar as to the means used. He put his fingers into the man's ears as though in practice. The first part of hearing also is that some were healed by touching Jesus or touching his garments. In the latter case it is evident that the healed person exercised faith, otherwise he would not have touched the garment in hope of healing. In another case we read that Jesus healed him by speaking to him; this was the case when he spake to the deaf man. The power of hearing was associated with the exercise of faith; it was either on the part of the sick, or for the believer, in its exercise of faith.

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order of man would be the perfect order, and that the
blenched state is the unnatural.

In yet another way may we suppose our Master's
work to be his footsteps followers, who would be received of
the Father and begotten of the holy Spirit, at and after Pentecost.
The miracles and cures performed were merely incidentals
to his real work. They were incidental in the sense
that they were not his main work. His great
work which his kingdom will accomplish during the thousand
years of his reign. Then "all the blind eyes shall be opened
and all the deaf ears shall be unstoped."

It would have been a still greater and grander work for
Jesus to have expanded the divine plan, and to have opened
the eyes of the understanding of the people, and their deaf
ears; but this work could not be accomplished to any extent
until after he had ascended up on high, and had appropriated
the spirit of his sacrifice, the justification of believers.
Hence it was that Jesus said to his disciples, "Greater
works than these shall ye do, because I go to my Father."

And so it is today that the followers of Jesus are per-
mitted to do greater things than he did, greater than any of
these miracles, because it is surely a greater miracle to open
the mental eyes than to open the physical; to unstop
the mental ears is more wonderful than to open the physical ears;
to cause the dumb to sing praises to God in the spirit of
their minds is still greater, the work of the Holy Spirit, giving of
natural speech. It is not that we can do greater works than Jesus
of ourselves, nor that we could do as great, for without him
we could do nothing. As it was Jesus who did the cures
accomplished by his apostles when he sent them forth to heal
the sick, to cast out devils, and to preach the gospel of the
kingdom, so is it now the followers of Christ who are doing
these greater things through his consecrated people.

ANOTHER MULTITUDE MIRACULOUSLY FED

The account in the conclusion of this lesson, of the feeding
of four thousand people with seven loaves, and the taking up
of seven hamper of fragments, was another manifestation of
Jesus' power, or as he would have it, just as easy for him
to open the mental eyes than to open the physical; to unstop
the mental ears is more wonderful than to open the physical ears;
to cause the dumb to sing praises to God in the spirit of
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THE HOLY SCRIPTURES THE

It is possible that even the Lord's people may sometimes
fail to appreciate the value of that great Book, the Bible,
which has exerted more influence in the world than all other
books combined. Few realize that the Bible has been in the
hands of the public for only about one century. When our
oldest Bible Societies were organized, Bibles were possessed
by the self-satisfied, the ungodly, and the indigent, and
and can be obtained free of cost by the destitute.
Additionally, many helps to Scripture study are in print and
people are learning the value of some of these and the useful-
ness of them to scholars.

Furthermore, we are prone to forget that general knowl-
edge has just begun to reach the masses. It is not more than
a dozen years since education has been made compulsory in
all the most civilized lands. Thus God has favored our day in
a way that was not dreamed of by the Bible and by giving
the intelligence necessary to its study.

HIGHER CRITICISM THE MOST DANGEROUS ENEMY TO FAITH

But just as these most precious opportunities are in the
hands of the masses, just as these blessings of increased
knowledge are being given to humanity, just as Christendom is
prepared for Bible Study, the Lord has allowed the adver-
sary to bring forward the most subtle influence in opposition to
the Scriptures. The foul-mouthed infidelity of the past
has been supplanted by a far more dangerous enemy to Chris-
tian faith—the infidelity generally known as "Higher Criti-

SOURCE OF TRUE WISDOM

"Occum," especially dangerous because of its insidious character.
Higher Criticism has entrenched itself in nearly all
colleges and theological seminaries of Christendom. While
all of our churches of all denominations ostensibly stand as
defenders of the Bible, yet the citadel of faith is being cap-
tured by the great adversary of God and the truth—Satan—
who is deceiving, estranging and misleading the hosts of
Christendom through the very theological professors and doc-
tors of divinity to whom they have been led to look for
spiritual light and direction and whom they had supposed
to be staunch defenders of the Bible as the inspired Word of
God, to bring about the downfall of the church of the
Almighty. Some of these, nevertheless, claim to be earnest followers of
Jesus, as the Son of God and of divine origin. Yet how weak
is their position! If Moses did not write the law, if that
law is not inspired, what shall we think of Jesus and his
apostles, who accepted these writings as inspired and founded
all their teachings thereupon? Most evidently, Higher Critics
who still believe in Jesus as the divine Son of God have not
thought logically on the proposition, and upon further
reflection will reject everything pertaining to the Scriptures,

[5104]
THOUSANDS ARE FALLING INTO INFIDELITY

While sorrowfully we behold the fulfilment of the Scriptures in the falling away of these our friends who have been ensnared by the great Fowler (Ps. 91:3), we are not compelled by anything either in reason or in the Scriptures to suppose that their punishment for such infidelity will be eternal torment. We feel sure that the Lord's people are growing stronger in their faith day by day; even though as foretold by the Scriptures a thousand shall fall at their side and ten thousand at their right hand.—Ps. 91:7.

The studies of the Watch Tower with which God now provides is clearing up the mysteries which have perplexed us all our lives and is bringing us to greater appreciation of his glorious purposes, to greater loyalty to him and to a more earnest effort to win him of righteousness and to lift up the standard of the Cross of Christ. Truly, as the Lord through the Prophet has promised, our feet have been kept from stumbling, because the greater intelligence of our day has lifted us up to a higher plane of devotion and appreciation of the heights and depths and lengths and breadths of the love of God, which passeth all understanding!

SOME MAY BE RECOVERED FROM THE SNARE OF THE FOWLER

We are not speaking harshly or unkindly of our dear friends who, we trust, are seeking the deliverance provided for us all our lives. On the contrary, we sympathize with them. Once we stood exactly where they stand. Once we repudiated the Bible as the Word of God. We were as honest then as we are today, and feel bound to give credit to others for equal honesty. We explain their position by the realization of the fact that they are blinded by the dazzling glare of the earthly science of our day. If they ever knew the Scriptures, they have forgotten and have dropped the Science which comes only from above. We trust that some of them may be recovered from the snare of the adversary, as we were.

There is, however, a marked difference between the position of the so-called Higher Critics and that of ourselves. The majority of them seem to exult in their unbelief and to pride themselves upon opposition to the Bible, while our position was the very reverse of this. We deplored the necessity for abandoning the Bible, for the rational thing to expect from the Supreme Creator some revelation of his purposes respecting mankind—the object of their creation, the purpose to be attained by the permission of evil and kindred themes. This revelation we had hoped the Bible to contain.

We have no doubt that many of you have had experiences similar to our own. Let us hope that as we have been recovered from the snare of the Fowler, so also may some others be. Let us be prompt to lend the helping hand and to give an encouraging word. Let us realize that to the honest-hearted the loss of the Bible must mean disaster to faith and hope, as it was in our own case. Let us trust that there are many others as honest as ourselves, who will yet be recovered. Let us be encouraged to help them by a remembrance of how great a blessing came to us through the proper understanding of the Word.

INTERESTING QUESTIONS

WILL GREAT COMPANY HAVE PART IN FIRST RESURRECTION?

Question.—Will the great company have part in the first resurrection?

Answer.—Those in the first resurrection will live and reign with Christ a thousand years. (Rev. 20:4, 6) Therefore those of the great company will have no part whatsoever in the first resurrection. The Apostle Paul speaks of Christ's resurrection—"That which is corruptible must be clothed with incorruptibility, and that which is mortal must be clothed with immortality." (1 Cor. 15:49, 53.) Then he says: "The firstfruits of those who are asleep in Jesus." (1 Cor. 15:20.) Thus the redeemed of the first resurrection will have no part in the first resurrection.

There, however, two other Scriptures which include the great company: Heb. 12:23, where the Apostle speaks of the church of the first-born whose names are written in heaven, and Rev. 21:27, where mention is made of those whose names are written in the Lamb's Book of Life. All will attain the same, but the difference is that the great company will reign with Christ a thousand years.

The difference is that the little flock are those who are more than loyal to God. The great company will be loyal to God in that they will not withdraw their lives when the test shall come, but will hold on to the Lord; and thus they will experience the destruction of the flesh. But they did not go forth with sufficient zeal to carry out their consecration. They were loyal to God, but they did no more than maintain their loyalty.

Then we have our Lord's statement as recorded in John 5:28, 29: "For the hour is coming, in which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life. This will include both the little flock and the great company, the elect and the remainder. The statement includes the ancient worthies, then it means three classes: the little flock, the great company and the ancient worthies, though there will be different planes of perfection—human perfection, then the perfect man and then will be like that of the angels, and lastly the perfection that will come to those who shall be like Christ, namely, that of the divine nature.

WISDOM—EIGHTEENESS—SANCTIFICATION—REDEMPTION

Promptly.

Question.—In what way was our Lord made unto us wisdom, righteousness [justification], sanctification and redemption?—1 Cor. 1:30.

Answer.—In a great variety of ways our Lord was made unto us wisdom. How the church was to be built on the foundation of Jesus Christ, as the head of the church, as the head is the center of knowledge, so the Lord Jesus is the Head of his church. But the particular thought of the text seems to be that of a progressive order. Looking, then, to see how Jesus was our wisdom before he became our justifier and sanctifier, we perceive that the Scriptural declaration is that "no man cometh to the Father but by" our Lord.

Freely from justification the Father draws, for none can come to Christ except through the Father. After the Father has drawn, the wisdom comes from Christ, who instructs us how to come to the Father. Just as the disciples were instructed by our Lord, so it is all the way down throughout the Bible. For in Christ we have the light of life. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12; 1:9.

The difference is that the little flock are those who are more than loyal to God. The great company will be loyal to God in that they will not withdraw their lives when the test shall come, but will hold on to the Lord; and thus they will experience the destruction of the flesh. But they did not go forth with sufficient zeal to carry out their consecration. They were loyal to God, but they did no more than maintain their loyalty.

This wisdom was first promulgated by our Lord. So the same wisdom which instructed his disciples guides men back to the Father, instructs them as to what discipleship means, and declares the order by which they may take the steps by which that discipleship is to be gained. Whoever will be his disciples must take up their cross and follow him. No matter in what way one may get the wisdom, it comes to him from our Lord Jesus Christ; and without this wisdom we would not know how to come to God. No one can ever come to God without this wisdom. And so his wisdom instructs what will be the reward of discipleship.

Our Lord appeared in the presence of God for us—on our behalf. Thus, according to the Father's plan and arrangement, he became the justifier of any one who come to the Father by him, and none can get the justification except by assisting them in everything necessary to their sanctification. They have the will to do, and as they have this will, so now he works in them a sanctified condition.

This course being followed, the one who has the wisdom of the narrow way first obtains justification through our Lord's blood and then justification through following in the Lord's footsteps. Finally comes the deliverance [redemption] by the resurrection of the just and the unjust. One day the Lord will return, just as is the One who leads us still and who will finally lead us into the New Jerusalem, the glorious condition beyond the veil.

FORGIVENESS OF ALL SIN

Question.—"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9) How comprehensive is the word "all" used?

Answer.—Except sin against the holy Spirit (Matt. 12:31, 32), all manner of sin amongst the sons of men shall be forgiven, either in this age or in the age to come. The holy Spirit here denotes a light, an intelligence, respecting God's
purpose. Whoever willfully and intelligently would sin against Jesus, would be guilty of blasphemy against the holy Spirit. But if he blaspheme the name of Jesus, being deceived in some way, then the sin is not blasphemy against the holy Spirit and may be forgiven. In the case of the church, these forgivable sins will be forgiven through the Advocate, who has appeared for us in the heavenly court and can restore us to favor with the Father, unless we sin against full light and knowledge. To do this would be to take ourselves out of his hands.

If there might be a sin partly willful—a sin in which both superstition or weakness and a certain amount of wilfulness had a part. As to how this would be possible we answer that there is a difference between the forgiveness of the moral obliquity and the sin. For instance, a child has committed a sin, and the parent says, "I will punish you for what you have done." There might be two parts of the punishment, one corporal punishment, the other the displeasure of the parent.

With some children the latter part of the punishment, the cloud between the child and parent, would be unbearable. Then the parent might say, "Since you tell me that you are sorry and that you will never do it again, I forgive you. But I told you that there would be a penalty attached to disobedience. I will make the penalty as light as would seem best in my judgment, but you must still bear punishment." And that which would be proper for an earthly parent we may consider might be done by the Heavenly Father.

In the case of the Prophet David: he committed two very serious, grievous sins—one in respect to Uriah and Uriah's wife, and the other in respect to Uriah's death. But we remember with what perseverance David pleaded with the Lord; and though the Lord indicated His forgiveness, yet there must be a punishment. David's child died—2 Sam. 12:15-22.

Again, Satan provoked David to number Israel, contrary to the command of the Lord; God was displeased and smote Israel. Again David repented and prayed earnestly for forgiveness. The Lord offered him three things, one of which he must choose as the punishment for his sin. "Thus," said the Lord, "Choose thee either three years' famine; or three months to be destroyed before thy foes, or else three days the sword of the Lord, even the pestilence in the land, and the angel of the Lord destroying all the coasts of Israel." (1 Chron. 21:10-14) Realizing his own weakness, David, in humility declined to make a choice. The three days' pestilence was sent upon Israel, and there fell seventy thousand men; but in the meantime, before the punishment reached David, he had received the Lord's forgiveness for his sin.

So with the sins of the Lord's people. If there is more or less of ignorance, then the punishment is in proportion to the amount of wilfulness. Temptations come to us and to all mankind. Christ died for man's sin, from which he freely absolves the whole human family—the church now, and the world in their day of trial.

INTERESTING LETTERS

My Dear Pastor Russell:—We are now paying our 15th annual visit as evangelists to our native county of Worcester, and being supplied from your London depot with two large parcels of your publications, we are about to begin a new phase of the mission. We have already distributed large quantities in Sydenham and London. I regard them as direct and powerful weapons of destruction against (1) Darwin's doctrine of Evolution; (2) Roman Catholicism; (3) John Calvinism; (4) The natural immortality of the soul; (5) The monistic doctrine of spiritual torment in hell; (6) The monistic teaching of an eternal devil;—and reconstruction in favor of (1) A Scriptural mode of exegesis of the Bible; (2) The true science of geology and the creation of the earth, involving its perpetuity; (3) The divinity of Christ which doth the ransom-price is paid; (4) God's "plan" of destroying evil and establishing everlasting righteousness as one Jehovah; (5) Making future life depend on resurrection; (6) The doctrine of restitutions, things taken even by the mouth of the holy prophets since the world began.

In these books issued by your Society there is a grace and power of expression which, accompanied by high intelligence, makes them most suitable to place in the hands of all who are called to labor in the irreligious alike, and therefore the uncompromising spirit of toleration and the absence of offensive dogma breathed through every page of these writings reflect great credit upon both the publishers and the author. They are well adapted to accomplish the work for which they are intended. I am pleased, even delighted, at having discovered much labor and laborers in the Masters' vineyard and I hope heartily to co-operate in such labors until "the laborer's task is o'er" and we are called to higher service.

The teachings are not new to me as you will have observed from my publications, but although David and Solomon were closely related, and deeply interested in God's purposes, what David was not called upon nor permitted to do, Solomon in due time accomplished.

BROTHER RUSSELL'S ITINERARY

Lv. Halifax I. C. Ry. 8:00 a.m. (A. T.) Mon. Sept. 30
Ar. Hamilton G. T. Ry. 5:43 p.m. (E. T.) Mon. Oct. 1
Lv. 3:54 p.m. Wed. 2
Lv. London 6:25 a.m. Thurs. 3
Lv. " 11:35 a.m. Thu. 3
Ar. Flint " 10:15 p.m. (C. T.) 3
Lv. " 3:35 p.m. Fri. 4
Ar. Saginaw " 4:20 p.m. Sat. 4
Lv. " 11:30 p.m. Sat. 4
Ar. G'd Rapids " 4:20 p.m. Sun. 5
Lv. " 11:30 p.m. Mon. 5
Ar. Chicago 6:55 a.m. Sat. 5
Lv. " 12:30 p.m. (C. T.) Sun. 6
Ar. Springfield " 2:25 p.m. (E. T.) Mon. 7

SPECIAL INTEREST TO VOLUNTEERS

In view of the world-wide discussion of the "Hell-fire and Brimstone" question, as a result of the public repudiation of certain erroneous ideas connected with that subject by the author of "Eutocius," in a recent convention at Washington D. C., a special edition of the "People's Pulpit," Vol. IV, No. 7, has been prepared. It consists mainly of press comments and expressions from eminent clergymen, Catholic and Protestant, respecting the B. B. A. Anti-hell-fire Resolution. A large quantity of said book has been prepared for general use as a supplementary volunteer number for this year. We would not discourage the output of our regular volunteer edition, but believe this to be an opportune time to immediately cover again your territory with this "Hell-fire and Brimstone" edition. Order freely as many as you can use.
ZIONISM FAVORED BY TURKEY

Palestine lifts up its head with hope. The new Governor of Jerusalem has recently made a most sympathetic pronouncement. It is believed that he voices the sentiment of the Turkish Government. Everywhere the Pacha, Muhdi Bey, is enthusiastically received by the Jews. The colonists, the principal of these, Richon-le-Zion, gave a gala dinner in the Pacha's honor. At it the colonists expressed unsparing fidelity of the Jews to the Ottoman Constitutional Government.

The Governor made quite a lengthy speech, the substance of which is reported as follows:

"Gentlemen, allow me first of all to thank you for the hearty reception you have accorded me.

"You have undoubtedly heard from both people and press abroad that our Government objects to Zionism. This is incorrect. We, Ottomans, know the Jews too well to suspect them of disloyalty.

"We know that the Jews do not come to Palestine for mere political reasons. It is the holy associations connected with this land that attract magnetically upon that, therefore our Ottoman Government has no reason to oppose Zionism.

"History proves that Turkey has always welcomed the Jews in times of persecution and distress, and we have embraced with open arms the exiles from Judaeo-Phobian countries.

"We rejoice to see the wonderful progress you have made in Palestine during the few years of your indefatigable labors, and you are this day a model for the Arab villagers around you. You are an object lesson to your native neighbors, who can neither read nor write, that they may see the great possibilities of the land. I therefore lay before you the following proposition:

THE GOVERNMENTAL PROPOSAL

"In order that your life and property may be placed beyond jeopardy, it is your bounden duty to establish yourselves on a firm basis, and this is what you should do.

"Choose from among yourselves a municipal head, whose appointment will be ratified by the Government, to administer justice and execute judgment according to the rules and regulations of the Ottoman provinces.

"You will have to appoint guards and gendarmeries, whose names will be registered by the local government, which will provide them with uniforms and all necessary accoutrements and invest them with authority.

"You must also install telephonic communication between colony and colony, village and village, so that any attack or outrage may at once be notified at headquarters and the marauders be apprehended and punished.

"I know that the Ottoman provinces are far from being the most hospitable in this land, but we are unfortunately still handicapped. I trust, however, that little by little the goal will be reached, to the great benefit of the country.

"For my part, I will try to put you in possession of the sand hills bordering on the seashore and give you legal title-deeds for the same.

"A part of it I will allot you for a capacious Government Building which will serve as your central administrative premises.

"Brethren and kinsmen, give your helping hands to the Government, and the Government, on her part, will aid you on to further progress."

THY KINGDOM COME

The following from a worldly standpoint sticks closely to the predictions of the Bible, hence we reproduce them from Woman's World:

COAL STRIKES IN ENGLAND AND AMERICA—REVOLUTION IN MEXICO—ANARCHY IN CHINA—ITALY AT THE THROAT OF TURKEY—WOMAN CLAMORING FOR THE VOTE

"Coal strikes in England and America—revolution in Mexico—anarchy in China—Italy at the throat of Turkey—woman clamoring for the vote.

"What of it? There's no cause to be pessimistic—nothing's really the matter with the world—just growing pains!

"Progress has set herself a sudden and terrific pace. The earth has been spinning faster in the last twenty years than ever before when whirled. Naturally, there's a bit of displacement in spots, but nothing hurt.

"We can't very well apply electricity to a thousand uses, go snooping among the clouds, universalize education, introduce journalism, and give science a free rein without some trivial consequences.

"Old viewpoints are sure to shift, old creeds must give way to new ideals, society is bound to readjust its divisions.

"The ancient mental roads, towns, religions, and government, are splitting. Our eyes see truths which our ancestors could not behold and by their light we perceive their errors and their inadequacies.

"The greatest revolutions that have ever swept the universe will break within the coming hundred years.

"Before this century is closed, the last king shall have lost his throne, the last battleship shall be scrapped, the last army shall have junked its guns. East and West shall meet in a thousand common causes and the Five Races join hands in brotherhood.

"Perfected wireless telephony and telephotography, mile-a-second trains and airships will condense the seas and continents into ponds and back lots.

"Africa will become a week-end resort for the New Yorker, and the Canadian farmer will press a button, lift his receiver and exchange crop gossip with his son in Siberia.

"Pain will be banished. Surgery will have accomplished the relief of insanity and blindness. Cancer, tuberculosis, paralysis, will be as easily cured as sprains and lumbago.

"There will be no waste in food nor in land. The air will yield its wealth of nitrates to the condensers and every arable acre will luxuriate with vegetation.

"The stored heat of the sun will furnish power and warmth for all humanity. PLAGUES AND PESTS WILL DESAPPEAR.

"Eugenics will reemale society; men and women will mate by definite laws; efficient organization will check economic spendthriftiness and eradicate poverty; engineering will solve the problems of competent housing, ventilation and sunlight; the standardization of health and of welfare will extirpate prostitution and crime.

"A dream? Not a bit of it!

"A far-fetched vision? You are wrong!

"No imagination can pierce the horizons that cloak the morrow from our sight.

"The farthest-flying optimism can only estimate a fragment of man's coming glories. How can you sneer!

"Turn back and view the fifty years behind you. What prophet in your father's youth would have dared proclaim the many magics of today?

"Strikes, revolts and wars are but chips that fly beneath the chisel of progress.

"There will be many wars, mobs will rage, battles will wage, tyranny will clutch with strangling fingers, bigotry will try, avarice will scheme—but to what will these avail?"

THE NEW CREATURE'S RESPONSIBILITY TO DIVINE LAW

PART 3—RESURRECTION OF CHURCH

We shall now consider some texts which are not generally understood, but which will enable us to set forth clearly the sharp distinction between the resurrection of the church and that of the world in general.

In 1 Thess. 4:14, 18 the Apostle Paul mentions two classes—"those who sleep in Jesus" and "the dead in Christ." Our Lord's ransom-sacrifice accomplished on Calvary has changed dead, who are to have the resurrection of the dead—the first resurrection—the chief resurrection. The others will be of the future of the Adamic race, so that they may now be said "asleep" has been applied to both classes. Those "asleep in Christ" are dead as new creatures, but that as far as the flesh was concerned their death was fully accomplished.

The term "asleep" has been applied to both classes. Those of the world who go down into death are still in the unsatisfactory condition in which they died and will come forth in the
same state, in order that they may rise from it. But those who now belong to Christ will experience an instantaneous resurrection, and will receive new bodies like unto the Lord's glorious body.

The church really begins to rise from the time when they become new creatures; and unless we begin this rising now we shall not have the change—"in a moment, in the twinkling of an eye," at the end of our course. (1 Cor. 15:51, 52) These shall not come forth under a future judgment, or trial, but in their change will pass fully from death unto life—into the glorious reward.

"THE SPIRIT RETURNS TO GOD"

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Eccl. 12:7. This has no special reference to the church. It has a general application to all mankind, when they die. There can be no question as to what is meant by the first part of the text, for human bodies have clung to dust for centuries. The latter part of the text is wholly misunderstood by many Christians. It has no reference to the breath or anything returning through the air to God.

The thought is this: When God created Adam, he gave him a life that would continue forever if he would be obedient. When Adam sinned God did not take away the spirit of life immediately; but mankind have had right to that spirit of life just as many years as he could, battling with the thorns and thistles until the "breaking of the silver cord." Adam transmitted a portion of that spirit of life to his children, in some of whom that portion of life continued for centuries. But mankind have had right to that spirit of life; it is merely something transmitted to them by their parents. God recognizes none as having a right to live except those who are in harmony with him—those who are perfect. Since the fall all mankind have had right to live; they have had a right to the divine standpoint the whole world is spoken of as legally dead. Every right to life from the divine standpoint is forfeited. No one can say to God, "I have a right to live." God could say, "You have no right to live; for your first parents sinned and forfeited it." Adam could not give to his descendants what he had lost. When Adam died he gave up the spirit of life; that is, he no longer held that portion of life which he had held for nine hundred and thirty years. Where did that spirit of life go? It went back to God from whom it had come originally. Everything goes back to God. Adam could not say to his children, "I bequeath my life-rights to you"; for he had none. One who has been pleased to give to the church, but of the living. (Acts 2:27) These corresponding price for man's life. But we who have come into the church have come under different conditions altogether from those of the world. As Jesus said, "Ye are not of the world, but I have chosen you out of the world." (John 15:19) This kind of nature that God has possessed that portion of life which he had held for nine hundred and thirty years. Here is the thought: The will reap corn; as a reference to the church they are separate and distinct from the rest of the world. The Verge tells us that our life comes from the Father—"the God and Father of our Lord Jesus Christ."—1 Peter 1:3.

Jesus do nothing for the church? Yes, indeed! As Advocate he imitates of his merit to the church that we may be counted in as joint-sharers of his sacrifice, for "if we suffer [with him], we shall also reign with him." (2 Tim. 2:12) This willingness to suffer is the covenant of sacrifice that we make with our Lord. Without him we can do nothing. We can never come up to the divine standards as he did; but as our Advocate he makes good our deficiencies. We have the same begetting of the holy spirit by the same father and we shall also share in the same resurrection, being made conformable to his death. The resurrection of Christ is to the divine nature, in which we shall be "changed, in a moment, in the twinkling of an eye."—1 Cor. 15:51, 52.

The world will receive earthly resurrection. The Life-Giver, Jesus, will give to them all that was lost—human nature and the end of their resurrection will be, the world will receive to be asleep, but they are to be awakened. Theirs is exactly the same kind of sleep as with us; but the church were asleep as new creatures and the world are not. In CHRIST'S GROWTH AT A BODY".

"Thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him."

Here is the thought: Mankind belong to the Adamic nature. Those who have done good are joint-sharers of his sacrifice, for the Adamic race is earthly nature. But if we belong to the spirit standpoint, we shall come up accordingly. If you plant corn, you will reap corn; if you plant wheat, you will reap wheat; if you plant barley, you will reap barley. So in death. If an animal belongs to the Adamic race, the animal will come up as an animal. There is no exception to the rule. New creatures are sown as animal bodies, but we have these animal bodies merely loaned to us, in which to operate. We are new creatures, not human beings. We are sown natural bodies, we are raised spirit bodies, in the first resurrection.

THE TWO RESURRECTIONS

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."—John 5:28, 29. R. V.

The divine provision is that through the obedience of one, the sins of the whole world will be atoned for, and a blessing come to every member of the Adamic race. By a man came death, and by a man came the resurrection of the dead. (1 Cor. 15:21-23) We have two classes here; they that have done good are those who, during the present time, have heard the Gospel, and who have and use an opportunity to do good, and those who have done evil are those who have not heard and who have not therefore had an opportunity of doing good. Who can be said to have done good? There is none righteous, none, only one." (Rom. 3:10) After having received this good Word of God we should make good use of it, enter into the service of Christ, and take the advantage of his death, through our trials and testings. These things will determine whether or not we are worthy of this high position, to attain which we have consecrated our lives.

But we shall not in this life be perfect as Jesus was—in body as well as in mind. We cannot be perfect in the flesh, as Jesus was; but Jesus had a perfect will, and we can also have a perfect will, although we may have drawbacks and hindrances in carrying out that will. But to cover our defects, we have our Advocate, in whom God has arranged that we may be accepted. The Advocate is one who has a perfect will over the advancement of his world; and if they have overcome, God has said that the verdict will be, "Well done! I will make thee ruler over many things." (Matt. 25:21) These constitute the "good." But also those who have not been perfect, not even in their minds have they come up to a standard that God can approve. They are unsatisfactory, which means unfit. When God shall have established the glorious Messianic kingdom, then he will put all mankind under trial to see whether, during the thousand years of his reign, the rewards and pun-
THE LONDON AND GLASGOW CONVENTIONS

While only the meetings at Glasgow and London have been officially styled conventions, there has been a series of meetings from the time we landed at Liverpool. In each place we had at least one meeting for the interested, as well as one meeting for the public. In every case the meetings for the interested were attended by friends from nearby places, and in every case the public meetings were similarly attended, with the meetings ranging from five hundred to five thousand. And such attention! Evidently the message of the Lord's grace was attractive to many—and to some most precious and sweet.

For three days, notwithstanding an attendance of the interested of about eight hundred, while the public meeting ran to five thousand, with hundreds turned away. A very loving spirit was manifested by the friends. Ireland, Scotland and England were well represented. It was good to see the interest of the brethren increasing as the days and weeks go by, and that in proportion to our growth in appreciation of the blessed privileges we are enjoying, co-operating with our dear Redeemer in the glorious harvest. Eighty-five were immersed at the Tabernacle.

The work in Great Britain seems to be prospering greatly. The Class Extension feature has been appreciated and utilized. Good results are noticed. Many have been brought to a clear knowledge of the truth, and some from a partial to a full consecration. We were greatly impressed with the efforts to bring them into touch with the truth.

Our various stops in Europe were not announced as Conventions, but nevertheless they were more or less of that character, in that friends from the surrounding parts attended. Although our principal attention was given to the public meetings we greatly appreciated the opportunities of addressing those attending. At the same time we did not neglect any practical lessons, and to show their relationship to the Scriptures.

We sought specially to impress the necessity for character development on the part of all hoping to share Christ's kingdom. We emphasized the brevity of the time for so great a work, providing opportunity for God's people to see that the evidences be correct. We freely admitted, as we have always done, that we are walking by faith and not by sight. But we pointed out that the evidences seem more and more to corroborate our expectations from October, 1914, not be realized—for years thereafter—this delay would not invalidate God's great plan nor our faith therein. Our consecration vow calls for faithfulness, "even unto death"—whenever death may come.

Leaving London our next stop was Geneva, France. The two meetings were for the interested—the attendance being about one hundred. The brethren, mostly coal-miners, manifested a deep and intelligent interest in the truth. We had a blessed season of rejoicing with them.

"FIGHT THE GOOD FIGHT"

[This article was a reprint of that published in issue of June, 1888, which please see.]

OUR EUROPEAN CONVENTIONS

Our next stop was at Paris, where we had much pleasure in meeting and addressing the brethren, but no public meeting. Our friends considered the Tocadore the only suitable place. It was partially promised, but afterward refused. It is under Governmental control, and its regulation forbids that it be used for religious purposes.

On we went to Geneva—the chief city of Switzerland—Calvin's city. In the forenoon we visited Calvin's Cathedral and tried the hard wooden seat once used by the scholarly Reformer. Its hardness reminded us of the hard discipline of the predestination of the non-elect to eternal torture.

We visited the monument erected to Servetus by the Free Thinkers. It pictured Servetus in jail in rags pleading vainly for a change of garments, and saying, "The lice are eating me up." It was shortly after that appeal that Servetus was roasted alive at the stake for four hours, with the wood fire just far enough away not to choke or asphyxiate him—that he might suffer the most horrible death imaginable. His crime was his inability to count "three times one is one." He was too honest to protest what he could not believe.

We visited the city of Servetus' execution and saw there the new monument to him erected by Calvin's friends as a partial atonement for their leader's error. It declares that they deplore the error and repudiate the crime as dishonoring to God.

scul was not left in hell, neither did his flesh see corruption. (Acts 2:27-31) But Job was speaking for himself, and yet prophetically for mankind. He was a type of the world. He had lost his flocks and herds, his friends, his home, his children, his wife and even his health.

But in due time, God gave Job back as many sons and daughters and twice as many flocks and herds, etc. In this way he was a type of the human family. Adam and his family have been lost. He was the king of the earth, but he lost his authority, and with it everything that he had. Ultimately Adam and his children will some day have to face the facts that their own—child of Adam. And so far as the earthly riches were concerned, he will get very much more than he ever lost. Job is a type of this resurrection.

The world is asleep from the divine standpoint. As Job could say, "Hide me in the grave," so once a Christian could have said, "I shall be hid in the grave until the resurrection." God has made provision for the resurrection of all. Did all die alike? We answer that the Adamic family are dead in the sense that their life-rights were forfeited at the time of the fall. But God looked forward and could speak prophetically either through Job or through anyone else. Job could speak as if he were not dead, taking cognizance of the fact that there will be a resurrection. The point here seems to be, Was Job's life carried over in the same sense that St. Paul's life was carried over? By no means. Job was asleep in the Adamic death; St. Paul was asleep in Christ. The one was the life of the new creature, and the other was the life of the old creature, not be gotten of the holy Spirit to the new creature.

"HIDE ME IN THE GRAVE"

"Of that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me!"—Job 14:13.

This passage of Scripture refers, not to the New Creature, but to a human being. It refers to a man and not to a spirit begotten son of God and member of Christ. Job was here speaking as one of mankind. He was willing to die, for life had become burdensome to him. He said, "Oh, that thou wouldst hide me in sheol until thy wrath be past!" In the midst of very severe afflictions he cried, Oh, that I might die! but do not leave me as the brute creation; only hide me in the grave until all this time of wrath and sin and curse is done away with and the new era shall be ushered in. We can hardly believe that Job realized the meaning of what he was saying, but we should rather suppose that he was uttering words, the full import of which he did not realize.

There is no reason to suppose that when David said, "Thou wilt not leave my soul in sheol" (hell), he knew that he was speaking prophetically of the Messiah. St. Peter pointed out that these words referred, not to David, but to Christ, that his soul was not left in hell, neither did his flesh see corruption. (Acts 2:27-31) But Job was speaking for himself, and yet prophetically for mankind. He was a type of the world. He had lost his flocks and herds, his friends, his home, his children, his wife and even his health.

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Leaving London our next stop was Geneva, France. The two meetings were for the interested—the attendance being about one hundred. The brethren, mostly coal-miners, manifested a deep and intelligent interest in the truth. We had a blessed season of rejoicing with them.

ishments will bring them to a proper condition of heart. At the end of the thousand years, Jesus, as Mediator, will present them to the Father for a final testing. If they pass that test, God will give them everlasting life. But those who take a thousand years to make good, will not get as high a reward as those who, by self-sacrifice, now prove their love for the truth and die for righteousness' sake.
and man. We thank God that the world is progressing in the spirit of the truth, even though more slowly in the letter of it.

Our public meeting in Victoria Hall was well attended (about 1500), notwithstanding that it was out of season, we were told. (Calvin's Cathedral had only about 300 the same day.) The attention was excellent. We will hope for results later on. The Society's office for France and Switzerland will hereafter be at Geneva. It is a good centre for whatever of the old Huguenot Protestant influence yet remains in France and Switzerland.

Mulhausen, Als., came next in our journey. Although it rained incessantly the large hall was crowded and hundreds were turned away. The audience was exceptionally intelligent and gave closest attention. Some fruitage has already appeared. More will follow, we trust.

Boyle came next in our itinerary. Here also we had the best hall and many standing and hundreds turned away.

This same report fits to the succeeding places—Zurich, St. Gallen, Munich, Reichenbach and Dresden. Splendid interest was manifested both before and after the meetings. The brethren, in follow-up meetings, assure us that an awakening of thought has stirred the people as they never were stirred by religion before.

DRESDEN'S WELCOME IN VERSE

Our welcome everywhere was with deepest manifestations of Christian love. This at Dresden was emphasized by its poetic form, so feelingly expressed that it brought tears to the eyes of those who understood the German. Later we obtained a copy of the address in German and also an English translation, which herewith we present:

(Translated from the German.)

[Dedicated in loving remembrance to our Dear Brother Russell on the occasion of his visit to Dresden, August 17th, 1912, by the Class at Dresden.]

Child of God, wait patiently and calmly, tho' steeper grows thy path.
Committed to his care whose grace thus far hath kept thee; And tho' the night of trouble draweth on, with clouds both black and dense,
Follow faithfully the Lamb; the morrow will be light!

Child of God, rest fearlessly in him whose arm securely holds; Thou mayst trust him as a child doth trust, because thou art his own.
And tho' the night be very long, thou art his child, be not dismayed, Confiding in his Word, for it proclaims the light of morn.

Child of God, does his commission send thee out in all the world?
Thou mayst feel, yea, very surely, how he in his love upholds.
Proclaim in North, South, East and West the kingdom now in sight,
And gather in what still remains of children of the Light.

Child of God, pursue thy journey, as doth a star; And when thy plea to heaven ascends, let us remembered be; And then a general meeting with the Tabernacle congregation, which was well represented. We concluded with a farewell; and, asked when we could return, we promised—Soon as the Lord seems to indicate—possibly within six months.

Arrived at our boat's wharf in Liverpool, we found about forty of the dear Liverpool friends waiting for us. They sang for us, "Blest be the tie that binds," and as we started—"God be with you till we meet again."

Our home-coming was equally pleasant. About twelve of the very best of the elders and deacons, and then a general meeting with the Tabernacle congregation, which was well represented. We concluded with a farewell; and, asked when we could return, we promised—Soon as the Lord seems to indicate—possibly within six months.

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Nothing else, perhaps, better shows that we have the truth than does the fact that it produces the same spirit wherever it goes. From Maine to California, from Canada to Texas, from Great Britain to Japan—the spirit of God's people is the same. Why? Because ye were all baptized by one spirit into one body—Christ.
"Jesus spake unto them, saying, I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12.

**THE LEAVEN OF THE PHARISEES**

After entering the boat Jesus cautioned his disciples against the doctrine of the Pharisees—He likened it to leaven—yeast. Leaven is a ferment, which spreads, especially in dough for bread. God's Word is truth, the bread upon which his people were to live. But they were to use the unleavened bread—pure bread, pure truth, unmixcd with the leaven of human philosophy.

This caution was necessary because the Pharisees were apparently using religious concepts to rethink Jesus' work. The most earnest and most zealous and most gifted Jews would therefore naturally be attracted to that sect. Its claimed association with the highest and best things made the sect and its teachings more dangerous, because its breadth, its truth, was mingled with the human tradition in which the sick and dyspeptic, and to that extent poison all the minds which received it.

The same lesson is applicable to us today; no matter how holy any denomination of Christians may claim to be and seem to be, we are to remember to beware of their "leaven," their false doctrine—to be on the lookout for it, to avoid it. It is the pure truth of God's Word that is able to make us "wise unto salvation" and which, the Apostle says, "is sufficient, that the man of God may be thoroughly furnished unto every good work."

Let us all, then, as Christians of all denominations, unite our hearts and minds in full consecration to our Lord and Redeemer to do the heavenly Father's will; and let us stand free and clear from all human traditions, creeds, and sects, which in the past have done so much to separate the people of the Lord into six hundred denominations. We depurate this division as more and more bearing in upon God's people everywhere, and more and more do we desire to unite the earnest hearts under one roof, in one baptism, one God and Father over all, and one "church of the first-born, whose names are written in heaven."

"PERCEIVE YE NOT YET?"

The disciples very stupidly missed the point of Jesus' parabolic statement about the leaven of the Pharisees. They at once thought of literal leaven and literal bread, and noted that they had only one loaf with them and supposed that the Master was upbraiding them. Their mental eyes, their eyes of understanding, were not very widely open, and Jesus promptly and very plainly told them so, and apparently with a measure of chagrin, that after all the teaching he had given them they should be so slow to perceive the spirit of his words.

He reminded them of the miracle of the five loaves and the five with the five loaves, and asked them how many baskets of fragments they collected. They answered, "Twelve." He reminded them of the feeding of the four thousand with the seven loaves, and asked them how many baskets were taken up. They answered, "Seven." He said, How, then, do you not understand that I was not finding fault with you for having only one loaf: surely, if I had the power to produce bread before, I have still that power, and could not have referred to your lack of bread.

The same thing is noticeable today amongst the Lord's people in Bible Study frequently; the spirit of our Lord's teaching was not seen in the midst of them; they often missed altogether by some whose minds center merely around some little incidental. The remedy for this is a closer walk with God; a more careful study of the divine Word, entering into the spirit of the Master and his work, as footstep followers. In this connection let us not forget the difficult "thorns" which another parable tells us so frequently infest the hearts and minds of God's people and hinder the Word of Truth from bringing forth its proper fruitage. The "thorns" are "the cares of this life and the deceitfulness of riches," Jesus said.

Arriving at Bethsaida a blind man was brought to him with a desire that he would heal him. Jesus took him by the hand and led him out beyond the village. He spat upon his eyes and put his hands upon him and asked him if he saw anything. He said, "I see men as trees, walking." Then Jesus put his hands upon him and asked him if he saw anything. He said, "I see men walking." Then he again put his hands upon him and asked him if he saw anything. He said, "I see those walking, but they are not clear in my sight." Jesus therefore again put his hands upon him and said, "Wash thy face." He washed and saw clearly. The object in employing this method is not to exercise his full power of will and to strive to see things.
Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame."—Va. 11.

And how about today? Is it the same? We answer, Yes and No. With many it is the same exactly, but with a considerable number of the wealthy of our day it is very different, we gladly say. With them we have evidences of the noble rich, as well as of the noble poor. Continually we have evidences that some of the wealthy consider their possessions as a trust from the Almighty to be used in his service, to be used for the benefit of all mankind. Under them every quarter of Christendom can boast of some such characters, but alas, they are comparatively few. The majority of the rich, like the majority of the poor, are selfish to the core.

In this direction we are not to look for the danger which the Scriptures warn us to be on our guard against. The Bible clearly declares they will do, then the world will see the time of trouble prophesied—"such as never was since there was a nation"—a time of trouble which Jesus declares will never be again, because following that great trouble, upon the ashes of the present civilization, Immanuel, Messiah, the Son of the Highest, will establish the kingdom of God, the rule of righteousness under the whole heavens, for the blessing of all the families of the earth, the rich, the poor.

THE OPERATION OF GOD'S HANDS

God's complaint in verse 12 is that the rich in their feasting and aggregation of wealth, and neglect of poorer brethren, and the forgetfulness of the poor; we are merely calling attention to the parallelism between the conditions in Israel and the conditions here in our day.

THEN A TIME OF TROUBLE

Divine disapproval of human hard-heartedness, selfishness and neglect of poorer brethren, and the forgetfulness of the poor; we are all children of one blood and amenable to the laws of the Lord, that Israel and her land, and chastisements, judgments. We believe that the Scriptures with equal clearness, tell of a great "time of trouble" now impending over the world, but especially over Christendom—a time partaking of the mention of men, and not merely to a few of them, so it is today.

Only by the most strenuous laws, and in some cases revolution, have the people maintained a hold of considerable portions of the earth. The French Revolution broke up the large holdings there; special laws have been passed in Ireland. In the United States large corporations have grasped immense bodies of land, some of which unlawfully seized have been restored to the people for a more equitable distribution. As is the case of the Egyptians, the government in both cases has failed to regard the rights of the people and to be indifferent to their necessities, so it is today. We are not to overlook the fact that there are many noble, generous souls amongst the rich, as well as amongst the poor; we are merely calling attention to the parallelism between the conditions in Israel and the conditions here in our day.

MUSIC, REVELRY, INTOXICATION

The text given us for today's lesson comes next in our study. It implies that of the wealthy who had the riches indulged themselves in intoxicating liquors, music, revelry, etc., to their own injury as well as to the neglect of their responsibilities to God. They asked, "Am I my brother's keeper" even as in the days of Noah. We by their accumulated wealth they said more than heart could wish, which others insufficient and wore needy. Their brilliancy of intellect and good fortune in life enabled them to triumph over the curse, which reads: "In the sweat of thy face shalt thou eat bread, until thou return unto the ground, for out of it wast thou taken."—Gen. 3: 19.

But this victory gave them time, for which they were also responsible. Instead of using that time for the general blessing of the poor, they accumulated houses and land constantly and excessively to their injury. Could they wonder that such a course would not have divine approval? Could they wonder that all these things would bring upon them some disaster?
In his own time, following the great time of trouble, God will humble the world. Meanwhile the elect saints will be glorified, and with Messiah, as his bride, constitute the long-promised kingdom of God for the blessing of humanity. Then Satan shall be bound and all the good influences of righteousness and truth and knowledge shall be let loose for the blessing of the world.

"HELL HATH ENLARGED Herself!"

The Lord tells us that because of these conditions his people are in captivity, not knowing how to help themselves, lacking knowledge, and their honorable men are famished, weak, perplexed, ignorant of the proper course; and the multitude who rely upon them are also thirsty. This is the famine elsewhere mentioned, not for bread, nor for water, but for a hearing of the message of the Lord, the Gospel of Messiah’s kingdom, which is the very message that all need to hear.

On account of the same condition, “Hell hath enlarged herself and opened her mouth without measure; and their glory and their multitude and their pomp, and he that rejoiceth shall descend into it.” Not the hell of eternal torment taught in our various creeds is here meant, but the Bible hell, the grave, the state of death. The time of trouble approaching will mean the loss of much life; as Jesus said, “Unless those days should be shortened, there should no flesh be saved.”—Matt. 24:22.

THE WHITE STONE GIVEN THE OVERCOMERS

“To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it.”—Rev. 2:17.

In ancient times the Greeks and the Romans had a custom of noting and perpetuating friendship by means of a white stone. This stone was divided into halves, and each person inscribed his name on the flat surface, after which the parts of the stone were exchanged. The production of either half was sufficient to insure friendly aid, even from the descendants of those who first divided the stone. A similar custom was sometimes observed by a king, who would break a white stone into two parts, one of which he would retain and the other part give to a special ambassador. That part could be sent to the king at any time and would insure aid. Thus the divided stone became a mark of identification.

Rev. 2:17 seems to refer to this ancient custom. The white stone signifies a precious token of the Lord’s love, and the new name written in the stone suggests the Bridegroom’s name. The statement indicates a special acquaintance with the great King of kings’ secret between himself and the individual. The overcomers are not to be recognized merely as a class—the bride class—but each will have the personal favor of the Lord. Of this no one will know save himself and the King. There is an individual and personal friendship between the Lord and the overcomers, who may be said to receive the mark of identification—the antitypical white stone—now, in this life.

This mark is the sealing of the holy Spirit by which the Lord identifies the overcomers. While this is said to be a part of the final reward of the church, yet from the very beginning of our experience we have this personal acquaintance with the Lord. The full seal of the holy Spirit will be given in the resurrection, when we receive the new body. Then we shall have the complete knowledge of the name by which we shall be known to the Lord and he to us forever.

“THE GOOD FIGHT OF FAITH”

Whether born with too much or with too little self-esteem, those who come into God’s family are put into the school of Christ to be taught, corrected—made right, in harmony with divine standards. Those naturally self-conceited must learn meekness—by instructions if they will—otherwise by experiences. And they should learn to rejoice even in humiliating experiences. They are evidences that God’s providence is supervising their affairs and preparing them for the kingdom; for without meekness and humility none will be fit for it.

As the self-conceited must learn humbly to trust God and not rely on themselves and thus secure balance, so the naturally self-depreciative must learn a lesson of confidence. Not self-confidence, not self-reliance is the most desirable, but rather confidence in God and reliance upon His promised “grace to help in every time of need.” This maintains the desirable humility and meekness, yet gives the courage and force suggested by the Apostle’s words: “I can do all things through Christ, which strengtheneth me.” (Phil. 4:13) As Paul again declared, inspired by faith in God and in his promises those “taught of God” become marvellously “strong in the Lord, and in the power of his might.” (Eph. 6:10) The righteous is strong as a lion, saying, “I will not fear what man may do unto me.” (Ps. 118:6) I will not heed what man may say of me or do to me. So long as I have the Almighty Creator for my Father and the Redeemer for my elder Brother I shall be content, relying on their “exceeding great and precious promises.”

Thus, whether by nature self-conceited or humble, God’s Word and providences in Christ tend to bring all followers of Christ to oneness of heart and mind. The one is humbled, [5113]
the other exalted. Both learn not to trust in self or the arm of flesh, but in him who is able to do for them exceedingly, abundantly, more than they could ask or think, according to the riches of his grace in Christ Jesus our Lord. 

Here note the Apostle's exhortation that a man "think of himself not more highly than he ought, but think soberly," according to the measure of God's grace which hath been bestowed on him. (Rom. 12:3) If any man has received none of God's grace favor, mercy, forgiveness, surely it is not because he did not need it. Let him therefore feel his poverty without it. If any man has received much of God's grace it was because he needed it. He therefore may boast, but not of himself. His boast may well be in God who is thus working in him "to will and to do of his good pleasure." —Phil. 2:13.

LACK OF SELF-APPRECIATION

This deficiency operates in many ways not generally suspected. Many a man is a beggar or a thief simply because of a lack of self-appreciation. He thinks, I am nobody—and everybody knows it. He hangs his head in self-shame. He has a guilty look without having committed crime. He is treated according to his estimate of himself as expressed in his arts and looks, all of which reflect unconsciously his mental picture of himself.

When some, measuring him by his looks, declare: You are a mean man, a rascal, a thief, a scoundrel; I can see it—I can read you through and through! the effect is to thoroughly dishearten him. Accepting the rating of his own brain and its reflection of his own self-appraisal, he becomes rascal, scoundrel, thief. Few there are of benevolent heart to see the trouble of this class and sympathetically to give an encouraging word—to turn the scale and help bring forward the better qualities of the heart.

It is here that the Gospel of Jesus does for such what nothing else could do. The Master's voice rings out in contrast with all other voices saying: Come unto me, all ye that labor and are heavy laden and discouraged; I will give you rest. —Matt. 11:28. Ah, the change! The discouraged one says, Then I am not beyond hope; not so mean, not so degraded that Jesus would pass me by. The very suggestion inspires new hope. If I can get hold on to the riches of God's grace provided in Christ for the purpose of being the one chosen to bring glory and honor to his name. By the time such a man receives the begetting of the Holy Spirit and is able to cry, "Abba, Father!" old things pass away and all things become new. However, his fleshly weakness and unworthiness may still continually cry, You are unworthy; however, still in humility, he may acknowledge this with groans and tears, he is not cast down! He has God's assurance that he is a new creature in Christ, whose perfect spirit body awaits him in the first resurrection. He has the assurance that God has known him as a son of God and follower of the Lord Jesus Christ, and has made provision for his forgiveness through Christ, the Advocate. He has the assurance that it is not the flesh that God expects to perfect, but the new creature, the heart, the will. He has the assurance that he is a son of God and a joint-heir with Christ in His great Messianic kingdom, which soon is to bless the world. He has the assurance that all present trials of faith and patience and loyalty to God, to the truth and to the brethren are permitted to test his heart-loyalty, without which he could not be a joint-heir in Messiah's kingdom. These divine assurances make strong the weak and give courage not only in respect to the future, but also in the affairs of the present. No wonder the Bible speaks of the followers of Christ as transformed and mind-renewed!—Rom. 12:2.

IN RESPECT TO PHYSICAL HEALTH

It may surprise some to learn that lack of self-confidence affects physical health as well as morals. Physiologists are agreed that the mind has much to do with the operation of all the human functions. The man deficient in self-esteem not only feels more menaces to his health but has a lessened assurance that he lacks physical tone, snap, energy, so necessary to our best successes in any avenue of life. How hope, joy, peace, content can affect the liver, spleen and stomach none can explain; but the fact is, How despair and hopelessness can do affect not only the various functions of the brain but the heart, stomach, liver, gall, etc., we cannot explain; but the fact is concealed.

The person lacking self-esteem is disgusted with himself and ready to imagine any disease, and is proportionately predisposed to diseases.

Wisely, therefore, physicians and philosophers are advising people to hold up their heads; not to become discouraged; not to imagine every sensation a symptom of a dangerous disease. The solution adopted by the philosophers is to brighten the life. The meaning of the saying—"to think of being strong—to imagine themselves strong, healthy, happy, and to feel and to be as nearly perfect as their imperfect minds and bodies will permit. This anti-bilious view of life is sure to bring encouragement and blessing to some. Some, of nothing will so thoroughly offset the burdens of life as the grace of God. Whoever receives the "wedding garment" no longer is so overwhelmed by the appearance of the filthy rags of his own unrighteousness. Whoever realizes that as a son of God and follower of the Lord Jesus Christ he has the assurance that God has time specially to pamper and coddle his flesh, nor to make its care his paramount thought. He must be about his Heavenly Father's business! He must make use of his ambassadorship! He must "show forth the praise of him who called us out of darkness into his marvelous light!"

The effect of these new ambitions, hopes, aims, upon his physical health is often marvelous. It serves as a spiritual nerve-tonic. It stimulates the mortal to serve divine. The stimulus does not suggest or propose anything nor yet carelessness, except to the extent that necessary care may obtain the larger results to God's glory from the consumption of the human energy. Hence, as St. Paul says, "Godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come."—1 Tim. 4:8.

THE DEVELOPMENT OF FAITH THROUGH FIERY TRIALS

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found appearing of Jesus Christ."—1 Pet. 1:7.

Faith may be said to have in it the two elements of intellectual assurance and heart-reliance. Both the head and the heart recognize this. They are in the same degree necessary. The intellect, however, is the mind which is called the "reception of truth" and the heart the "affirmation of truth." Faith is a heart-reliance which is to be cultivated. It is impossible to please God without heart-reliance. It is impossible to be a child of God without heart-reliance. It is impossible to be a child of God without heart-reliance upon Jesus Christ. In the tests of the fiery trial, it is impossible to test the heart-reliance which the child of God has upon Jesus Christ. In the time of trouble and trial, it is impossible to be a child of God and a Christian without heart-reliance upon Jesus Christ. It is impossible to be a child of God and a Christian without heart-reliance upon Jesus Christ.

The trial of our faith to which our Lord and the apostles refer in our text is not the trial of the believer's soul, but the trial of the believer's body, because of divine truth, but also of our heart-reliance upon God. In both respects, the true child of God will find himself severely tried. Let him see to it that he has a "Thus saith the Lord," for every item of his belief. Let him study the doctrine and get a clear understanding of every element of the truth. Let him become rooted, grounded, settled and established in the doctrines of God, and give earnest heed lest at any time he let them slip.—Heb. 2:1.

When he has his faith well grounded in the fundamental principles of divine truth, let every consecrated child of God see to it that he also continue to cultivate heart-reliance in the 'great and precious promises.' St. Peter tells us that a faith which has stood the tests of fiery trial and has come off victorious is very precious in the sight of the Heavenly Father. Whenever we pass through a fiery trial and still retain, not only our faith in the doctrines, but also our confidence in God, our reliance in his promises, our integrity of heart and purpose, and our zeal for truth and righteousness, then our characters have grown more Christ-like and hence more pleasing to God, who subjects us to discipline for this very purpose.

St. Paul intimate in our text that the faith of those called throughout the Gospel age will receive a severe testing. He says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found appearing of Jesus Christ." In the present time, when cold is comparatively a rare metal, it has a special value. Therefore, the Apostle compares it to the faith of the little flock, to whom alone, of all humanity, will be given the glory, honor and immortality promised to those who overcome.
Hence the trial of the faith of this class is very important. None will be admitted to membership in the body of Christ who has not been tested and proved by the Lord. But let us remember that our testing is not to see whether we are perfect according to the flesh. On the contrary, God knows our frame; he remembers that we are dust.—Psa. 103:14.

What God is seeking in us is the development and perfection of faith. We are tested to see whether we believe in him as a faithful, wise, loving and true God; and in his Son as our Redeemer, who purchased us with his own precious blood, and as our Advocate, who now covers our blameworthiness, past, present and future, with the robe of his imputed righteousness. These are the elements of faith which he will test thoroughly and which must grow stronger as time goes on. If we are faithful in faith in God and his promises, we cannot please him and become members of the elect class which he is now selecting.

THE PURPOSE FOR WHICH FAITH IS TRIED

The trial of our faith is not left to chance. It is supervised by our Lord Jesus Christ himself, who is represented by the Prophet Malachi as a refiner and purifier of gold and silver; but will, in conjunction with the divine plan, and separate the dross from the precious metal. (Mal. 3:3)

In one sense of the word, he came as that refiner at the first advent. During the entire Gospel age, he has been doing this work in his people, that the offering to the Father might be accepted. First of all, our Lord laid down his life in fulfillment of the types of the law, thus demonstrating his absolute trust, loyalty, and faith in God. The church of Christ must be something also that is separated in respect to their obedience, trust, loyalty to the Father. Then, in his people he is not only to trust God when things are favorable, but to trust in his providences when they cannot see the outcome. To attain this degree of faith, they must pass through manifold trials and things, that they may demonstrate their faith and loyalty.

During the Gospel age a peculiar, special and called-out class is being dealt with. We can see that God it not dealing with the world, but allows it to "lie in the wicked one." (1 John 5:19; Diaglott.) So Paul says to us that darying those times when the people were in ignorance, God paid no special attention to their conduct except when it went to an extreme. (Acts 17:30) But during the next age, whoever does not repent when he hears the Gospel will make no attempt to please the Lord. He will demonstrate faith in God and his promises, we cannot please him and become members of the elect class which he is now selecting.

In his wisdom and love, God avoids making his test along those lines in which we are absolutely incompetent, and makes it along the line of faith—his wisdom in his love and his promises. To doubt any of these would be to weaken the basis of our hope. We realize that we are in a fallen condition, that we are dying like the remainder of the race. We have heard through the Word of God that he has put aside the law of Moses and has committed all authority to Christ. None can be perfectly just, perfectly wise, perfectly loving; to be so in our present imperfect condition is impossible.

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TRUTH AND RIGHTEOUSNESS INTEGRAL PARTS OF CHARACTER

From the standpoint of faith we see that Christ has come into the world and during the Gospel age has been carrying on the work of selecting the Church, which is his body, and that from these a light has shone out into the surrounding darkness, which has been more or less dispelled by it. The light of the holy Spirit, shed abroad by the example of many Christian lives, exerts an influence today; and many have a veneration of piety which may be mistaken for holiness and the fruit of the Spirit of God. But the outward conduct alone is not evidence of acceptable heart condition.

God desires that truth and righteousness shall become integral parts of our characters and that the principle of Love shall dominate in everything. This development of character will not be found among all whom Jesus uses the name of Christ.

Our faith, looking out into the world, asks of the Lord, "When will the promised time come in which Thy will shall be done on earth as in heaven?" The Scriptures reply that the glorious time for the blessing of the world will not come until after this world has been purged with fire and water, which will then reign for a thousand years in order to put down sin and opposition to divine arrangements and to uplift those who desire to come into harmony with God; and that in order to accomplish this work he will establish an government based upon the principles of righteousness. By faith we accept this answer, and await God's due time for the blessing of all mankind.

Meantime, we will not permit ourselves to drift into unbelief but we delude ourselves with the thought that we or others are accomplishing something through "social uplift." We are glad to see efforts put forth to help the unfortunate; but we perceive that there is a force at work in the world that prevents success along this line. Present methods will not eradicate selfishness from the human heart; and until this is accomplished, God's will cannot be done on earth as it is in Heaven.

To bring about this desired result, the kingdom of heaven is soon to be established, according to the Word of God. Therefore, the testing of faith is not a matter of worldly ambitions and endeavors, our faith will become vague and perhaps die. Although the good that we may do will be in conflict with the darkness around us, nevertheless, it should always be shining forth in our words and in our conduct as the character and working of the holy angels, and the develop- ment of character.

Faith is a quality possessed by all whom God is calling to membership in the body of Christ, and the appeal of the Scriptures is only to those who have some faith and who are determined to increase it. Our Lord Jesus, who we have comparatively little faith, and it must be developed; our Christian experience is for the purpose of faith development. As St. Peter suggests, our faith, which is on trial, is much more precious than gold, although the gold is tested by fire. The exercise of faith tends to its development, and so our exercise will be numerous trials to test its strength.

THE FAITH OF THE ANGELS SEVERELY TESTED

God purposely permits us to be subject to manifold temptations for the testing of our faith, which is necessary because of the outcome of the trial. We may suppose that the early Christian church, which was the result of the glorious time for the blessing of the world, was a church that had proven faith and patience as the church has had, for the angels saw God and knew of His works. Nevertheless, God has been pleased to give them a test of faith, which has continued during all of man's experiences.

The primary cause of Satan's defection, which resulted in his rebellion, was that he lost his faith in God. He formed the idea that he could manage the Universe better than could the Almighty, and thought to secure to himself a little corner where he could show how affairs should be managed. He was determined to bring about the result of the glories of the heavenlies, at the expense of the world. He was determined to, only to find that, instead of bringing a blessing, he had brought upon the human family the curse of death—the penalty of sin—and all the misery and crime now on the physical earth.

Satan's career became a very important test to the angels. Believing that God had all power, they did not understand why he should permit Satan to pursue so evil a course. They would have restrained the adversary altogether. So when they saw evil conduct, instead of restraining them, some of them evidently lost their faith. Thus came about the conditions mentioned in the sixth chapter of Genesis, when some of the angels preferred to materialize and live in human conditions. This was in violation of the divine arrangements, and the result of this was that the human condition became a condition of sin and misery, before the entrance of the power. They had seen what Satan had done, although he had not succeeded in doing anything great; and their sentiment was, "Apparently God does not control affairs so completely as we have thought."—Gen. 6:1-4; 2 Pet. 2:4, 5; Jude 6, 7.

Thus we see that God tested the faith of the holy angels,
especially when we understand that the evil conditions prevailing before the flood have continued to some extent. The holy angels had occasion to doubt, to fear respecting God’s wisdom, love, and power. Thus they were all thoroughly tested—more so than humanity; for they saw all that there was of the greatness and glory of God in the angelic world. It is an interesting thought that we do not know and cannot see, but the angels have apparently a much wider scope of knowledge. Thus the test of their faith was much greater than is ours.

God tested the faith of the angels because he wished to know which of them had that absolute confidence which would enable them to trust him, whether it seemed that he had or had not the power to control affairs. The lesson of the exceeding sinfulness of sin was both wise and necessary. Had the fall of man resulted in the everlasting torture of even a small proportion of the human race, we might think that God was either wise or just in permitting this test to come upon his creatures. For more than four thousand years God permitted mankind to go down into death. Then came a manifestation of love when he provided for their redemption; and a still further manifestation of his power will be given in the next age, when they will be raised from the dead. Furthermore, in the bride class he is making a special illustration, both to angels and to men, of his love for those who manifest heart-loyalty to him, and of his willingness to lift those faithful few far above the angels and even to make them “porters of the divine nature.” We see, then, that in God’s dealings with the angels he had respect to their faith.

**FAITH PROPORTIONATE TO KNOWLEDGE OF GOD’S CHARACTER.**

The Scriptures say that “without faith it is impossible to please God.” (Heb. 11:6) If one lose his faith there is no telling whether he may wander. The Apostle Peter’s argument is that this special class who are being selected for exaltation to the divine nature, must expect to have their faith tested and that this testing is most important from the divine point of view. If they have faith, it will control all of their affairs.—Compare Heb. 11:1, 6.

Our faith will be in proportion to our knowledge of the character of God. We shall find, upon observation, that in proportion to our knowledge, we shall see where the divine nature wants to develop its traits. Our experience will be turned to the testings according to the spiritual nature of the one being tested. If we had not the faith, we might fear to take the steps which would bring us into this crucial position. Fear would lead us to decline to take the course that God indicates to be his will. Without faith we would shrink from the fiery trials, the heated furnace. If proportionately to faith, our hearts are not of the kind whom God is at the present time looking. If we appreciate this matter, we shall see that “without faith it is impossible to please God;” and that confidence in him will lead us to weigh his words of precious promise. Thus gradually, as the faith becomes exercised, or is attempted, our thoughts and our dispositions are upon us, and will enable us to appreciate our testings as marks of his love for us. The Lord would have us be “a peculiar people,” tried and tested, “zealous of good works,” a people for a purpose; and so he develops us through suffering.

When the world is on trial during the Millennial age, knowledge will have come in, and there will be less opportunity for the exercise of faith. Mankind will be in much the same condition as that in which the angels now are. For a thousand years, the world will be assisted upward, and the faithful will have “opportunities of cultivating faith—heart-reliance—in God. What we now see by faith, they will actually know—that the permission of sin has been working out a great divine test for both men and angels. Thus gradually, throughout the thousand years, their faith will be established in practically the same way that the faith of the angels is now being established. They will see and will walk by sight, while we believe the promises and walk by faith.

Thus is a difference between intellectual belief and heart-reliance. The person who knows God best will trust him most. Our Lord Jesus in his glorified position trusts the Father most perfectly at all times. But with us, whose trust is imperfect, it is different. Not, until the first resurrection shall we have perfect trust. The greater the knowledge of God’s character, the greater will be the heart-reliance upon him.

During the Millennium, as intellectual belief gives place to knowledge, the heart reliance of those who are loyal to the principles of righteousness will increase proportionately. It will always be in order to trust in God. The Great Creator is the Great Upholder of the Universe; and all of his creatures will ever be recipients of his bounty. If we understand the Scriptures, God in his great love and mercy will be the Lord Jesus and the church, which is his body, (1 Cor. 15:53) All others will have dependent lives, and so will be objects of divine care. In order to have everlasting life, they will need to have a heart-reliance upon him.

The first resurrection is the beginning of the kingdom of God. The faithful will be the great angels—called to be partakers of the divine nature.—2 Pet. 1:3, 4.

When, during the Millennial age, the world shall have learned their lessons along the lines of knowledge, God does not purpose to receive them everlasting without a thorough test of their heart-reliance. In Rev. 20:5, 7, 10, we read that at the close of the thousand years, Satan shall be loosed for a little season. Mankind will then know what is right and what is wrong, for the principles of righteousness will have been implanted in their hearts. The experience of suffering will be a test of character, of loyalty, in that God will apparently not be in control.

Then all those not in the fullest sympathy with God and his divine plan will be misled by this test of faith. Thus they may prove to be disloyal. Those who prove disloyal will be destroyed in the second death. God tells us that in the consummation every knee shall bow and every tongue confess to the glory of his Name, and that every creature in heaven and in earth shall give honor and praise to the Son.—Rev. 5:13.

**PERSECUTION AND FIERY TRIALS THE CHRISTIAN’S EXPERIENCE.**

“All that will live godly in Christ Jesus shall suffer persecution.”—2 Tim. 3:12.

Primarily, the godly are those who are in Christ Jesus, members of his mystical body, having presented their human bodies living sacrifices, holy and acceptable to God through the merit of the great Advocate. Secondly, the term godly includes all those who prove loyal, in spirit and in word, with Christ Jesus, even though they may not live up to the full standard which the Lord has set, because they shrink from the suffering that results from godly living. Thirdly, the term godly includes some in the remote past, who, believing in the promise of the God of promise, the “Seed shall spring up from the dead,” some members of the remote past, who were separated themselves from the rest of the world, and, having obtained new aims, new ideas, were out of touch with the remainder of the race because of having a different standard.—Heb. 11:13-16.

The ancient worthies composed this third class, who had a share in the suffering of the godly and a participation also in the blessing. Moses, for example, preferred to suffer affliction with the people of God, rather than to participate in the honors of the Egyptian Government. Although adopted
into the family of Pharaoh, he had respect to the promise that the Messiah would come. Hence he suffered on account of his faith in the promise. So all the patriarchs desired to be in harmony with God, in accordance with His promise made to Abraham, and because of belief in that promise they suffered much persecution. — Heb. 11:24-26; 39-38.

Some one may ask, "Why should the godly suffer?" The Bible answers that sin has brought the world into opposition with God. Whoever, then, who would have all men speak in commendation of him would not be in harmony with the divine will, and the world assesses his conduct as being contrary to a course that the Lord does not approve. We are not saying that everything which the world does is sinful, but that the standards of God are so high that because of their fallen condition the world is not subject to the law of God, neither, indeed, is it subject to their own law. (Rom. 8:7; 7:14, 15) Those who wish to have influence with the world must cater to popular prejudices. On the contrary, those who would be God's people must be loyal to the principles of righteousness and consequently must go in the opposite direction to that of the world. Hence they are opposed by the world.

From the standpoint of God the course of the world is sinful. There is a tendency in our flesh to go with the world, who are laboring under false views of various kinds, because that course is in sympathy with the desires of our own fallen flesh. Hence to live godly is to live in opposition to the course of the world and of our own flesh. This would include the making of sacrifices as well as, where principles are not involved. We are to beware, however, lest we be deceived along this line. Not only are we contending with the world, but we are wrestling with wicked spirits in high places. — Eph. 6:12.

ILLUSTRATION OF SATAN'S DEVICES

Sometimes Satan's arts seem to be employed to get those who are trying to live godly into contention with each other. One of his devices is to make unimportant things seem so important that people think they are contending for righteousness' sake, and that the sufferings that they bring on themselves in this manner are for righteousness' sake. Another device is to deceive people into contention with each other. — Peter 4:16.

Our influence upon each other should be uplifting; we should not cause others to grieve, except where suffering is absolutely necessary. Hence the Lord's people should cultivate the fruits of the Spirit increasing strength, gentleness, patience, brotherly kindness, love. The cultivation of these fruits of the Spirit is a law in respect to the Lord's people. All who would live godly in Christ Jesus are to see to it that they are not the cause of suffering to others—especially to those who are household of faith.

SUFFERING AS A CHRISTIAN

While it is true that all who will live godly in this world will suffer to the extent to which they are out of harmony with the present evil conditions, yet the promised blessings of the Scriptures are to those who live godly in Jesus Christ. Thus Paul says, "If any man suffer as a Christian, let him not be ashamed."—1 Peter 4:16.

A Christian is a follower of Christ, one who has cast in his lot with Christ, that he may be also glorified with the Lord. (2 Tim. 2:12) From the Apostle's standpoint, therefore, no one could suffer as a Christian unless he had become a Christian.

Every painful experience which our Lord had was suffering, that is, not only the great sufferings, not only the great fight against sin, but also all the little, unpleasant experiences common to the world. Being "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), then, is no reason why he should suffer. We do not understand that suffering is provided primarily for our trials and difficulties for the angels who are in harmony with him. Nor do we think that Jesus, being a Son in full accordan to the Father, would have suffered were it not for his covenant self-sacrifice. Paul says, "For he was crucified in weakness, but raised in the strength of God."—2 Cor. 12:1-2.

The sufferings which our Lord endured were the result of his activity in the service of the Father. These were his "thorns," his "suffering." These are the "griefs," the "troubles," the "sorrows," the "distresses," the "trials," the "calamities," the "afflictions," the "oppressions," his bloody sweat, his ignominious buffetttings, and all the reproaches, the sneers and the bitter words incurred on account of his faithfulness, to all of which he meekly and quietly submitted until his suffering on Calvary terminated his human existence.

SUFFERINGS RESULTING FROM HEREDITY, NOT SUFFERINGS OF CHRIST

There is no question that suffering in general is not suffering with Christ, but with Adam. Our physical infirmities are the result of heredity or inherited weakness, which means that we should speak of the sufferings of Christ as being voluntary and not involuntary. When the Apostle says that if we suffer with the Lord we shall also reign with him (2 Tim. 2:12), he means the suffering which we bring on ourselves through the intrusion of evil thoughts, but not the suffering that results from filling up that which is behind the afflictions of Christ for his body's sake, which is the church. (Col. 1:24) These experiences are not for Adam's sake.

Paul's question, "When Paul's flesh, we believe, weak eyes as a result of his wrong course in persecuting the church; and that wrong course was, no doubt, largely the result of heredity. When the Apostle speaks of the sufferings he endured on account of his eyes, he does not speak of them as the sufferings of Christ, but he describes them as the 'messenger of Satan to buffet him.' (2 Cor. 12:7) We might then say that all physical sufferings resulting from heredity are ministers of Satan opposing us, causing us much difficulty. However, we believe that the Lord is pleased with us if we resist these ministers of Satan.

If we should think of all our physical pains and aches as sufferings for Christ, then we should be obliged to think of our mental defects as also as sufferings for Christ. For instance, if Satan were able to make our intellect so indifferently even temper; another might have a perverse temper, leading him into trouble, leading him to busybody in other men's affairs, etc. Thus his disposition causes him to suffer as a busybody and not for Christ. Paul tells us that our sufferings are "in Christ Jesus."—2 Cor. 11:23. It was his flesh.

(5:10:21) If the sufferings that come to us because of imperfect mental conditions are sufferings of heredity, the physical sufferings which result from imperfect physical conditions, cannot be the sufferings of Christ, as the case of a Christian, inherited weaknesses and those brought upon himself by the violation of the laws of God previous to his entrance into the family of God as a son, while not sufferings with Christ, will be made advantageous to him on account of his relationship to us, but assures us that his grace will be sufficient for us. (2 Cor. 12:9) While the realization of such care for our interests is humiliating in that it forces conviction of our weakness, yet it is refreshing and inspiring in that it is the Father's love for us. The Father himself loveth you."—John 16:27.

SUFFERING TURNED TO THE ADVANCEMENT OF THE NEW CREATURE

But when one has undertaken to follow in the footsteps of Christ and has been begotten as a new creature, whatever affliction that new creature undergoes because of following the Lord, is suffering as a Christian; and whatever our sufferings involved in such circumstances as are not primarily the portion of the sons of God, for the angels do not suffer: but he permits the church to have them in order to develop and crystallize character. If we rejoice that we are found worthy to share in his sufferings that our trial will be turned to advantage as a part of our Christian experience. "They are not of the world." (John 17:16) Therefore all of our experiences must be regarded as Christian, for correction in righteousness and for educational purposes.

But this is taking a broader, deeper view than ordinary. Certainly a Christian is not ashamed of what he may suffer because of his loyalty to the Lord, to the truth and to the brethren. In these sufferings he is to glorify God and to be grateful for the opportunity of enduring something, to show not only the Lord, but himself also that he has endured something for Christ's sake. Every sacrifice that we make is for the purpose of suffering as a Christian, and we are not to be ashamed so to suffer.—1 Peter 4:16.

SUFFERING FOR CONSCIENCE NOT ALWAYS SUFFERING FOR CHRIST

There are others who are more or less as Christians suffer, but they are suffering from a worldly standpoint. People sometimes say, "This worldly man has his trials and sufferings, and shows such patience, such resignation, that surely he is suffering as a Christian." But we do not understand that anyone can say that a Christian idea he takes the steps necessary to make him a Christian. We are to view matters from God's standpoint. Doubtless many have suffered as Christians from a human viewpoint who were not Christians. In the dark ages many were put to death for the sake of principle. In our own day there are people who
giving no evidence of being Christians, but who would rather die than have the Bible taken out of the public schools. Although they do not understand the Bible, yet if these were times of persecution, many would die at the stake in order to keep the Bible in the public schools.

Those who are footstep followers of Christ, as we have seen, is not the ordinary suffering common to all in the fallen state, but only such experiences as are the result, more directly, of following Christ's example in advocating unpopular truths and in exposing popular errors. Such were the causes of suffering in the early centuries of the Church. In that period of suffering, persecution and loss to all who follow in his footsteps. Such will have fellowship in his sufferings now, and in the end will be counted worthy to share in the reward given for faithfulness to Christ.

Throughout the Gospel age this course has meant self-sacrificing labor and endurance of reproach in the sowing and watering of Christ's doctrines. Now, in the end of the age, it means a similar fidelity and endurance in the harvest work now in progress—faithfulness even to the laying down of life itself, whether it be required by the gradual process of working it out in the Master's service, a dying daily, or being brought more abruptly to a martyr's death.

SHRINKING BACK FROM SUFFERING

Our Lord forewarns us that in the end of the Gospel age, many who have a love for Christ will allow their love to grow cold. He forewarns us of the world's coldness. (Matt. 24:12) It will be a test for such to decide whether they will partake of the worldly spirit. We see this test in operation now. A great many people who name the name of Christ, who receive the grace of God, who have no thought of making a spectacle of themselves before men, would like to do right, to walk honorably, and to have the favor of men as good citizens. But as being very largely in our own control, it is our choice whether we are to hold to the things of Christ's kingdom or suffer persecution. (Acts 14:22; 2 Tim. 3:12) There is no other way to enter the kingdom than by self-sacrifice, deadening of the flesh, mortifying it. In proportion as the new creature is deadened the old one vanishes, until the sacrifice shall have been completed in death.

The Lord Jesus gives us the invitation to become joint-heirs with him. He has very clearly informed us that we are to follow in his steps. He will mean trials and difficulties in the world flesh. He says, "In the world ye shall have tribulation." (John 16:33) St. Paul repeats the sentiment, saying, "We must through much tribulation enter into the kingdom of God." (Acts 14:22) He emphasized the thought, saying, "Yes, and all that will live through tribulations with Christ shall suffer persecution." (Acts 14:22; 2 Tim. 3:12) There is no other way to enter the kingdom than by self-sacrifice, deadening of the flesh, mortifying it. In proportion as the new creature is deadened the old one vanishes, until the sacrifice shall have been completed in death.

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The Lord's people should thoroughly understand the terms and conditions upon which they have been called. They should therefore not think it strange when trials come upon them. Whatever matter how fiery, no matter how severe they may be, the Apostle Peter lovingly counsels the church: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." (1 Peter 4:12) This may be the reason why the Lord, but also the Refiner to purge out the dross, that we may be made ready to share with Christ in the king- dom of glory, honor and immortality."—Rom. 2:7.

TRIALS FROM FALSE BRETHREN

The Scriptures plainly teach that special trials may be expected in the church, amongst the brethren. And we find it to be true that many are brought to the church from without, but, as the Apostle in substance says, "From among yourselves shall arise false brethren," to injure the flock in general through personal ambitions. (Acts 20:30) This becomes a test not only to the church, but to all those who are in commerce with matters of church membership, all the members suffer with it.—1 Cor. 12:26.

We are not, therefore, to think strange if there are trials and difficulties, and if more or less dispute arise in the church. We are to cultivate gentleness, meekness, patience, loving-kindness toward all. Nevertheless, if a dispute arise amongst the Lord's people, we are to recognize that such things are unavoidable amongst those who have the truth. Our heads are imperfect, and consequently it requires some time to come into line with the teachings of the Lord's Word. Our loyalty and devotion to Jesus Christ, to make His life an activity. (Rom. 12:18) God stands ready to give us the best that he may have under the terms and conditions of the covenant which he has made with us. Our's is a covenant of faith. There are certain laws and conditions which are laid down. Along these lines the Lord Jesus tells us that the Father will appoint those next to the Lord who have demonstrated most of the Spirit of the Redeemer. He will not put anyone in such a position or into the kingdom arbitrarily. His character, his words,
stand pledged that he will make the best of us that he is able to do, while at the same time recognizing our wills as paramount.

Jehovah does not seek those as his children who need to be forced. Our Lord said that the Father seeketh such to worship him and reward him in spirit and perfection (Matt. 25:34; 1 Cor. 3:15: 2 Thess. 3:13): We are to work to the best of our ability. But with all of our stumbling the Lord stands pledged that he will not leave us if we are faithful, and that he will make even our stumbling work out for good to us. Those who lose the crown may come up through great tribulation with the great company class. This is the best thing possible for them under the divine arrangement. For those who go into the second death, their fate will not be the best for them; but it will be better for the entire universe that those should be blotted out of existence who are out of harmony with righteousness.

SPARED IN THE DAY OF TROUBLE

“They shall be mine, saith 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.”—Mal. 3:17.

Like many other prophecies, the words of the Prophet Malachi seem to have a general application throughout the Gospel age and a particular one at the close of the age. Eighteen hundred years ago the Lord Jehovah began to make up his jewels. The first of these jewels was our Lord Jesus Christ, who was polished, perfected and taken up on high. Jehovah got possession of the Son of his own, as member of his Son, our Lord. He has arranged that other jewels be cut and polished after the similitude of his Son, that they may shine with him in the heavenly glory and kingdom: as it is written, “We are his workmanship, created in Christ Jesus unto good works.”—Eph. 2:10.

These gems all be found by God, who is making up these jewels. But having been found of him, they are placed in the hands of the great Lapidarist, our Lord Jesus, that he may cut, polish and fit them for the glorious work of shining with him in the kingdom. Our Heavenly Father has appointed our Lord to be the great Master Workman in the preparation of the jewels. In our text, the Lord Jehovah says that in that day of presentation, he will spare this class as a man spares his own son that serves him. He has not spared this class in the sense of relieving them from all suffering, for if they were thus spared they could not share the glory to follow this trial time. He did not spare Jesus, the head over the church, which is his body. But he will not permit them to be tempted above what they are able to bear. (1 Cor. 10:13) He has an interest in them and a sympathy for them, and delivers them from those things which would prove too weighty for them.

THE JEWELS GOING ON

In a certain sense, then, God has been making up his jewels for more than eighteen hundred years—in the sense of preparing them. But there is still a final gathering, or assembling, of this class, which has not yet been completed. The gathering of these jewels must include the resurrection, not merely of those who have been sleeping as members of the body of Christ, but also of those who are alive and remain to the end of the age. These all experience a change from animal to spirit conditions—"changed in a moment, in the twinkling of an eye." (1 Cor. 15:52) In the shadow of this class—those of the jewels, as it were—the Lord will show his own workmanship, what he has selected out of the filth and mire of the sinful race of mankind, and what he has made of them.

But what is the prophecy that is to which the Prophet Malachi refers in the following quotation: “Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fuller’s soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, andpurge them as gold; and he shall be as silver refined; and they shall offer unto the Lord an offering in righteousness.”—Mal. 3:1-3.

The Messenger of the Covenant is, primarily, our Lord Jesus, who came more than eighteen hundred years ago and presented himself to those who were heirs of the New Covenant—the Jews. The Apostle points out that this new arrangement meant, not only a New Mediator for them, but also better sacrifices and a new priesthood, who would be able to effect a satisfaction for the sins of the people, so that it would not be necessary to render the typical sacrifices thereafter by year.—Heb. 9:11-15.

THE LORD’S WORDS A REFINING FIRE

In this sense of the word, our Lord sat as a refiner of gold and silver—discriminating, purifying. The words which he spoke were not only words of grace, of eternal life, but they were words of purification and rejection. "Try the gold of the priests, the silver, the workman of the Levites, the silver of the Levites, the workman of the Levites, the priests, the man who purifies the high priests —the Jews. The Apostle points out that this new covenant—"not only the little flock, but the great company as well—contains within it a refining work for all types of people. The Father permits the Advocate to make of these acceptable sacrifices. They are his sacrifices, not their own. They are begotten to the new nature and adopted into the body of Christ. By this offering, our Lord, as the great Mediator, is getting ready for the institution of the New Covenant.

THE PRESENT A WONDERFUL TIME

The closing scenes of the Gospel age will be the most remarkable of the world’s history. The church will then be completed. We are not at liberty to guess when the end of the trouble will be. Whether all of the trouble will come in the next two or three years we do not know. But we think that the most serious part of the trouble will occupy a very short time.

Let us remember that we are living in most wonderful times. More can be accomplished in one month now than could have been done in years some time ago. It is not for nothing that the waiting attitude, so that the Lord can indicate his will in the matter to us. We believe that the year 1915 will be even more wonderful than the present. We fully believe that the year 1914 did see the end of the Gentile Times. We cannot find even one flaw in our Bible chronology. But we do not claim infallibility. To err is human. If, therefore, the Father permits us to blunder in respect to his Word in this matter, nevertheless, he will undoubtedly have a great blessing for us. And if it should be that the year 1914 did see the end of the Gentile Times, we would still believe that the time could not be very far distant; for the nearer we come to that time, the nearer we see the fulfillment of the things which the Scriptures indicate will then occur.

There is never a sin or a sorrow, There is never a care or a loss, But that we may cry to Jesus, And leave at the foot of the cross.
For a considerable period of his ministry our Lord did not declare himself, even to his disciples, to be the Messiah. Undoubtedly he chose the wiser course. As the Great Teacher he instructed the people, until they said, "Never man spake like this man"; he healed the people, until they said, "Could Messiah do more than this?" It was better, undoubtedly, that the question should gradually come upon them in the minds of his followers than that he should start in with making that claim—better that the people should claim it for him than that he claim the honor for himself.

He did, however, wish them to know, and he approached the question by asking, "Who do men say that I am?" He got a reply, that some thought him John the Baptist risen from the dead; that others considered him to be Elijah risen from the dead, and others thought of him as being one of the prophets of old.

Then came the point of the question: "But who say ye that I am?" St. Peter answered and said, "Thou art The Christ, the Son of the Living God." Jesus admitted the correctness of this, saying, "Blessed art thou, Simon, son of Jonah, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

Forthwith Jesus began to explain to the beloved twelve the experiences that lay before him—how the kingdom would be set up; how the disciples must suffer before the fullness of time should come; how the representatives, the elders, the chief priests, and the people would reject him; how he would be killed, and after three days rise again. He made the statement about his death very emphatic, and the disciples clearly understood it. Jesus, angrily disappointed at the disciple who, by his contentions concerning the kingdom, had taken such a view of the future, and a disgrace also upon the Apostles, because if Jesus had such expectations it would modify and regulate his course, and soon disaster would come to him, and the dashing of all their hopes which he had incited—hopes of sitting with him in his throne, etc.

Doubleless all the Apostles were disappointed, but only St. Peter had the courage to express himself, saying, "Be it far from thee, Lord; this shall not happen." You will, we all know as the answer of faith at the throne of God, that eventually the throne of the world, and bringing blessing to the whole human race; and as you have promised, we shall be with you in your throne.

"GET THEE BEHIND ME, SATAN!"

In this course St. Peter was opposing the divine will and plan, of which the death of Jesus was the very center or hub, from which would radiate all the fulminations of all the various promises—to the church first, to Israel next, and finally to the world. And all the teachings of Jesus, his disciples, and their disciples, they perceived that these influences were striving to hinder his consummation, even as Satan tried to do in the beginning of his consecration.

To make the matter very emphatic he said to St. Peter, "Get thee behind me, Satan." These words savor not of the things of God's plan, but of the things of human judgment and preference. Then he began to make clear to his followers what had not been "meat in due season" to give them before, in simple terms, namely, that whoever desired to be counted in with him in any part of his work must realize that it would cost him all that he possessed of an earthly kind; he must deny himself, take up his cross and follow in the footsteps of the Redeemer.

Anyone solicitous of maintaining his rights and holding on to the present life, and unwilling to sacrifice all, will lose the great "prize" of the divine nature, which will be given to those who do take up the cross and make a full sacrifice of earthly interests. And on the other hand, he who will faithfully keep his Lord's commandments will save it—will gain the reward of life on the spirit plane.

Moreover, the same principle that now thus operates will always operate, namely, that whoever is simply selfish, loving his own life and his own interests, will not be accounted worthy in character for eternal life. If need be, in the interests of the Lord's cause will be the one who need be, in the interests of the Lord's cause will be the ones accounted worthy in character for eternal life.

"WHAT SHALL IT PROFIT A MAN?"

God has provided a future life for every soul of man through the redemption accomplished by Jesus, but only the noble of heart, of character, of life, who will accept this great blessing of life, must be shouldered down the cross. They may wish to change for the better, but if they selfishly seek for the whole world, the selfishness thus developed will make them unfit for the eternal life. For what would a man take in exchange for the loss of his life? Would he consider wealth or fame or name for a few years in the present time worthy of exchange at profit, if it were to cost him eternal glory and eternal life? Surely not. We are therefore to have in mind that character-building is absolutely essential to our attaining eternal life upon any plane, by the proposition that God has made us through his Son.

Whoever becomes a follower of the Lord and hopes to gain eternal life and the kingdom of God, must do so whole-heartedly, and not in an underhanded or secret manner. He must come out fully and courageously and properly acknowledge Jesus and acknowledge his words. And Jesus puts himself and his words on a parity—"whoever is ashamed of me and of my words, the Son of Man will also be ashamed of him before the Father in the world."

All who are of his church will need Christ continually as their Advocate, down to the very last, when he shall present them blameless and unreprouvable before the Father in love. (Col. 1:22) And if they would maintain him as their Advocate, they must also be advocating his cause amongst men, not ashamed of him and not ashamed of his doctrine, his words.

The great question of eighteen centuries ago is the great question of today! Who is Jesus? If, as some claim, he was merely a good man, a most able Teacher, then he was not The Christ, for the Christ, although the embodiment of all the good, was far more than that; he was "the Man Christ Jesus," who must have been the "Man Christ Jesus," who gave himself a ransom-price for all, to be testified in due time. (1 Tim. 2:5, 6) And this signifies that he must have been, not of ordinary birth, but extraordinary, born from above, because if born in the ordinary course of nature he would be like others of Adam's sons, subject to the sentence of death, and hence unable to save either himself or others. But if he was The Christ, the Sent of God, who left the glory of the Father in order to assume human form, he must make. The others were called "an adulterous and sinful generation." The followers of Christ must hold up the Light of Truth before the world, and so doing faithfully they must make the events of this world and of the future to be the "meat in due season," so that when he comes in the glory of his Father with the holy angels. He will not be ashamed to acknowledge them; he will present them to the Father and to the holy angels.

The great question
Our studies continue to appertain to Messiah's kingdom of glory. Today's lesson tells of a tableau illustration given to His disciples respecting it. The lesson deeply impressed the three Apostles who witnessed the vision, namely, Peter, James, and John. St. Peter, even, testified of it forward in his epistle (2 Pet. 1:16-19), saying, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his Majesty .... when we were with him in the holy mount." Jesus prepared his disciples for the transfiguration vision saying, "There be some of them that stand here which shall not taste of death until they see God's Royal Majesty having come with power. The occasion will be remembered, therefore, had foretold his death, quite contrary to the previous expectations of the Apostles, and now he sought to draw their minds gradually to a realization that his death would not mean a repudiation of the promise of the kingdom and its glory but a going on of the higher plan of affairs, such would formally offer himself to Israel as King riding upon the ass five days before his crucifixion; he would be despised and rejected and crucified; but his kingly office and work would thereby only be confirmed. His authority to be King of the earth, he would reveal from the power of sin and death, his authority to uplift humanity and to bring the earth in general to Paradise conditions, would all be founded upon his sacrificial death at Calvary.

We have St. Peter's words (2 Pet. 1:16) in corroboration of the text here, that what they saw on the mountain represented the royal majesty of Messiah—the kingdom of Messiah. Moses represented the faithful of natural Israel, the "house of servants"; "Moses as a servant, was faithful over all his house." Elijah represented The Christ in the flesh, the house prophet, by which he had represented Messiah on this Gospel age. All of the consecrated, spirit-begotten people of God, during this age, are represented by Elijah, who, God promised, should come before Messiah would set up his kingdom. In other words, the Elijah class is composed of Jesus' witnesses who had not yet entered upon the earth, that is, in their earthly or fleshy condition, spirit-begotten, but not yet spirit-born.

This Elijah company as a whole must be developed and must do a work in the world before the real kingdom of Messiah can be established, and then be joined with him beyond the veil. Before the kingdom glory can be fully established. This work of calling and preparing an Elijah class has been in progress for more than eighteen centuries and we believe is now nearly completed. As John the Baptist was the forerunner of Jesus in the flesh, so this greater Elijah, the church in the flesh, is the forerunner of the great Messiah on the spirit plane. We must suffer with him if we would share in his resurrection and share in his glory. This was the lesson of the transfiguration vision.

The disciples wondered and queried, saying, "Why do the Pharisees and Scribes tell us," according to the Scriptures, "that Elijah must first come." Jesus answered that, in a sense, to those who could receive it, John the Baptist had thus come, and had introduced Jesus as the Messiah, and John the Baptist had in a sense fulfilled this prophecy when he introduced the Redeemer-King.

St. Peter's words, already referred to, fully satisfying us that the transfiguration scene was a vision of the coming glory of Christ—"We were eyewitnesses of his Majesty .... in the holy mount." Hence there is no doubt whatever, that the promised kingdom will eventually come. The vision on the mount confirms this to us. However, the prophecies of old, when the incoming and reign are still more authentic, "more sure," they cannot fail; the kingdom merely awaits the sufferings of those who will be the members of the body of Christ. Then, at the second coming of Jesus, there will be blessed and glorified, and the church as represented by Messiah also be blessed and magnified instruments of the kingdom. Thus in the vision the entire kingdom was represented: first of all, by Jesus himself, second by Elijah, who represented the church class, and third by Moses, who represented the faithful on the earthy plane, through whom the heavenly blessings will pour out upon humanity.

CANA N ASSIST IN THIS?

All over the United States "Registry Voters Lists" are being prepared. We have use for such of these lists as cover Rural Routes, among intelligent people. These are most desirable, please, but not others. We desire to send to such addresses some free literature to assist them toward the light. But this method is too expensive except for exceptionally desirable lists. If lists sent represent Swedes or Germans principally please.
QUESTIONS RESPECTING CLASS DISCIPLINE

DEAR BROTHER RUSSELL:

Some of us desire your further advice on two points:

1. Would it be wise for us to adopt a plan of holding little meetings not authorized or appointed by the class with which they are connected?

2. Note your recommendation concerning testimony meetings and their helpfulness in character-development. What shall we say where elders oppose such meetings, but where the Class desire to have them?

THE EDITOR’S REPLY

We think it rather unwise for a brother claiming to be a member of the class to entirely ignore that class in the matter of testimony meetings. He would not constitute a cause of offense or of excommunication. The class should rejoice to know that the Gospel of the kingdom is being preached, even though it were preached in a strifeful and contentious manner, as St. Paul suggests. (Phil. 1:15-18) A class would have no more right to think or speak evil of such a brother and of his effort than to think or speak evil of any Christian minister of any denomination and of his effort.

If, however, a brother were invited to give a little talk in a regular class, in a suitable manner to a few, not as a regular class, nor as an opposition meeting, nor as a conflicting hour, there would seem to be no ground whatever for reproof. On the contrary, we should all commend his love and zeal and, thanking the Lord for the brother’s privileges, seek to profit for the good of all.

We are to keep strictly in mind that the Lord has not given any of us a right to supervise His work nor to forbid another to preach the Gospel. The disciples of old did this on one occasion and Jesus rebuked them, saying, “Forbidden him not for there is no man that shall do a miracle in my name, that can lightly speak evil of me.” (Mark 9:38-40) Again he said, “Where two or three are gathered together in my name, there am I in the midst of them.” (Matt. 18:20) He did not say that the two or three must be authorized, commissioned, or in any manner privileged. In the same way, where there is of re-operation in the church should be merely of love, of wisdom, of the estimation of the divine will and the oneness of the church.

We are surprised to learn that there are any in opposition to the weekly testimony meetings which we have so strongly urged. In our experience this class of meeting is one of the most spiritually helpful. In many places if it were neglected, serious lapses would be the result. The classes undoubtedly would hold on to the weekly testimony meeting as the best and most helpful of all. We commend Wednesday night as being a most suitable occasion for this kind of meeting. We have heard from you that the weekly meetings can be the most useful text of the preceding Thursday. Observing this rule, the Lord’s people all over the world can study and think much along the same lines and, looking for experiences in the same direction, obtain corresponding blessings.

We recommend a trial of this method to all of the classes everywhere. They will have plenty to testify about if once they acquire the habit of looking for the Lord’s providences in the affairs of life, noting experiences and lessons and comparing them with the instructions of the divine Word. Those who are following this course are often surprised to note how much more every day is worth to them than formerly.

With many, life is a business routine or a dream. As new creatures we desire to have every day full of Christian experiences and intelligent thought directed and moulded by the divine Word. This blessed condition is attained largely by the method we have indicated. Our growth in grace depends not so much on the number of chapters or verses which we read, as upon the exercise of our minds, hearts and wills in connection with what we already know and what we daily learn of the will of God.

It is not for the elders, but for the class to determine what meetings they wish to hold. When the class decides, the elders, of course, still have their privilege of resigning. Indeed, it would certainly be advantageous, both for the elder and the class, to have such elders resign as desire to rule the Lord’s household, instead of desiring to serve it.

However, our experience teaches that frequently surmised conclusions are merely misunderstandings. We advise a careful study of what has been written in the Scriptures. Vol. VI. Indeed, we remind the dear friends how leaky are all our memories, and of the wisdom, therefore, of the course being followed by a great many—the reading of the entire six volumes of the Study to refresh the minds of believers every year or every other day. Those who are following this course report great blessing and give evidence of great clearness in the truth.

The tongue is the most powerful member of the human body. It can cause the entire body to be made to perish—(James 3:19, 20.)

EVIL SPEAKING AND EVIL SURMISING

Many are the peculiar subterfuges which the fallen nature uses in its attempt to stifle the voice of Conscience. We have known people who took cognizance of the Scriptural injunction against slander, evil speaking and evil surmising, and yet did not say that the two or three must be authorized, commissioned, or in any manner privileged.

SLANDER A FACTOR IN ANARCHY

A slander is anything uttered with the intention of injury to another, whether the statement be true or false. Both the Law of God and the laws of men agree that such injury is wrong. It shows a lack of love, of understanding, of forbearance. Even newspapers have times without number escaped heavy damages for libelous slander, on the plea that they published the defamation as news which properly belonged to the people. Public men consider it good policy to let ordinary slander go unnoticed, realizing that many of the false statements made by the opposition press will properly be credited as falsehood.

The effect of public slander is very injurious, and brings about a gradual growth of slander among the people. This condition is sure to work evil in all lines of human relations. Government officials and other men thus slandered lose their influence for good over the lower classes, who are thus being helped along day by day to greater lawlessness, and are being prepared for the period of anarchy which the Scriptures tell us is near.

EVIL SPEAKING INDICATIVE OF UNGODLINESS

Evil speaking includes all defamatory or injurious remarks against others—words of hatred, malice, envy or strife—everything which would injure another to any degree. Even an uncompromising remark respecting another, injuring his reputation, is evil speaking, although the uncompromising statement be true.

All of our words are taken by the Lord as an index of the heart. If our words are flippant, frivolous, unkind, unhallowed, rebellious or disloyal, He judges the heart accordingly, on the principle that “Out of the abundance of the heart the mouth speaketh.” (Matt. 12:34) Thus in all the varied circumstances of daily life, our words are continually bearing testimony before God of the condition of our hearts.

Godliness certainly cannot include any harmful gossip, any unclean or all ungodly conversation, any disloyal or rebellious words. Let all such things be put far away from those who name the name of Christ in sincerity and in truth.

The tongue is the most powerful member of the human body. It can cause the entire body to be made to perish—(James 3:19, 20.)

EVIL SURMISING INDICATIVE OF AN IMPURE HEART

Evil surmising consists in imagining evil motives to be behind the words and the acts of others. Proceeding out of the heart not fully consecrated, evil surmising will attribute some selfish or evil motive to every good deed. This form of sin is ranked by the Apostle Paul as contrary to the words of our Lord’s enemies in the Gospels. (Matt. 6:1-8.)—Thus evil speak and strife—works of the flesh and of the devil.—1 Tim. 6:3-5; Gal. 5:19-21.

Those who have cultivated that spirit of love which “thinketh no evil” have developed their characters and have become
of "quick understanding in the fear of the Lord." (Isa. 11:3) They will be cautious where there is even the appearance of evil, while at the same time they will avoid the imputation of evil intentions until forced to concede them by indisputable evidence. It is far better to take some slight risks and to suffer some trifling losses than to accuse even one innocent person, for he is not unpunished when unjustly accused. This kind, is abundantly able to compensate us for any losses experienced in following his counsel.

To Impute Good Motives Is Charitable

The true Christian will cultivate the disposition to think charity of the words and actions of others, and see that their intentions are good, because of the positive evidence to the contrary. Even then he will go to the offender alone, according to Matt. 18:15, and if occasion require, will take the subsequent steps, as directed by the Lord.—Matt. 18:15-17. The Testimony of the Lord of hosts is clear and unchangeable. If an advanced Christian sees that in the Lord's sight hatred is murder, slander is assassination, and the destruction of a neighbor's good name is robbery. Any of these things done in the church among the professed people of God is doubly evil—the law of love and the law of love. Verily, with force do the Scriptures declare that the natural heart constitutes the pure in itself's, itself manifest, may be another work. That standard set before us is, "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) By this standard we are to measure ourselves continually, and not by one another; and to this standard we are to seek to bring all the conduct of our lives as well as the meditations of our hearts.—2 Cor. 10:12; Psa. 10:14.

But only our wills (hearts) have yet been transformed and renewed. Our imperfect earth vessels in which we have this know not if we will not fail. Not until then shall we be perfected in the divine likeness. But now, nothing short of purity of heart, will, intention, can be acceptable to God and bring us a blessing.—2 Cor. 4:7; 1 Cor. 15:62.

How to Maintain Purity of Heart

Those who have made a full consecration of heart to the Lord constitute the pure in heart under the law of love. But notwithstanding the purity of their hearts, their intentions, their wills, to fulfill the royal law of love, these have a battle to wage. The law of their members, depraved through inherited sin, is the strong law of selfishness, in opposition to the new Law to which they have pledged themselves—the law of love! (Rom. 13:14)

Yet their inability to live up to the requirements of that royal law shall act a test to their sincerity, to their desire to live in the true spirit of the love. He tells them that they may have access to the invisible temple of heavenly grace, there to obtain mercy in respect to their failures to live up to the high standard which their hearts acknowledge and to which they strive to conform. He also tells them that they shall find grace and help in every time of need.—Heb. 4:16; Eph. 6:12.

Availing themselves of these mercies and privileges provided through our Great High Priest, they are enabled to fight a good fight, with spirits made perfect in harmony with the love and desire to drive it off, if it has succeeded in invading their flesh.

And, thus, only, may the Christian keep himself pure in heart and maintain his stand as a fighter of the good fight, one of the overcomers of the world and its spirit.}

Purity of Heart an Advanced Stage of Discipleship

Those Christians who are elders in the school of Christ and who are therefore qualified to teach others, are not only outwardly clean, but inwardly also. They are washed by the water of the Word from the meanness, the filthiness of the flesh. No longer the slaves of sin, they are not controlled by the desires and the weaknesses of the fallen flesh and the spirit of the world. They do not bear the fruits of unrighteousness—anger, wrath, strife, slander, evil speaking, evil surmising.—2 Cor. 7:1.

A pure heart signifies purity of will, intention, or purpose, which like the needle to the pole, always turns toward righteousness. Though some sudden or strong temptation may fall upon them, with the water of the Word and the Holy Spirit, drive right to the left, yet it quickly recovers its normal position, which is loyalty to truth and righteousness. A pure heart loves righteousness and hates iniquity. It loves purity and despises impurity and unrighteousness. It loves cleanliness of person, of clothing, of language and of habits. It delights in the society of the pure and shuns all others, knowing that "...communication corrupts good manners."—1 Cor. 15:33.

We should distinguish sharply between purity of heart, will, intention, and absolute purity of every act, word and thought; for while the former is possible, the latter is impossible so long as we have our mortal bodies and are surrounded by a fallen world. This standard set before us is, "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) By this standard we are to measure ourselves continually, and not by one another; and to this standard we are to seek to bring all the conduct of our lives as well as the meditations of our hearts.—2 Cor. 10:12; Psa. 10:14.

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them and that these principles are to be incorporated into our characters. In other words, we are to have the mind of Christ. (1 Cor. 2:16) As the Apostle says, "Walk in the Spirit and ye shall not fulfill the lust of the flesh."—Gal. 5:16.

This admonition means that we should guard all the actions of life against any possessive quality of love to that extent he has character-likeness to God. Whoever is fully in God's likeness may be said to be love; for love is the great principle which represents most fully the divine character.

"God is love," our Lord Jesus is love; and when the church is perfect, each member of the body will be in a sense love. A great principle will have full control of all that we do and say, even as now it has control in the hearts of the Lord's people, despite the weaknesses of the flesh, which prevent its full expression. When all the imperfection is taken away, those who attain the prize of the glorious calling will have the image of God, the image of the Lord. The hope of attaining the likeness of the divine character is the great ambition which inspires us to faithfulness of endeavor.

We are to be marked that faith, hope and love are fruits of the holy Spirit. Although every good and perfect gift comes from the Father (James 1:17), nevertheless, there is a difference between a "gift" and a "fruit." Possession of a gift may be acquired immediately, but a fruit requires time in which to develop. So with the fruits of the Holy Spirit. Here we see displayed the wisdom of God. Development is a gradual work. With those who have that earnest desire and determined zeal for righteousness which God wishes them to possess, the Holy Spirit and every act has something to do with the development of that principle of love. Our Heavenly Father does not expect us to acquire perfection of love in the flesh, for its weaknesses and imperfections will not permit us to do so; but he expects to find in those who will be members of the body of Christ that earnestness of spirit and faithful endeavor which demonstrate that if they had perfect bodies they would always manifest love.

In order to reach this degree of development of character, we must not live after the flesh, the old creature, but must train our minds to the other principles which are true, pure, loving and good. In this sense of the word we are to be copies of our Lord Jesus Christ.

KINDNESS NOT ALWAYS LOVE

The followers of Christ have consecrated their own wills and have been begotten of the holy Spirit, which is the Spirit of Love; for it is the Spirit of God, who is love. Therefore their sentiment toward one another must be one of loving interest. Perhaps they are not always wise in knowing how to execute loving-kindness; sometimes their fallen nature may lead them to think that a certain course of action would be the loving one, when it is the very reverse—the wrong course. Hence we need to be on the alert to perceive to what extent we are using the spirit of a sound mind in our conduct and in our dealings with one another.

A person might manifest kindness in word and act without having the right motive. Sometimes kindness is prompted by motives less than noble ones. It may be done with the idea of having the advantage of the other, or for the purpose of entrapping another to his disadvantage. This form of fraud has become so common as to cause no particular comment.

The Christian's experience is a continual schooling. Daily we are learning more and more about ourselves and about the wisdom and justice of God. As we learn these lessons day by day, we are learning more to reprove and correct in ourselves. In thus discovering our own imperfections, we should learn, as a matter of course, not to expect God to correct others; and we should give them credit for doing their best to exemplify the highest ideals which they have in respect to the unity and perfection required for membership in the body of Christ.

Love is always kind; love cannot wilfully injure another. The aim of all love is to bless and make another happy. It is a principle that each of us has a will of his own. God desires that we should be happy. He might sometimes make a mistake and punish that child unjustly, but the motive behind a loving parent's action will always be kind and true.

Love might sometimes be regarded as unkind, for the principles governing the actions of the individual might be misunderstood. When our Heavenly Father forbade Adam and Eve to partake of the fruit of the tree of knowledge, he had a wise reason for doing so. No doubt he would have eventually permitted them to partake of that fruit; but it was kindness on his part to keep them in ignorance of that fact. Thinking God to be unkind, ungenerous toward them, Eve thought to obtain her rights. So with us. If our Heavenly Father's kindness is not always understood, we may not be surprised to have a similar experience. Although our spirit, or motive, may be right, yet we may not always have the ability to manifest it; and so we must make due allowance when others misunderstand us.

THE POWER OF INDOWELLING LOVE

Man was originally made in the image of God (Gen. 1:26, 27); but by reason of the fall of Adam, his balance of mind has been destroyed. Those who have the mind, or will of Christ are able to overcome some of the inequalities of their natural disposition and to think soberly of their own knowledge and ignorance and of that of others. This ability to appreciate the true state of affairs is the secret of much of our blessing in the Lord.

When we see others who have a smaller appreciation of justice than we, we are likely to do what is right. In order to know the principles of righteousness, we rejoice that we know better and are able to do better than they. The spirit of a sound mind shows us that we have more ability along some lines than have others, and that others have more ability along some lines than we have. This is one of the features that distinguish us from one another. The knowledge of the imperfect condition of humanity should humble us rather than puff us up.

Humility of mind comes only after the attainment of con­sciousness of the imperfection of our own imperfect character. We are able to overcome some of the inequalities of their nature; we are able to appreciate the true state of affairs. The spirit of a sound mind will determine zeal for justice, provided that the conviction is not just some other motive for the purpose of entrapping another to his disadvantage. This form of fraud has become so common as to cause no particular comment.

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PROPER AND IMPROPER CAUSES OF PROVOCATION

The whole world has a tendency to recognize the principles of justice. Even those whose conduct toward others is far from just, seem to crave an opportunity to fight against injustice, provided that the case is not one with which they are identified. This inclination often manifests itself in acts of violence. As witnesses resent anger against someone who has done something to provoke their wrath. The least virulent amongst them have perhaps done wrong also, yet they seize the opportunity to show their indignation against wrongdoing and seem to take delight in punishing the offender. The desire for reparation is not confined to those of the spirit of intolerance. We should have patience, sympathetic and endurance when things go wrong, and should make due allowance for those who are transgressors. The more we possess the spirit of patience, the more we have of the spirit of forbearance and the more difficult it is to arouse us to anger. Whenever the spirit of love prevails, its possessor is not easily moved to do or say anything unkind or unjust. Love makes us very patient with those with whom we are associated; it is anxious to throw the mantle of charity over the waywardness of man. Love would have us remember that while another may be in error, it does not follow that he is at fault. He may not have understood a matter correctly or his judgment may not have been the best, owing to inherited weakness over which he has no control. It is possible that he has a reason for his course, and that he is at fault. Justice demands that we do no less than investigate before we condemn. Love urges us to be as merciful in the case as is possible.

God Is the very personification of love, yet the Scriptures
tell us that he has been provoked at different times. While passing through the wilderness, the children of Israel aroused his indignation repeatedly. (Ps. 78:40, 56; 95:7-11) The idolatrous tendencies of that nation brought divine wrath upon them and sent them into captivity to Babylon. (Jer. 7:17-20) Finally their rejection and crucifixion of our Lord Jesus caused them to "utter the wrath of the unrighteousness" and caused their dispersion into all parts of the earth.

_RIGHTEOUS INDIGNATION A PROPER FEELING_

The Lord's people are not to be of that immoral kind that cannot feel any resentment of injustice. Lack of ability to have just indignation would imply lack of moral and of harmony with God. Of our Lord Jesus it is written that when he beheld the unrighteous condition of the rulers of his people, and saw the injustice of their conduct, he "looked round about on them with anger, being grieved for the hardness of their hearts." (Luke 1:77) Love him who is wholly out of sympathy with everything not in harmony with God.

We are to love righteousness and hate iniquity. This word iniquity, which means the very opposite of love, is a strong expression. A person who is indifferent to matters of right and wrong is indifferent to the character of God, who is in opposition to all forms of iniquity. Of our Lord, the Scriptures say, "Thou lovest righteousness, and hatest wickedness; therefore God, Thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45:7) All who are cultivating character pleasing to God, who are endeavoring to become exact copies of his dear Son, should put away every impurity, everything not right. Whatever is wrong should always be opposed by our new minds. We should love as the Lord has it, we shall hate the wrong, but not the individual who does wrong. In proportion as love controls our minds and hearts, we shall feel sympathy for those who are in iniquity, for we remember that we were once in the same condition. We should think that to do evil is not their intention, their will, but that they are suffering from an iniquitous disease. Love is patient and tries to find extenuating circumstances and conditions. It seeks to help the evil-doer and is not content to merely provoke anger.

But the word "provoke" signifies to incite to; in another place the Apostle says, "Provoke one another to love and good works." (Heb. 10:24) "Love should say and do those things that will tend to bring words rather than stir up bitterness, which leads to anger, wrath, return, evil speaking, and railing." (Eph. 4:31, 32) In other words, it is much better to be a peacemaker than a strike-maker. Yet we are not to have peace at any price; rather we should have peace, if possible, where principle is not involved. We should stir up strive only where some good is sure to result.

The degree of love, the strength of love, may be determined by the ease with which it may be swerved and aroused to opposition or to impatience and anger. We have already seen that there reside in the Heavenly Father and our Lord Jesus Christ the real interests of the case and where love would take steps to correct what seemed to be an apparent evil; but we must remember that balance of mind, or judgment, is not ours by nature. Our decision is a quality belonging only to our Heavenly Father and our Lord Jesus Christ.

"Let patience have her perfect work." (James 1:4) The Father would not be provoked to anger with anything trivial. With us, however, our balance of judgment is so poor that generally we are too hasty. Very few of us take in the full circumstances surrounding ourselves and those with whom we have to do; therefore growth in grace and growth in knowledge will have to do with the degree of love exhibited by each one.

_GENEROSITY AND SYMPATHY TO BE CULTIVATED_

We are in the school of Christ, the Great Teacher. We have the first hand lessons to learn by. As long as the twelve apostles recorded in the Bible; therefore we should know the difference between right and wrong. On the other hand, we see that sin exists in the world. Mankind are imperfect in mind and moral condition. This condition is hereditary—the result of Adam's transgression, more than six thousand years ago. Yet with all our advantages of knowledge, we "cannot do the things that we would"; consequently, we feel a measure of sympathy for ourselves, and we should extend the same measure to others. Indeed, we should be more critical of ourselves than of others, although the Lord's Word says that we are not to judge either ourselves or others; but that we should judge only those things which concern others. We are not to be critical of ourselves, and therefore are not competent to decide what motives prompt their actions nor what degree of punishment should be meted out to them.

Nevertheless, we are to observe right and wrong conduct among our fellow men, and to be alert in recognizing, for example, a bad tree and therefore bring forth bad fruit; and we should consider why they have a tree that produces such fruitage. Perhaps they were less favorably born than we. Perhaps they have never been in the school of Christ and have never known the great truths taught by our Lord. We may bless them and not shun them. If so, our sympathy should go out to them and our attitude of mind toward them should be such that we will not be provoked by their shortcomings, but should manifest generosity of heart toward them.

"To attain this sympathy and generosity is a part of our instruction in the school of Christ, but we do not learn all pertaining to the subject in a day or a week. We get "here a little, there a little" (Isa. 28:10); and if we are following on to know the Lord, our mental discernment will become clearer and our minds will broaden in sympathy for others. Thus we shall become more like our Father in Heaven, for he is kind to the unthankful and just to the unjust, as our Lord pointed out.—Matt. 5:44-48.

_PRAISE OR ACCUSATION A PROPER FEELING_

Undoubtedly the causes for irritability and for being provoked vary in different persons. With some, it is because of a nervous condition of health, which renders them less easily able to control themselves according to the standards which they themselves recognize. With others, the cause of irritability is pride. In fact, pride is connected with nearly everything that is injurious to the spirit of God. Wherever pride exists, the person is susceptible to evil influences from every quarter.

Pride manifests itself in various ways. Sometimes it exhibits itself as self-esteem, leading one to think highly of himself and to be too big for his state; at other times, it manifests itself as arrogation, causing one to magnify himself to be his superior. At other times, pride manifests itself as attributiveness: anything that conflicts with the desire to appear well before others touches a tender spot.

We are not to be indifferent to these things. If we have pride or attributiveness, we are to seek to control it with the spirit of love and sympathy for others, instead of letting the wrong spirit control us. The best way to do this is to practise generosity and to provoke others to love and good works instead of provoking irritability. Let us remember that humility is one of the great lessons to be learned in the school of Christ; obedience to the instructions of the Teacher along this line has very much to do with our getting into the kingdom.

One of the best aids to the learning of this important lesson is to judge our own pride and vanity. If we find that we have acted unjustly toward another, we should go and make amends to the best of our ability; we should properly scourgir our own minds, and seek to make matters right with the one we have wronged. For a person who is proud or vain who is sensitive to the good opinion of others, it is very difficult to apologize; but the best thing to do is to set the matter right as speedily as possible, and repeatedly, if necessary. Thus we may have help along the line where we should have it, by overcoming pride and vanity.

The members of the body of Christ are all to be copies of God's dear Son. This does not mean that God's dear people will be able always to control their looks and actions and words, but that the heart must recognize this standard and strive to attain it. The one who has some way of overcoming this pride or vanity will apologize for a wrong done he will by that act show both God and man that he heart recognizes the right principle. A great blessing will come to him because of following his very strictly the divine Word; thus he will gradually overcome his weakness and strengthen his character.

ST. PAUL'S GREAT MISSION

"For Christ sent me...to preach the Gospel."—1 Cor. 1:17.

Learning has always been very properly held in high esteem, and those who have it usually are considered the happier of those who have not it. There is, therefore, on the part of the learned, or those who appear to be so, a tendency to do or say things or to discuss subjects that would make them shine before others.

St. Paul had a good education. He had much advantage every way; consequently he had the greater temptation to display his knowledge. In his Epistle to the Corinthians, he was addressing a people to whom he had been a foreigner and who knew that the world valued this philosophy so highly that a person who did not manifest acquaintance with Greek learning was considered an ignoramus.

The Apostle realized that his great mission was not that of
making himself shine, but of preaching the Gospel—the “good tidings of great joy, which shall be to all people.” (Luke 2:10) As an ambassador of Christ, he had been given the privilege of becoming a sharer in his sufferings in the present age and in the glories to follow in Christ’s kingdom. He saw clearly that his experience transcended anything and everything in the world, and that from the divine point of view all other philosophies are foolishness. He had wisely concluded that he would neither detract from his own mission to discuss these theories of man, nor would he quarrel with those who accepted them. Those who were to have the benefit of his teaching would be those whom the Lord wished to gather, St. Paul determined to preach nothing but Christ. He would not mix the doctrines of Christ with those of Plato, although he knew that in his teaching the Greek philosopher would win the attention of the Greeks, who would say, "There is another teacher of immortality and kindred themes," and then listen to St. Paul’s discourse.

St. Paul was well aware that the teaching of Christ is the very reverse of Plato’s teaching—that man has inherent immortality, that when he seems to die, he then really begins to live. Man has nothing that will commend him to God or give him everlasting life. But if he can come to a condition of harmony with God, he will have the blessing of everlasting life and happiness. The Apostle knew that way. This One who was being made for himself. God has made provision for all, both through the redemption price laid at Calvary and also through the restoration of all things by the Redeemer.—Acts 3:19-21.

Hence the early church did not profit by his course! Long years after the apostles fell asleep, the mixture of the Platonic philosophy and the Gospel of Christ wrought havoc in Christian faith, and built up the great anti-Christian system Scripturally called “Babylon.” St. Paul was wise in that he would divide his teaching, for he knew the Greek philosopher, would win the attention of the Greeks, who would say, “There is another teacher of immortality and kindred themes,” and then listen to St. Paul’s discourse.

THE WEAK POINT IN MODERN PREACHING

Many of St. Paul’s hearers would have been glad to learn about Christ as the great Jewish Teacher and to admit that his philosophy was good. They would have been willing to hear that Christ will some day reign and uplift humanity. A great obstacle, however, stood in the way. This One who was being preached had not borne a good reputation. According to the testimony of his own nation, he had been crucified as a malefactor.

A weaker man than St. Paul might have followed the policy of covering up the fact of the crucifixion of Christ. He might have said that the Jews did not appreciate what Christ was doing, that Christ was the Son of God, the mighty Logos; and then he might have glossed over the death of Christ on the cross. Thus the Gentiles might have regarded our Lord as a great Teacher and never have learned of the manner of his death until some Jew should tell them that their great Teacher had been a malefactor, so wicked that he was not fit to live. Since then the Lord’s plan would have been that those who could have explained that it was a fact, but that the great mass of the Jewish people had not consented to this act of their rulers and therefore were not a party to it.

This glossing over of truth is what is done today in all of the great pulpits of Christendom. If our Lord’s death is mentioned at all, it is done in an apologetic manner. But St. Paul preached that Christ’s death was necessary to redeem the human race, and that under the terms of the Law Covenant, he must die on the cross in order to redeem Israel from the curse of the law.—Gal. 3:13.

Thus the Apostle did not shun to declare the whole counsel of God in the strongest form. (Acts 20:27) Crucifixion was the only way in which our Lord’s death would be of full value and accomplish the purpose intended. Had he not died, the curse would have remained, and no ngoạiца of the present life it will be to them that had not believed in God, and had not received the truth. This message was so great, so different from anything else in the world, that the Apostle concluded that he had no time for the discussion of any other topic.

There might have been occasions when St. Paul could have discussed something else. Although he might have had the opportunity to say that he did not believe in the Platonic philosophy at all, yet he did not intend to display what he knew about worldly philosophies. So it is with us. We are to discuss the truth rather than the error. If we should have occasion to point out any error, it should be only as a side light to illuminate the truth by contrast.

There are many subjects in which there is a measure of truth—geology, astronomy, etc.—but to preach these would be to neglect, not only to set forth the great central message of the Gospel, but even to pronounce the message. Although St. Paul was able to say, “This is the will of God [concerning you], even your sanctification.”—1 Thess. 4:3. God’s will concerning the Church.

In our text the expression, “This is the will of God,” is in the nature of advice rather than command. Considering the class to whom this advice is given, we find them to be those who desire to draw near to God and to have him draw near to them. God had promised a great reward for submission to his will in everything. The Apostle was not saying what the will of God is concerning those who desire to live in harmony with him. He tells them that it is God’s will that they be fully set apart to his service; that they lay down their lives in his work; that in all the affairs of life their hearts should be set to know and to do his will; that all the steps of their journey should be ordered by the Lord.

In words of loving entreaty the Apostle elsewhere addresses this class, saying, “I beseech you, 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) The apostle is saying that the whole plan is to present Christ as a great sacrifice to God. How wise St. Paul was! The Lord did not intend the world to be his temple, or to accept what he planned to build up as a temple. He intended that the temple be built up by the consecration of the body to sacrifice—even unto death. As we have seen, that body is not made actually perfect through justification by faith, but merely reckonedly perfect, according to our will, our heart, and our consecration. The body is being perfected by every power, every talent, every endowment of its body, into full accord with the Lord, and should seek to exercise an influence in the same direction upon all with whom it comes in contact.

This does not mean, however, that in the few short years of the earthly ministry, Christ was not the perfect sacrifice. He was, and is, the perfect sacrifice. What the Apostle means is that we are given new bodies, strong, perfect, glorious, immortal, that we have attained the perfection which we seek and which the Lord promises shall be ours eventually, if in the present time of weakness and imperfection we manifest to him the loyalty of our hearts.

[5126]
Our text, as well as many other portions of the Scriptures, teaches us that the great work which God asks of us is not for others, but is a work in ourselves, subdued, conquering, ruling self. Everything else, therefore, our doing service to the household of faith, our doing good unto all men, by home or foreign missions, etc., is subervient to this most important work within. As the Apostle by inspiration declares, "we should preach the Gospel eloquently to others, and though we should give all our goods to feed the poor, or become martyrs for a good cause, we should be nothing from the divine viewpoint of the Spirit of Christ and of the Father—developed in us as the ruling principle of life. (1 Cor. 13:3) But before we can "put on love—the bond of perfection"—and have its rule established, we have many enemies to put out.

**OUR THREE GREAT FOES**

The heart is the battle field; the holy Spirit helps us to wage warfare against the enemies which since the Adamic fall have taken possession of the human mind. Our battle is to be against Sin, the great taskmaster, which captured our race more than six thousand years ago. Then, the great master or general of Sin, is our enemy, and has largely to do with the various influences against which we must contend. We are not, however, to battle directly with Satan, though we are to "resist" him; that is, we are to resist his influence, his deceptions, and his endeavors to lead us into error and into sin. We should be powerless against this great enemy were it not that our Lord Jesus has conquered Sin, and he is on our part, so that we can confidently say, Greater is he that is on our part than all they that are against us.

Again, our battle is with the world. By this we do not mean with our fellow-creatures; for, blinded by the adversary, they are little, if at all, accountable for their course. We are to do battle with "the spirit of the world" and its influences. The diabolical world seeks to capture us and lead us captive to the power of this world; the motives which actuate the world, the ambitions of the world, the pride of life and the deceitfulness of riches—the wrong views of matters as seen from the worldly standpoint—we are to resist, to fight, and to overcome. And it is a daily battle.

Finally, our battle is with the flesh—our flesh. Ever since Sin captured our race, its slavery has been conducive to mental, moral and physical degradation. Its every tendency has been toward evil, and that continually; and although our Lord Jesus had compassion on us and redeemed us from slavery to Sin, with his own precious blood, yet we have in our bodies the motions, the impulses, of Sin.

So, although we are now free, and are with the mind serving the Law of Christ, and although we have covenanted to battle for righteousness, truth, goodness and purity, we find our new selves harassed by the old, perverted tastes and inclinations of our old nature. It is not the least of our battles, therefore, is against these perverted tendencies of our flesh; and the battle with these is also a daily battle. With the great Apostle Paul we should be able to say, "I keep my body [my flesh and its desires] under"—in subjection, as iron sharpens iron.

From the moment we make a full consecration of ourselves unto death in the service of the Lord, he reckons our flesh as dead, and begets us as new creatures. Our new minds are alive toward God with a newness of life. Hence those motions of Sin which we are seeking to bring into absolute subjection to the will of God in Christ are not recognized by the Lord as the will or the motions of the new creature enlisted in his service, but merely as a part of the general enemy, Sin, pursuing after and battling with us. These are we pledged to resist, and to war against; and these we trust will be powerless against this great enemy were it not that our Lord Jesus has conquered Sin, and he is on our part, so that we can confidently say, Greater is he that is on our part than all they that are against us.

**SACRIFICE THE RESULT OF LOVE OF GOD**

True sanctification of the heart to the Lord means diligence in his service; a declaration of the good tidings to others; the building up of one another in the most holy faith. It also means that we do good unto all men as we have opportunity, especially unto the household of faith. In these various ways our lives, consecrated to the Lord, shall be laid down for the brethren day by day, opportunity by opportunity, as they shall come to us; that our love for the Lord, for the brethren, for our fellow creatures and sympathetically for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the divine Word and example. (Gal. 6:10; 1 John 3:16.

Furthermore, all this exercising of our energies for others is merely the means of the main point, the will of the Lord. But in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren day by day, opportunity by opportunity, as they shall come to us; that our love for the Lord, for the brethren, for our fellow creatures and sympathetically for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the divine Word and example. (Gal. 6:10; 1 John 3:16.

**CALMNESS OF TRUTH**

All truth is calm, Refuge and Rock and Tower; There is more truths than the mere of calm, Its calmness is its power.

Truth is not strife, Nor is strife allied; It is the error that is bred Of storm, by rage and pride.

Calmness is truth; And truth is calmness still; Truth lifts its forehead to the storm, Like some eternal hill. —H. Bonar.
THE TWO PARTS OF THE WORK OF REDEMPTION

The statement of the law is very positive—"The man that doeth these things shall live by them." Whoever keeps God's commands will live in them and will receive everlasting life as a reward for keeping them. (Lev. 18:5; Rom. 10:5) In making the promise of life to the Jews, God did not tell them in what manner he would give it, or arrange for its fulfilment. As a matter of fact, although the Jews did not understand the types of the Law Covenant, God had showed how the keeping of that covenant would give everlasting life; namely, through sacrifice.

In his great plan of the ages God had already provided a Redeemer. (Eph. 1: 4) It was therefore in view of this provision of divine grace that the promise of life through keeping the law could be made. But in giving the Law Covenant, God did not omit the great Atonement sacrifice, which was the type of the work of Redemption.

That our Lord had some understanding with the Heavenly Father before he was made flesh is self-evident; for his change of nature is represented as a voluntary act on his part. (Phil. 2: 8) He took not upon himself the nature of angels, but that of the seed of Abraham. (Heb. 2: 16) He had an object in taking upon himself the nature of Abraham's descendants. He did so "for the joy that was set before him." (Heb. 12: 2) This expression implies that he had some knowledge of the nature of the work which he had come to accomplish.

He knew what had gone before in his pre-human condition did not include the understanding of all the various types of which he was to be the antitype, but evidently he knew that this stepping from the heavenly to the earthly plane was a means to an end, which was to be accomplished when he became a man and took upon himself the character of God's true Son. It was necessary for him to have absolute confidence that the Father would not wish him to do anything which would be to his injury, but to the contrary, something which would do him good. So great was his confidence in the Father that he wished to do the Father's will at any cost.

The first step toward the achievement of the Father's will was the taking of a nature lower than any on the spirit plane—the human. Then, being found in fashion as a man, he humbled himself unto death, even the death of the cross. (Phil. 2: 8) He did not humble himself before he became a man, but afterwards. As a boy he inquired of the Doctors of the Law what time would be appropriate for him to enter upon his ministry. Evidently satisfied by his investigation that there was nothing to lose, but that he might gain, he returned to his home, his mother and her husband, and was subject to them until he was thirty years old.—Luke 2: 51.

At thirty years of age, Jesus offered himself at Jordan where he went for no other purpose than to make his consecration to his Father; and having returned from the Mount of Transfiguration, where they had been enjoying the vision of divine grace that the promise of life through keeping the Law Covenant, God had showed how the keeping of that covenant would give everlasting life; namely, through sacrifice. But in giving the Law Covenant, God did not omit the great Atonement sacrifice, which was the type of the work of Redemption.

When Jesus and the three favored apostles came down from the Mount of Transfiguration, where they had been enjoying the vision of coming glory, they found the other nine apostles at the foot of the mountain surrounded by a multitude. They had made several inefficacious attempts to cast out a demon from a child. The possibly of things glorious, they face the realities of the present time—the adversary is in possession of the world still; many are his slaves and dupes; no earthly power seems sufficient to cast him out; they are back with the remainder of the church. But if the Lord will have the work accomplished, he will provide a way.

This case was one of occasional obsession by an evil spirit, whereas many of the others were continuous. The evil spirit came into this boy at times, causing him to have a fit, to froth at the mouth, to wallow in the mire, sometimes striving to throw him into the fire or into the water, or otherwise destroy him. The parents had brought the child to Jesus on another occasion, in his absence they sought the nine apostles remaining, but their endeavors were fruitless; they could not cast out this spirit.

The unsuccessful disciples were perplexed; never before had the Master's name failed to be respected by the demons. The Scribes also were harassing them with questions, when Jesus and the other three appeared coming down the mountain. The multitude hailed Jesus and flocked to him, but he came promptly to the relief of the apostles and inquired the nature of their trouble. The father interposed and explained: "I have brought my son with whom is an evil spirit, which, with difficulty I cast out; he returns into him worse than before. And sometimes, when he is cast out, he taketh hold upon him that it dasheth him down and he foameth and grindeth his teeth and pinneth away; and I spake to thy disciples, that they should cast it out, and they were not able." And Jesus answered, "O faithless generation! How long shall I be with you, and suffer you? Bring the boy to me." And they brought him, and immediately the spirit caused him to fall to the ground, wallowing and foaming. Jesus questioned how long he had been thus. The father answered, "From a boy;" and that often the spirit attempted to cast the boy into both bullock and prize; "But if thou canst do anything, have compassion on us and help us." And Jesus answered, "If thou canst believe, all things are possible to him that believeth."—Mark 9: 23.

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'TO HIM THAT BELIEVETH'

Jesus replied, "If thou canst believe; all things are possible to him that believeth." How great stress the Lord lays everywhere upon the exercise of faith in the divine power! "Without faith it is impossible to please him; and he that believeth not, how can he exercise the faith cannot have the blessing which others may have who do exercise faith; and our blessings increase in proportion as we will exercise our faith. Thus the Lord puts a premium upon this element of character, and makes it essential to his favor.
This does not imply that people who cannot now exercise faith will never get any blessing. On the contrary, while the Lord has given certain exceeding great and precious promises to those who can believe and who do believe, and who follow their belief with obedience to the extent of their ability, he has also promised that by and by, during the Millennium, the way of faith and obedience will be made so plain, so simple, that all will be able to follow it and to gain a reward—but a lesser reward than that now extended to those who can and do exercise faith and obedience.

The spirit of the age is manifest. God is now seeking a special class of specially faithful and obedient children, to be heirs of God, and joint-heirs with Jesus in His glorious Messianic kingdom. He is now selecting the class which by and by he will use to maintain the light of the kingdom and to let it shine. The Scriptures in this class shall be only such as can exercise absolute faith in him. Hence, now, God’s rule for dealing with the church is, “According to thy faith be it unto thee.”

And in this and other miracles the Lord restored faith seemingly as the condition of the healing. He thus manifested forth his coming glory and the power of his kingdom. During the kingdom reign there will be such manifestations of divine power, and such assistance given to those willing to exercise faith, that all may profit thereby and experience the healings of their flesh and the casting out of every power of Satan and sin.

The poor father realized from Jesus’ words that the difficulty rested with him, that he must exercise faith else his son could not be recovered. With tears he cried out, “Lord, I do believe; Help thou mine unbelief!” His faith got its reward. Jesus commanded the evil spirit to come out of the boy, and enter no more into him. This last was the special point of this cure. The evil spirit had frequently left the boy, but only to return. The Lord’s command was that he should leave and never return.

It may be wondered why the Master permitted the evil spirit to tear the boy and cause him pain, etc., in leaving him. If he had power to cast him out, he also undoubtedly had power to control the manner in which he did it. We can only surmise therefore that Jesus, on this and other occasions, allowed the evil spirit a measure of liberty in the method of leaving the victims, and that this was for the very purpose of demonstrating how malignant and evil the spirit was which had control; and thus the miracle was the more clearly seen, and thus the more would the Lord be praised by those interested.

“MANY SAID, ‘HE IS DEAD’”

The boy was left in an apparently dead condition, but Jesus took him by the hand and raised him up. The lesson for us in this is that it is not only that the adversary and his power be cast out of humanity and from control, but that the poor world needs, but they need divine aid, the hand of divine power, for the world to save it out of its own conflicts with Satan and sin. According to the Scriptures, we are near the time when Satan will be bound, when all the influences of evil amongst humanity will be restrained. According to the Scriptures, also, this binding of Satan will be accomplished in a great “time of trouble such as never was, nor ever shall be, from the beginning of the world to this time.” The pride, the hopes, the ambitions of men will perish in that awful trouble time, but the Master will be present in kingdom power to uplift them.

This Messiah’s kingdom will not only bind the adversary and forbid him to re-enter humanity and interfere with their affairs, but the power of the kingdom will for a thousand years do an uplifting work amongst the fallen and degraded members of our race, lifting them up, up, up, until they will be fully up to a divine standard, as represented in Father Abraham—from which condition he originally fell through disobedience and return to which condition has been secured for all through the merit of Jesus’ sacrifice accomplished at Calvary.

The disciples asked Jesus why they could not cast out this demon. And so God’s people many a time have asked themselves, Why cannot we do more than we are doing in the way of opposing Satan and sin, and their reign of evil? The answer of Jesus is applicable here as well as there: “This kind cometh not out by fasting and prayer.” Undoubtedly God’s people can accomplish much in the way of assisting the fallen and the weak, and the poor world, and Satan, and in helping others to get free from the power of sin, if we would always exercise full faith in the Lord, and if we would continually live in the spirit and less according to the flesh. We must always have the Lord’s command in our hearts and minds, “Every spirit that doth not agree with this word is not of God.” (1 John 4:3.)

Christian fellowship is thought to be one of the very best aids to maintaining the light of the spirit. Yet even in this there is a danger-line which is not always recognized and which, if crossed, will produce the opposite effect. A visit to the seashore and a bath in the ocean may in some cases be very profitable; but in others it may be carried to such an extent that it becomes dangerous to the new nature. Those who become weary in well-doing are usually those who have found something attractive in another direction to take their attention away from the things of the spirit.

ACCURATE KNOWLEDGE OF THE PLAN MOST ESSENTIAL

Amongst the various arrangements which God has made for the use of creatures in Christ is the assembling of themselves together in order to maintain their light and let it shine. The Apostle Paul exhorts the church not to forget the assembling together wherever it is possible to do so. (Heb. 10:25) Where the assembling is not possible, the Lord makes up for the lack by the household of faith. This is the kind of service which we study him as we expressed in his Word, and with which we practice that will in the affairs of life. These are the means by which we may supply the oil to keep our light burning brightly. But while we are endeavoring to do this, we should see to it that we do not come into contact with anything which will tend to extinguish the flame of sacred love in our hearts.

The world, the flesh and the devil are all in opposition to the light of the holy Spirit. To whatever extent they are brought into contact with the light, to that extent they smother it. If the spirit of worldliness comes into our hearts, it will extinguish the light of the holy Spirit. If the spirit of selfishness or thoughtlessness enter our hearts, it will cause the light to grow dim and finally to die out. Weariness in well-doing will surely come to all who indulge in pleasures of the flesh; these will tend to quench the Spirit. Sinful pleasures should, of course, be shunned by everybody. But there are pleasures which are not sinful and which are proper enough for the natural man. Yet to whatever extent the consecrated individual allows these things or indulges in them, proportionately the new nature will suffer.

In the Scriptures light is used as a symbol of the illuminating power of the holy Spirit. The Spirit of God is symbolized, not only by the oil with which the priests were anointed and which represented the indwelling power of the Spirit, but also by the light of the golden candlestick which stood in the Holy of Holies. According to the Scriptures, also, this binding of Satan will be accomplished in a great “time of trouble such as never was, nor ever shall be, from the beginning of the world to this time.” The pride, the hopes, the ambitions of men will perish in that awful trouble time, but the Master will be present in kingdom power to uplift them.

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marching toward the same goal. We should be as careful of our spiritual condition as of our physical. If we have a bad taste in our mouth and no appetite, we conclude that we are not well; and if we do not care to go to meetings, we may know that we are not in good spiritual health. When we find that we have not the desire to meet with others of "like precious faith," it is an indication that we should go to the Great Physician, that he may help us.

In some cases, however, the individual would do better not to go to meeting at first, but to read and study for awhile. Many have been hindered in their spiritual growth by getting a smattering of the truth and then attending meetings. Such become stubbling-stones to themselves and to others. If they have not the time to read as well as to attend meetings, it would be better to read until they have become established, and then to assemble with others of like precious faith.

Many, even of those who are leading classes, are not so clear in the truth as would be desirable. Some of these seem not to know what they are talking about, although they think that they do. There are various means by which one may redeem the time for study. One may take a book with him and read while on the car, going to and from his daily task. We know a dear brother who read the entire six volumes in this way.

The right course is to exercise the spirit of a sound mind on this subject, as well as of the spirit of the body.

GREATEST IN THE KINGDOM

MATTHEW 18:1-14.—DECEMBER 8.

"In heaven their angels do always behold the face of my Father."—V. 10.

Perhaps it was the fact that Peter, James, and John had been favored more than others. It was the Master's desire to take to Himself, which opens today's study: "Who, then, is the greatest in the kingdom of heaven?" They knew, of course, as St. Paul declares, that the Heavenly Father is above all, and that next to Him is our Lord Jesus Christ. "To us there is one God, the Father, of whom are all things, and one Lord, Jesus Christ, by whom are all things, and we by Him." What the disciples wished to know was, which of them would be the greatest, most influential, in Messiah's kingdom, next to himself.

Jesus, calling to him a little child, set him in the midst of them and said, "Verily I say unto you, except ye turn [from this spirit of self-seeking which your question implies] and become as little children, ye shall not enter into the kingdom of heaven"—you will have no part in it, you will not be fit. Whosoever would be greatest in the kingdom of heaven should therefore become as humble as this little child.

A little child, unsophisticated, is ready to acknowledge its lack of wisdom. It asks questions, a thousand a day, perhaps as many as that in an hour; it seeks the divine instruction. It does not profess and boast wisdom or knowledge—it is candid, it is truthful. It is in later years that it learns from its parents and others, untruthfulness, pride, bombast and various qualities which it did not possess at first. It may have possessed the disposition and the intelligence and the character that heredity, but at first it was guileless, and "as a little child."

The Master's lesson is that whoever would become a child of God and be taught of God, and be eventually developed as a child of God, for the glorious position in the kingdom to which we were called, must become childlike—must learn from all pride, from selfish ambitions and hypocrisies and pretensions. They must confess their littleness and ignorance, and go humbly to the Lord for the necessary instruction.

Any who refuse to adopt this proper, childlike spirit will thus be refused developed in this kingdom, for those who have none others—none others can be taught of God, they will not learn the lessons necessary, under the arrangements of this present time. Here then is the standard of simplicity and artlessness which the Lord's people should adopt and should continue. We owe it to our Father in heaven to know all the experiences. "Now we know in part": we are dependent upon our Father and his instructions. We have entered the School of Christ, our Elder Brother; he is our Instructor; we must learn of him, or we shall not learn to be in this proper, childlike attitude of mind.

"ONE SUCH LITTLE CHILD"

We are not to understand that little children, however guileless, are members of Christ's kingdom class, nor that the dear little ones dying in infancy will be members thereof. The Lord is seeking for mature men and women, who have a childlike-mindedness of mind, a readiness to receive the Heavenly Father's message, and who in goodness and simplicity of heart accept it, for the benefit of others. In this matter we owe it to ourselves to put ourselves first; for if we fit ourselves for service, we then have larger opportunity for helping others. Here self comes first, by divine command—"Seek ye first the kingdom of God and his righteousness": "This is the will of God concerning you, even your sanctification."—Matt. 6:33; 1 Thesa. 4:3.

As each one comes to know for himself after receiving the holy Spirit, he is authorized to teach what he has learned for himself. So we may all be taught of God and be used in teaching others, in proportion as we learn the lessons and apply them to our own hearts. Each one's conscience should decide for him what is to the glory of God in respect to attending meetings.

A flame might be revived, even after having been wholly extinguished. Many of us have seen a candle extinguished, and yet there was a bright, warm core which a quick breath of air might rekindle. So with us. There might be something in our lives to extinguish the flame, but the light would not go entirely out; the breath of the Lord might rekindle it again. People who apparently had been zealous for the Lord, but who seemed to lose their love and zeal; but later it has been rekindled. In other cases, the light has seemed to die out altogether. We should ever be on guard lest we allow anything to dim or to extinguish our love for the Lord, for the truth or for holiness and Christ-likeness.

Whoso shall receive one such little child in my name, receiveth me; and whoso shall receiveth me, receiveth not me, but him that sent me. And he said, Verily I say unto you, whosoever shall cause one of these little children to stumble, it is better for him if a mill-stone were hung about his neck, and he were cast into the sea. "If thy hand cause thee to stumble, cut it off, and cast it from thee; it is better to enter life maimed, or halt, than that having two hands to cast into Gehenna fire. If thine eye offend thee, pluck it out, and cast it from thee; it is better to enter into life with one eye, than that having two eyes thou be cast into Gehenna fire."

Those who fail to remember that Jesus spake to the people in parables, and that his disciples are privileged to be his little children, and thus to be my younger brothers; whoever will receive one such will be receiving me. "Whosoever shall offend, or injure, one of these little ones that believe in me, it were better for him if a mill-stone were hung about his neck, and that he were cast into the depths of the sea."

If some one were thus drowned in the sea, it would indeed terminate his present life, but it would not at all endanger or influence his future life. A future life, by a Restitution awakening, is assured to Adam and every member of his race. Neither death, nor any other form of death could possibly interfere with it. But he who would injure one of the Lord's little ones would thereby come under such a measure of divine disfavor that it would affect his future interests beyond the reach, beyond his awakening. He would be held responsible for his deeds, even in the next life, in proportion as he realized what he was doing when he injured the Lord's saints.

The Lord declares that his faithful ones are as precious to him as the apple of his eye, and that all their interests are engaged in their education, in their training. "Ye are the children of the Father of the living, and ye shall receive a kingdom, as He said to his disciples."

He will allow nothing to happen to these; troubles permitted to come upon them will be only such as the Lord has foreseen and is able to make work out some blessing in connection with their preparation for the kingdom. But even this fact will not excuse willfulness on the part of those who do evil to the members of the body of Jesus.

We remember the persecution of the saints by Saul of Tarsus. We remember Jesus said to him, "Saul, Saul, why persecutest thou me?" He answered, "Who art thou, Lord?" And Jesus replied, "I am Jesus, whom thou persecutest." In persecuting the followers of the great Master of Tarsus had been persecuting Jesus, because he did it ignorantly God had mercy upon him. Doubtless many saints from Jesus' day down have been persecuted ignorantly, and the Lord will have mercy upon those persecuted, but some of the persecutors have had such light, such knowledge, as to make them responsible; and it is of this class that our lesson speaks. Our Lord added a warning: "Woe unto the world because of offenses! It must needs be that offenses come; but woe to that man by whom the offense cometh."
dency, no matter what it costs, no matter how precious, no
matter how great a hold it may have upon the very tendrils of
your life. Would it not be better to enter into life than to go
into Gehenna fire, that is, destruction, the second death! Surely
this is true. Having put our hands to the plow, having even bec­
ome followers of Jesus, we must either go on and be accepted
as conquerors, or must perish.

There will, of course, be none in the kingdom with but one
eye, but the illustration is the same. If it should cost us the
cutting off of some of our members, it would surely pay us to
gain a knowledge of a greater life in glory, then thus maimed, rather
than to take the consequences of the second death, utter extinc­
tion. The lesson is that having begun as followers of Christ, and en­
tered upon the contract and received a part of the reward, the
holy Spirit, the divine favor, we cannot back out of the con­
tract, nor can we discontinue serving the Lord eternally. How

How careful the Lord's people should be not to stumble one
another, even one of the least of the little ones who has ac­
cepted of Jesus and become his follower!—is the lesson. To
illustrate it, Jesus suggested that any shepherd losing one of
his sheep would leave all the others to go and seek that one;

and he rejoices specially at its recovery. So we, the followers
of Jesus, should be careful not to stumble each other, but rather
to help each other that we may be found in the arms of the shep­
deer great Shepherd, our Heavenly Father, and the great Under Shepherd, our Hea­venly Lord, and that he has the spirit of loving interest and care which would go after the straying sheep, and that we
should have this same spirit; and possessing this spirit, we
ought not to stumble or hinder even the least of the Lord's followers.

All the Lord's true followers are God's "little ones," and
are subject to special divine supervision, represented in
our text as angel care. The message who have guarded over the
lives of God's scanty few always have access to the Hea­venly Father's presence, to make known the necessities of those
whom they represent, for divine power is ever on the alert for
the protection of these. Oh, how blessed the privilege of being
children of God. Oh, how wise to continue so little, so humble,
so childlike, as to abide in his love, and to be enabled to learn
the necessary lessons, and be ultimately received with Messiah in his kingdom honor and glory!

MORE ELDERS—MORE WORK

Some of the Bible Students' classes are doing excellent
service in the Class Extension work and, as a matter of course,
report regularly. Often the attendance at the Extension meet­
gings is good. Frequently the first three meetings lead up to
the sucking in of three, and are then followed by the estab­
ishment of new classes. We recommend that wherever possible
these new classes have their local meetings on some week night,
and that they endeavor to congregate with the Central class
at least Sundays.

It is surprising that some large classes containing
numerous brethren well qualified for the work are doing little
or nothing in Class Extension. We have been trying to think
out the cause of this apparent lack of zeal in the harvest work.
Knowing their friends to be zealous, and that talent in their
midst is lying dormant, we have been forced to the con­
clusion which we are about to present: that is, that the
brethren who are capable of Class Extension work in such
classes are too modest to suggest the work, lest it should seem
that they are trying to have the class elect them to the elder­
ship and authorize them to proceed with the Extension work.

Modesty is always an excellent quality; but it must be espe­
cially hard for dear brethren of some ability to abstain from
proclaiming the good tidings—abstain from going out and
starting little meetings themselves.

In cases where brethren possessed of ability to give Chart Talks see opportunities for Class Extension, and are financially
able to manage the matter themselves, we advise that they pro­
cceed to hold meetings. We recommend, however, that they first
mention the matter to the class, so that, if possible, co-opera­tion
on the part of all may be secured, and that all may join
in a good work and in the resultant joys and blessings of

SERMONS IN THE NEWSPAPERS

Under God's providence a great work is being carried on
through the newspapers; and the Gospel is being presented
at the newspapers. Oh, why do they not rejoice that the Gospel
is good. Frequently the first three meetings lead up to
the succeeding three, and are then followed by the establish­
ment of new classes. We have been surprised that some large classes containing
numerous brethren well qualified for the work are doing little
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that they are trying to have the class elect them to the elder­
ship and authorize them to proceed with the Extension work.

But alas, some Christians have a bitter and sectarian spirit!
The fact that many of the churches have smaller congregations
as a result of loss of faith years ago makes their votaries angry
that the message should be heard outside the churches. Some
of these unreasonable zealots are doing all they know how to
do to hinder the message from going to the outsiders through
the newspapers. Oh, why do they not rejoice that the Gospel
is good, and they are on the earth? Why do they not go
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ing torture, rather than to think of them as being asleep, is beyond our comprehension.

The fact probably is that selfishness has such a hold upon the masses that they care and think little respecting others than their own relatives and friends; and the same selfishness inclines them to think that if the deceased have not had any marked likeness to the religious idea in the minds of their relatives, though not better than the rest of mankind, are special favorites in heaven, and will be granted the reward of the saints, however unsaintly their lives may have been. Some one has suggested that the ideal prayer for such is:

"O Lord, remember me, my son John and his wife; Us four, and no more."

In harmony with this we find that when death invades a family circle this selfish egoism assumes that the deceased is acceptable to God as a saint, and wafted immediately to a heavenly bliss—thus leaving the relatives in a position of honor at the place of honor at the family circle. The deceased is so desired for the place—this kindliness to me in return. I heard you before Pilate say that no lie was told, but that David, a sinner, prophesied of the one who should ascend up to the second coming of Christ the resurrection of the church will be the first item in order; that then that which was sown in weakness will be raised in power; that sown in dishonor will be raised in glory; that sown an animal body will be raised a spirit body; and that so we shall ever be with the Lord? Do they not tell us that this will be an instantaneous change? Is it not styled an awakening from the sleep of death?

Hearken to St. Paul: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (seventh trumpet); for the trumpet shall sound!" and the dead in Christ shall rise first; then we which are alive and remain shall be caught away together to a meeting with the Lord in the air. (1 Cor. 15:51-52)

Here note our text. In it the Master says not a word concerning the resurrection of Jesus. In the prophecy he personated Jesus, and said, "Thou will not leave my soul in sheol (hades), nor be thou merciful to me," and then be with me "When I come wh'en my kingdom shall come and you shall be in it, a companion of the Father and the Son and of the Holy Spirit in that kingdom; and I will manifest to you the mystery of the kingdom of heaven, and shall no longer be regarded as a sinner, but a saint."

The fact procures the funeral service. Not merely one statement of this is in fun harmony with this that a little later on the second coming of Christ the resurrection of the church will be the first item in order; that then that which was sown in weakness will be raised in power; that sown in dishonor will be raised in glory; that sown an animal body will be raised a spirit body; and that so we shall ever be with the Lord? Do they not tell us that this will be an instantaneous change? Is it not styled an awakening from the sleep of death?

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consecration the normal attitude for God's intelligent creatures

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritual."—1 Cor. 2:14.

By the expression "natural man" we understand the Scriptures to mean all who have not experienced a change of nature in the begetting of the holy Spirit. All mankind, including Adam himself, are natural men. Even a perfect human being cannot receive the deep spiritual truths which God reveals to his consecrated children through the holy Spirit.

Whoever is desirous of being in harmony with God and is endeavoring to become so, even though he be not justified, is looking forward to full justification. If he continue in this course, he will eventually become a child of God, a member of the heavenly family, a partaker of the divine nature.

It is very important to observe the sharp outlines and distinctions which the Scriptures establish. According to these outlines, the holy Spirit is given only in a very special manner, during a very special age, for a very special purpose. The distinction is absolute and positive in every respect. Only those begotten of the Father have the Spirit, which is the Spirit of the Son; and those alone who have the Spirit are begotten to the new nature.

good traits of character not a proof of consecration

In times past we did not clearly distinguish the Lord's people from the world. Whenever we met a man with kind, gentle, merciful, and self-sacrificing qualities, we said to ourselves, "Here is a man who has the Spirit of the Lord." Then, we did not know what we were talking about; now, we can recognize the difference. We are certainly glad to acknowledge good traits of character in heathen as well as Christians, but we are not to accept gentleness and kindness of manner as evidence that their possessor has the holy Spirit.

We have all seen people who have very proper sentiments of justice on some subjects, who are yet manifestly not God's people, begotten of the holy Spirit. Such persons are usually very loud in respect to the understanding of the same. Nevertheless, their conscientiousness causes them to admit that they are sinners and have need of divine forgiveness. We are glad that there are such people, and we should encourage rather than discourage them. What we wish to impress upon them is that these fine characters are not so fallen as some others. God made man in his own image and likeness. With the fall of man came the impairment of that godlike disposition, but the image of God is not altogether lost. For our part, we wish to show that there are two classes of positions which he has given and pronounced "very good," and that the only condition of their full acceptance with God is the entire consecration of all that they possess to the service of the Lord.

On one occasion our Lord said, "No man can come unto me, except the Father which sent me draw him." (John 6:44.) No one will receive the holy Spirit without having been drawn to Christ, but some may be drawn without receiving the holy Spirit. Possibly in those persons that entrance which God gives them and pronounces "very good."" Have been less impaired by the fall than it has been in others. Such naturally desire to have God's approval and the blessings which he is willing to give to those who seek him.

Thus these glorious promises are said to be drawn to God. But the Father points them to the Son, through the knowledge of simple truths. For instance, they may be influenced through hearing a hymn sung; such as, "There is a fountain filled with blood, Drawn from Immanuel's veins; And sinners plunged in that blood Lose all their guilty stains."

These words contain the truth of God to any one who is in a right condition of heart, and are a very valuable hint as to the way to approach God. If those who are seeking to know God desire to inquire further on the subject, they will probably be led to consult with some of the children of God.

Upon the inquiry of those under the conviction of sin as to what must be done to be saved, we tell them, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31.) Make a full consecration of your life unto God, and thus you may become a son of God. If any one is obedient to the
drawing, the next step for him to take is to say, "I give myself to the Lord and trust him fully, for I realize how unworthy I am.

The course which we are describing is that which one must follow in order to be acceptable to God. But first of all, he must desire to approach the Lord. If we should find any one who is totally depraved, there would be no use to attempt to draw such a one toward righteousness, truth and God. Even those who have the right attitude of mind may not be equally impressed at all times. It may be that some circumstances awaited them to the extent that they did not make consecration for they will take the step which will enable them to become sons of God.

Rom. 12:1, 2.

THE HIGH CALLING NOT FOR ALL

No man, however, takes this step of consecration unless he is called. No man can ever be acceptable to God, unless he is called by the Lord Jesus Christ. (Heb. 5:4; 5.) This call comes through the proclamation of the Gospel. Each must hear for himself before he can accept. "And how shall they hear without a preacher?" (Rom. 10:14.) So then, it is for God to begin the work with the unjustified by drawing them to Christ for justification; and it is for our Lord Jesus Christ to continue this work with the consecrated. Furthermore, it is the privilege of all who come into God's family to proclaim these truths to others, to set forth the terms by which those who receive the call may accept it, while still "it is called today," before this age of sacrifice ends.—Heb. 4:7; 2 Cor. 6:2.

None come to God in this Gospel age except those who make a sacrifice of some part of their own life. Some may turn toward God; they may be converted from a wicked life to a better one. But none except the class who are adopted into God's family are begotten of the holy Spirit. The invitation of this age is not an invitation to do the work of consecration, but an invitation to do the work of informing others. The lesson relates specially to the consecrated, to the members of the body of Christ, the church, of which he is the Head. Through application, of course, may be made by others with profit. Then our Lord gave a parable to illustrate this matter, in respect to the kingdom of heaven— the church in the present embattled condition. A certain king had a reckoning with his servants and squared up all accounts. Amongst the others, one owed him ten thousand talents. His master commanded him to be sold, and his wife and all that he had, until the payment should be made. But the servant fell down at his master's feet and besought him to have compassion on him and to forgive the debt. But the master had compassion on him and discontinued prosecution on account of the debt.

"YOUD HIM A HUNDRED PENCE"

The servant thus released went out and began to look up some of those who were indebted to him, and found a fellow servant who owed him a hundred pence, a very insignificant sum in comparison with the one which he had owed the master. He took his fellow servant by the throat, saying, "Pay me the hundred pence thou owest." His fellow servant fell at his feet and besought mercy, saying, "Have patience with me, and I will pay thee all." But he would not delay and thought it of sufficient importance to trouble the church with the matter, you are then at liberty so to do. The church's decision of the question is to be final, binding upon both. The one refusing to hear the church is to be regarded as an outsider, not in the sense of doing him injury, but abstaining from appointing him to any position, or honor in the church, until his course shall be changed. How simple the divine direction; what a blessing would come from following it.

FORGIVE "SEVENTY TIMES SEVEN"

St. Peter put a hypothetical question, how many times a brother might trespass and ask forgiveness and yet be forgiven—would seven times be the limit? The Master practically declared that there could be no limit, that any brother confessing his fault and asking forgiveness must be forgiven, if it should recur four hundred and ninety times. There is no limit to the number of mistakes a person can make. We must not be too much afraid of the consequences of following the Master's direction; we must put the responsibility of the matter with him, assured that his wisdom has not misdirected us. Therefore, we may expect that in the last days of Christ's reign, those who consecrate will come to God for Christ's sake, for his church shall have passed their testing it will still be appropriate for God to permit people to consecrate, and to be pleased with their consecration. Therefore, we may expect that, in the end of the reign of Christ, all the worthy ones shall have made consecration to God. It was thus in the Jewish age, although there was no "high calling" then, nor privilege to understand the deep things of God.

The privilege of becoming joint-heirs with Christ will end with the consummation of the age of sacrifice. During the seven thousand years of Christ's reign, those who consecrate will come to understand all human things; but not being begotten of the holy Spirit; they cannot understand the things of the Spirit.

KNOWLEDGE OF DEEP THINGS A GRADUAL DEVELOPMENT

We believe there are some now living, perhaps a good man, who are consecrated to God and whose consecration has been accepted, but who are not in the light of present truth. This number may include some who are what the Scriptures term "babes" in Christ, and others to whom the Scriptures refer as the "great multitude." (Heb. 5:12-14; 1 Pet. 2:1-2; Rev. 7:9.) The "foolish virgin" class are probably in very large number all around us. The fact that there are some of these in Babylon seems to be indicated by the command, "Come out of her, my people." (Rev. 18:4) If they are in Babylon, their presence there shows that they are not yet well developed; and if they are God's people, their avowal of God's intelligent creatures. The Creator is impressed at all times. Those who have the right attitude of mind may not be equally qualified to be acceptable to God. Furthermore, it is the privilege of all who come into God's family to proclaim these truths to others, to set forth the terms by which those who receive the call may accept it, while still "it is called today," before this age of sacrifice ends.—Heb. 4:7; 2 Cor. 6:2.

It is good not to do wrong. But more than a righteous life is required of those who would be sons of God. Consecration has always been proper; it is the normal attitude for all of God's intelligent creatures. The Creator is impressed at all times. The lesson relates specially to the consecrated, to the members of the body of Christ, the church, of which he is the Head. Through application, of course, may be made by others with profit. Then our Lord gave a parable to illustrate this matter, in respect to the kingdom of heaven—the church in the present embattled condition. A certain king had a reckoning with his servants and squared up all accounts. Amongst the others, one owed him ten thousand talents. His master commanded him to be sold, and his wife and all that he had, until the payment should be made. But the servant fell down at his master's feet and besought him to have compassion on him and to forgive the debt. But the master had compassion on him and discontinued prosecution on account of the debt.


"Be ye kind one to another, tender-hearted, forgiving each other, even as God, for Christ's sake, forgave you."—Eph. 4:32.

To learn today's lesson well means a blessing for life to everyone. It means a benefit for every brother who is called to follow the Master of the church. It means a benefit to him who is called, and may be said to ensure the continuance of those who are seeking to learn the lesson. The Master's rule for his followers is: If a brother injure you, go to him alone with the matter, striving to reach an agreement, an understanding. The probability is that misunder­standing is all that is there of it. But if the injury does not cease and you consider the matter serious enough ask two others to accompany you to the offender without explaining to them the mission—leave their minds free to hear the case and to advise you and yourself and the person injuring. They disagree with you, you should acknowledge that you have erred and that the matter is evidently susceptible of this construction. If they agree with you, and your opponent refuses to hear the counsel and to stop in doing you injury, and you still think it of sufficient importance to trouble the church with the matter, you are then at liberty so to do. The church's decision of the question is to be final, binding upon both. The one refusing to hear the church is to be regarded as an outsider, not in the sense of doing him injury, but abstaining from appointing him to any position, or honor in the church, until his course shall be changed. How simple the divine direction; what a blessing would come from following it.

FROM FORGIVE "SEVENTY TIMES SEVEN"
MEAN CHRISTIANS AND NOBLE UNBELIEVERS

This article was a reprint of that published in issue of June, 1898, which please see.

"UNTOS A SON IS GIVEN"
Isaiah 9:1-7—December 22.

"Unto us a Child is born; unto us a Son is given."—Verse 6.

Today's study relates to a subject which has thrilled the civilized world for centuries—a subject which will never grow old—a subject which, on the contrary, shall to all eternity be a theme of angels and of men. The birth of Jesus, to be rightly understood and appreciated, must be connected with the standpoint of a gift of love divine. Any other view of the matter is merely the casket without the jewel. The Scriptures give us the key to the thought: "God so loved the world that he gave his Only Begotten Son, that whosoever believeth on him should have everlasting life." This had a primary fulfilment in Galilee, where the major portion of the mighty works of Jesus were performed. But its ultimate consummation will be in the great millennial kingdom, "the Sun of Righteousness, shall arise with healing in its beams." Before that glorious Sun, sorrow and sighing will flee away; ignorance and superstition will vanish; sin and darkness will be no more; every knee will bow before the Lord, and every tongue will confess that Jesus is the great Center of humanity from the first. Yea, before sin entered, divine wisdom had the world so arranged that the death of Adam would be followed by the birth of Jesus. And if merciful toward the brethren, naturally we would be more merciful also toward all men. In other words, as we remember and appreciate our own weaknesses and blemishes, it will make us sympathetic with the brethren and with all mankind. And mercy, generosity, sympathy, God delights in. Such as cultivate these graces of the Spirit will be pleasing in the Lord's sight, and will thereby be fitted and prepared to have a share with Jesus in his throne of glory; for that great Messianic kingdom will be established for the very purpose of showing mercy unto thousands of mankind, who will return to divine favor and blessing, under clearer knowledge and with the assistance that will then be afforded.

ADAM'S SIN IS NOT MEANT

We are not to understand this parable to refer to divine forgiveness of original sin. The sin of Adam is not forgiven simply because we can for mercy. Adam and the entire race might have called for mercy, and would have received none, except in the divine way—through Jesus—through faith in his blood. Nor could this forgiveness be granted until Jesus had finished his sacrifice and ascended upon high, and there appeared before the presence of God on behalf of those coming to the Father through his merit.

This parable refers entirely to subsequent sins—sins referred to in our Lord's prayer, "Forgive us our trespasses, as we forgive them that trespass against us." This is shown also by the fact that Jesus in many acts of these as servants, whereas the world, as sinners, are not God's servants, but aliens, strangers, foreigners. The only ones whom God will recognize as servants are such as have come back into relationship with him through Jesus—through faith and consecration. It is these who are servants of God and who are required to have mercy upon their fellow-servants—upon other brethren.

And every one of the new creatures, sons of God, accepted through the merit of Jesus, is held responsible for his own weaknesses; but divine power has provided for the cancellation of these freely for Christ's sake, upon their acknowledgment and request for forgiveness. But the forgiving of these trespasses of God's children is made dependent upon their having a spirit of forgiveness toward the brethren, for "if ye forgive men their trespasses, your Heavenly Father also will forgive you." "With what judgment ye judge, ye shall be judged; and with what measure ye mete out to others, the same shall be meted out to you." How wonderful are the divine arrangements! How blessed, how profitable to us, how helpful to us in our preparation for the kingdom!

THE FALL OF BABYLON

We are to understand verses 3 to 5 as referring not to natural Israel, but to spiritual Israel—nominal. The holy nation has phenomenally increased without increasing the joy. There are many false children in the nominal family of God; there are many "tares" in the wheat-field. But in the harvest time, the "wheat" of this age will be gathered into the garner by the power of the first resurrection, the bride of Christ will shine forth with the bridgework, to heal earth's sorrows and to scatter earth's night.

[359-360]

November 15, 1912 THE WATCH TOWER (359-360)
MESSIAH'S MANY TITLES

Our great Redeemer, highly exalted, is eventually to bear many titles in commemoration of the many wonderful offices he will fill and services he will accomplish. But these are yet future. His great work in the past, the Redemption work, was the foundation of all his future work. On account of his faithfulness he will have a right to assume these various offices and use these various powers; and as such comes into exercise it will be used by Jesus. The right to govern the world is his since he died on our behalf, but he awaits the Father's time for taking to himself his glorious power to reign; and the Government must come to him before he can begin to fulfill the various titles.

First of all, his revelation to the world will be as the Wonderful One, the embodiment, the expression, of divine justice, divine love, divine wisdom and divine power. As yet the world knoweth him not. He will be revealed to mankind "in flaming fire" in the time of trouble, and subsequently, in the rescue work of his Millennial kingdom.

He will be the world's Counselor, to give assistance, guidance, direction, whereby they may return through restitution into harmony with Jehovah and to the enjoyment of the blessings provided through redemption. As the Head of the church he has been her Counselor, but our text refers to him as the Great King or Governor of the world, and as the world's Instructor, the Great Prophet, or Teacher, whom God promised through Moses.

His title, The Mighty God, or Mighty, Mighty One, will be recognized then, on earth, as well as in heaven—"that him hath God set forth to be a Prince and a Savior, to grant repentance and remission of sins to Israel," and "to all that are afar off."—Acts 5:31; 2:39.

The title, The Everlasting Father, will apply to him as the Life-Giver of the world, during the thousand years of his reign.

In all that time he will be giving "life more abundant" to mankind—everlasting life to all who will obey him—therefore his title, The Everlasting Father, or the Father who will give everlasting life to humanity. All the world of mankind, regenerated on the human plane, will obtain their right to everlasting life as human beings in an earthly Paradise from their Redeemer, who will then be their King. Not so the church, for Jesus is not the church's Everlasting Father. On the contrary, St. Peter declares "The God and Father of our Lord and Savior Jesus Christ hath begotten us again to a hope of life."—I Peter 1:3.

His title, The Prince of Peace, will not apply to him at the beginning of his reign, when he will be breaking in pieces as a potter's vessel every human system out of accord with the divine standards (Rev. 2:27; Psa. 2:9), but true peace shall speedily be established, and He shall be known as The Prince of Peace, and On who whose reign will be undisputed and unworlded. "Of the increase of his government and of peace there shall be no end"; there will be no rebellion; his kingdom will not pass away. When his reign shall terminate finally, at the close of the thousand years, it will be because "He will deliver the kingdom over to God, even the Father," that he may be the Great All in All.

"UPON THE THRONE OF DAVID"

Messiah's kingdom is styled "the Throne of David" for two reasons: first, the name of David signifies Beloved, and the Messiah, as the Beloved of God, of the Father, is the Antitype of David, even as Messiah's kingdom will be the Antitype of David's kingdom. David merely "sat upon the throne of the kingdom of the Lord"; it was not his. So the Greater than David will sit upon the Throne of the kingdom of Jehovah, to order it and to establish it to completion, during the thousand years of his reign. Then he will deliver it up. "The zeal (love) of Jehovah of Hosts will perform this," operating through Messiah.

TWO YEARS MORE

Two years more, and I shall see him, whom not having seen I love.

This grand prospect, daily, hourly, holds my heart on things above;

Now by faith, I'm pressing onward in the footsteps of my Lord,

Rough the pathway, steep and narrow, 'tis the path my Master trod.

Oh, the rapture of that meeting, Oh, what ecstacy 'twill bring,

When with open, perfect vision I shall gaze upon my King!

Two years, and I'll see the Father, when the Son with loving pride,

Shall conduct me to his presence, with the rest of his dear brood.

What a sense of awe will fill me, as with unveiled face I gaze

On that grand and mighty Being, whom all heaven unites to praise!

Shall I know myself, I wonder, when he takes me to his heart,

And of all that heavenly glory I shall find myself a part?

Heaven not complete without me, mine, eternities of bliss?

Oh, my soul, thou must not stagger, for thy God has promised this!

Oft a secret fear assails me, that I may be left behind;

Then I bid my soul take courage, 'tis that enemy of mine! He would use to cause my downfall a censure sharp, or flattering breath,

For he hates God's holy children with a hatred strong as death.

But my Father will not leave me to his mercy, but prepare Heavenly armor to protect me, which, if I will always wear,

Every fight will prove me victor, as I wield the two-edged Sword,

World and flesh and powers of evil, all must fall before his Word!

Oh, my soul, thy life dependeth on thy faithfulness alone;

While the days and hours are passing, art thou holding fast thy crown?

Keep this thought before thee always, let it daily strengthen thee,

"Two years more decides forever thine eternal destiny!"

Then the thought, Oh! how it thrills me, any day he may send word—

"Child, thy work on earth is finished, enter into thy reward."

But if I need further testings, crosses heavy, trial sore, I can wait, for at the longest, it is only two years more!

—UNKNOWN.

KNOW OF THE DOCTRINE

JOHN 7:17.—DECEMBER 29.

"If any man will ileth to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:17.

We are living in a day when the very word doctrine seems to be offensive to the majority of Christian people. Each denomination realizes that its own system of doctrines is imperfect, unsatisfactory, undefendable. And the same is believed in respect to all other doctrines. Hence by mutual consent Christian people seem disposed to henceforth and forever ignore doctrines; for they believe that, if after nineteen centuries they are thus confused, the matter never was clear and never will be clear to anybody.

All this is a great mistake; the doctrines of Christ, as presented by the Great Teacher and his apostles, was a great message, of which none of them were ashamed. The difficulty with the Lord's people today is that we gradually fell away from those doctrines—we gradually put darkness for light and light for darkness, and thus gradually got into the spirit of Babylon, and into the spirit of bondage to human traditions and creeds. Instead of shunning doctrines, we should realize that they are the very things needed to cause the scattering of our darkness and superstitions, and to draw all of God's people nearer together.

The doctrines of Christ and the apostles is what we need to inspire us to break down all our creed fences, which so long have separated us as God's people, the one from the other, in various denominational folds, all of which are contrary to the
THE WATCH TOWER

November 15, 1919

The Watch Tower

531-350

ARMAGEDDON SERMON IN NEWSPAPERS

We learn that Brother Russell's Armageddon sermon preached at the Brooklyn Academy of Music, November 3, has been published in a great many newspapers which do not publish the sermons regularly. We trust that such publishers will be encouraged to continue the service. We will be glad to receive sample copies of all such papers. Mark these "Special" on the wrapper.

When your newspaper fails to print the sermons, the proper place to write your protest is to its editor or publisher or both. Brother Russell supplies the sermon regularly, and if they are not printed the editor and publishers are responsible.

The only way the publishers have of certainly knowing whether a sufficient proportion of their readers really appreciate the sermons, is from letters of approval when the sermons are included; or prompt letters of regret when they are discontinued.

The Fourth Volume of the Studies in the Scriptures will be entitled hereafter, The Battle of Armageddon. The Armageddon sermon will constitute an additional feature. The price is uniform with the other volumes, 35c delivered.

[5137]
INTERESTING QUESTIONS

CAN ANY OF THE GREAT COMPANY BE OF THE RESTITUTION CLASS?

Question.-Can any of the great company become members of the restitution class?

Answer.—We understand that the terms under which any are begotten of the holy Spirit are that they renounce, give up, the human nature. When God accepts their consecration and takes such into covenant relationship with himself, he indicates that relationship by begetting them of the holy Spirit. The only class into which these can come for future life is that of spirit or heavenly beings. If they live up to all the terms and conditions of their sacrifice, they thereafter will have the very fullest blessing which God has provided for the loyal and to which he has called them. But for those who fail to live up to the highest standard—that of walking in the footsteps of Jesus—the arrangement seems to be that they shall at least prove themselves loyal, even if not to the same degree as their brethren.

This loyalty will be tested in the great time of trouble through which the great company will go. Then if they fail to prove their loyalty, apparently they will lose that life in the second death. But if they give up the earthly life and manifest loyalty to the Lord, even though they may never give it up willingly, but merely when brought to straits, then they will have life on the spirit plane.

The merit of Christ, which has been under embargo, as it were, must all be released before the restitution work can begin. In other words, the little flock must have been "changed" and the great company must have suffered destruction of the flesh, before the merit can again be free in the hands of Justice, ready to be given to the world in restitution.

Therefore, our answer would be. We cannot expect the Spirit-begotten ones to pass through the time of trouble in the end of this age and to live on during the Millennial age; for they belong to the church of the first-born, all of whom must be born before the after-borns can be brought forth. The after-born will be the world in the restitution.

FIFTH SUNDAY CONVENTIONS

Question.—Are Fifth Sunday conventions advantageous?

Answer.—We are permitted to answer this question, and must leave the answering of it to itself, without any particular advice even. From some we have heard good reports with blessings secured. From others we have reports to the contrary. Those who have had practical experience with these conventions should decide for themselves. We have had no experience in this direction.

HOW TREAT "THE MENACE"

Question.—How should the Watch Tower readers treat "The Menace"?

Answer.—This is a free country and everyone has a right to follow that course which he believes will be most to the Lord’s glory and best to the advancement and the good of his followers. The Editor of "The Menace" is merely exercising his rights. As for the Watch Tower, it pursues a different course without criticizing others. Perhaps the Lord may have a work for "The Menace" for all we know. Our judgment is that his work for us is in a different direction and we exhort all the Watch Tower readers to reserve all their might and physical strength for the promulgation of the truth as the Lord has been granting us to see it within the last forty years in the Watch Tower. It is our mission to preach the Word of the Father with a view to the Gospel of the Kingdom. We cannot do all that we would in this direction, and hence have no time to devote to other matters, political, social, etc.

TRULY BEAUTIFUL

Beautiful hands are they that do
The work of the noble, good and true,
Busy for them the long day through;
Beautiful faces—they that wear
The light of a pleasing spirit there,
It matters little if dark or fair;
And truly beautiful in God’s sight,
Are the precious souls who love the right.

LOVE NOT THE WORLD

"Love not the world, neither the things that are in the world."

Rom. 12:9

In the text, "Love not the world," we do not understand the term "world" to mean either the human race or the planet on which we live. The thought of the text seems to be that the selfish spirit or heavenly beings. Where God has provided for the loyal and to which he has called them. But for those who fail to live up to the highest standard—that of walking in the footsteps of Jesus—the arrangement seems to be that they shall at least prove themselves loyal, even if not to the same degree as their brethren.

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LOVE NOT THE WORLD

"Love not the world, neither the things that are in the world."

1 John 2:15

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you condemn the ways of the world, yet you delight in the good things of life provided by my industry—the automobile, the pleasant home, etc.' And I must acknowledge that he is right. I fear that I could not be happy without them." Such a person certainly loves the things of the world, even while making good use of them.

It seems to be a serious charge to say that any one who is in that attitude of mind which loves the world and the things belonging to it, has not the love of the Father in him. We do not understand, however, that such a one has no love for the Father or that the Father has no love for him. The Apostle seems to be addressing this message to the church. Those who have been adopted into God’s family must continue to love him or they would not be counted as members of that family.

What, then, is the full import of this expression—"The love of the Father is not in him"? To us it would mean that the love of the Father had not been fulfilled in the heart, and this would mean that ultimately—unless he should gain a victory over his selfish disposition—he would not be accepted as a son.

Everywhere about us is this spirit of selfishness. Every child of God should be on guard against it and against willingness to participate in the things of this world. We should strive to be in that condition which is pleasing to the Father. We are to try to ridd ourself of the spirit of the world and to be filled with the Spirit of the Father. This would not mean that we are not to appreciate beautiful things, or that we are not to like to see others striving to benefit the world; but that we should not be satisfied with any of these things, so far as we are concerned.

TWO KINDS OF MOTIVES

Whatever talents we possess we should use for the good of humanity in any kind of work that would be for the glory of God. Even a good work could be engaged in from the spirit of the world rather than from the Spirit of God; that is, it might be done for what we could get from others in the way of money, honor or influence; or, on the other hand, it might be for the good we desired to do for others.

The highest of all services is that of the ministry of the Word of God. Even this noble service might be pursued from either of two motives—the love of the Father or the love of self. Apparently there are some engaged in the ministry purely for the sake of the loaves and fishes, for the honorable position it gives them in the world, or because they do not know of anything that would serve them better.

Again, there are those, no doubt, who have entered the ministry, not for selfish reasons, but because they desire to serve God in a way that is truly a service to him. The Lord alone knows what has induced any one to enter the ministry. But since we are living in the day that will try every man’s work, God will prove what sort it is—will show what motive is behind the deed.

Those who are serving merely from the worldly spirit will be vexed with everything that is making for truth; and in proportion as their earthly interests suffer, they will be angry. Those who are of the right spirit, however, will rejoice in everything that will be helpful to humanity, in everything that is to the glory of God, in everything that will make the Bible more easily understood.

In fact, we may suppose that the real testing, so far as the church is concerned, is the making manifest whether we love the world—the things of the present time—or whether we love God supremely. As time goes on, it will be even more impossible to harmonize the spirit of love and the spirit of selfishness. Those who love God will be fully out of harmony with the spirit of the present evil world.

"Love not the world! He in whose heart the love Of vanity has found a place, shuts out The enduring world above.

"Love not the world! However fair it seems; Who breatheth this vain world—the love of God Abideth not in him."

THE RETRIBUTIVE CHARACTER OF DIVINE LAW

The creation of things mundane


"In the beginning God created the heavens and the earth. And the earth was waste and void, and darkness was upon the face of the deep."—Gen. 1:1, 2. (R. V.)

In the past, Bible students have not been sufficiently critical in studying God’s Word. Today’s lesson illustrates this. The Genesis account does not begin with the creation of the physical earth, as was once supposed. "The beginning" refers merely to the work accomplished by divine power in bringing the waste and lifeless earth into condition for man’s use.

The earth was already in existence, and had been created by divine power before the time mentioned in the Genesis account. Read our text several times until this is clearly seen. Higher Critics (would go back millions of years to) discuss various theories respecting how the mass of earth was formed, and they attribute millions of years to this. Bible students may well content themselves with the record that the earth already was at "the beginning," of the Genesis account.

The Bible mentions days of various lengths; for instance, "the day of the Lord"—the wilderness"—forty years (Heb. 3:8; 9): "A day with the Lord is a thousand years." (2 Pet. 3:8); our Lord’s "day," etc. (John 8:56) While God could have accomplished the great work of ordering the earth in six 24-hour days, or in six minutes, for that matter, there is no reason to suppose that such was the case.

God arranged a great week of seven days for his great work of bringing man to perfection. Six of these days prepared our planet to receive Adam as its lord and earthly king, an image of his Creator. The seventh day, which there began, is not yet completed—it lacks a thousand years of completion. During that period, the Bible tells us, earth will be brought to a Paradise condition and man will be restored by his Redeemer to God’s image.

Six great thousand-year periods or days have passed since Adam was created, according to Bible chronology. We are now in the dawning of the great seventh day or Sabbath day of human experience. God has promised that this seventh day of a thousand years will be very different from the preceding six days, in which mankind has experienced a reign of sin and death. The seventh day of a thousand years is Scripturally called the "Day of Christ," and by many it is styled the Millennium. In it Satan and sin are to be overthrown, righteousness is to be established by the Redeemer, and mankind, purchased by the precious blood at Calvary are all to have full opportunity for arising from present degradation to re-attainment of the image and likeness of God, lost in Eden by Adam’s disobedience.

The seventh day of the creative work began with Adam’s creation and has already lasted six thousand years, and is to be completed with the thousand years of Christ’s Reign. The seventh creative day will be seven thousand years long. Whoever sees this to be a reasonable deduction can easily suppose that the six preceding days of the Genesis account were, likewise, seven thousand years each. Reckoned thus, the total period from the time that divine energy began to operate upon the waste earth down to the time when the whole work of creation and restitution will be fully completed, would be 7 times 7,000 years, or 49,000 years.

According to the Bible, that time will be a thousand years hence. The Church and all mankind are to be brought to the full and shall deliver up the kingdom to God, even the Father. At that moment the fiftieth thousand-year period will begin, with every creature in heaven and on earth exclaiming praise to him that sitteth upon the throne, and to the Lamb forever. How appropriate this will be, especially when we recall that in God’s arrangement fifty is the greatest climax of numbers! In Bible usage the number seven is symbolic of perfection, and 7 times 7 represents a completeness of perfection; and the fiftieth or Jubilee following is climactic.

[5139]
"GOD CREATED MAN IN HIS OWN IMAGE"

January 12—Genesis

How different the statement respecting man's creation from that describing the creation of plants and the lower animals of which and the earth brought forth fowl and beasts, etc. This account of the creation was premeditated. In advance, God designed man to be the king over the earth, having dominion over fish and fowl and beasts, even as his Creator has the supreme dominion of the universe. He was not to be his Creator's image, not in physical form or in moral or intellectual qualities. He was not to be of the divine nature, but of human nature—a fleshly being resembling his Creator, a spirit being. This intention of Deity was fully carried out in man's creation. As the prophet David said, "God created man in his own image; in the image of God created he him; male and female created he them." Not a word here can be construed as in any sense implying the evolution of man from the lower creatures.

A FALL, NOT AN EVOLUTION

So far from teaching an evolution, the Bible teaches the very reverse, both in the Old and in the New Testament. St. Paul declares, By one man's disobedience sin entered into the world, and death passed upon all men, because all are sinners. (Romans 5:12) The Prophet David refers to his fallen condition and queries respecting God's mercy in providing for a man a redemption and restoration to divine favor, saying, "What is man, that thou art mindful of him?" (Psalm 8:4) He then proceeds briefly to picture man's glorious condition before he fell, saying, "So much more do they which have seen his glory, and are refreshed in his presence." (Psalm 8:3) The Hebrews reads, literally, "in his nostrils the breath of life"—the breath or spirit of life common to all breathing creatures.

Then a description of Eden follows, how God particularly superintended its preparation as the home of the king of earth, which God placed him. Nothing in this implies that Eden was made after Adam's creation. On the contrary, we have already been informed that God's creative work ceased with the production of Mother Eve, and that since then he has rested or desisted from further mundane creation—leaving to his glorious Son, Messiah, the work of human redemption and restitution. —Acts 3:19, 20.
When we read (V. 19) that all animals that God had previously created were named by Adam, it would be foolish for us to suppose that the animals were a subsequent creation. This bringing of all creatures to Adam's attention implies his mastery of them all and leads up to the statement that in making them he was able to find fellowship and companionship. God wished him to realize the need of a companion and wife before providing her.

**MAN ORIGINALLY SEXLESS**

The details of human creation imply that Adam lived in Eden some time alone and sexless. Some Bible students infer from the chronology that it was about two years from the time of his creation until he was filled, populated with a race of his species, and amongst all the creatures none was suitable as a companion for him or fit to be his mate, and the mother of all living things. Thus again is shown that Adam was distinctly different from apes and monkeys, and all the other creatures placed under his control. He was in the likeness of his Creator. Other Scriptures show that Adam shall have been filled with a population, it is the divine purpose that the sex quality in humanity shall be dropped. Jesus' words are, "They that shall attain unto that age (of perfection—future) will neither marry nor be given in marriage, but be like the angels in heaven." (Matthew 22:30)

The division of Adam into two parts, male and female, left the headship with the male, but deprived him of some of his sympathetic qualities. His wife, predominating in the sympathetic tendencies, had in her perfection less of the masculine and aggressive traits, as the two were perfectly adapted to each other's needs and fulfilled each other's ideals. The fall from God's favor has affected both sexes and has disturbed the original balance and harmony, producing extremes of coarseness and effeminacy, destroying perfection and robbing the marriage relationship of much of its ideal happiness. The restoration or resurrection of the willing and obedient, to be brought about by Messiah's kingdom, will not mean the restoration of sex perfections, but rather the gradual perfecting of the race as the two sexes come together in personal completeness, such as Adam possessed before his division.

The sex attractions having passed away, man will not be alone, as Adam was originally; for the earth will be full of human brethren, all in the image of God and in fullest fellowship of spirit, enjoying the world-wide Eden. Such a condition of things can be appreciated only as we take the Divine standpoint and realize the superior perfection of God and the angels in their sexless condition—though always spoken of as masculine.

**"BY ONE MAN'S DISOBEDIENCE"**

Note the consistency of the Bible theory which necessitated the division of one man into male and female, God purposed that the entire race must proceed from the one man. He foresaw sin and how he would permit it to flourish, and how he would provide for man's recovery. If two or more separate individuals had sinned and involved the race, it would have required just as many redeemers, according to the divine law, "An eye for an eye, a tooth for a tooth," a man's life for a man's life. (Deut. 19:21) Because God from the beginning required only one redeemer, as many as his race as will receive it—raising them gradually, more and more, out of sin and death conditions, up to perfection during that thousand years,—"the times of refreshing that shall come from the presence of the Lord . . . the times of the restitution of all things," mankind can be made "righteous by the mouth of all his holy prophets since the world began." (Acts 3:19 to 21) This will be the glorious work of regenerating the world,—"whosoever will" may then drink the water of life freely.

But before beginning his work of regenerating the world, God has arranged that first from the wound in Christ's side, figuratively, an elect church shall be formed to be his companion and joint-heir in his kingdom—the second Eve, on the spiritual plane, as by the Heavenly One, is the second Adam.

The church will not be the Life-Giver or Father, but she will be the mother, or care-taker of the regenerated hosts of humanity during the Millennium. Under her care the willing and obedient will retain the image of God in the flesh.

**THE ENDING OF THE GENTILE TIMES**

If in times past the records of history had been kept as they are at present, there would seem to be no excuse for any disinterest or misunderstanding on the subject of chronology. But they were not so kept. It was not until the common era of counting began that a fixed date was given to date events according to the period of the reigning king, thus: In the third year of the reign of King Cyrus; in the seventh year of the reign of King Solomon, etc. As king following king, some living a few months, some a few years, others living a few months to a few years, and the years of A. D. or B.C. counted from the birth of Christ, how could the events of history be accurately dated? In the 4th, 5th, 6th, and 7th centuries of the Christian calendar the problems of the Old Testament were so difficult that no one had dared to undertake a critical examination of the subject of chronology. Since this question is agitating the minds of a considerable number of the friends, we have presented it here in some detail. We remind the readers, however, that nothing in the

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[6141]
ADVICE TO PILGRIMS, GOOD FOR ALL

To the Pilgrim Brethren of I. B. S. A.

DEAR BRETHREN, BELOVED IN THE LORD:—I know well that as new creatures your desires are to lay down your life for the brethren. I know well, also, that the world, the flesh and the adversary (especially the latter) evidently oppose all who seek to walk in the footsteps of Jesus, particularly those in high places and those who are active in the service of the truth. These attacks come sometimes in one class, sometimes in another—sometimes through too much sympathy and sometimes through too little.

I feel constrained to give you some advice: The printed document shows that those pilgrims who do much of this generally neglect the particular work in which they are supposed to be engaged. If there are questions needing answers, ten words on postcard will refer the friends to The Watch Tower Office, or to Scriptures. If you believe that the results would be far more profitable than if you would attempt to write lengthy discussions. In some instances the friends could be more profitably. Is it not wise that we remember St. Paul’s exhortation that the eye, the hand, the foot, strive to do its own part as members of the body of Christ? Your portion, dear Brethren, is a very honorable and important one. We believe that it will need all of your time, if properly attended to.

The forenoons, or times when there are no meetings, we advise that brief visits be made to dear friends of whom you get word that they are sick, or for some other reason have not attended meetings of the class recently. It thus befriends them, and thus give the truth a wider swing. One dear brother, who seeks to write up something that may effect the world’s service, has been able to get them into numbers of papers, and thus the truth has been circulated. We wish to give you all this same privilege.

Do not understand by this that we mean for you to go out of the pilgrim into the literary work, but merely that you seek for opportunities to write up something that may effect the scattering of the truth. The time thus employed would be much more useful in the Lord’s service than in writing to the friends.

I remember you, in my petitions at the throne of heavenly grace and hope that I am remembered by you all. Remember me to the dear friends wherever you may go, assuring them that you bear my greetings. As ever,

Yours in the Fellowship of the Anointed,
C. T. RUSSELL.

SUGGESTIONS FOR BEREAN CLASSES

Dear Brother Russell:—

In sending current report to Tabernacle I feel constrained to express anew my hearty Christian love for you, as I perceive the activity of our opponents increasing in their efforts to overthrow the work committed to you. You have our prayers, as well as our sympathy, in the trials incident to the various attacks being made in the public press against you. I feel confident the same grace which has held you up in the past will prove sufficient strength in the days to come.

Most of the classes seem to be leaning forward in the things of the Spirit, as though trying to make amends for past slackness.

The few classes making the serious mistake of thinking a constant change is essential to “keep from getting into a rut.” Thus in one class the Lord evidently saw a more competent leader was needed, and he sent a brother to work here who had the necessary qualifications. After serving six months’ terms that spirit of change refused to elect him, or, rather, prompted him to think he ought not to be elected again. The present elder is a good brother, but the two as elders together would be able to accomplish more.—Eph. 4:9-12.

That same idea causes this class to shift its meetings around, even including the Sunday services, until some of the irregular attendants are discouraged from going out for fear they will go to one home and find the meeting is not to be held there. That is one reason why they never become regular attendants.

Another thing, some of the classes need advice upon the conduct of Berean classes, as quite a few places they have not had very business to make much of their services. The elder asks the questions, one or two of the friends give a very brief answer, and then the elder preaches a 10 or 15-minute sermon; this is repeated with next question, and so to the end.

There are some very small and weak classes where I can [5142]
imagine this might be allowable, but in every case where I have found it to be their method there seemed to be no excuse for it. For we have been enjoying very precious fellowship with the Brethren in Illinois, and are greatly rejoicing in the privileges of service in the cause which has as its object the glory of God. With much Christian Love.

Yours in His Precious Name,

BENJ. H. BARTON.

THE EDITOR'S REPLY

I embrace this opportunity to endorse the statement of Brother Barton, given above. We need to keep well balanced. While the class as a whole is to control its own affairs, this does not mean that they should ever speak or thing slightly of those whom they have chosen, under what they believe to be divine guidance, to be their elders or leaders. Let us remember the Apostle's words, "Obey those who have the rule over you, and submit if is God's will, for they watch for your souls as that they must give account."—Heb. 13:17.

A faithful leader, who does not attempt to take the control from the hands of the class, can be, and should be, trusted greatly. His is a labor of love, and not for filthy lucre; and the love of the whole class should be freely paid to him as in a measure a reward for his faithful service. This does not mean that the control should be left in the hands of one elder, nor that he should feel offended that others should be brought to the front, even if he be the most competent one. As elder brethren the leaders should be on the lookout to help, encourage and instruct the younger brethren, and to prepare them for the work of deacon, and, subsequently, for eldership.

Some of the Lord's dear people seem a little inclined to run to the extreme. Strong characters are always in danger of going to extremes. The Apostle exhorts, "Let your moderation be known to all." To have our affairs conducted decently and in order is not Babylonian in any evil sense. Can we imagine heaven as without rules, regulations and order? We recognize that order is heaven's first law? Does not the Apostle intimate that the Lord is setting the various members in the body as it pleases him? Could it be wrong for us to coop-operate with God in the recognition of his will and in carrying the rule out? Surely not! Surely anything that would watch worse, for a small minority to tyrannize over the majority it would be for a reasonable majority to tyrannize over the minority. The spirit of love bids us remember the Golden Rule, and be as generous to others as we would have them treat us.

WISDOM FOR HARD TIMES

Many people are wasteful without intending to be so. They do not know how to economize. Economy is less important than the question of knowing nothing about true economy. Economy does not signify always the purchase of that which is cheapest, nor does it mean to purchase in various small quantities sparingly. In view of the class's necessity to retain the full control of their own affairs we do not recognize that order is heaven's first law? Does not the Apostle intimate that the Lord is setting the various members in the body as it pleases him? Could it be wrong for us to coop-operate with God in the recognition of his will and in carrying the rule out? Surely not! Surely anything that would watch worse, for a small minority to tyrannize over the majority it would be for a reasonable majority to tyrannize over the minority. The spirit of love bids us remember the Golden Rule, and be as generous to others as we would have them treat us.

We want to give our readers a recipe, by the use of which they can always have tender meat, even though they buy the cheapest and toughest. The recipe is the use of a small quantity of the best vinegar, the present ton of the meat. Press the two teaspoonfuls of vinegar into a teaspoonful of salt, and put just enough water on it to cover it. Note the quantity of water used, and allow two tablespoons of vinegar to a pint of water—a tablespoons of salt in the proportion of the fat. In the morning cook your meat in whatever way you please, and it will be tender. The same treatment will make the toughest, fowl tender. If the vinegar is not quite good and strong, a large quantity will be needed. In frying steak, a teaspoonful of vinegar put into a large frying pan will give the steak a spicy flavor and make it tender. Watch Tower readers need never have tough meat hereafter.

DISCIPLINE

The hammer of thy discipline, O Lord,
Strikes fast and hard. Life's anvil rings again
To thy strengthening blows—till then
That from the heart's hot iron all abroad
The rich glow spreads. Great Fashioner divine,
Who spareth not, in thy far-seeing plan
Canst rightly test the temper of our will,
And callous hearts he taught to feel and see
Such cheerful showers of sparks in golden rain.

Or tell how
Of fiery ordeals through which we
Such hardships he led to feel and see
That discipline is more to be desired
Than all the ease that keeps us back from thee.

PASTOR RUSSELL.—May I write you my joyful experience in which our dear Father so clearly used you and a tract.

In 1870 I joined a church in a small town where the religious atmosphere seemed to be good. After some years I moved to a city and at once I identified myself with the church there. I soon noticed the absence of the simplicity [5143]
of religion, and the prevalence of form and ceremony, including
many of the most interesting and successful in our Society's experience. Every day has seemed to add momentum to the work. Those who have been enjoying the light of present truth for years seem generally to be ripening in Christian character and in living zeal for the Lord, the truth and the brethren. Nothing pleases us more than this.

The next most interesting thing is the manifest awakening of thinking Christian people of all denominations. Many dear people of God have lived in a sort of religious lethargy for years. Sometimes they have resigned the authority of scripture to the world, only to be rudely awakened to a fresh realization that if the heathen were brought to the same civilization that prevails in Christendom, God's will would be as far as ever from being done on earth as in heaven. Many in the dispensation of grace have heard of the truths of salvation and would be recalled to the teachings of their creeds—as they would remember the old theory that all except the saintly elect few would spend an eternity in torture.

The awakening ones very generally wander off into "Higher Criticism" unbelief, Evolution theories, and general doubt respecting everything. Others wander into Christian Science, and seek to convince themselves that aches and pains are purely imaginary, etc., etc. Still others wander into New Thought, the minds of many. We may be sure that the effect on honest hearts everywhere is the same; namely, that "the Love of God constraineth us."

THE WORK IN SOUTH INDIA

In South India, where the London Missionary Society has had a start for over a hundred years, where it has established colleges, etc., the field seemed ripe for the Gospel of the kingdom which we sent to them. As the people heard and read of the religious truth, the increases in Christian character from foreign lands.

Our fiscal year begins and ends December 31st. The last year has been one of the most interesting and successful in our Society's experience. Every day has seemed to add momentum to the work. Those who have been enjoying the light of present truth for years seem generally to be ripening in Christian character and in living zeal for the Lord, the truth and the brethren. Nothing pleases us more than this.

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THE WORK IN FOREIGN FIELDS

Our readers are aware that our Society has been doing something in South Africa and South India during the past three years. Evidently the Lord's blessing in some degree on the work in foreign lands led up to the sending of an.. I. B. S. A. Committee to see the conditions of the heathen and to report. The report was given in the early part of the year, and published from cover to cover, because the Bible was clearly proving itself as the means of salvation, the laborers receive spiritual refreshment, in proportion as they seek to lay down their lives and talents in the harvest work.

THE TRUTH IN FOREIGN FIELDS

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one seems bound up in his congregational feelings. Only the courses the ministers of Christ may think of bursting the bonds which associate them with their food supply, their honor of men, and all opportunity they know for divine service. We sympathize with such. Would that they might take a more satisfactory course! Would that they might exercise more faith.

If the ministers have much advantage every way as respects education, time, opportunity for study, etc., they are also having weightier trials, because any change of denominational base to them means practically the loss of the influence that is of the Lord that the Lord wishes to bear upon every one called during this Gospel age—faithfulness, loyalty, zeal for God and his truth—even unto death, counting not their lives dear to themselves. It is of this class that St. Paul says, speaking of the Lord, in that day when I make up my jewels."—Mal. 3:17.

THE NEWSPAPER WORK

Very encouraging reports come to us respecting the influence of the truth as it goes out from week to week through the public press of the English-speaking world. Approximately fourteen hundred newspapers are publishing our sermons and Sunday School comments every week. Our adversary, Satan, Satan, is, of course, displeased now, as he was eighteen hundred years ago, to perceive that "the poor have the Gospel preached unto them." Yet notwithstanding slanderers, misrepresentations and violent attacks made by our God's enemies, we believe that the worlds of approximately twelve millions of people have the opportunity every week of learning a little respecting God and his Word—his plan.

One would think that every true Christian in every pulpit, in every school, in every home, would do something to help people who could not get into the churches are having the message of God's love laid before their eyes in an attractive form weekly. It would be a pity if anything akin to jealousy should anywhere spring up to poison a Christian heart against a fellow-Christian working for the advancement of the cause. We endeavor to sow such seed and planting such roots of bitterness would assuredly have divine disfavor for his portion in some manner. But our point is, that, by the grace of God, the Gospel is preached. Early seeds are being sown, and many good seeds are being fed and made to rejoice. God is being glorified.

Let us be thankful to have any share in this great work. More and more it appeals to us to be the Lord's work. We cannot see how it could progress so marvelously as it has done, except by the guiding and blessing of God. When it is given to any to help others in the Lord's work, there is no thankless labor, for if it has stirred up here and there an evil spirit in a class which the Bible describes as "sons of Belial"? What if these do fulfill toward us the Word of the Lord which declares, Whosoever of you will be a friend of the world, his own friend he is, and he whom they have reason to believe are serving them according to their all. Few of them realize understanding."—Eph. 1:18; 3:18, 19.

The proper way to view such experiences is to call to mind the blessed revenge which soon we shall be fitted and prepared to mete out to our enemies. In the language of the Scriptures, we warn our friends and our blessings, as they may, to cause the ungodly and those who now persecute us, by blessing them, opening the eyes of their understanding and helping them onward and upward to greater knowledge of God and harmony with his gracious arrangements. That is the kind of revenge that God is preparing for us, for he who is so grievously misrepresent him and his Word—ignorantly.

Let us be assured that ignorance rather than malvolence is at the foundation of opposition to the truth. It was so at the last judgment of the sacred books of fire upon the heads of those who now persecute us, by blessing them, opening the eyes of their understanding and helping them onward and upward to greater knowledge of God and harmony with his gracious arrangements. That is the kind of revenge that God is preparing for us, for he who is so grievously misrepresent him and his Word—ignorantly.

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THE PASTOR’S SERVICE

The Lord continues his blessing with the pilgrim service. It is not the Society's desire to supply regular preaching for the classes or in any manner to relieve them of the responsibility for their own spiritual upbuilding. The frequent supply of the truth as it goes out from week to week through the public press is the equivalent of the local class is able to provide seems necessary. Even then, we encourage the classes to continue their regular studies, just as though the pilgrims did not come so often or at all.

Pilgrim visits are intended to serve a double purpose: First, to assist in giving from time to time public witnesses for the truth—but preferably only one or two public discourses at each visit; second, the coming of a pilgrim affords excellent opportunity for refreshing and strengthening the household of faith. They may be called upon to help unravel knotty questions which may arise, although there will generally be found in every class some familiar enough with the Studies reports to give Scriptural answers to nearly every important question.

Many classes of Bible Students have written us that by vote they have chosen the Editor of this journal as their Pastor (under-shepherd or bishop). We suggest to such that the pilgrim service is intended to be for the truth—but preferably only one or two public discourses at each visit; second, the coming of a pilgrim affords excellent opportunity for refreshing and strengthening the household of faith. May they be called upon to help unravel knotty questions which may arise, although there will generally be found in every class some familiar enough with the Studies reports to give Scriptural answers to nearly every important question.

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hold in surrounding villages and towns by those elders who have talent for public speaking and whose services are not needed by the local class sending them forth. The Society has had the pleasure of co-operating along these lines during the year. The results are encouraging every way. All classes that have the talent to make the most of it have engaged in this extension work should write to us for particulars at once. This work is in harmony with the Master's instruction, Pray the Lord of the harvest that he will send forth more laborers into his vineyard. Let us labor while we pray.—Matt. 9:38.

**SUMMARY PILGRIM SERVICE.**

- Total number of ministers engaged: 60
- Total number of meetings: 5,762
- Total number of public meetings: 3,663
- Total number in attendance: 564,707
- Semi-public meetings held: 2,359,460
- Miles traveled: 6,229,373

**BIBLE STUDY CLASS EXTENSION.**

- Number of meetings reported: 3,595
- Attendance at meetings: 106,563
- Number of copies of Body's Paper and other announcements circulated: 1,732,870
- Amount supplied by the Society: $1,003,18

**THE CORRESPONDENCE DEPARTMENT.**

Naturally, our correspondence increases every year. However, a change has been noticeable in the character of the communications. Those who have been long on our list are asking fewer questions, finding that they have the answers already in the Watch Tower and in the six volumes of Studies in the Scriptures. All who have been engaged in replying to questions from beginners, who have received of our literature and desire further spiritual nourishment. Hereewith we present to you a memorandum of the number of letters received and the number dispatched. All parts of the earth are represented.

**The Colporter Work.** It amazes us that the sale of Studies in the Scriptures continues as it does. Colporters report to us that with the new method they are using they can generally sell the entire set of six volumes as easily as they formerly sold one volume or three volumes. The general awakening amongst Christian people is permitting many of them to become enlightened, preparing them for the Truth. They are satisfied neither with the darkness of the past, nor with the unbelief of Higher Criticism or Evolution. A soul-hunger is abroad in the world—with an increasing number of people. We thank God that we have for them the true Bread of Life, of which both they and we have so long sung.

"It satisfies my longings
As nothing else can do." The number of volumes of Studies in the Scriptures, etc., circulated during the year, we herewith report with considerable satisfaction. We congratulate especially all the dear colporteurs. Nearly all of these books were sold by them.

The total number of volumes of Studies in the Scriptures circulated in 1912 was 634,951.

**FREE LITERATURE CIRCULATED.** Our two little papers, People's Pulpit and Everybody's Paper, circulated for the most part free, have gone far and wide this year in thirty-three different languages. The friends, our readers, knowing that they can have literature in any language, and most of them are already members of the privilege and seeking to interest their neighbors. Incidentally we remark that the majority of people can serve the Lord's cause much better by handing a tract than by seeking to explain the divine plan. So many forget that they do not belong to the family of God. Rather we find it the much better way to class ourselves in with all as true neighbors, to acknowledge that once we were in darkness, and to express the thought that all Christian people are becoming more and more enlightened in respect to the teaching of God's Word, because we are not living in God's dark time for a sleeping soul of the spirits of the gracious plan of the ages. We are now living in the time of which the Prophet Daniel declared, "The wise shall understand"—the wise virgin class.—Dan. 12:10; Matt. 25:13.

**TRACTS DISTRIBUTED, INCLUDING EVERYBODY'S PAPER AND PEOPLE'S PULPIT.**

- Number of tracts: 35,520,475
- Grand total of tracts: 35,520,475
- Equaling in usual tract pages: 481,632,950 pages
- The above does not include the millions published in Great Britain and Australia nor in foreign languages.

As we look back over the past, we perceive a steady progress in the amount of money donated to the Tract Fund for the promulgation of the truth. Each year has shown a little better than its predecessor, and the present one is no exception to this rule. Remember, too, that few of our donations are large, that not many Watch Tower subscribers have much of this world's goods. Two things astonish our enemies and our friends:

1. While all denominations of Christendom are in distress because of increased expenditure and decreased contributions and because they are ashamed to beg more than they have done, our receipts, on the contrary, without solicitation, come gradually forward, apparently just as they are needed. Or rather, we should say, keeping within our receipts we are enabled to push the work a little more and a little more every year. Of course, we could do much more if we had more means; but we are not worried about that, for if the Lord desires us to do greater things, he is abundantly able to provide the means.

2. The other point which surprises both our enemies and our friends is the large amount of work accomplished with the small amount of money expended. This is attributed to the fact that we pay no salaries, and all of our expenses are kept at a minimum. Our home and office force of over a hundred persons all labor diligently, earnestly, perseveringly, rendering their services as unto the Lord. We have no drones. All are provided for decently, comfortably, as we believe, the Lord would be pleased with, but very inexpensively. This is one secret of our ability to do more than others with the same amount of money.

Financial statement follows:

1. Paid Shortage of 1911 $ 22,415.93
2. Receipts from "Good Hopes," $200,767.50
3. Expended in the work mentioned above:
   - In the United States and Canada: 134,229.43
   - Great Britain: 20,038.60
   - Austria: 4,665.97
   - Germany: 1,562.12
   - Sweden: 1,338.04
   - Denmark and Norway: 1,059.52
   - South Africa: 1,298.77
   - Jamaica and South America: 3,933.69
   - Japan: 2,300.00
   - China: 2,028.62
   - India: 1,723.19
   - France, Italy and Switzerland: 343.67
   - Greece: 240.00
   - Hungary and Poland: 471.29
   - Philippine Islands: 157.55
   - Cash balance on hand: 605.72

$200,767.51 $200,767.51

We will not here mention particularly the outlook for the future, but will leave that for next issue. We thank God for the privileges and benefits of the year closing, and rejoice with you all that by his grace we have had the privilege of his service. Let us press forward.

"Still achieving, still pursuing.
Let us not be fearful of the great adversary's roar, when, like a roaring lion, he would seek to intimidate us. "Be of good
courage and he shall strengthen thine heart.”—He who has begun a good work in us is able to complete it. “He who soweth our frame and remembereth that we are dust.” He will not suffer us to be tempted above that we are able, but will, with every temptation, provide a way of escape.—1 Cor. 10:13.

“Judge not the Lord by feeble sense, But trust Him for His grace; Behind a frowning providence He hides a smiling face.

Ye fearful saints, fresh courage take; The clouds ye so much dread Are big with mercy and shall break In blessings on your head.”

THE PHILOSOPHY OF OUR DAILY EXPERIENCES

“If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?”—Heb 12:7.

All chastenings are tests, but all chastenings are not necessary punishments. We should judge of the purpose of our experiences by self-examination, that we may ascertain whether in our conduct there has been something out of harmony with the Father’s will. In every case our experience is a test of our loyalty of heart—as to our willingness to learn the lessons which the Lord is seeking to teach us and our recognition of the source from which they come.

The trials and difficulties of the consecrated child of God are not to be esteemed as the results of divine carelessness or indifference in regard to his interests, but rather as the outworkings of divine providence in his behalf. Those who can see the matter from this viewpoint are thus enabled to learn some of life’s most helpful lessons, and are thereby prepared for the glorious future which God has arranged for those who faithfully carry out their covenant of sacrifice.

Ordinarily the word chastisement is used to signify correction for wrongdoing. But in the Bible, it is especially used to convey the thought of discipline or instruction in righteousness. Sometimes we use it in this way in the ordinary affairs of life. If we sin, we receive punishment indeed. But those who are trying to do right are continually receiving discipline of the Lord. There is a purpose in this training, or chastisement. The church is learning how to build character pleasing in the Father’s sight, to be well qualified for every particular service; and discipline is the means employed for that instruction.

If a man were about to train a dog for the circus, he would first choose the right kind of animal for that special service. He would choose the best possible dog to come to hand, but would find a dog that was capable of being taught. In carrying out his course of instruction, he might find it necessary to chastise the dog in order to teach him some trick. This would not mean that the animal was bad, surly or vicious, but that there was no other way by which he could learn. An animal that was being fitted to guard the house would not need the same training that was necessary for the dog that was to perform in public. The watch-dog must know how to guard properly; but the animal that is to jump through hoops, etc., must be trained carefully by those who have in mind his future career.

So with the church. They need practical lessons in character-development of a very high order, and consequently they are receiving experiences of chastisement as other creatures in the universe receive. Because they are trying to live righteously, trying to please the Heavenly Father, they are being chastened for instruction, that they may be fully conformed to the divine will, that they may lay aside their own preferences, that they may not do their own will, but that of the Lord.

Such experiences are not for mankind in general. Such experiences were not given to Adam. He was required to live merely in harmony with his environment and to be obedient to the Heavenly Father. Such experiences are not for the angels. They are required merely to live righteously, to avoid sin and to use their bodies in harmony with the divine purposes of their creation. They occupy such positions as are natural to them.

Therefore the chanzestments of the ages is on the increase everywhere. Slanderous misrep- resentations are so unashamedly made as to carry a measure of conviction with them, to the injury of the cause we serve.

What Satan cannot do against the truth along the lines of logic, the Bible and common sense, he seeks to do through slanderous misrepresentations of all who take their stand on the side of truth; and his opposition is incurred usually in proportion to the measure of success which he finds in the present training with patience and thankfulness. We must be something of “the glory that shall follow” (1 Pet. 1:11) in order to realize the necessity of the vicissitudes of the present trial time.

SUFFERING DEVELOPS CHARACTER OF A HIGH ORDER

With those, however, who are to be associated with the Redeemer and ultimately to be exalted to the divine nature and glory, it is necessary that they make special manifestations of loyalty, of self-abasement and of self-sacrifice. What was true of Christ is also true of the church, which is his body, and which he purchased with his own precious blood. (Col. 1:24; Acts 20:28) We are called to follow in his footsteps; hence every son whom the Father receives is chastised.—Heb. 12:6, 7.

Every child of God will need chastening. If we wander from the paths of righteousness, we are chastened to bring us back; but even if we did not wander, we should still need chastisement, that we might learn obedience. Our Lord himself learned obedience by the things which he suffered. (Heb. 5:8) Of St. Paul the Lord said, “I will show him how great things he must suffer for my name’s sake.” (Acts 9:16) The Apostle was put through disciplinary experiences because he was a favored child of God.

We revert to our illustration of the dog under training for a special purpose. The dog must yield himself submissively to his teacher. Another dog that was watching the process by which the one was being trained might think that he was suffering unnecessary hardship, and might feel that if it were himself, he would assert his rights and not suffer so much. But in the end the trained animal would prove to be the more valuable, for the one that had escaped the suffering would remain only a commonplace dog.

So it is with the church. There are people who say of us, “Those who endeavor to do God’s will suffer more than do those who do not try; we do not care to undertake any such experience.” These people may succeed in having fewer trials in the present life, but they will have blessings of a lower order in the end.

The great company class are loyal in heart or they would not have remained in that class. But they are willing to compromise; and because of this willingness to do so, they weaken their character. In order to be overcomers they must develop this element of character at any cost.

Let us be thankful that we are of those who appreciate the privilege of being trained under the School of Christ—of suffering with him now and of regaining with him by and by. In this school we are learning valuable lessons of experience. Here we receive chastenings, many of which are not punishments for sins, but preparation for the work of the next age. Let us remember that unless we are willing to learn these lessons and to endure hardness, we shall not be prepared to enter the eternal glory.—2 Tim. 2:3; 1 Pet. 5:10.

All things are ours; for we are Christ’s and Christ is God’s, and God called Christ to these glorious experiences, (1 Cor. 3:21-23) Whoever does not appreciate the spiritual joys can hardly be expected to develop in the present training with patience and thankfulness. We must be something of “the glory that shall follow” (1 Pet. 1:11) in order to realize the necessity of the vicissitudes of the present trial time.

THE ADVOCARY’S TACTICS

“For we are not ignorant of his devices.”—2 Cor. 2:11.

As we progress toward the consummation of the harvest, it should not surprise us that in every way the adversary becomes more persistent in his attacks, Opposition to the activities of the ages is on the increase everywhere. Slanderous misrepresentations are so unashamedly made as to carry a measure of conviction with them, to the injury of the cause we serve.

What Satan cannot do against the truth along the lines of logic, the Bible and common sense, he seeks to do through slanderous misrepresentations of all who take their stand on the side of truth; and his opposition is incurred usually in proportion to the measure of success which he finds in the present training with patience and thankfulness. We must be something of “the glory that shall follow” (1 Pet. 1:11) in order to realize the necessity of the vicissitudes of the present trial time.
The same line of attack furnishes special trials for the church nominal—both wheat and tares. It gives opportunity for exhibitions of envy, anger, malice, hatred, strife, evil-speaking and evil-sounding. Thus many are being tested and their love of unrighteousness is being shown. “By their fruits ye shall know them.” (Matt. 7:20) Nearer we step to him,—this by misrepresenting God’s character as unloving, unjust, unkind,—and by exaggerating our weaknesses and failures, to cause us to cease striving for the goal of divine approval. He would have us give up in despair.

Persons who have been obsessed by evil spirits tell plainly that first of all the spirits personated God and his angels, advised prayer, etc. Afterwards they gave evil suggestions. By and by they gave both good and evil suggestions. The evil suggestion would next condemn the individual for having entertained the good suggestion; if the suggestion were dropped, and the individual would be told that he had sinned away all divine favor and was wholly at the mercy of the evil spirits. Then would come suggestions of evil deeds or of suicide, the endeavor being made to drive the individual to a full surrender of his will, his will, in order to full possession and mental unbalance.

The only remedy for persons in such a deplorable condition is that they exert their will power to oppose all such false suggestions. Nothing is so helpful under such circumstances as the Godlike qualities given him in his creation have been to a considerable degree obliterated. While there are many worldly people who to some extent might claim honesty of heart, few, if any, who have anything in full consecration can belong to the class which shall see him.

When one has made a full consecration of himself and has been begotten by the holy Spirit, he is said to have a new heart, a new will, new ambitions, new desires. When the conversion from sin to righteousness is thorough, it may be truthfully said, “Old things have passed away, behold, all things are become new.” (2 Cor. 5:17) To accomplish so radical a change requires the operation of a powerful influence—that of the holy Spirit.

Purity of thought, however, does not mean absolute perfection of thought, word and deed. To this condition no member of the fallen race can attain until the beneficent influences of the kingdom shall have restored the race to its original perfection. But to will right, to will perfectly, to be pure in heart, is quite possible; indeed, it is very necessary to all who desire divine approval. The standard set before us, to which our will and will power must give things that are behind,” “Mortify your flesh,” and earthy desires and ambitions. Keep close to the Master, that “the wicked one touch you not.”

But we again remind any who may be touched by the adversary and temporarily ensnared that God is full of loving-kindness, that his mercy endureth forever, for all those who desire to live in harmony with him. While it is true that the nearer we get to the separating line, the nearer do we come within the range of the adversary’s influence and power, and the weaker we become the power of the truth, the Spirit of the Lord, in our control, nevertheless there is joy in heaven over one sinner that repenteth, and the Lord will welcome the strayed sheep, even though he temporarily allow trying experiences. Ultimately to all who will receive these experiences will prove valuable lessons, safeguarding against any further tendency to stray or to daily with earthly things.

WHAT CONSTITUTES PURITY OF HEART

“Blessed are the pure in heart; for they shall see God.”—Matt. 5:8.

The word pure is a comprehensive term, meaning without adulteration, sincere, unsullied. Purity of heart is purity of motive, of intention, of disposition; it implies the transparency, of truthfulness. In other words, Blessed are the honest-hearted—those who have absolutely right intentions. The word heart in this text does not refer to the organ which pumps the blood throughout the system, but to the inclination, the will of the man.

In his creation, man was made in the image of God, and so was originally pure in heart—honest, sincere, truthful, perfect in intention; but by reason of the fall from his natural condition, nothing is so helpful under such circumstances as the Godlike qualities given him in his creation have been to a considerable degree obliterated. While there are many worldly people who to some extent might claim honesty of heart, few, if any, who have anything in full consecration can belong to the class which shall see him.

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THE WATCH TOWER

Brooklyn, N. Y.

(387-389)
heart, may be judged of the Lord and tested as to its worthiness or unworthiness of eternal life and the attendant blessings which God has promised to the overcomer.

Only the pure in heart have the promise of seeing God.

These continue faithful to the end of their pilgrimage; and not only do they attain the character-likeness of the Lord Jesus in their purity of heart intention toward all, but eventually they shall be made like him and "see him as he is," in the glorious change of the first resurrection.—1 John 3:2.

HONORABLE MOTIVES INDICATIVE OF HEART PURITY

When one finds imperfection in himself, when he discovers that he has sinned and is guilty before the just law of God, the trial of his heart will be shown. It is a bad sign when the heart is not sensitive as to whether it is sinning or not.

If one is stirred up to the determination of the mind to serve the Lord, David and all the other ancient worthies had this determination. This was as much as they could do; and therefore, they had this testimony, that they "pleased God."—Heb. 11:5, 6, 39.

BY ONE MAN'S SIN THE DEATH-CURSE

Genesis 3.—January 19.

"Every one that sinneth is the bond-servant of sin."—John 8:34.

Adam's transgression brought the penalty specified in this lesson; but it is not the thought that subsequent sins brought other additional penalties. The Bible proposition is that God, having made Adam perfect, required perfect obedience as the condition of his continuance in divine favor and everlasting life. One act of disobedience broke the covenant between God and Adam by which he was treated as a son and guaranteed causes of the first resurrection.—1 John 3:2, 3.

Adam and his children could do subsequently could alter that sentence or recover to him covenant relationship with God. The death penalty was the limit. It could not be increased by any subsequent sins, just as a murderer sentenced to be hanged could not receive a more severe penalty. But a murderer has committed one murder and may or may not have committed another. The quality of the new will is the determining factor.

As Adam could not increase his penalty, neither can his children. As Adam could not restore himself to covenant relationship with God, neither can his children. But as Adam could, by obedience to the divine law, prolong the process of his forward progress, Adam's children had the penalty of thirty years dying before the death penalty was fully attained.

But the impairment wrought by sin has so progressed that age after age, century after century, millions of men have been cut down in the fulness of their lives, a season he should fail to maintain this standard, there would be a cloud between him and the Lord. This can be removed only by repentance and forgiveness. Then with the Psalmist he could say, 'Return unto thy rest, O my soul; for the Lord hath set me in a wide place.'—Ps. 16:10.

During the Gospel age, the people of God may have, not only this purity of heart, or conversion to the Lord, turning to him in fulness of consecration through the precious blood of Christ, but also something more. They may have the divine reception of the demonstration and the begetting of the holy Spirit. Therefore these are the children of God in a sense peculiar to this age. These may cry, "Abba, Father." (Rom. 8:15) To them, God is not merely the Controller of the Universe, but their Father.

During the Gospel age, the people of God may have special blessings greatly exceeding what was previously enjoyed. They have the illuminating power of the holy Spirit, which comes through the divine Word, the divine providences, etc. It requires an illumination of our mental conceptions in order that we may see God. Therefore the church of Christ, who are begotten of the holy Spirit, may see him with the eyes of their regenerate minds in a sense in which the ancient worthies could not.

If we maintain our purity of heart by purity of mind, we may have the assurance of future blessings as well as present favor and happiness. If this be our course in "the life that now is," we have the Lord's promise that we shall see him in a very special sense in the life "which is come to judgment." We shall be changed to spirit beings and shall see him as he is and shall share his glory. Every one who has this hope within him purifies himself, even as the Lord is pure.—1 John 3:2, 3.

DEATH THE CURSE—NOT TORTURE

Our forefathers had the death penalty before the day of printing and Bibles and general education, got some strange misunderstandings of the Heavenly Father's character and plan. And their errors of doctrine naturally led them on to errors of conduct, and to us, are abhorrent. Misunderstanding the Bible to teach that God is arranged for the extermination of all mankind except a scantily few, the true church, they sought to copy their misconception of Jehovah by torturing their fellow-creatures. Some were stoned, some sawn asunder, some made outcasts, some tortured on the rack, some had their tongues cut out by the roots, some were skinned alive and some were drowned, etc., previously described. But we must not think of these, our forefathers, as fiendish practices. It is a mistake to consider them as the casualties of the past. It is the devilish practices of the past that are no longer approved. But many have much yet to learn respecting the true plan of God—"accepting the atoning and redemptive work accomplished by the Redeemer's death at Calvary."—Mark 10:47.

All experience the death penalty, with its weakness, pain, sorrow, tears. All will have an opportunity sometime of learning God's grace in Christ and of manifesting obedience to the divine will and of regaining everlasting life through repentance and forgiveness. This is the great hope of humanity—in its restoration. For some, a few, a little flock, who in this age have ears to hear and hearts to obey the Master's voice, God has provided glorious things, far superior to anything that Adam had or lost.

This is the lesson of the death penalty. The just judgment of God, those who now hear, consecrate, sacrifice their own wills, and walk in Jesus' footsteps, God promises a share in the first resurrection, to glory, honor, immortality, the divine nature. These will constitute the bride class and be joint-heirs with the Master as his elect, in his glorious kingdom, which soon is to be established for the rolling away of the curse of sin and death and the lifting up of humanity—of all who will—to all that was lost in Eden and redeemed at Calvary.

THE LESSON OF THIS STUDY

If our Christian forefathers could but properly have studied and appreciated today's lesson, they would have known what

[5149]
the Bible teaches respecting “the wages of sin,” and would soon have seen how seriously public thought had drifted away from the divine testimony to “doctrines of demons.” How plain the Scriptural account! How distinctly God forewarned our first parents that the eating of the forbidden fruit would be disobedience and would bring upon them the death penalty. After they had disobeyed, can we not see the force of the declaration that God drove them out of the Garden of Eden that they might die—that the penalty He pronounced against them might be accomplished? Had they continued in Eden, eating that fruit which was specially given for their nourishment to live indefinitely. In order that the sentence of death might be executed upon them, they were driven out and the angel’s flaming sword protected the entrance to Paradise. Moreover, after their expulsion from Eden God explained to our first parents the whole procedure, saying, “Curshed [suit] is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground;"—Genesis 3:17,19.

WHY EVIL WAS PERMITTED

The Bible distinctly tells us that God foreknew the fall of man, and that before the foundation of the world, in His purpose, He provided the Lamb of God to take away the sin of the world and thus to effect ultimately the salvation for all of Adam’s race desires of living righteously. God had a glorious purpose interwoven with His permission of sin, which the majority, even of Bible students, evidently but faintly perceive. The words of Jesus intimate that shortly, before the establishment of His kingdom, His church will be like a company of virgins, all pure and justified, but some of them wise and some of them foolish. He intimates that at that time the wise virgin class will understand features of the divine plan previously kept secret. Evidently we are living in such a time now. It is on this account and not by their own superior wisdom that the wise virgin class is today attaining an appre-

THE MARK OF CAIN


"Whoso killeth his brother, his brother is a murderer."—1 John 3:15.

The first tragedy of earth was disobedience to God—the eating of the forbidden fruit. The next generation saw the image of God so marred that murder resulted from a fit of jealousy. Since the Bible teaches that our first parents were perfect, in the image of their Creator, the question arises, How could such noble parentage bring forth a son of Cain’s evil disposition? As we look back for six thousand years and consider the reign of sin and death for so long a period, we do not wonder that we find murder and all forms of vice and crime, including murder, so fallen more particularly in one direction and some in another. Some we class as almost entirely devoid of every trace of the divine character, and these we designate “degenerate.” It is not necessary for us to recount their degenerate in the present day acceptance of that word. Undoubtedly, with so noble a parentage, he must have been a great man in many ways. But he was birthmarked, as we all are, with selfishness. It was after the tragedy of Eden, after their expulsion from Paradise to the unlit earth, after they were cut off from access to the life-sustaining fruits of Eden, after they began to toil with sweat of face battling with thorns and thistles on this earth—it was then that Cain was born. The period of his gestation was surely one of much mental distress to his mother. As she murmured, responding to the loss of her Eden home and selfishly coveted it, she doubtless marked her child with discontent and selfishness also.

By the time Abel was born, doubtless our first parents had become more reconciled to their fate and more accustomed to their surroundings. Hence it is fair to suppose that Abel was born under more favorable conditions than Cain. We are not by this argument justifying murder, but we are getting our minds to take sympathetic view of the murderer’s case, corresponding with our present thought on this subject. God reprieved and condemned the sinner, and arranged for his special punishment; but none of his messages to the murderer indicate bitterness or hatred on the part of the Great Jehovah.

So parents, while correcting their children with necessary severity, should allow no sentiment to have control of their hearts contrary to the love or the best interests and highest welfare of their children. So the laws of men, in dealing with all forms of vice and crime, including murder, should be as swift as righteous judgment will permit and as severe as seems necessary in the interests of society; but those laws should never be vengeful. They should always recognize the fact that all mankind were born in sin, misshapen in iniquity—in sin did our mothers conceive us. Hence, "There is none righteous, no, not one." There is none in whom the original glory of the divine character-like ness persists. The vengeance of the law against the criminal should, therefore, be justly and patriotically enforced to prevent the ruthless brothers against evil-doing, and so far as reasonably possible, for the reclamation of the culprit.

It is with great satisfaction that we note that in our day this attitude to the criminal is more and more prevalent. Our prisons more and more are being turned into great reformatories, in sharp contrast with the treatment accorded to the vicious in a darker past. The charges of judges in pronouncing sentence against criminals, especially against murderers, are often fatherly and tender. There is even a danger of too much leniency. The feeling that a terrible responsibility is associated with the taking of human life, even in a judicial way, is right; but this feeling—a certain weakness, in fact—is manifesting itself in opposition to capital punishment. This, we believe, is generally the result of misunderstanding the divine Word. True, in the case of Cain, God did not require an execution of the criminal, but specially prohibited it. Nevertheless, the divine law, as given through Moses, stands: "He that sheddeth man’s blood, by man shall his blood be shed." The careful observance of this law, yet with a spirit of kindness and sympathy, and in the least painful manner, but with proper ignominy, seems necessary to the preservation of law and order. Weakness in this respect encourages criminality and also furnishes an excuse for mob law and mob violence—defiance of every principle of righteousness.

Undoubtedly the general misconception of the divine character and plan has led up to the weakness we mention, which causes capital punishment to be looked upon with favor. This wrong view, which Bible students are gradually finding is not supported by God’s Word, led us to believe that the murderer, as one of the non-elect, would at death pass into horrible and endless tortures. Naturally and properly, with that thought in mind, we would hesitate to plunge a fellow-creature into such misery. Bible
students now are learning that we all labored for a time under a delusion, that this delusion came from the dark ages of the inquisition, the block, the stake. Our forefathers, imagining God to be worse than themselves, twisted the Scriptures to support their errors.

It is true that the Bible teaches that the whole world, good and bad, fall asleep in death and will know no awakening, no joy, no sorrow, until their awakening at the second coming of Messiah, when he will establish his kingdom. “Where the tree falleth, there shall it be.” Ah, how much truth and common sense is implied in this statement that all, good and bad, “sleep with their fathers,” gathered to their fathers in death! They are gone to the one great slumber-house, the tomb—sheol, hades—the prison-house of death. From that prison none can break forth, but all the prisoners there are “prisoners of hope.”

Messiah so loved the word that he gave his life as a Man for the redemption of Adam and his race. As a result, as soon as he shall have selected His faithful Bride class, he will establish His glorious kingdom. Its mission is to open the prison doors and set at liberty the captives. It will bring to the world an accurate knowledge of the Truth. Every wilful transgressor against light and knowledge will then receive stripes. But all evil-doers, as members of the one race, were redeemed by the precious blood, and all must have a full opportunity for deciding willingly, either for harmony with God and everlasting life, or for harmony with sin, and for its penalty—second death.

“SIN CROUCHETH AT THE DOOR”

Before the murder was committed, Cain was vexed, angry, jealous, sour-ed, because God had manifested his favor toward his brother Abel’s offering of an animal sacrifice, while rejecting Cain’s offering of vegetables. Cain should have rejoiced with Abel, and should have brought a similar sacrifice himself and had divine acceptance. God warned him that his spirit of selfish jealousy was sin, and that it like a wild beast would crouch before the throne of his heart, ready to spring upon him and overwhelm his better sentiments.

God forewarned him that he should conquer this beastly spirit of selfishness and jealousy, and rule over it. How much we all need to learn this lesson! Through the fall we all have basis sentiments which war against the nobler ones. As a beast of prey they would seek to devour us. The will must be exercised in overcoming the beast, and divine aid is needed. The Christian has this divine aid in his access to God through his Great Advocate, the Redeemer.

Cain heeded not God’s warning. He ruled not the beast. He was overcome by it. His brother’s blood cried, figuratively, to God. In other words, all injustice cries out to the God of Justice, and sooner or later the divine penalty will be meted out. But as we have seen, the judgments of the Lord are “just and righteously together.” His judgments are left for the Great Mediator of the New Covenant to execute in sympathy and mercy with the fallen and lost. That will be the world’s Judgment day. Only accepted believers in Christ, begotten of the holy Spirit, are now on trial for life eternal or death eternal.

BROTHER-HATERS ARE MURDERS

The Great Teacher, addressing, not the world, but the church, declares that brother-haters are murderers in God’s sight. In other words, a spirit of hatred is a spirit of murder. Alas, how many have vicious, wicked, hateful diabolical spirits, merely controlled by their fear of the law! Yet it is not the world, but only the church, that is being specially dealt with thus far. But alas! how many of the professes followers of Christ occasionally harbor a spirit of hatred, and sometimes manifest it in anger, malice, envy, strife, works of the flesh and the devil!

Christians are accounted as new creatures because begotten of the holy Spirit. These are to fight a good warfare against their flesh and spirit, as members of the one race. They are through the door ready to devour them as new creatures. They must watch and pray and strive against the fallen nature. They must cultivate the fruits and graces of the holy Spirit—meekness, gentleness, patience, brother-kindness, love. If they do not do so, if, on the contrary, they are brother-haters and manifest the murder spirit, they have the warning that they will lose the great prize—joint-heirship in the kingdom.

The Scripture assurance is, “We know that no murderer hath eternal life abiding in him.” (1 John 3:15) Whatever elements of the spirit of murder may still lurk in our flesh must be determinedly warred against, and, proportionately, we must become copies of our Heavenly Father and of our Lord Jesus. Thus we shall ultimately share with our Lord in his great kingdom of his own flesh is shortly to be set up, and to bless the world with the light and knowledge of the glory of God.

“WISE AS SERPENTS—HARMLESS AS DOVES”

Matthew 10:16.

Presumably all of the Lord’s people remember the Master’s words quoted in the title. Yet apparently few have appreciated them; few have been putting this advice into practice—seeking to do the Lord’s will. When we think of blundering mistakes which others make and which we ourselves have made in presenting divine truths to others, we are silent. The consolation we seem to find is in the further word of the Master, that God is sometimes praised by the prattling of the mouths of babes. As children of God we have a period of infancy, of childhood.

St. Paul refers to this, saying, “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.” (1 Cor. 13:11) So, let us in our endeavor to represent ourselves to others, in order to counteract the results of the childishness and the mistakes of our earlier experiences in the family of the Lord. Let us not be content to remain children long. Let us rapidly grow in grace and knowledge and love. Let us take such earnestly now we see the Master’s words, that we may speedily become acceptable and profitable ambassadors for the King Eternal.

How often we have advised the dear readers of this journal not to choke Christian brethren who, so far as knowledge of God and his Word are concerned, are merest babes, no matter if their consecration dates twenty or thirty years back! When such come in our midst, their presence implies that they are hungering for spiritual food. Shall we stuff them to nauseation? Shall we feed them strong meat of divine truth which they cannot appreciate and which will choke them? Or shall we act more wisely and give them meat in due season—spiritual food, as the case may require?

Some dear friends, full of zeal and greatly appreciated both by the Lord and by ourself, are so unwise that they would probably do the cause more good if they never attempted to expound the heavenly things to others—if they would content themselves with merely saying, “I will give you something to read which will make that subject very clear to you.” On the contrary, there is danger that, when good meetings have been held, and earnest efforts are being made by the public and the church, declarations are being made, and the result that they were so confused that they did not care to go again.

Sometimes the leader of the class, discerning the interest of the visitor, will leave the regular lesson and go into dissertations which seem unwise for the newcomer and unprofitable to the class.

“THe POINt ILLUSTRATED”

An illustration of this is before us in a letter. A friend writes, “I took friends to our regular meetings several times—people who have read some and manifested some interest. With one accord all of our class began, after the meeting, to acquaint them with all kinds of information, chiefly about the materialization of evil spirits and about Christ’s presence, etc., with the result that they were so confused that they did not care to go again.” Sometimes the leader of the class, discerning the interest of the visitor, will leave the regular lesson and go into dissertations which seem unwise for the newcomer and unprofitable to the class.

“The newcomers would have understood and appreciated our Berean Lesson, if the item specially intended for them had been omitted. I was discouraged about taking outsiders with us any more. When no strangers are with us, our Berean Lessons are good and interesting. The point at issue is, that if things occur to do to prevent embarrassing occurs when visitors come. So I am just keeping still and not inviting my friends, believing that it will do them more good to read thoroughly before attending our class under existing conditions.”

This is an exact illustration of a point which we are making and which we have tried to make several times. We do not wish to discourage the dear friends from preaching the truth. We are merely urging the words of the Master, “Be ye wise as serpents and harmless as doves.” Obedience to the Master should control whatever wayward and excitable tendencies may be ours naturally.
**THROUGH JOURNAL AND ITS SACRED MISSION**

This Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented at all parts of the civilized world by the Religious Tract Society, for the Promotion of Christian Knowledge. It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

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

That the Church is the "Temple of the Living God"—peculiarly the workmanship; that its construction has been in progress throughout the Gospel Age; that Christ became the world's Redeemer and the Chief Corner Stone of His Temple through which, when finished, God's blessing shall come "to all people," and they find access to Him—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That the Broadsheet is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

That the Bible is the Word of God. The human words of the Bible are the expression of the Divine mind and heart, and to the present generation this is the most vital of all messages of human life. The words of the Bible are not mere words; they are the voice of God to the world. They are the voice of God to the world, and 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 the workmanship; that its construction has been in progress throughout the Gospel Age; that Christ became the world's Redeemer and the Chief Corner Stone of His Temple through which, when finished, God's blessing shall come "to all people," and they find access to Him—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

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**NEW POEMS OF DAWN**

Our attention was called to the fact that many of our readers do not know that the Book of Poems of Dawn recently published is quite different from the old edition. A. It does indeed contain the choicest poems from the old edition, but it includes many entirely new. As part of God's staff for His weary ones to lean upon they are a present help in time of need. The prices are extremely low and include postage-cloth-bound, 25c.; Karatol-bound, 35c.; India paper, leather-bound, 50c.

**BELIEVED BROTHER RUSSELL:**

I am glad to have the favor of writing you a few lines. I often would like to write you, but I know the interest and work of the harvest press you, so I refrain from commencing with you less important things. I would like to assure you of my interest and love for you as an humble, yet very greatly needed to investigate. We feel sure. Yours in grand Hope, DAVID HOOK—New Zealand.