THE Watchtower 1914
From every point of view the Year 1914 seems big with possibilities. The headlines of all the newspapers of the world tell that our Master's prediction of nearly nineteen centuries ago is being fulfilled—"Men's hearts are failing them for fear and for looking after those things which are coming on the earth" in the present social order of affairs.

Evidences multiply on every hand that the teachings of the colleges for the past thirty years along the lines of human Evolution and destructive Higher Criticism of the Bible are bearing their fruitage. What only the educated and the wealthy a few years ago knew respecting these matters, people of all classes now know. Doubts about the inspiration of the Bible have led people to guess for themselves and to realize that all who reject the Bible are merely guessing at the future.

This matter affects the industrial classes as it does not affect the wealthy and the learned. The industrial classes, with little financial backing, do not feel satisfied with their own or other men's guesses respecting a future life. The next logical process of their minds is to inquire how we may know that there is a God, and in general to doubt everything. The next step in order is a determination to make the most of the present life, in view of their uncertainty about the future one. Under such conditions, can we wonder that Socialism in its various forms and phases is growing—that a general spirit of doubt and discontent is increasing?

So long as employment continues at profitable wages, the majority of these people are too cautious to desire a wreck of the social system, through whose operation they have a comfortable living and by whose destruction their comforts might be diminished. The world, therefore, must face the fact that, if dire necessity comes, as it has done in the past, the common people, the artisans of the world, will meet the situation differently from what their fathers did. Faith in God and in the Bible shaken—gone with most of them—we may be assured that a stoppage of the wheels of industry would speedily bring a terrible time of trouble to the civilized world. And these very conditions are threatened at the present time. It is on this account that many of the rich and influential are trembling as they face the near future.

The man or the woman possessed of a hope beyond the grave has in the storms of life an anchor for the soul which others do not have. Should the time come, soon or later, when the social fabric will be stretched to the breaking point, when banks suspend payment of money to their depositors, when factories and mills are closed, when people are hungry, we may be sure that a roar and an explosion will not be long deferred. This awful condition is just what the Bible portrays. So far as our judgment goes, the Year 1914 is the last one of what the Bible terms "Gentile Times"—the period in which God has allowed the nations of the earth to do their best to rule the world. The end of their "times" marks the date for the beginning of Messiah's kingdom, which the Bible declares is to be ushered in with a great time of trouble, just such as we see impending.

As already pointed out, we are by no means confident that this year, 1914, will witness as radical and swift changes of dispensation as we have expected. It is beyond the power of our imagination to picture an accomplishment in one year of all that the Scriptures seem to imply should be expected before the reign of peace is ushered in.

Letters from all over the world assure us that the sentiment of THE WATCH TOWER readers is in full accord with that of the Editor. It teaches us that, whatever may come during these years, our faith in the great divine plan of the ages and in the harvest shall not be one bit shaken. We know in whom we have believed. We consecrated our lives to his service—even unto death, whether that death shall come within this year or at another time.

The signs of the times clearly indicate the near approach of the very trouble for which we have for forty years been looking. The signs of the Son of Man in the wonderful inventions and progress of the world are manifest to us. We believe that the Parousia of our Redeemer took place thirty-nine years ago and that he is the potent factor in all the affairs of his church and the supervisor now of the conditions which will shortly lead up to the establishment of his own kingdom and the binding of Satan, the prince of darkness.

We believe that the year 1914 gives evidence of greater possibilities of service for the truth than has any previous year of the harvest. Moreover, all those who have tasted of the good Word of God and who are rejoicing in the light of present truth seem to be actuated by zeal for God and for his cause and for his people, both in Babylon and out of Babylon, more than ever before. Besides, the number of these fully consecrated ones increases every day. Also the conditions are favorable to the opening of the eyes of understanding and the unstopping of the deaf ears of our dear brethren of various denominations.

Let us be more than ever on the alert, therefore, to be used and useful in the service of our king. Let us remember that the moments and the hours are important, that no matter how many cares of life we may have, we can always find some time for the service of the truth, not only in our own hearts and homes, but also in doing good to all men as we have opportunity, especially to the household of faith.

While watching for the consummation, while realizing that it will bring the time of trouble, while seeking to be as fully prepared as possible for whatever share we may have in that trouble, let us not unduly emphasize this feature of the divine plan in presenting matters to our Christian friends of the world. Let us more and more cultivate a sobriety of mind, a loving tenderness of disposition, which will seek to tell only so much as may be necessary to be known. Let us emphasize the goodness of God and the great blessing that is in store for mankind and the nearness of this blessing and the grand results to be obtained. Let us tell that the fulfillment of our Lord's prayer, "Thy kingdom come," is close at hand!

“A LITTLE TALK WITH JESUS—”
[Reprint of March, 1880, which please see.]
"THE DAYS ARE AT HAND"

"For the vision is yet for an appointed time; but it will at the end speak, and not lie; though it tarry, wait for it, because it will surely come; it will not tarry."—Habakkuk 2:3.

God's plan of the ages is the vision seen by the Prophet Habakkuk, who was told to write it and to "make it plain upon tables." We must foretell the future (Luther's translation); that in the end the vision should "speak," though it would seem to tarry, yet it would not tarry. It would seem to all that the great plan of God was long delayed. The glooming creation would think the heavy
.

The Jews were disappointed in the second coming of Messiah, as also was that fine church. Many would not read; he who reads may read it fluently" (Leeser's translation). Many currently have the false idea that when they read, that is the evil thereof. If the Lord's will be done, we have the privilege of seeing the great truth—God's plan of the ages—launched on its way. The remainder of mankind are dissatisfied—not only the nominal church, the professedly godly, but all others also. They are disappointed in all they undertake to do. There is expected a very handsome amount of literature which should be put out. We believe that the chronology is a blessing. If October, 1915, should pass, and we should find ourselves still here and matters going on very much as they are at present, and the world apparently not making progress, it would appear that we are the carriers of the ball. The difference would be merely that of a few years in the time of the establishment of the kingdom.

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A FAMINE—BUT NOT FOR BREAD

When we were in Boston some time ago, an Editor of a Boston religious journal said to us on the Monday following our discourse, "I was at your meeting yesterday; I saw that immense congregation. I looked it all over and said to myself, What is it that brings them there? We have fairs and carnivals, there were seasides attractions, parks—everything to induce people to stay away. Yet on that warm summer afternoon there were four thousand present at the meeting, and two thousand turned away. We have many ministers in Boston, good men, and everything to attract; but those ministers at this time of the year have only forty or fifty at their services. How is it that so many came out to your meeting, and sat there for two hours?"

We replied that it seems to us that we are seeing the fulfillment of the prophecy: "There shall be a famine in the land, not a famine for bread nor a thirst for water, but for hearing the Word of the Lord." (Amos 8:11, 12.) We further remarked that the people have been feeding on very unsatisfactory nourishment, and that they are not satisfied with the chaff they have been receiving, and that they do not go to the churches for the reason that they do not believe in the eternal torment doctrine—the preachers do not believe it, and nobody believes it, except a comparatively small number, and that number is constantly diminishing.

We reminded him that these people, instead of hearing of eternal torment, now have offered them suggestions from the colleges to the effect that their forefathers were monkeys; that there are large interrogation points in the minds of the people; that they are hungry to know the truth. We told him that we believe this accounts for the large number present to hear us. We further said that we were doing more rational, something more Biblical, than they had heard before. So we have every reason for which to be thankful.

"OUR DELIVERANCE DRAWETH NIGH"

So far as we have been able to see up to the present time, the failure of a full development of matters in 1915, or before, would imply that all the chronological arrangements, as we have them, are wrong—our view of the harvest and all. This is the only reasonable reason to believe that these are wrong. We remember that we are not infallible, and that our judgment is not infallible; but the wonderful inventions of today, and the light that is dawning in every direction, as well as the universal unrest, seem in corroboration of the chronology that we are using. Therefore, as for the rest of the work we have done, we are not positively know. We are waiting for the Sun of Righteousness to appear.

The fact that the vision is now speaking, and is made plain upon tables, is very convincing. We believe truly that "the days are at hand, and the effect (matter or thing (as spoken) of every vision.'"—Ezeck. 12:21-23.

THE GREAT PRIVILEGE OF TRUE SERVICE

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

This is the spirit that should animate every one of us. We should desire to incorporate into our character this principle of service. We should not serve merely because we like to work, like to be busy, but because we perceive there is a work necessary, and we are glad to lay down our lives in this blessed service.

The attitude of true consecration

There are some who think it necessary to wash the feet of others. But since there is no real good to be accomplished by such an arrangement, there is no reason to believe that it should be performed. We cannot think that Jesus would have washed his disciples' feet unless they had needed washing. But if at any time we can thus render a real service, and give the advantage of the opportunity to serve a fellow member of the body of Christ—by washing his feet, or in any manner. The thought is to appreciate the privilege of real service, rather than the opportunity of doing something merely because it is merited. Jesus did what he did because it was a blessed service, and was the Father's will. He wished also to teach his disciples that they should not be above doing the humblest service for each other as brethren. In addition, Jesus' words on this occasion seemed to emphasize the thought of the need of daily cleansing of the Lord's disciples from earth-tainted. The laying down of our Lord's life was accomplished moment by moment, day by day, in teaching, in healing the sick, the deaf, the blind, and in instructing his disciples. In nothing did he seek to serve himself. "He went about doing good." We should make application of this principle to ourselves; for "as he was, so are we, in this world." The attitude of true consecration is that we walk in Jesus' steps, and that we seek to know the Father's will in all things. Thus the Bible student, like the Bereans of old, who "searched the Scriptures daily.

If we have the Master's spirit, we shall be disciples of "doing good unto all men as we have opportunity, especially unto them who are of the household of faith." (Gal. 6:10.)

The lives of Jesus and the apostles stand out very distinctly on the pages of history as notable for their unselshless service of others.

Many have lorded it over God's heritage. The context shows that our Lord had this class in mind. He declares that the rulers of the Gentiles exercised authority over their people; and that this was at the expense of the rabid, and was very rarely accompanied by self-sacrifice and devotion to the welfare of others.

SELFISHNESS UNFITS FOR THE KINGDOM

We see how our Master came to use the words of our text. The disciples were afflicted with a common ailment—love of self and pleasure, and all that goes with and results from selfishness. This attitude of mind had made an earnest request to have a place of special honor in his kingdom. Their request aroused a spirit of indignation among the other ten; and a controversy resulted. They had the thought fixed in their minds that Jesus had promised them a [here endeth: 6375]
shores in the kingdom. (Matthew 19:28-29) If it had been wrong for them to receive this promise in mind, it would have been wrong for the Lord to give them the promise. But they failed to see that the Father would give that place to none who would not manifest fullest loyalty to him and to his Word.

The disciples had at that time a certain amount of false dignity, and would have felt that it was unfair of the Father to give them the privilege of service in this matter, and I am glad to have this service, because it is the divine will. I have come to minister, to serve, to give my life as a ransom-price for all.

We paraphrase our Lord’s words: Do you think that I left heaven and came down to earth that people might serve me? The conditions to which I have come are very inferior to those which I left. The position, the privilege of doing something really helpful to others, especially the brethren in the body of Christ. As we apply this principle broadly, we see how it is exemplified in the world, in the affairs of every day life. The whole human family are servants. One man serves as a jeweler; another as a manufacturer of woolen goods. He serves by buying wool, converting it into cloth and into garments. Another serves as a grocer and supplies food. Some are chiroprists; some, bartenders; some, laundresses; some, physicians; etc. In every case it is service to others.

Bringing the matter still further, we see that the principle extends even to service of the dumb brutes. A horse cannot carry himself; and even a hog needs to be served—needs a trough, a bed, and food. We in turn are served by the brute creation. Whoever separates himself from this arrangement of service is getting away from his own good, and violating a law of the universe. Whoever gets to the place where he does not do his part to serve others will be unhappy, be he ever so wealthy. Whoever would take this attitude would be arrogant and selfish, and his life would be devoid of beauty or worth.

SERVICE A DELIGHT TO THE CHRISTIAN

The true Christian enters into the spirit of service, as did his Master, and delights to do a good turn among as many as he has opportunity. If there are those who are helpless, who are sick, these are calls upon his services as he has ability and is able to lend a helping hand. We are to serve all men "as we have opportunity, especially those who are of the household of faith."

Where shall we draw the line? The answer is that we must use moderation. We find ourselves every day passing by services that others have needed, but that we have not been able to perform. How then shall we regulate the matter, since we endeavor to do our best? Wherever there is real necessity there is real service. Where there is need of service, but not need of assistance, we are to do for them only the things that are needful.

LAZINESS NOT TO BE ENCOURAGED

Those who have money have a talent that they can use in doing good. They will not find very much opportunity so far as the world is concerned. Even if we had millions of dollars, there are people who should govern us in its expenditure. To give money to encourage anybody in wastefulness, slothfulness, and idleness would be to misuse it, and not to do good.

He who neglects his own is inferior to those who left. But the Father gave me the responsibility of ambassador of the Lord. We are to preach the truth in dispensing the truth. But whatever our family fail to do in the world, we will give all of our time to thee and to thy truth. Then he replies, But you are not to go ragged or naked, in order that you may preach the Gospel. It is proper that you provide the things needful. But do not think you have an amount of money laid up and will go to the Lord and find a field to work on and some money to spend on the needs of the Lord, and then afterwards go and proclaim the kingdom.

We may ask, Does this excite us, Lord, from doing anything for our fellowmen and for our own families? He answers, that we should not neglect our own families, but that we should care for their needs. We have a responsibility to guide our affairs with economy. If our family fail to do their part, and will not put forth any effort when of sufficient age and able to earn a livelihood for themselves, then we are to do nothing personal for them. If they want to earn something for themselves, they do not need our assistance. We are to do for them only the things that are needful. We believe this is the mind of the Lord.

OUR RESPONSIBILITY AS STEWARDS

While we are to do good to all men, yet our special service is to be rendered in the Lord’s work, the work of the Father—dispensing the truth. But while we are so doing, we may be able to speak a kind word to those with whom we come in contact. If we have money we may help in that way. But we should remember that we do not own even a penny of what we have. God has placed us as stewards to do his service, because it is the divine will. I have come to minister, to serve, to give my life as a ransom-price for all.

We receive that the spirit of the Lord Jesus has had great influence in the world. It has made a deep impression upon noble souls, and has led them to the establishment of orphans’ homes, hospitals for the incurable, homes for the maimed, and institutions are provided for by the public. It is recognized today to be proper to provide for those unable to provide for themselves. Since the world has settled this matter from a business point of view, the Lord’s people are compelled to do something similar. It is proper that the Lord’s ambassadors should be spent along the lines of spiritual things, except where there is real necessity along earthly lines. To be sure, the world will not esteem us so much as if we would do more along earthly lines; but we have not received our commission from the world.

There are wealthy people who say, I prefer to look after my own affairs than to give to a high-priced institution. If any do so, this is their own business. They may also say, I prefer to live in a million dollar house. This, too, is their own business. They have a right to do so; and they may also have their automobiles and private yachts for pleasure, etc. But with the Christian it is different. All have responsibilities to the Lord. He therefore is in a different position from any others. He is not to be like the world. All that he does is for God—because of his relationship to him as a son. "Now are we the sons of God!"

THE HUMBLE TO BE EXALTED

In the words of our text, the Master was instructing his disciples that they should not desire to rule—that he desired as his followers those who had most of his spirit of humility and service. If any man were to exalt himself, they would have correspondingly a lower esteem for him; for "he that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The Lord will send the experiences which will exalt or abase, and it is for us to show our appreciation of the right principles in operation. Whoever manifests most of the spirit of Christ is to be highest in our esteem. Whoever has less of the spirit of Christ is to be lower in our esteem. These characteristics are to be quietly observed by us.

The basis upon which the world operates is selfishness. This is the secret of war, rebellion, revolution, etc.—one party and another seeking selfishly to control riches, honor, power or authority. We are delighted, as Christians, to note the difference in the spirit of the Lord. We believe this is the mind of the Father. God, the Holy Father, would be lower in our esteem. These characteristics are to be quietly observed by us.

THE MILLENNIAL REIGN A SERVICE

Our Lord, when he takes his great power to reign, will not have the same motive as have the rulers of the present time—merely to assume power for his own glory and for vaunting himself. He will, indeed, have great power and authority, but it will be in harmony with what the heavenly
Father has arranged. It will be a manifestation of glory and power, not to crush the world, but to bless and uplift it. This work will be accomplished from the standpoint of service, with a view to helping mankind to be the real rulers of the world; for the Messianic kingdom will cease when the world shall be able to take care of itself.

We believe that this is the way it was purposed from the first. The heavenly Father made man the king of earth. God crowned man with glory and honor, and set him over the works of his hands. (Psalm 8:5, 6; Hebrews 2:7) It is not his purpose to keep mankind under the iron rod forever. The rod will be merely for temporary service, for man's true development, that the race may be brought back to the full blessing of their original privilege as kings of earth.

The Lord's kingdom, we see, will be very different from any other ever instituted. Our service, as members of Christ's body, will be the same as his. We shall share with him in the upward lifting of humanity. We shall be brought into the presence of the Father, and made sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. — Ephesians 2:6, 7.

NAMES WRITTEN IN THE LAMB'S BOOK OF LIFE

"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels."—Rev. 3:5.

The invitation of this Gospel age is to a special class, a class which professes to be out of harmony with present conditions—out of harmony with sin.

Those who may become of this class are such as have been granted a knowledge of God's arrangement through Christ, and these may avail themselves of this privilege without delay, if they choose, by making a consecration to the Lord.

As Jesus landed in the early morning in the presence of the Father and of the truth, and was misunderstood by those about him, so those who follow in Jesus' footsteps must in like manner suffer disappointments in earthly matters, if they would be sharers in his glory and in God's blessing. Jesus overcame and sat down with the Father in his throne, so those who overcome will sit down with Jesus in his throne.

We must distinguish between the overcoming of Jesus and that of his followers. His was a perfect overcoming. While he had the instruction of the Father and the help of the angels, he had no one as a sin-bearer, no one to impute any righteousness to him. His overcoming was full and complete. His followers, being imperfect in the flesh, cannot do perfectly; and therefore by the grace of God it has been so arranged that they must rely upon him, and as he overcame, they must come and sit down with him in his throne.

They must be copies of their Master in spirit, even though imperfect in the flesh. Thus the very moment that we take the step of consecration and are accepted, all our blemishes and imperfections are covered by the robe of Christ's righteousness. But it is not only while we have blemishes that we need to be covered; even all the righteousness of Christ and all the blemishes of the flesh are there shown as clothed. The pictures given of the heavenly Father represent him as clothed, and the pictures of our Lord represent him as clothed. The Revelation pictures represent our Lord and the saints as clothed in white garments. The angels who appeared at the time of our Lord's resurrection are represented as clothed in white. Our Lord said: "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Revel. 3:19)

We are not represented, not as taking off the robe of righteousness, but continuing to walk in white raiment. It will no longer be an imputed robe of righteousness; however, our righteousness will be our own. To be clothed in white garments then will be to be recognized as one of the pure ones—those who are in a robe of reckoned righteousness, but it is a robe of actual righteousness. "It is sown in corruption; it is sown in incorruption; it is sown in glory; it is sown in weakness, it is raised in power." (1 Corinthians 15:42, 43)

The Bible mentions two books of life—one appertaining to the present time, and the other to the Millennial age. As we read: "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life." Again, "And the book was opened, and another book was opened, which is the book of life." (Rev. 3:5; 20:12) The special book of life that is open at this present time is the one in which the names of all the overcomers of this Gospel age are written. When we take the step of consecration and are begotten of the holy Spirit, it is appropriate that we should be reckoned as belonging to the family of God. Just as a family will keep a record of its members—Joseph, Mary, Matthew, etc.—who members of the family of God, through Christ; their names will be recorded.

This recording has been going on throughout this present age. This means that those whose names are therein written are not only members of the family of God, but also members of the bride class. In order to maintain this position, they must be overcomers. In some Scriptures it seems that the great company class is included; in other passages it is not so. Those who will constitute the little flock, or those who will be of the great company, or those who will attain perfection as earthly beings by and by, must all be overcomers. The bride class is referred to as "more than conquerors." They will gain the abundant entrance into the heavenly kingdom. -2 Peter 1:10, 11.

In our text we may not be sure whether or not the great company is included. From one standpoint it looks as though they were; from another, as though they may not be. We do well not to settle it too definitely in our minds, but wait to see what the Lord's intention is. We know that there will be some who will be rejected. All those who go into the second death will be blotted out of the special record, and their names have no place in the book of life. Perhaps the great company class will also be blotted out of the special record. But we are not anxious to put that construction upon it. They are our brethren of the Lord, and we would like to think of them as favorably as possible.

INTRODUCTION TO THE FATHER

"I will confess his name. This gives us, first of all, the thought that, although we have been begotten of God, we have never been introduced to him—in his actual presence. Our Lord is not only represented as our Bridegroom, but also as our Elder Brother, and is pictured as waiting on the other side, until we, his brethren, shall pass over. And as we shall come near to the Father, our Lord will come near unto us, and be able to introduce us into the presence of the Father. "I will confess his name." They are our brethren, and we would like to think of them as favorably as possible.

PRINCE OF DARKNESS VS. PRINCE OF LIGHT

"Look therefore whether the light that is in thee be not darkness."—Luke 11:35.

However much the worldly-wise may scoff at the Bible teaching that there is a personal devil, and that he is a prince over a demon host of spirit beings—rebels against God's government and laws always according to the habit taught in the Bible, from Genesis to Revelation. The difficulty with the worldly-wise is that their good reasoning faculties are not guided by the Word of God. They say it is difficult enough to believe in a God and an angelic host, his servants, spirit beings and invisible to men. Much more difficult is it—yea, to them unreasonable—to believe in another spirit ruler and another spirit host, the adversaries of God. They reason that it would be unreasonable to believe that God's adversary and not God himself; or that if, created holy, they became the adversaries of righteousness, an all-powerful Creator would not destroy them, but permit them to continue their evil opposition.

The Bible explains that Satan was the first transgressor,
in that previously he was a cherub, an angel of superior rank and nature, who lost his loyalty to God through pride and ambition; and that he seduced into disobedience those whom the Bible now designates a demon host. Everywhere the Scriptures set forth that this host of spirit beings are associated with God upon earth and not in some far-off fairy furnature torturing the human dead.

The Bible indicates that God does not lack the power to deal with these rebela, but that he is permitting them for a time, allowing them to manifest the fruitage of sin, anger, malice, strife and the like, together with their associated power of darkness. They are under certain limitations which the Apostle styles "chains of darkness." They have not been permitted to materialize as men since the Deluge. But they have sought intercourse with humanity; and in proportion to their success there has been the larger growth of darkness on the earth; and the victory is complete, the victim is said to be possessed of a demon and insane.

It is estimated that fully one-half of those in insane asylums are demon possesseds—the demons belonging to the very class so frequently mentioned in connection with our Lord's ministry. As in the past, intercourse was sought through witches, wizards, necromancers, etc., so today, intercourse with humanity is sought through onia boards, planchets, and virile or demonic arguments against me is good. But, on the contrary, to those of you who realize the truth that I am casting out demons by the 'finger' of God, the power of God, there will be no doubt that this power, which I possess more than others, and which I have exercised through my apostolic preaching, has covered the face of my corroboration of my testimony that God's kingdom is near you—that the power of that kingdom is being exercised in your midst.

As a matter of fact, when that nation rejected Christ, the kingdom which God offered them was taken away from them. The offer was discontinued. They were turned aside for a time from God's favor, while the message of grace and truth has since been gathering another Israel—drawing first of all from the Jews such as were Israelites indeed; and later, going hither and thither, it has gathered for this same class saintly ones out of every nation.

The power of Jesus in casting out demons showed that he was thoroughly competent to deal with the prince of this world, the Prince of Darkness. It was not this power, however, which set up at that time, Satan and his angels would have been bound or restrained then. However, in view of the foreknown and foretold rejection of Jesus and the kingdom, the work of binding Satan did not progress, but delayed until the second coming of Jesus. Then, his bride class having meantime been selected to be his joint-heirs in the kingdom, he will take his great power and reign. At that time he will deal with Satan and his subordinate demons, yea, with all that have cultivated sin and the spirit of Satan, which has so seriously gotten hold of humanity under the conditions of the fall.

**THE BINDING OF SATAN**

Our Lord tells that in the end of this Gospel age Satan shall be bound for a thousand years. (Revel 20:1-3.) He will be the new disembodied head of his old kingdom, an angel of superior rank, who is under the control of Satan, Beelzebub, as the prince of demons, Beelzebub, the spirit of the demons. This angelic prince of the demons, as the Prince of Darkness, is viewed as having greater power than that of the Prince of Light. (Matthew 12:31-45.) 'Whom resist, steadfast in the faith,' writes the Apostle. (1 Peter 5:9.) If Satan be not resisted, the danger is that the light and the blessing received through the knowledge of God will become a curse and an injury; and that the result with such a person will be the same thing that happened to Judas. The principle is: 'For the prince of the power of the air has long been at work in the world to hath power over the host of spirit beings who believe in nothing; for he will not resist the cause of truth; he will let the light shine to the glory of God. Otherwise, the light would become extinguished and the darkness would prevail. The eye represents intelligence; and as long as we have the true enlightenment, or intelligence, the whole body is blessed thereby; but if the intelligence be destroyed, if the eye be blinded, the whole body will suffer and be in darkness. Every one, therefore, receiving the light should take heed to it as a precious thing lest he lose it, and have darkness instead. The eye, the light, here represents the enlightenment of the spirit or mind; and the darkness, which Satan is permitted to exercise, that is, he will be permitted to exercise it until a greater power comes to control the moral and spiritual life. Thus, Satan is permitted, until a stronger comes. (John 12:31.)

In the meantime, Satan is gathering out of the world a strong army of the most seasoned and selected of the forces of Satan. (Revel 9:11.) The head of this army is none other than the Prince of Darkness, who is permitted to exercise his control until a stronger comes, to do good, so it is with the spiritual organization of the church. The prince of this world, the devil, will have all men in his power, unless he is restrained. (2 Thessalonians 2:7.)

When the Prince of Darkness is bound, as foretold, he will no longer have the power to control the spirits of men and women; for after this present world order is put to an end, the Prince of Darkness will have no longer the power that he now has. (The thousand years of Christ's kingdom; Revelation 20:1-3.)

**WHO MAY PRAY AND FOR WHAT?**


"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11:9.

Instead of being the Father masquerading as a man, Jesus was the Logos, the Word, or Message of God, whom the Father had sanctified and sent into the world to be the Redeemer, and who by and by is to be its King, to deliver that kingdom to the Father. In truth, there is no power that will be able to resist the will of Christ and obedient to the divine likeness, the Father's favor and everlasting life.—Isaiah 25:6, 8; Romans 8:21.

Realizing the importance of his mission, Jesus kept prayer in touch with the great Author of the plan of salvation, his heavenly Father. His prayers were not mockeries; they were
be a failure—that Satan will be bound; that the reign of Sin and Death will end; that the light of the knowledge of the glory of God will fill the whole earth and triumph, destroying all selfish opposers, until finally every knee shall be bowing and every tongue confessing, to the glory of God.

Jesus is an expression of confidence that the kingdom will effect the will realized in him by the Father. The expression of Jesus is to his people, and of man to his primeval perfection in the image of his Creator; for not until such conditions prevail will it be possible for God's will to be as perfectly done on earth as it is done in heaven. The idea is that, when sin and death shall thus have been effaced, the world of mankind will be as happy in God's favor as are the angels now. This Jesus clearly expressed later, assuring us that eventually there will be no more sighing, crying or dying, because all the former things of sin and death will be effaced, and all things will be created new.

The request for daily bread implies our realization that our life and all that we require is provided by God. This is a reminder of the necessity of prayer. The request for daily bread implies our realization that our life and all that we require is provided by God. It is unselfish, too, but was finally moved by the earnestness of Jesus, who earnestly gave to his followers the model prayer which Jesus gave.

The model prayer which Jesus gave his followers is grandly simple. It is devoid of selfishness. Instead of "I" and "me," the prayer is comprehensive of all who are truly the Lord's people, in any class—we, us, our. It is unselfish, too, in that it is not a prayer for earthly blessings. Only one petition, "Give us this day our daily bread," can be construed as a petition for earthly blessings. And this may also be understood to signify more particularly spiritual nourishment.

The prayer opens with a reverent acknowledgment of the greatness and sovereignty of the heavenly Father's name, or character. Next comes an acknowledgment of the present condition of sin in the world and an acknowledgment of faith in the promise that God has given, that eventually his kingdom shall be established in the earth, and shall overthrow the reign of Sin and Death which has prevailed for six thousand years, and will bind Satan, "the prince of this world."—Rev. 20:1-3. The petition, "Thy kingdom come," not only manifests faith in God and in his promise to abolish sin and establish righteousness in the earth, but it means more; namely, that the supplicant is in his heart in sympathy with God and his righteousness and out of sympathy with the reign of Sin and Death.

The next petition is, "Thy will be done on earth, as it is done in heaven." This signifies full confidence in the promise of God that his kingdom when it shall be established will not

THANKSGIVING WITH PRAYER AND SUPPLICATION

The following Scriptures have been compiled by Brother Daniel Toole:

TAKE TIME TO PRAY

"For my love they are my adversaries; but I give myself unto prayer with the Spirit at first, as Jesus our perfect Master. But as we come to God desiring to be filled with his Spirit, desiring to be in harmony with him, desiring to be in his character-likeness, by the seeking we find, and to our knocking the door is opened.

We need not be afraid that our heavenly Father would give any bad answer to our requests. Would an earthly parent give to a hungry child a stone when it asked for bread; a serpent when it asked for fish; a scorpion when it asked for an egg? Surely not! We are to know that our heavenly Father is no more selfish in giving than we are; and we know that he delights to give his good gifts, his holy Spirit, to those consecrated disciples of Jesus who earnestly seek it.
PRAY IN GOD'S PRESENCE

Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.—James 4:8.

In faith believe God. What things soever ye desire when ye pray, believe that ye receive them and ye shall have them.—Mark 11:22, 24.

O, Lord God of our fathers, art not thou God in heaven? and rulest thou over all the kingdoms of the heathen? and in thine hand is there power and might, so that none is able to withstand thee.—2 Chron. 20:9.

AS A CHILD OF A FATHER

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he give him a serpent? or if he ask for an egg will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him!—Luke 11:11-13.

ANSWER CERTAIN

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened.—Matt. 7:7, 8.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1:5.

And whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son.—John 14:13.

PRAY HAVING FAITH IN GOD

And Jesus answering saith unto them, "Have faith in me; I will send peacemakers unto you unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him!—Luke 11:11-13.

PRAYING IN FAITH IN GOD

Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them.—Mark 11:24.

PRAY BEING FREE FROM CONDEMNATION

Let us search and try our ways, and turn again unto the Lord. Thou hast covered thyself with a cloud that our prayer should not pass through.—Isa. 3:40, 44.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was exalted with my tongue.—Psalm 22:11.

But let him ask in faith, nothing wavering; for he that wavereth is a wavering man, full of uncertainties and of all evil.—James 1:6, 7.

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known this day that thou art God in Israel and that I am the son of thy servant David, and have done all these things at thy word. 

11. Hear me, O Lord; hear me; that these people may know that thou hast set thy name there for ever; and that the nations may know that thou hast made me a holy place.

Psalm 13:3.

12. Now, therefore, O our God, hear the prayer of thy servant, and his supplications; and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear and hear; open thine eyes and behold our trouble:


13. For we are but thine handiwork; and the children of men are thine handiwork, the work of thine hands.

Psalm 103:14.

14. And now, therefore, our God, of his mercy hearken to the prayer of thy servant, and to the voice of his supplications; and for the sake of Jacob thy servant.

Psalm 102:20.

15. And the Lord, he will give strength unto his people; the Lord will bless his people with peace.

Psalm 106:1.

16. And again, I will raise up for myself a faithful priest; he shall do according to this kindliness of heart.

Psalm 4:4.

17. Now the Son of Man shall praise thee: yea, the Son of Man shall praise his strength.

Psalm 18:30.

18. And once more, I have set thee on high; and all the nations shall come to me.

Psalm 86:7.

19. And then will I smiteth them that hover over thee; will I deliver them from the hands of thy enemies.

Psalm 105:16.

20. For I will relate my good pleasure in the people; I will sing aloud of the remembrance of thy people.

Psalm 110:5.

21. For thou, O Lord, art good and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Psalm 86:5.

22. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all who call upon him.

Romans 10:12.
If any of you lack wisdom, let him ask of God, that he may give to all men liberally, and upbraideth not; and it shall be given him.—James 1:5.

Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need;—Heb. 4:16.

And I say unto you, Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Luke 11:9, 10.

And whatsoever ye ask in prayer, believing, that ye receive, it shall be given you.—Mark 11:24.

ENCOURAGED AND INSTRUCTED BY PRAYERS OF THE SAINTS

Moses for help to judge Israel.—Num. 11:13-15.
Moses for Israel's forgiveness.—Exod. 32:11-13.
Moses forspoke the cause of his brother.—Exod. 4:16.
Moses for Pharaoh.—Exod. 8:12, 13, 30, 31; 9:33.
Moses in the case of serpents.—Num. 21:7, 8.
Moses for Aaron.—Deut. 9:26.
Samuel for Israel.—1 Sam. 7:5-10.
Elijah for the widow's son.—1 Kings 17:19-23.

SOME INTERESTING LETTERS

WATCHING LEST HE SHOULD SEEM TO COME SHORT

Dear Brother Russell:-

Greetings in the name of our precious Redeemer! During the weeks of this past summer we have discussed the time features of the divine plan. While I have full confidence in the chronological features of the plan, yet nevertheless my consecration is unto death and forever; and I am trying to live each day as if it were my last, and then there is just one day between me and the end.

My heart has been grieved, as I have come in contact with the dear brethren in different parts of the country, to note in many the tendency to complain and to find fault on the slightest pretext. I feel we are drawing very near a time of testing for the church. Surely we have refrained from so doing merely because I know that your time is so thoroughly occupied in the Master's service. However, I want to say that the truth is becoming more precious to me, and the kingdom appreciation of spiritual things is daily increasing and I am rejoicing in the many, many evidences of the Lord's love and care.

The last few Towers have been so grand and truly a spiritual feast; especially those where we have the time features of the divine plan. While I have full confidence in the chronological features of the plan, yet nevertheless my consecration is unto death and forever; and I am trying to live each day as if it were my last, and then there is just one day between me and the end.

The classes throughout the South send their love and greetings. With much Christian love, I am

Your brother, by his Grace, J. P. MacPherson.

CAST NOT AWAY YOUR CONFIDENCE

Dear Brethren:-

Although we have not the means to conduct a complete investigation, we are conscious of the generally prevailing tendency to lower the standards of morals and propriety. I am sure the Lord has given us the Vow for our protection. Some of the dear friends seem to think they are strong enough without the Vow, and perhaps they are; but for my part I am glad for any protection and help which will enable me to stand more firmly.

Another thing that comes under my observation is this: Some of the dear friends seem inclined to be rather lax or careless, with the excuse that their motives are pure and that they mean no harm; and it seems to anger them if their actions are called in question. Sometimes I wonder how many of those who profess to be in present truth without fault; especially those who are so high and we have so much to fight against! Many seem to be lacking in a deep spiritual appreciation of the truth. I cannot judge the motives of the dear friends; and therefore I am trying by the Lord's grace to walk more circumspectly and watch myself closely lest I should even seem to come short.

WONDERFUL COTTON SEED FREE

Last year we offered our readers a few grains each from a wonderful stalk of cotton seven feet high, bearing hundreds of bolls. The response was so large that they should send us one-half the seed of their crop, keeping the remainder for their own use. As a result we have received some sixty or seventy pounds of cotton seed. We will be pleased to send this to cotton-growers, giving a preference to those whose names are found on the Watch Tower lists—on the same terms as that sent out last year. However, because of the better supply, we may increase the quantity sent to you.

Write soon, and then wait. We will allow reasonable time to elapse before sending any, so as to determine what quantity may go to each.

Hezekiah against the king of Assyria.—2 Kings 19:15-20; 32-37.
Hannah for a son.—1 Sam. 1:9-11, 27.
Abraham's prayer.—Gen. 18:23-33; 20:17.
Isaac's prayer.—Gen. 22:1-4, 13-16.
Jehoahaz for Israel.—2 Kings 13:4, 5.
Asa's prayer.—2 Chron. 14:11, 12.
Manasseh's prayer.—2 Chron. 33:10-13.
Job for his friends.—Job 42:7-10.
David's.—Psalm 18:6; 28:6, 7; 31:22; 34:1-10; 118:5; 119:1, 2; 158:16, 24.
Manoah's prayer.—Judges 13:8, 9.
'Consider what I say, and the Lord give thee understanding.'—2 Tim. 2:7, 8.
'When prayer delights thee least, then learn to say, Now is the greatest need That I should pray.'—See Romans 10:12.
A PROPHECY NEARING FULFILMENT

Although the fig tree shall not blossom, neither shall fruit be yield no meat; the flock shall be cut off from the vine; the labor of the olive shall fail, and the fields shall be desolate, and there shall be an herd in the stalls; the God of my salvation.'—Hab. 3:17, 18.

Habakkuk’s entire prayer, recorded in this chapter of his prophecy, is so symbolical that it would be scarcely in keeping with it for us to give the words of our text the plain, simple interpretation that we would otherwise inclined to give. This simple interpretation would be that although the condition of things that faroane stands everywhere, and there was nothing of earthly hope, nevertheless God’s people at any time and in any place would rejoice in God and give him the glory.

It would seem very strange, however, if the Prophet should wind up the whole chapter, so highly symbolical, with anything so plain and literal as we have suggested. With so much imagery in his mind, it would seem but reasonable that the words should be interpreted in keeping with their context, and that we should regard it as the Prophet’s expression of some deep truths. Much of the language of the Bible is figurative, and in our common conversation we also use many figures. For instance, in the Scriptures a vine is a figure used for the church: As our Lord said, “I am the vine; ye are the branches.”—John 15:5.

The flock of God—the sheep—are common figurative expressions for the church. Our Lord speaks of the little flock. We are his sheep. The Jews were also referred to as God’s sheep, by the Psalmist David, in Psalm 74:1: 79:13, etc.

So with the word olive. The olive tree is mentioned by St. Paul in referring to the special people of God, his peculiar people—those with a relationship with him. He speaks of the natural olive tree—shows that the promise applied originally to the Jewish nation: “In thee [Abraham] and in thy seed shall all the families of the earth be blessed. He says that because of unbelief the natural branches were broken off. Thus we locate the vine and the olive both as representing the church of Christ, from different points of view.

When the little flock have passed beyond the veil, there will still be the great company of the Lord’s people left to him. So the million will pass beyond Babylon—until the time of trouble shall cause Babylon to fall. And by the fall of Babylon these will be set free. Before all this is made plain to them, they may use the language of our text, and later come to see clearly. In the 19th of Revelation the enemy are spoken of as rejoicing in the fall of Babylon and saying, “Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready.” (Vs. 7.) All things had seemed to fall apart. But now they see that God’s plan has not failed, but has been fulfilled.

EARTHLY GOVERNMENTS A FAILURE

The church has not yet blessed the world. The fruit of the vine will feed the world in the coming age. Neither the olive nor the vine will give life to the world at the present time. This will come in the new dispensation, during the Messianic reign.

The Lord has used the word field to represent the world: “The field is the world.” The world have been hoping to better their affairs. They have been hoping to manage matters successfully. And so the various universal empires have sprung up. First the Babylonian tried to give us a better government, but their efforts were of no avail. Then the Medes and Persians tried, and also failed. Next the Greeks and later the Romans took the reins of universal government, and likewise failed. The Romans were a universal kingdom, claiming to have the kingdom of Christ that would rule the world. She failed. Of late years Socialism has come to the front, saying that it can better the world, but the prospects for social improvement are none better.

“NO HERD IN THE STALLS”

The expression, “herd in the stalls,” seems a little obscure. Let us therefore examine our text. There is no herd in the bullock; and in the coming age mankind, on reaching perfection, will be symbolically represented by a bullock. The suggestion of the Prophet David is that mankind then shall offer bullocks on God’s altar. (Psai. 51:18.) This cannot refer to the church, as we have said. For in the immediate context, the church is represented by a goat, and our Lord—a perfect man when his sacrifice was made—is represented by a bullock. But in the end of the next age, when the world shall be perfected, they shall offer bullocks on the altar. This represents how mankind will make a full consecration of themselves, their perfect powers.

We know nothing better in the application of the bullock than that suggested by the Psalmist. At the close of this Gospel age, when all the church shall have passed beyond the veil, there will be no perfect men. In other words, there will be no point of view or group of people that will be glorified, when the ancient worships not yet have appeared. The people will stand amazed, not seeing any way out of their troubles. Only those who have the light of the Lord’s Word will be able to appreciate the condition at all.

The one who will then understand—the great company—will rejoice in the Lord. They will be able to trust in God, even though conditions in the world are distressing, and the ancient worships not yet here to take hold of matters. They will see that the time of trouble is the necessary preparation for blessing. And they will say, Let us rejoice and give glory to the Lord, for the bride has made herself ready! We see in this glorification of the church the beginning of the great blessing. Soon we may come to the point, when the wise virgins will enter even now?” But the Lord will answer, “Depart from me. I do not recognize you.” This word depart does not mean that they will depart into eternal torment, as we once thought. The Lord does not say, “Depart, ye cursed,” for cursed means to be set apart for punishment. He merely says, “Depart from me.”

The kingdom of heaven is elsewhere (Matt. 25:1-12) likened unto ten virgins who took their lamps and went forth to meet the Bridegroom. Five of them were wise and took oil in their vessels with their lamps; but five were foolish virgins and took no oil with them. When the Bridgroom came, the foolish virgins said to the wise ones, “Give us of your oil; for our lamps are gone out. But they could not do so, they had no oil for their lamps. After they had entered with the bridegroom, the door was shut. Then came the other virgins saying, “Lord, Lord, open unto us!” But he answered, “Verily I say unto you, I know you not.” These words of our Lord, “I know you not,” do not mean that they were not virgins. Why? He means that, having recognized his bride, He does not know any other woman. These were desiring to be recognized as a part of the bride. And the Lord says, I do not recognize you. My bride is come. So the foolish virgin class are rejected from a place in the bride class, but they are received as attendants and assistants. Their rejection will give them cause for grief. Realizing that the door of opportunity is closed to them, they will cry. Oh, we have lost the great prize! They may become despondent. We do not know.

SORROW TURNED INTO JOY

But this great company are afterward pictured as saying, Let us be glad! Let us glorify God, because the bride has been taken! Should any one say to them, But you are not of the bride class, their reply might be: Nevertheless, the blessings are coming to all—even to us! The bride class are the first-fruits of God’s people. It is our own fault that we failed to get into the bride class. If we had seen a while ago as we now see, we would have striven harder, and would not be as stupid as we are today. This is what Babylon had to say. We would have gone with patience to the race set before us.” We were stumped by the “doctrines of demons.” (1 Timoth. 4:1) We are glad that we are now awakened. We rejoice that God’s plan is being so gloriously wrought out. Our lamps are burning now. We are blessed as never before. Let us be glad and rejoice in that the bride is glorified.

[56383]  (18-20)
"CUT OFF FROM THE FOLD"

"The flock shall be cut off from the fold." As applied to the elect church, this is viewed from the earthly standpoint. There is an earthly fold and a heavenly fold. We are now in the fold on earth. We must die in order to enter into the glory of the heavenly fold when our earthly body is put away in death. Our Lord Jesus was cut off from the earthly fold when he died. And as with our Lord, so with us. We must be cut off from the fold here before we can enter into the fold above. It may appear to the great company for a time as though all things are failing, and not coming to pass; but from God's standpoint the fig tree will be budding and the olive will be bringing forth her fruit. There will be no miscarriage of religious purposes. The church will reach her full glorification, and then the vine will bear glorious, ripe fruitage for all mankind.

PASTORAL ADVICE ON PRAYER AND TESTIMONY

The new creation needs a special meeting of a devotional kind once a week for prayer and testimony. We believe that the friends would find it very profitable to set aside at least one night in the quarter as a prayer meeting in a very general sense. The meeting would be held on one of your beloved Wednesday evenings — the opening evening of the quarter being the one selected for this purpose. This meeting should be devoted to prayer rather than to testimony. It may be opened with a prayer by the leader, who could then call for two or three prayers. Afterward he might read the text for the week, and comment upon it, perhaps by praying over three minutes; or if the class were very small, comment about five minutes; or if very large in numbers, about two or three minutes. The length of the comment would be according to the size of the class.

Then the leader might say, "This is the evening we have arranged to be especially for a prayer service. We have all found, no doubt, that it is a special privilege for the Christian to worship the Lord, to offer prayer, praise. With the heart, we believe, a Christian makes an effort to turn his thoughts into prayer. But if we prefer not to call by name, but desire that all present participate, if you have only a few words, no matter. Indeed, we would rather encourage the thought that the prayer should not be too long. Now we will give opportunity for three or even two brethren and sisters, after which we will have a hymn; following the hymn we will have another opportunity for prayer—one brother and one sister (according to the general make-up of the class), and thus give an opportunity all around.

We find that a great blessing comes to the Lord's people from the exercise of the privilege of prayer. They need to be encouraged, for many of them have not had such encouragement in their earlier life experiences. We think that once a quarter for the special prayer service would serve the purpose better than once a month. More than once a quarter might prove tedious; and if such order has been followed in any class, we recommend that it be changed.

A MODEL TESTIMONY MEETING

As a rule the mid-week meeting should be set aside for praise and testimony. As before stated, the Christian needs a special devotional meeting, with opportunities for relating his experiences. A mid-week meeting, with a new exhortation to the Lord's people to have trials and difficulties, to learn by sympathy with each other.

Such meetings should begin with a hymn or two, followed by one or more short prayers. The brother who is to open the meeting with prayer, should be instructed before the meeting what to do and what not to do. And the opening prayer should be merely a request for divine blessing upon the hearts and the minds of those assembled, that they might be in the right condition to receive the Lord's blessing.

Suppose that the text for the evening read, "Humble yourselves under the mighty hand of God that he may exalt you in due time." The leader would say something like this: Our text teaches us that the most important quality, in God's sight, is humility. In the entire Scriptures we learn that when we have humility we are pleasing in God's sight; and that unless we have this quality we could never be fit for the kingdom. We can see the wisdom of this requirement, too; for if God should exalt to a high position those who are not humble, it might lead to further difficulty in heaven.

We can see that Satan was not properly submissive to God. He got into this proud condition he probably thought that he could do better than God; and in his endeavor to show what he could do, he brought his own downfall and brought the human family into sin and death. No wonder, then, that God required Jesus to show that he had submitted himself to the Father's will. We see the course of Jesus in this matter, and how the Father afterwards exalted him. It is for us to submit ourselves to everything which God's providence brings to us. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."
TESTIMONY MEETING NOT FOR A DISCOURSE

If one attempts to give a sermon, the leader might say, “Excuse me, Brother, but this is not a meeting for a discourse. This is a testimony meeting. Perhaps at some other time you can speak more at length.” It might be well for the leader to give in advance a definition of what a testimony is, something as follows: Presumably we all know what a testimony is. It is not a discourse or a dissertation on Scripture. This is a meeting especially for testimonies. I will give a dissertation myself on the text for the evening, but I will go away and give the personal experiences of the friends.

We take it for granted that all the friends mean well; anything that is not in order is not seen by them to be out of order. But for the leader, if they should read the text and give a few words regarding its significations, and would then hear testimonies, they will see what is expected. By the leader’s giving his own personal testimony at the close of the meeting, they will also get the proper thought.

Our thought is that it would not be best for the friends to depart for their homes with any unseemly haste, but to tarry for a word of greeting. That is our custom. We do not know any Scripture bearing directly upon this subject, and we would have no right to lay down a rule or law; we merely give the suggestion that nothing would be gained by entering into too much conversation at the close of the service. There is a danger of the after-meeting crowding out the benefits and blessings of the service. Of course, if they leave promptly the friends might be given the opportunity for fellowship, unless they come a little earlier—a little ahead of time—to the place of meeting. If some can do this it would not be amiss for them to have a little friendly interchange before the coming of the leader, and before the hour for meeting. This would seem to be a very valuable suggestion.

PROPER ATTITUDE IN PRAYER

Nothing in the Scriptures limits the Christian as to the attitude of his body when he goes to the Lord in prayer. Standing and kneeling are both mentioned. One would have to be guilty of a sin of omission if he did not dare to reach the street, it would surely be undesirable to kneel. If he were on a stone floor, it might also be undesirable to kneel. If he were in private, it would seem best to kneel in prayer. Some have told otherwise, however, that when they get upon their knees they are likely to feel restless. If the person wishes to stand, this matter is in the attitude which would enable us best to think of what we are doing. If we found that on our knees we were apt to grow sleepy, we would assume some other attitude which would keep us awake and attentive to prayer.

As for congregational prayer, it is our thought that it can generally be best observed sitting, with the head bowed. Of course, the preference of attitude is largely a matter of education, of habit. It has been our thought to say to the friends everywhere that in public service, when possible, we would observe during prayer. Where the gathering is small and there is a carpet on the floor, it might be as well to kneel. As for testimony meetings, it is our opinion that unless the class be a large one, it is better that they sit when testimony is given in the attitude which would enable us best to think of what we are doing. If we found that on our knees we were apt to grow sleepy, we would assume some other attitude which would keep us awake and attentive to prayer.

STANDING DURING CONGREGATIONAL SINGING

In the matter of singing, we believe that the custom of congregational singing usually is a very good custom. It would seem to be too much to stand during a prayer service, when a number of songs follow each other. But standing in singing has its advantages generally. A person in standing is putting himself in a distinctive attitude; and he can sing better because of this putting his vocal cords in better position. It is desirable, therefore, when a hymn is announced, that the friends stand.

The invitation to rise should always be given in an appropriate way and not in a peremptory manner. The leader should say that the congregational singing does not follow, but, “Let us rise and sing.” There might be some who are in such physical condition that they would better remain sitting; hence the invitation. Let us rise and sing, is particularly intended for those who wish to rise and sing, and then add—as some do—“Let us remain standing while Brother A offers prayer.” This might in many cases be imposing a real hardship.

TOO MUCH SELF-CONCEIT

But in the closing hymn, if the audience rise, then instead of having them sit down for the closing hymn, it would be well to remain standing, and the prayer should be merely in the form of a benediction, which should not be distressing in length to anybody. If there had been one prayer before, there would not be further necessity for more than could be offered in a few words. Most prayers are too long.

One who is leading in prayer should not interfere with the liberties and rights of the entire congregation by the length of his petitions. We do not read that our Lord made very long prayers. It is true that he sometimes continued all night in prayer, alone; but he offered no lengthy prayers in public. The “Lord’s Prayer” is quite brief and to the point. Those people who think they should tell the Lord all about how he should run the universe, have too much self-conceit, too much self-conceit.

When we learn how poorly we are able to run ourselves, it should make us very slow to advise the Almighty should have a matter of education.

FAITHFULNESS IN OUR STEWARDSHIP

A Boston newspaper, in referring to a prayer offered by a prominent minister, stated the next day that Rev. —— delivered the most eloquent prayer ever offered to a Boston audience. The Editor evidently knew that the prayer was not addressed to the Lord! We need to have much of the spirit of a sound mind. We presume the Lord sees that all our intentions are good. But he has not told us that we are to pray in the manner we hear. In private prayer, let us pray “in secret,” and we suppose that no one should pray in a tone that could be heard outside the door. Prayer, either in private or in public, is to be addressed to the Almighty, in reverent terms, and to express the desire of the heart appropriate to the occasion. We should know for what we are going to the Lord. It would be better that we should not go to the throne of grace unless we have something that we wish to say.

At the close of any meeting we think it would be very unwise for the speaker to pray for ten or fifteen minutes, or even five minutes. Two or three minutes would be an abundance, we think. The Lord knows about all our needs, and we should have consideration for the congregation.

It is something of a matter to sit for an hour, and then to prolong the service by a lengthy prayer is unwise. Lengthy prayers should be offered in private. Some Christians, however, need to be encouraged along the line of prayer—some are not disposed to pray as much as they should. Prayer is a most wonderful privilege, but one that should not be abused by endless repetition of the same thoughts.

“‘We will watch while we pray, With our lamps trimmed and burning; We will wait in patience, Till the Master’s returning; We will sing and rejoice, While each one discerns.’”
every power for increasing the talent—represented by the money in his care.

**THE PARABLE OF THE TALENTS**

In the parable of the talents the Lord represented a man as going into a far country and leaving the talents in the care of his stewards. They were entrusted with these goods in a very special way. Thus it is with us. Each of us is entrusted with certain talents. At the time of consecration we gave our all to God. Having given all that we have and are to the Lord, he accepts our offering and appoints us his stewards over these goods—these things that we had. This would include our all—this is required of us. Our responsibility of stewardship cannot be limited. All these are the Master’s after we have made consecration. We belong to Christ. He is the head, he is the Lord. But he commits to us as his faithful stewards all these talents, to use them. God says, “You are to receive the same commendation as those faithful stewards who are scored in the kingdom.”

This parable applies to all the faithful child of God today. Each age has a special responsibility of stewardship, and each age is under God’s watchful care. Each age has been given certain talents. They were given to us for a special purpose. Each one of us has been given a talent. God will demand an account of what we have done with our talents. We cannot evade God’s account. If we are not faithful in stewardship, we will be considered as unfaithful stewards. God has provided us with a variety of talents. This talent is not given for the purpose of making profit, nor of indulgence. The parable of the talents makes this very clear. Is stewardship not a question of responsible stewardship? Are we looking after the interest of God? What is God’s interest? He desires that we do all that we can to spread the truth to 5,000 people. Therefore we had a responsibility. God is to be in the very center of everything that we do. He is Lord. But he is an unselfish lord. He has no interest of his own. He keeps the law. You should not say to him, “God, I am going to satisfy my own interests, to keep the law. You should say to them, Cut it down some. Better help your case out. You sit in Moses’ seat. You should tell your brethren that while they are not keeping the law in full, they are pretty nice people; and you should encourage them to do the best they can. You should help them along. The parable is not written for the people who are going to be the stewards. The parable is written for the poor, the orphans, the widows. It is written for those who have been sent and are going to the far ends of the earth and are going to return to the Lord. The parable is written for the ones that are in the street. The parable is written for the ones that are doing the service. They are to return to the Lord. They are to return and establish the kingdom and to return. This parable is based upon the fact that when an under-king, like King Herod, would hear that a new Emperor had come to the throne of Rome, he would be anxious for a re-appointment to his own kingdom. In due time he was to be the great Messiah; and he must first be invested with the authority, and then return and establish his kingdom. In the parable of the talents, the Lord, before leaving, called his servants and committed unto them his goods, his property. He said, I will make these servants stewards. He gave one talent to one, two talents to another, and five talents to another, and five to another, according to their several abilities. They were all remembered. When he returned he called his servants and said, Lord, thou gave me two talents. Here I make my report. I have gained two other talents. The one with the five talents said, Lord, thou gave me five talents; lo, I have gained another five. I have doubled the amount and gotten another five. “Well done, thou good and faithful servant! Enter thou into the joys of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things.”

The Scribes and Pharisees are accused in the parable. Our Lord’s words intimated, You know that you are not yourselves able to pay the divine requirements of the Law—you are not able to pay fifty cents on the dollar, and you ought to pay fifty cents. You are unable to keep the law. You should say to them, Cut it down somewhat—keep half the law, if you cannot keep it all. Can you keep half? Yes? Well, go ahead and keep half.

But, said the Lord, you despise all these—you do not want to “brush garments” with them as you pass them in the streets. You know that you cannot keep the law yourselves. God has given you all the money you need. You should take the same course as that steward took with his master’s debtors. He was about to be dispossessed. So you are near the end of your term. When you get out of business, you will not get enough to take care of you.

**THE WATCH TOWER**

**Brooklyn, N. Y.**

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This one is walking in the way to justification, but has not gotten it. He is getting nearer and nearer to the right place in his ideas, etc. Finally he comes to the place where he says, Lord, if thou wilt accept me, I will give thee all I have. He offers himself to be God's servant.

The majority of people who make their appearance before the Lord when he turns from sin. We never had a right to do wrong; and in getting away from sin and wrong, we were not serving God. God has no servants in this age except those begotten of the holy Spirit. Others may in some sense be used as servants; for God can use even the wrath of man to serve him. In a certain sense the devil may be his servant; for sometimes he does what the Lord wishes to be done. We think the devil was serving God when he got the Jews stirred up to crucify Jesus. Demons often serve the Lord in bringing tribulation upon the people, by causing the earth to quiver and to heave from the grindstone, that polishes the jewel. God wishes to use some means at the present time to polish his jewel class.

But the servants referred to in the parables are the Lord's consecrated ones, for it is only those who reach the point of full consecration to God that he calls his servants. Those who gave up the service of sin and unrighteousness, became their own servants, the servants of self, until they gave up their lives to the Lord. They then said, I have no will but thine. I will serve thee faithfully, even unto death. As the Lord accepts these as his servants, he gives each one a pound.

What is this pound? It is justification to life—a valuable thing. Now, being justified by faith, and being thus consecrated servants of God, we have the opportunity of doing what we are able to do. Each one has the opportunity to do what he is able as a servant of the Lord. He uses whatever talents the Lord gives him. He must do his best with all that is entrusted to his care, as a faithful steward of the King of kings, and Lord of lords.

REST FOR THE PEOPLE OF GOD

"My presence shall go with thee, and I will give thee rest."—Exod. 33:14.

We are not to think of our heavenly Father as literally walking with Israel, as he did with the children of Israel, as leaving the affairs of the universe and going with them in their journey. Nor are we to get the thought that God is everywhere at the same time. This unscriptural thought has been the foundation for much error. Christian Scientists say that God is everywhere—in every piece of time, of eternity, in everything. When we ask what they mean, they say that since the word God simply stands for good, and since there is good in everything, therefore God must be in everything; for God means good and must be everywhere, even in every atom of matter. So a man might say to stay at home all day. If one of his angels was manifesting itself. He had previously asked for some means at the present time to polish his jewel class.

MOSES' NEED OF ENCOURAGEMENT

From our context we perceive that Moses' meekness was again manifesting itself. He had previously asked for some one to be mouthpiece for him, and the Lord had said that Aaron might be his mouthpiece. Rash people often get into trouble, because they have no sense of meekness, modesty. But it was not so with Moses—"the meekest man in all the earth." Humility is a most important element of character. The meek man will find it easier to be gentle and patient than will the man who lacks meekness. This is one of the characteristics of the holy Spirit. St. Paul mentions meekness.—Gal. 5:23.

When the Lord promised that his presence should go with Moses, he was speaking to him as the mediator. Therefore he said, "My presence shall go with thee." As soon as Moses had inaugurated the new investment at Sinai, Israel was in covenant relationship with God, and the Lord with Israel.

ISRAEL'S FAILURE TO ENTER REST

One might get the thought that God's promise to give rest would signify that Moses should have a rest of mind, and that all would come in line with Moses and God. But God's promises would also have a rest of mind. But this mental rest is not what is here meant. The Israelites were going from the land of Egypt into the land of Promise, which was to be an everlasting inheritance to them, if they would keep their promise. But of the twelve tribes of Egypt, only Caleb and Joshua entered into Canaan (Num. 32:11, 12) The majority failed to enter in because of their lack of faith. The forty years' wandering in the desert was because of their fearfulness and consequent rebellion.

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When the wilderness journey Israel came finally to the place where they could see the land of Canaan, spies were sent to make investigation and to report as to which would be the best way to enter the promised land. All of the spies save Caleb and Joshua, gave an unfavorable report. Then through timidity the people said, 'We cannot go up and take that land. Then Joshua and Caleb, alone, as a result of the investigation, believed that the people of God will lead them to the land. So in their lack of faith they murmured against going up. Therefore God swore in his wrath, 'This people shall not enter into my rest.'—Hebrews 3:11.

TYPICAL AND ANTITYPICAL REST

The Apostle Paul shows that the rest in Canaan was a type of the rest of the people of God, in this Gospel age. (Heb. 4:3, 9) By faith we rest in God.—We rest in his promises. We are not moved away by any of the adverse conditions of the present time. Our rest is the reality; the rest of Israel was the type.

The antitypical rest, into which the Lord's people enter, has two phases. We who believe enter into rest now. We have the peace of God ruling in our hearts and guiding our lives. We have the peace of faith, the rest of faith, the confidence that God will direct our course. Therefore we are content, even though not yet satisfied. We shall not be satisfied until we enter into our complete rest. Our true rest will be that glorious, perfect condition beyond the veil, which we shall attain after the second rest.

JOSHUA A TYPE OF CHRIST

The world is not now able to enter into rest. They are like the raging sea. They have not come into relationship with God. As the Scriptures tell us, mankind is a poor, groaning creation, travelling together in pain. They do not see the rest which God has provided. We see, however, that when the antitypical Moses, the great Mediator, shall have been completed, he will lead the people into rest.—Deut. 18:15; Acts 3:22.

ST. PAUL'S EXHORTATION TO ELDERS

'Take heed to yourselves, . . . for grievous wolves shall enter in among the flock.'—Acts 20:29, 30.

These words were addressed to the elders of the church at Ephesus. St. Paul, in his journey toward Jerusalem, had found himself not far from Ephesus, and had sent word to the elders that he would remain there a little while, and would be glad to meet them once more. They came and held a lengthy conference with him. This text is part of his closing exhortation to them. He told them that he would not see them again, and exhorted them to take heed to themselves. It behooves every one to take heed to himself more than to others. And unless a man learns to rule his own spirit, he could not be in a proper condition to rule others.

This is particularly true of all elders. They should watch themselves. Because of the honor which the church gives them, they are in danger of being carried away by a feeling of self-importance—self-conceit. They are in danger of becoming arrogant. He who is not aware that he is a child of God, a brother of Christ, and a member of the body of Christ, the church of God, has no right to take upon him the office of elder. He who is and should be a beginner at the school of Christ, is not properly qualified to teach others. He who is a public teacher, must have a sound, humble, Christlike spirit, to conduct himself and to conduct the flock of God, over whom they are made overseers. They are to recognize their position as representatives, not only of the congregation, but also of the Lord. This position being given them in the appointed way—an election by the stretching forth of the hand—they are to know this is not due to any special talents that they have in the church, but also to realize that they are chosen of the holy Spirit. They are to recognize this care of the church as their great mission, an important service to be rendered in the name of the Lord.

WOLFISH AND APPOSTATE SHEEP

There are two particular reasons why elders need to be on guard. The first reason, as given by the Apostle, was that grievous wolves would enter in among them, who would not spare the flock. The intimation seems to be that the wolves are not part of the flock at any time. They would not represent themselves as wolves, however. The Apostle's warning would seem to imply that a certain class of people of a wolfish nature would seek to associate themselves with the church. Our Lord warned, 'Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.'—Matthew 7:15) This seems to imply the thought of deception—walking like sheep, going about among the sheep and representing themselves to be sheep, wearing sheep's clothing, but never being real sheep. Their object in coming into the flock is selfish, their influence is that of a wolf amongst sheep. A wolf worries the sheep—his intention is to kill them, to suck their blood.

So there seems to be a class who, for no reason that we can imagine, pervert the truth, injuring the flock, stirring up arguments amongst the flock, dragging them down to death. Presumably there has been such a class all the way down through the age. While our text does not imply that sheep could ever become wolves, perhaps some of them have known persons who at one time were sheep—1.e., who after manifesting a wolfish disposition, and took pleasure in doing all that they could to injure the flock. The Lord and the Apostle warn us that we should be aware of those who come in amongst the sheep, palming themselves as sheep.

In addition to this danger from wolves, there will be dangers among themselves. The Apostle points this out as a very subtle danger. In addition to those of the wolfish nature, some in a class will engage in service as teachers, and by speaking per­verse things will seek to draw away disciples unto themselves.
They seek to draw them away as their own. Their sentiment seems to be, This is my class, my flock, not recognizing that the church is the Lord’s flock, that they are the Lord’s sheep. In this there is a selfish attitude quite contrary to the spirit of the Lord and to the Scriptures. “He that exhalteth himself shall be abased, and he that humbleth himself shall be exalted” is a principle of the divine government. If any one would be a true elder, a real servant of the Lord, he is to remember these things, and to avoid everything that would be of a self-seeking spirit. Otherwise, he may be sure that he will do injury, not only to himself, but to others also, by such a course.

RESPONSIBILITY PROPORTIONATE TO ABILITY

Sheep are very timid animals and need some kind of leading. In a flock of sheep there are wise sheep—rams of the flock, leaders—that the sheep learn to follow, in the absence of the shepherd. These old rams are not very active, strong, messengers, elders in the church of Christ. The rams’ horns constitute a means of defense, with which he could drive off attackers in a time of attack, and the sheep would be able to get behind him.

“WOE.UNTO YOU, PHARISEES!”


“Be not deceived; God is not mocked.”—Galatians 6:7.

Amongst the various sects of the Jews of our Lord’s day we have every reason to believe that the Pharisees constituted the best—the one most loyal to God and his law. The Sadducees professed no faith in a future life. They were infidels and politicians. The Essenes were a sect not mentioned in the Bible, a kind of higher critics, of little faith and confused by mixing paganism with Judaism. The Pharisees were what might be termed the orthodox body of Jews. Their name signifies “holy people.” In today’s study, Jesus, not deigning to mention the other sects, which had entangled themselves especially to the Pharisees, pointing out wherein, with all their boasted holiness, they came far short of what would be acceptable to God.

A Pharisee invited Jesus to dine with him at his house. The Lord was tired, and his second coming, he declares, everything will be revealed. The Lord sought to show that in God’s sight the heart is the important matter and that the outward cleansing is quite secondary. The inside of the cup should first be attended to, and afterward the outside.

As a matter of fact, those who do come into heart harmony with the Lord, and who are cleansed by obedience to his message and its spirit, are thereby made clean every whit—outwardly, as well as inwardly. It is safe to say that every one who is well pleased with himself, who seek opportunities to do good, and opportunities, seek to be clean in person, in speech, in every way. The principle working in his heart will exercise an influence upon all his words and thoughts and doings—all his days and all his hours.

It seems that a great many of the Pharisees were covetous and unfaithful men. Jesus said, “Money-lovers.” On one occasion he told them that this covetousness, greed, love of money, led them to disregard dishonesty, for they thought that they would take advantage of widows to accumulate property for themselves. As a matter of fact, it would appear that many of the Pharisees were very rich.

Jesus pointed out that with such wrong conditions of heart God could not be well pleased with them, even though they ever so carefully observed the outward regulations of the Jewish law. He called attention to the fact that in their outward observance of the tithing (giving one-tenth of their income every year) they were particular even to those small seed of which they grew but a trifling quantity. In everything they were careful to give one-tenth, but they neglected the weightier matters of the law—to do justice in their dealings and to have mercy toward others. The Master did not object to their giving one-tenth of everything, but declared that these things they should do and not to leave the more important things undone.

Another time he reproved them, saying, Ye strain a gratt and swallow a camel—a strong hyperbole, a figure of speech, but the meaning was very practical. According to the Greek, Jesus called them deceivers; while others, disloyal, merely whited sepulchres, some extent, representing the Lord, who is the great Shepherd of the flock.

It is not for us to judge all or any of the sects of Christendom and to apply the Master’s words to them. Unlike the publicans and sinners, covetous and self-seeking, and by the Apostle with them, even though they themselves would not think it safe to say that every one who accepts the position of elders is, to some extent, representing the Lord, who is the great Shepherd of the flock. Their covetousness took the form of pride, as well as dishonesty. They wanted to be very prominent in things religious, to be very popular and to be hailed as “Rabbi”—master, learned one. Jesus declared that they were like sepulchres, outwardly clean and whitewashed, inwardly full of dead men’s bones and all uncleanness. They were holiness people merely in the outward form or ceremonial.

If the Lord’s message is our guide, we are not to judge all men by their outward appearance. We are to be his true elder, a real servant of the Lord, who is to remember its teachings, and to avoid all external show. The Lord’s flock are being led by a goat. But whenever anyone may fall short of the particle of wisdom, the Lord’s flock is safe. It is safe to say that every one who accepts the position of elders is, to some extent, representing the Lord, who is the great Shepherd of the flock.
GOOD CONFESSION VERSUS BAD CONFESSION

"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."—V. 8.

A large crowd surrounded the Savior, anxious to hear him who "spake as never man spake." Ignoring the multitude, Jesus addressed his disciples, saying: "Beware ye of the leaven of the Pharisees—" (v. 1.) Here, as elsewhere in his teachings, Jesus uses leaven as a symbol, or figure, of an evil influence. We know not of one instance in which leaven is used to represent anything good or pure. During the Passover season Jews were prohibited from using it, thus symbolizing the putting away of evil from the life.

Jesus declared that the hypocrisies practised by the Pharisees—the learned people of that time—were leaven, impurity, sin, contaminating in their influence. His disciples should be honest, sincere, pure, free from cant and deception. Their words and works should be such as would not need to be covered. Jesus declared that ultimately all hypocrisies and sins will be uncovered, revealed. Undoubtedly he meant that during his kingdom, when the power of the resurrection will be exercised, all the hidden things of darkness will be abolished. The secrets of mankind will be exposed. No doubt this will constitute the basis of the shame and contempt which will be the punishment of many, as foretold.

Thus we read that in the resurrection some will come forth to everlasting fire, and there be weeping and wailing and gnashing of teeth. (v. 5.) Christians are not to regard this as a lasting contempt. (Daniel 12:2.) However, it is comforting to know that the Hebrew text signifies lasting and not everlasting. The shame and contempt will last as long as the shameful and contemptible conditions last—until the reformation of the individual or, that failing, until his destruction in the second death.

FEAR NOT PERSECUTIONS
Jesus intimated that honesty of life would bring him for fewer persecution from the hypocrites; but of this he need not fear, even though the persecution resulted in their death. The present life is but ephemeral, at best. The life that is worth considering is the everlasting one which God has provided for all the willing and obedient, and which may eventually be attained through the merit of others. Those who thus believe should have no fear of what man can do to them, but rather should be fearful of anything that would separate them from God and his gracious provisions of a future life.

"Fear him who after he hath killed hath power to cast into hell." The word hell here is Gehenna in the Greek. Primarily, this is the name of the valley outside of Jerusalem, into which the offal of the city was cast for utter destruction, and into which the killed living cattle were cast. The term is used here to imply symbolically that there was no future for the wicked. Jesus used Gehenna as a type of the second death, which will be the portion of all who wilfully, intelligently, deliberately, sin against light and knowledge, and then ignores the thought. From this it is evident that a reverential fear is always proper. But as God's people become intimately acquainted with him, learning of his justice, wisdom, love and power, and realize that he is the friend of all who love righteousness, they come to love God: and, as the Apostle declares, "Perfect love casteth out fear" (1 John 4:18), which proceeds to declare the great time of trouble, which came upon their nation at the time of Jesus' crucifixion, and reached its completion in A. D. 70 in the total destruction of their city and polity.

As the Lord here declares, that awful trouble was a settlement of Jehovah's account with the Jewish nation for all the blood which had been shed in the spirit of the law which had been made. Little did those Pharisees know that their hypocrisies was not only hindering themselves from preparation to be joint-heirs with Messiah in his kingdom, but was also hindering the masses of the people, who relied upon them for future preparation. Jesus, in the preceding verse (52), saying, Ye have taken away the key of knowledge. Ye neither enter into the kingdom yourselves, nor do you permit others to enter who would be glad to do so, but who are misled by relying upon their judgments.

Hilde students very generally believe that the great time of trouble closed the Jewish age in an advanced picture, or prophecy, of the still wider spread of the time of trouble which will close this Gospel age and bring woe to many of the Pharisees of our day, as well as tribulation upon all evil doers in connection with the overthrow of present institutions, as a prelude to the establishment of justice—the Messianic reign of glory.
of truth and the spirit of error, the spirit of God and the spirit
of Satan.

Man was not created in this condition of inability to discern
right and wrong, good and evil. He was created perfect, in the
image and likeness of God. Sin has wrought death, not merely
to man’s body, but also to his mind, his conscience. The ability
to discern that those who are spiritual and those who are
practical, intellectually, some have opportunities for instruction
more than others, and thus their responsibility is increased. The world
in general knows not God, and hence could not sin against the
holiness of God, in fullness or degree which would be pun-
ished with the second death. “The God of this world hath
blinded the minds of them that believe not.”—2 Corinthians
4:4.

Some knowledge is necessary to bring us to an appreciation of
Christ as the Sent of God. Then if we accept him and be-
come his consecrated disciples, or followers, we receive the
message of the spirit of the Holy Spirit. This brings us to a vantage point
where our eyes of understanding open more and more widely,
in proportion as we are filled with the Holy Spirit. Our re-
sponsibility increases with our joy in the Lord and our proportion
for the heavenly glories to which we hope to be introduced. It is
these advanced disciples of Jesus that are in danger of grieving the holy
Spirit whereby they were sealed—of quenching the spirit of holiness in hearts.
(1 Thessalonians 4:5-8; Ephesians 4:30; 5:5.)

Jesus and his followers should be such that the highest stand-
ards are set for the world; that the spirit of the holy Spirit shall teach
them the things most were needed. “Therefore study to show thyself
approved unto God, a workman that needeth not to be ashamed, 
delivering the word of truth in the power of God and the
powers of the age to come, and who have been made
partakers of the holy Spirit, cannot be renewed unto
repentance, for they have a fullness of the holy Spirit and
their tribulations would be false accusations which would bring
them to the knowledge of God’s love. They need not anxiously premeditate
what their answers would be, but commit all to the Lord, expecting divine assistance.

Leviticus Nine and Sixteen

Apparantly we have failed to make clear our thought re-
specifying the teachings of these two chapters. Our statement that
Tabernacle sacrifices had been misunderstood is not
to say that the two ceremonies took place on the same par-
ticular Day of Atonement. Our thought is that the antitype
of the two took place at the same time in the antitypical aven-
time.=
The terms upon which any may come into membership in Christ's body—may be members of the anointed Priest and King—are that they walk in his steps. If we desire this privilege, we must present our bodies living sacrifices, as he presented his. Additionally, we must have him as our advocate, that we may be presented holy, without blemish, and without afflictions of Christ. So, the Apostle says, we were called to suffer with Christ, that we might reign with him.—Col. 1:24; 2 Tim. 2:12.

Not until this work is completed can there be restitution to the world. The blessing of the world cannot begin until this great Priest and King is complete and indwelt into office. Then as the Mediator of the New Covenant, He will bring the promised blessings to mankind in general. The entire Scriptures are the unfolding of this mystery. How may we explain why, after God's promise to send a Redeemer, and after that Redeemer had come, and had died, "the just for the unjust," the work of restitution (Acts 3:19-21) should not have immediately proceeded. Throughout this age there has been the work of selecting the church. In the immediate future are the times of restitution, when the Lord, at his second coming, shall have received his members to himself on the plane of glory.

The Scriptures declare that our Lord Jesus was holy, harmless, undefiled and separate from sinners. Hence he would need no sin offering on his own behalf. Yet the Scriptures say that he needed first to offer for himself, and then for the people. (Heb. 7:26, 27) Here we see clearly shown the church as a part of his great sacrificial work.

The entire work of the church at the present time is the sacrifice of the human life. As Jesus will be the King of Glory, so shall we be the under-kings; as he will be the great Priest, so shall we be the under-priests. The parallel is found throughout the entire Scriptures. The under-priesthood were taken away, we should be practically in the same darkness as we were before we got the truth. The mystery is that we are to be associated in the sufferings of Christ now, and in his success in the world, with Jesus and his not yet finished work. He has not yet found the plan of God, in its simplicity and beauty. This work cannot be completed, and the whole church of God will not enter upon its full blessings, until this entire work of the church is completed. So it is with the under-priesthood, and as we proceed to the church, we will see the same thing take place.

God ordained that the kings of Israel should be anointed, and that the high priest of Israel should be especially anointed. We are to remember that there is an antitypical King and an antitypical High Priest, as well as an antitypical Apostle. Peter describes the antitypical High Priest as the "one who is to bring blessing to the human family as a whole. We perceive that in the type there was an under-priesthood, and the Apostle points out that there is an antitypical under-priesthood, which has its counterpart in our own day.

The word anointed in the English translation of the Hebrew word Messiah, and its equivalent in the Greek is Christos, Christ. So, then, our thoughts properly turn to Christ as the Anointed of God. He is to do the great work appointed by the Father, to manifest that which he inherited in his anointing. It was not when he was in the heavenly courts, nor when he became a human being. He was not yet the Anointed One, though he was in full harmony with the holy Spirit of God.

But there came a certain experience to our Lord when he was thirty years of age. He was anointed, endowed with the power to do the Father's will and work. Then it was that he received the special anointing. This constituted him in an incipient sense the antitypical King and Priest of God. Still he was not ready to take his great power and reign; but it was for his faithful in carrying out his covenant, he would in due time become in the fullest sense the great Anointed of God, would reign over the earth for a thousand years, and subsequently would have further great honor and privileges. We can see all this very clearly portrayed in respect to our Redeemer.

THE MYSTERY OF CHRIST

To whom, then, does the Apostle in 1 John 2:27 refer in the words ye and you? The heavenly Father purposed, as previously stated, that more than our Lord Jesus should constitute this Anointed One. He purposed that the Lord Jesus should be the Head of an anointed company, who should constitute himself holy. And this is implied in the type in the under-priesthood, who received a measure of the anointing oil. They prefigured the real priesthood to come: "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him that hath called you out of darkness into his marvelous light."—1 Peter 2:9.

And as we further study, we find that this is the mystery mentioned in the Scriptures: to wit, that the great Messiah so long promised should be composed of many individuals; and that they should be gathered out of the children of wrath, from fallen mankind, and should be justified through the merit of their Head—the merit of his human sacrifice.

All, then, who have joined the Lord are counted as members of that one Body, "the church of the living God," "the church of the first-born," whose names are "written in heaven." (1 Tim. 3:15; Heb. 12:23) Looking back to the institution of the church, we see that it could not be instituted until Jesus had presented himself as a sacrifice, that the merit of his sacrifice might be manifest to those who would become members of his body—those who would make the same consecration unto death that he had made, and who would then walk in his footsteps.

At that very time there were some of this class waiting. They were a Jesus people, eager to be listening to his words. They believed his testimony that if they would take up their cross and follow him they should partake of his glory. Under the influence of this promise they became his followers. But they could not start until this work was completed. Then the Lord instructed them to wait at Jerusalem until this blessing came upon them. The Scriptures tell us that the anointing came upon them at Pentecost. It came from the Father through Christ, after his ascension. Indeed, St. Paul tells us that all blessings come from the Father who is the Fountain of blessings; and all come through the Son, who is the Channel.—1 Corinthians 8:6.

Just what the anointing is, is difficult for us to comprehend or to explain. Only in proportion as we comprehend it can we make it plain to others. The Lord has endeavored to make it as plain as possible to us by the use of various terms and figures. He calls it a begetting, in the sense that a new life is started. The spiritual nature begins in us at the moment we accept Christ as our personal Redeemer. He recognizes only those who are thus designated by the Father as being his spiritual children. He takes upon himself the exclusive care of those who thus receive this spirit. Those who thus receive this spirit is called the spirit of the truth. Still he who has received his, has also a share in the Father, in the power and reign; and this in proportion to his growth in knowledge.

That is a straight line of reasoning. We have been taught that the Father, as the Head, represents the glory of God, and all antitypical King and Priest and Apostle. We have been taught that the spirit of the truth, the spirit of love, the spirit of obedience, and the spirit of a sound mind, are all qualifications of the Father, and all of a piece, and we are to have them in us in proportion to our growth in knowledge. If we do not grow in knowledge, we cannot grow in the spirit; therefore this spirit is called the spirit of the truth.

It is also called the spirit of a sound mind; for our judgments are all imperfect and human and naturally, therefore, fall short of the mark. In some respects to the mind of the Lord. And the Father has his saving influence which gives us a new view of matters and enables us to see things from God's standpoint is the influence of the holy Spirit; therefore, it is called the spirit, or disposition, of a sound mind.

It is called the spirit of love; for only in proportion as we cultivate this Godlike quality can we receive this spirit. Whoever has not the spirit of love cannot have the holy Spirit. Love is necessary before we can receive this spirit. God is love, and so all those who would be his—"they must be in sympathy, in harmony with him."

It is also called the spirit of obedience in the sense that those who possess this spirit desire to do the will of God. It is an anointing in the sense that it is the qualification by which we recognize ourselves as members of the Father's household, and the Father and Son who are to consider themselves his ambassadors. He recognizes only those who are thus designated by the holy Spirit. These are to fill the office of kings and priests.

These various definitions and descriptions of the power and influence of the spirit enable us to better understand the matter. The term holy Spirit stands in a broad sense for any holy influence or power or disposition emanating from God. The phrase refers to the anointing of the Spirit of righteousness, because all that is true and right is of divine arrangement and order. This is the holy Spirit, or holy influence, or holy power, then, that works in any way that God may choose. It may be through the Word of truth given out through the printed page. It may be in our personal testimony, in our living, speaking, witnessing, for manifesting through the influence of the life and example of some of God's people—but in whatever way it operates, it always operates for good.

GIFTS VS. FRUITS OF THE SPIRIT

Because the divine Father, in all his wisdom, the Lord, in the first place, gave the early church special signs, which were called gifts. Some received the gift of tongues, some the gift of performing miracles, and some the special gift of healing. These were called gifts, because they were a part of apostleship, etc. But these different gifts were merely manifestations of the holy Spirit at that time. The gifts were not the holy Spirit, but were manifestations of the holy Spirit. After they had accomplished their work in the early church, the need of the church then ceased. The grace of the holy Spirit ceased to be the begetting power amongst the Lord's people; but unless there had been some such manifestation of the power of God in the beginning, we would not have been so well able to understand the facts. Jesus, before Pentecost,
A measure of the spirit is given to all the Lord’s children to be profited by, and make use of. So we see that when the gifts of the holy Spirit were given away, the fruits of the Spirit remained, to be manifested and developed. The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, meekness, temperance” (Galatians 5:22, 23); and a person after receiving the holy Spirit will begin to manifest this fruit of the Spirit. If one does not manifest this fruit, there is every reason to doubt if he has been begotten of the holy Spirit.

A person has some of these qualities, we are to remember that some are naturally quite gentle, meek. We are not, therefore, to think it a proof of the possession of the holy Spirit, if one has a little meekness and gentleness. He might have them without the holy Spirit. But when a knowledge of the truth comes, instead of being ready and puffed up, he would be all the more gentle and meek. Wherever we see a boastful, heady, haughty spirit, unloving, unkind, etc., we would have reason to think that the holy Spirit had not been received, or was not making proper development in that heart.

This is a matter regarding which the Lord does not allow us to judge others; but he expects us to judge ourselves. Whoever has a proper attitude of mind to receive it, and the Lord is pleased to begin there, the work which is so difficult for us to understand. This spirit of God brings rest, peace, joy, because we have the right attitude. But by this peace and joy should increase more and more, as we are more and more filled with the holy Spirit.

Hindrances to Fruits of the Spirit
The hindrances are that the Jesus spirit, the holy Spirit without measure. But we, in our imperfect state, are not able to receive the holy Spirit in the same measure. If our hearts are entirely emptied, then they may be made the fuller. But if we keep this thought always before us, these hindrances prevent us from receiving the fulness of the holy Spirit. Gradually the new creature will cast out the earthly mind, and will get rid of the errors of doctrine, etc., that have been hindrances. And as we get rid of these we shall be made partners of the holy Spirit in an abounding measure.

The holy Spirit that we receive of him is our assurance that we belong to the Lord. And as long as this spirit abides in us, it is a witness and a guarantee that we are truly the Lord’s. Both classes, the little flock and the great company, receive the anointing of the Lord, the begetting of the holy Spirit. The Apostle says that “we are all called in the one hope of our calling.” (Ephesians 4:4) We all have received this anointing of the holy Spirit, or we could not belong to the body of Christ at all. It is a matter of development.

Those who continue to develop in the grace of God, of the Lord’s will, will receive of the Holy Spirit; and that which is anointed is not the old creature. We repeat: It is the new creature that is anointed, and it is the old creature that is sacrificed.

The anointing and the begetting of the holy Spirit are practically the same thing and quickly follow justification. It is as justified men that we are baptized into death, and as justified men that we are incorporated into the body of Christ. Those who have “the holy Spirit fell upon all them which heard the Word” at the mouth of St. Peter. It is the same anointing that has come down throughout the age upon all the members of the body--all the one anointing.

But while it is the same anointing, or baptism, yet Cornelius had no share in the anointing, or baptism, at Pentecost, nor had the disciples any share in the anointing at Jordan; for it did not become a personal matter to any member until he was individually begotten, and thus inducted into the body. This brings us to the point of understanding the connection between the anointing, as illustrated in the different parts of the process.

At the beginning, Jehovah God foreknew and foreordained that one hundred and forty-four thousand should constitute the Anointed One, of which Jesus is the Head. And he made the arrangement that all those begotten of the spirit should thereby come into that body, and be counted as its members. These have their names written as such in the Lamb’s book of life. But he also made the arrangement with them that if any of them had become partakers of this anointing oil, or begetting, and did cease to be members of that body class, this class evidently will in glory consist of the one hundred and forty-four thousand, although many other thousands have been associated with them all through the Gospel age; not all, however, have maintained the connection.

“From that time will I grant to sit with me in my throne.” (Revelation 3:21) The grand outcome of the matter, the finality of the matter, is in the future. All those who come to the Lord, come through consecration, and are for the time appointed in as members of this anointed class, and the anointing will abide with them so long as they continue in this condition of obedience.

DOUBLE RELATIONSHIP TO CHRIST
The expression begetting of the spirit, then, is used in the Scriptures to describe that personal experience by which God accepts the individual as a new creature, and starts the new nature. This new nature subsequently prospers, develops, and if faithful will be born of the spirit. The terms begetting and

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birth are used symbolically to represent the beginning and the completion of the new creature.

The baptism, or anointing, of the spirit, of course, relates to the same holy Spirit, and to some measure to the same experiences as the begetting, but from a different angle. The baptism, or anointing, of the spirit includes the being born to death, both individually, but collectively. The baptism of the holy Spirit came upon the church at Pentecost and was not repeated day by day, nor ever, except in the case of Cornelius, the first Gentile convert, and "his kinsmen and near friends," whom he and his wife and his family were baptized with. This was in contrast from the lips of the Apostle Peter. At that time a similar baptism to that of Pentecost was granted—"the holy Spirit fell upon all those who heard the Word!" (Acts 10:24, 44), indicating that the Lord would have all to have an opportunity to become members of the Anointed.

The word baptism signifies immersion. St. Paul explains that we are all baptized, or immersed, or anointed, by the one spirit into one body. The anointing, or baptism, of the spirit came first to our Lord Jesus, extended down to the church at Pentecost, and has been with the church as an anointing ever since. All of us who come to God, by Christ, confessing our sins and asking forgiveness through his merit, and who yield ourselves to be dead with him, by baptism into his death, are immersed into membership in his body, thus coming under the anointing.

The result of this action is two-fold; we become, first of all, members of Christ in the flesh, and he accepts us and treats us as his own. (1) Those who are first baptized, or immersed, or anointed, with Christ unto death—his death, his baptism. Then the figure changes; and we are raised up out of this baptism into death, as new creatures. Thereafter our flesh is counted as his flesh. So our relationship to Christ is two-fold: one appertaining to the flesh, the other to the spirit.

Very many have not noticed this double relationship to Christ—as new creatures, and also in the flesh. The force of this is brought to us in the words of the glorified Christ to Saul of Tarsus: "Saul, Saul, why persecutest thou me?" (Acts 9:4, 5) Thus our Lord declared that the persecution of the church in the flesh was a persecution of himself. What the church suffers is a part of the suffering of Christ. The sufferings of Christ will not be filled up until the last member of his body shall have finished his course.

THE Lord's DECISION STILL FUTURE

Our membership in the spiritual body of Christ is also two-fold. First we have a tentative membership at the present time—though we are accepted of God as if it were complete. Thus the moment of the acceptance of our consecration is the moment when we receive the holy Spirit. We are consecrated with Christ unto death—we are risen with him as new creatures, sharers with him in his resurrection. And yet this number, begotten of the holy Spirit and thus associated with Christ in membership in the spiritual body, contains three classes: (1) those who will be brought to perfection in the final resurrection; (2) the great company who will fail of being of that highest class, but who will be companions of the bride class (Psalm 45:14); (3) some who will be reproved and go into the second death.

GODLINESS ATTRAITS PERSECUTION

'Yea, and all that will live godly in Christ Jesus'—2 Tim. 3:12.

Godliness represents in general the condition of righteousness, opposition to sin, as God is opposed to sin—a condition in harmony with justice, as he is just; generosity and kindness and mercy are the natural outgrowth of the same kind, generous and noble characters in the world who are not Christians. These may have more or less of opposition from others who are evilly disposed—as darkness always opposes light, yet darkness cannot be light!—but their opposition is from a kind of righteousness—they are not righteous overmuch. They do not go to an extreme in their religion, as it is sometimes expressed. These fine characters might occasionally get some persecution, unless they go overboard; but even the enemies of such would have respect for them.

But the Apostle in our text limits persecution to "those who live godly in Christ Jesus." What is the difference between living godly and living godly in Christ Jesus? We answer: There is a special relationship to Christ Jesus, God's people have a special arrangement. They see more clearly the principles of God's justice. They have a more exacting rule by which their lives are governed. Others do not see these deeper things of the divine plan and the special arrangement God has made with the church.

Those who are "in Christ Jesus" have an intelligent knowledge that they have entered into a covenant of sacrifice. They realize that they are not to compromise their religion in any way; they are not to compromise with sin, nor with the world. They must uphold the principles of righteousness, even to the detriment of their own interests.

The godly not in Christ Jesus—those who have a measure of godliness—may indulge in a great many things that would not be wrong for the world—not sinful, not immoral, not unkind, but with the inner man of righteousness, God being the object of their love, the test, the principle of money, is conserved to the one service, according to what he understands to be the Lord's Word and the spirit of that Word. The worldly man who is righteous might feel perfectly free to use his money for various causes and purposes that would be reasonable and proper. But the Christian would ask himself, What is the Lord's will, the Lord's way?

THE CHRISTIAN STEWARD RESTRICTED

The Christian is restricted in his use of money; for he always considers as to how the Lord would have him use it. The Christian uses his money for the preaching of the Gospel and the publishing of it in various ways; while other people might use their money for many benefactions and endowments of colleges. The Christian would reason: There are many opportunities for people to get education along earthly lines, and I believe the Lord would have me as his child to use his money to help people get spiritual education.
SOLITARY WAY

FEBRUARY 1, 1914

T HE W A T C H T O W E R

Likewise in the use of his time; the natural man might say, We will have a certain evening for attending a good opera. We will not go to any disputable place, but we will spend a certain amount each season on the opera. Or, we will be patrons of art and music and literature. We must adopt a course that will win the approval of society. That will be the way to get the world to hear us, and believe us. One has money, the other has art to flourish. Or he might buy a fine piece of sculpture to adorn his home, but this is not the course for me. I must consider the Lord's will for me as his servant.

The Christian has limitations which the worldly do not have. But he is glad to submit to God's requirements, that he may be good and noble even though not in Christ Jesus. We are glad to esteem them. There are noble people in the world.

There are some godly ones outside the church, godly to a certain degree; and they are likely to come to see something of the truth, if they are not really noble characters. The gods of this world will get a blessing in the restitution time. Every godly thing that they have done, every act of generosity, will get its reward. And by cultivating their higher sentiments, they will have fewer steps to retrace.

SPECIAL GODLY ARE SPECIALLY PERSECUTED

They are likely to come to a special persecution. Christ Jesus are special persecutions. We are not to expect much of this from the body of Christ. A man is not expected to use his fist to strike his own eye, nor is it to be expected that one hand will injure the other hand. It may be that the skin on one hand may contain the germ of sores, in which some are infected. But we cannot be members of the same body and persecute each other. Persecution is something that is intended and purposed, or followed up. Persecution is not merely one act or one word—it is a succession of unkind words and acts with a view to punning some one for adhering to an opinion or course of conduct.

So persecution comes from a certain class called by Jesus the world. But the class that Jesus called the world are those who had a form of godliness, but did not have the power there of. The community has its counterfeits, as has money. So the Apostle speaks of a class who would take the name of the Lord upon them and misuse that name. And there are people in the world today who do not know the difference between the genuine and the counterfeit—between truth and error—and who do not want to know, and who keep out of the way of being told. They somehow know that there would come a certain measure of condemnation to themselves if they recognized the real facts and did not act in accordance with them.

They are likely to come to a persecution by any means. There are very good people among the tares; but there is no real heat among the tares—no real nutriment. But these tares pose as the church of Christ; the tare systems pose as Christianity. And from this class usually come the persecutions. They try to get a man or a woman to yield under the curse and error. My disciple's faith, it was so in our Lord's day. Those to whom the Lord referred as persecutors were not the Gentile world of his day, but the worldly ones of the Jews—those who were not fully consecrated to the Lord, but who thought they were.

Nietzsche was a fine character, and Gamaliel was a fine character—and so were a great many who did not become Christ's disciples at all. Evidently many were seeking after righteousness; as, for instance, the young man who came to the Lord and asked him, "Good Master, what shall I do that I may inherit eternal life?" The Lord answered, "Thou knowest the commandments." The young man said, "Master, all these have I observed from my youth up." He was a noble character, and Jesus looking on him loved him, even though he was attached to the Pharisees. But the instruction was such that was imparted to his heart. It was in the Lord's day that the persecution came to us. It was in the church of Christ; and the church of Christ is the war of giants and of kings. "Woe to the man whom Satan fighteth not!" To fight 'gainst foes is still the church's lot. Those who fight the greatest fight against his own nature and demonstrates most the love and zeal of his heart, such is the one who will have a high place.

"How goes the fight with thee? The longlife battle with all evil things? Thine no low strife, and thine no selfish aim; It is the fight of all, and of kings. Heed not the throng of foes! To fight 'gainst foes is still the church's lot. Side thou with God, and thou must win the day; Woe to the man whom Satan fighteth not!"

THE SOLITARY WAY

Alas! How few may know the grace it takes To tread the solitary way. Alone! Ah, yes, alone! No other human heart Can understand the nameless sorrows there— The nights in weeping spent, and yet, when dawned The day, to greet the world with radiant smile, And scatter sunshine while you whisper low To your poor heart, "Canst hear a little more?"

He did not want to give everything to the Lord. He was very rich—'had great possessions,' and he preferred to hold on to his wealth.—Mark 10:17-22.

There were others who went through many of the forms and ceremonies, and who kept the various admonitions of the law, and its feasts and fasts; but they were not the Israelites indeed, in their heart, in their spirit, in the spirit to which they became the persecutors of Christ and those who walk in his steps of sacrifice.

PROFESSED CHRISTIANS PERSECUTORS

And so those who live godly in Christ Jesus have their persecutions, not so much from the worldly class as from professing Christians. There is a class in churchianity today that has a great deal of pride and self-satisfaction. They are upholding a large institution that is to be inimical to that institution, they are wrathful and wish to persecute. Some say respecting those who proclaim present truth and who live saintly lives as followers of Jesus Christ: If we let these people alone and let them teach these things, all that we have been upholding for centuries will crumble. Did not Luther hand down truth to us? Did not Calvin give the church truth? Have we not the teachings of Wesley? No, no; we will not have these "new doctrines!"

But we see that these people are persecuting the truth and its representatives because of misunderstanding. We should have a great deal of sympathy and not feel specially angrily with them. This does not mean that we should be glad of persecution—no persecution for the present seemeth joyous, but grievous. (Heb. 12: 11) But if we let these people alone and let them teach these things, all that we have been upholding for centuries will crumble. Did not Luther hand down truth to us? Did not Calvin give the church truth? Have we not the teachings of Wesley? No, no; we will not have these "new doctrines!"

"Be still beneath his tender care, For he will make the tempest cease; And bring from out the anguish here, The afterward of peace."
Jesus was surrounded by a multitude of Jews, one of whom, recognizing him as influential, requested that he ad-

dress his brother. Jesus declined, saying that he was not a judge or a divider. It would be well if the followers of Jesus would follow their Master in this, as well as in other matters. Too many are disposed to be busybodies in other men’s matters, and overlook the fact that their commission of the Lord is to preach the Gospel.

Society has provided certain rules, laws and regulations—‘the powers that be are ordained of God.’ Whatever these laws will not accord we should let drop. We should be content with such things as we have and not be anxious about things as divine providence insures us. As Jesus had another work to do, so have his followers. That other work is the preparation for the glorious Messianic kingdom. The riches which it promises us so far transcend all earthly riches as to make it appear, as St. Paul declared, loss and cross, not worthy to be compared with the blessed things our Lord promises.

Jesus backed up his refusal to intervene with a caution against covetousness. This implies that the estate properly belonged to the brother, and that the one who addresses Jesus desired more than his legal rights. He was coveting that which legally belonged to another. Jesus would have him, and us all, see that the abundance of earthly possessions, wealth, is not the substance of life. A man may be miserable while rolling in wealth or be rich in poverty. The basis of happiness is measured by the soul’s relationship to God and hope in him.

The Jews were a typical people—natural Israel, in comparison with Christian Israel of this Gospel age. The God-provided laws of the kingdom would be binding on the inhabitants, and to these the Jews would be in obligation to keep. Our Lord has given the key to the kingdom of heaven for ourselves, and for the Gentiles. Earing the key to the kingdom of heaven, or the key to the kingdom of God, is not the same as belonging to that kingdom. We are to be busybodies in other men’s affairs, and overlook what it is that earthly possession and wealth will not accord with.

Jesus came into the world to give himself a ‘ransom for all’ (1 Timothy 2:6), and to begin the work of calling and drawing ‘Israelites indeed,’ to constitute his associates in the kingdom of God. He could, and did, keep the law perfectly, and additionally, laid down his life sacrificially for Adamic mankind, his sacrifice being counted for all. The Lord gave the key to the heavenly kingdom; and only in proportion as they rejected the key did it pass beyond them to the Gentiles. As St. Paul said to some, ‘It was necessary that the Gospel should first be preached to you; but seeing ye reject the grace of God, . . . lo, we turn to the Gentiles. (Acts 13:46) In view of these facts, we see that the teachings of Jesus were not addressed to the world, but to people who claimed to have separated themselves from the world, and to be seeking or desiring to attain a joint-ship in the Messianic kingdom.

Indeed, the entire teaching of the New Testament is to such persons. Those alone have the hearing ear; and we are instructed that ‘He that hath an ear, let him hear.’ Again, we are instructed that the Gospel of the kingdom is to be preached to the Jews first; but that if they will not receive it, the Gentiles will receive it. Those who will not receive the message of the Gospel will receive the message of the Law. The Lord has given the key to the kingdom of heaven to the Gentiles. We are not to be busybodies in other men’s affairs, but rather, that they are poor in comparison to one the great possibility, the king-

dom. It is a pearl of great value, to obtain which all other values—all other values, all other ambitions, and all other hopes—are to be set aside, and counted as dross.

The parable tells of a rich farmer who, instead of using his riches in doing good, was miserly—taking pleasure in ac-

cumulating riches. He built greater barns and storehouses, and over, and possibly to be more or less injured by. He was a foolish rich man. Instead of leaving his wealth thus, he should have enjoyed himself in spending it wisely for the good of others and to the glory of God. Thus he would have been blessed in a way that he did not, for in the resurrection he will have a harvest of some sort for his works, which will be stored up for him in heaven. We do not give the farmer’s name here, as he is an illustration of those who are not rich toward God; for he laid up his treasure for selfishness.

Many read into this parable things that it does not contain. The farmer was not a sinner, but a man who took his ease or comfort in his wealth. He was also a rich man who, instead of using his wealth to the advantage of others, stored it up for himself. This is what the introductory sentence of the parable tells us. That man will not have wealth in heaven, as of the first resurrection, but will have a harvest of some sort for his works, which will be stored up for him in heaven. We do not give the farmer’s name here, as he is an illustration of those who are not rich toward God; for he laid up his treasure for selfishness.

That rich man, instead of being benefited by the riches which he accumulated, will in the future life be disadvantaged. He had missed his opportunities, and now he was to have made his offerings to God. He is one of the foolish rich men who had consecrated his entire life to God through Christ, and then faithfully laid down time, talent, opportunities, wealth. Thus he would in the same proportion have been laying up treasures in heaven, so that in the resurrection he would have been received into the kingdom of God. In the First resurrection, his character is a matter of honor and immortality—to be a member of his kingdom class, whose commission it will be for a thousand years to scatter the divine blessings secured by the death of Jesus to all of Adam’s race.

That rich man, having missed his opportunities, will nevertheless come forth during Christ’s Millennial kingdom; for we read that all that are in their graves shall hear his voice and come forth. But instead of coming forth approved, he will have missed his opportunities, and will have been rejected as one unrighteous. His opportunities will be forgotten as the resurrection of judgment. (John 5:29, R.V.) We are to be busybodies in other men’s affairs, and overlook what it is that earthly possession and wealth will not accord with.

Jesus came into the world to give to the world the key to the kingdom of heaven, and to prepare to receive him. He was a typical person, natural Israel, in comparison with the Messianic kingdom. He could, and did, keep the law perfectly, and additionally, laid down his life sacrificially for Adam. The Lord gave the key to the kingdom of heaven to the Gentiles. We are not to be busybodies in other men’s affairs, but rather, that they are poor in comparison to one the great possibility, the kingdom. It is a pearl of great value, to obtain which all other values—all other values, all other ambitions, and all other hopes—are to be set aside, and counted as dross.
treme. They will be there—with the treasure. It will be the theme of their thoughts by day and of their meditations by night. Earthly occupations will still be necessary to them, in order to provide things needful and honest; but no earthly prize will have any value in comparison to the heavenly prize, in their estimation. Such will be the successful heirs of the kingdom which God hath promised to those that love him more than they love houses or lands, parents or children or self.

1913—REPORTS FROM FOREIGN MISSIONS—1913

BRITISH BRANCH REPORT

Dear Brother Russell:

Enclosed is a summarized report of the work of the British Branch for the year ending October 31, 1913. We are very glad to be able to report continued increase in almost every branch of the work—in the output of Scripture Studies and in the volunteer matter, but specially in the distribution of literature to advertise public meetings in connection with Class Extension and other special work. The total output of Studies from London is 138,717 volumes, the local (British) sales being 111,630 volumes, an increase for the year of 27,418 volumes. The volunteer matter has been well distributed during the whole of the year, and the demand still continues.

Altogether during the year we have distributed 11,627,000 copies of the Bible Students’ Monthly and Everybody’s Paper, a circulation approaching a million copies per month. This shows an increase over last year’s figures of 4,250,000 copies. The evolution is pace the double. The brethren have done very well. With improved methods of canvassing better results are gained; indeed, some of the latest additions to the colporteur force are doing best of all. Two young brothers recently sold in one of the towns in the north of Scotland 330 books in a week. It is not usual that any of the brethren have ever sold so many books. The brethren have been under the divine influence. They have been encouraged by the many evidences of the appreciation of the message. We are looking forward to a strenuous campaign until the work given into our hands is completed, and that all of that work had been much more perfectly executed, yet we cannot but give praise to God for the rich blessings granted us in so many ways.

Since present truth (as a result of your faithfulness and zeal) reached our shores, between fifteen and twenty years ago, the true spiritual Israelites in this country have not experienced a more interesting and successful year than the one just closed. This is surely due in great measure to the fact that the Lord’s people here have been appreciating more than ever before the great need of publicly presenting the truth in these days. This statement is even more true than in the days when the ‘‘fat things’’ spread upon his table by receiving the Swedish Watch Tower twice every month, the two encouraging and helpful sermons published in different Swedish newspapers every week, and the regular Swedish People’s Pulpit, to say nothing of the six volumes of the Swedish, the different pamphlets, booklets, etc. Notwithstanding the fact that during this year we have experienced some severe tests and trials in the work, in that some of our co-laborers seem to have grown faint and weary, it has in many respects considerably exceeded other years.

The spiritual condition of the Swedish brethren in general, as far as we are able to judge, is better than ever. The development of the fruits of the spirit amongst the brethren everywhere in this land is very gratifying. We have had some remarkable conversions even within the last few months. Great joy by many humble and truth-hungry souls, some of whom are already engaged in the various branches of the work.

Dear brother Russell and sisters are giving either all or part of their time to the coöperative work, and the prospects are encouraging for an increase in number.

The number of books sold is about equal to that of the preceding year. The free distribution of volunteer matter has also been comparatively good. Of the nearly 700,000 ‘‘Eko talarsten’’ (People’s Pulpit) the largest part have been used in connection with the advertising of public meetings held in practically all parts of the county.

The list of subscribers to the Swedish Watch Tower has grown from 1,881 to 2,174, who have paid kronor 5,244 (one thousand kronor about 27c) in subscriptions against kronor 2,995 the foregoing year. Yearly subscriptions to the Swedish newspapers which publish your sermons have been received through this office to the number of 1,919, and half-yearly subscriptions to the number of 1,876.

The regular pilgrim service, in which five Swedish brethren have taken part during the year, has been extended greatly. The friends appreciate these visits very much, and write us frequently to this effect. Besides this, more than 100 extra public meetings were held all over the land, many in places where we had never held meetings before.

About 3,500 copies of Studies in the Scriptures were sold at these meetings, which had a total attendance of nearly 50,000 very attentive listeners. We also had two good regular gatherings in Stockholm and other places, and a large number of well-attended and spiritually profitable local conventions in different parts of Sweden.

The voluntary donations to the Tract Fund have increased by several thousand kronor. Seeing that all of the many donors
have little of earthly possessions, this sum (kr. 32,887) represents a great deal of self-denial and sacrifice for the truth's sake. As the different branches of the work have grown from year to year, the office-work has increased correspondingly. Twelve noble brethren and sisters in Christ have given very faithful and unselfish service in the office during the year (and several for many years). I am often tempted to feel proud of their record.

The prospects for the new year are brighter than ever in different lines, and we are firmly resolved to use every opportunity as faithfully and wisely as possible, realizing that the great storm of trouble is near at hand. Leader and leader peaks the thunder, and darker grow the clouds.

As the harvesters in the fields of the land often find it necessary to withdraw, as the clouds become threatening and the winds blow, so the reapers in the Lord's harvest field can hardly be by and be compelled to cease active service. But an ever taller of the soil knows that just before a storm is an excellent time to sow certain kinds of seed, so those engaged in the service of the truth are determined, by the Lord's grace, to use every opportunity to sow the precious grains of truth during the remaining months, realizing that the crop of the future will be of enormous proportions.

Please find enclosed herewith a list containing thirty-one new names of those who have taken the Yow. We daily remember you, our beloved Pastor and brother, and all saints, in our petitions to the heavenly throne, and are glad that you continue to remember us.

With much Christian love from the Bible House family of Oresbro, and, indeed, from all the Swedish brethren, I am

Your co-worker in the Harvest,

Aug. LLUNDORF.

SUMMARY OF THE WORK.

Copies of STUDIES IN THE SCRIPTURES circulated at cost .................. 25,357
Vol. I., Magazine edition, sold at cost .......................................... 15,104
Total ...................................... 40,461

Various other books and booklets—MANNA, TABERNACLE SHADOWS, etc. .................. 18,465
Total ...................................... 58,926

Eko fraa talarterosten (PEOPLE'S PULPIT) issued free .................................. 696,895
Other free tracts and copies of the Swedish WATCH TOWER .......................... 86,704
Total ...................................... 783,599

Amounting in tracts pages to .................................................. 14,591,320
Number of subscribers to the Swedish WATCH TOWER .................................. 2,174
Number of new subscriptions .................................................. 321,500
Bibles sold .............................................. 124
Number of meetings held under the auspices of the Society .......................... 1,576
Number of times mentioned in preaching tours .................................. 102,903
Letters and cards sent out .................................................. 6,470
Letters and cards received .................................................. 5,485
Total shipments by mail and by railroad ........................................ 59,637

EXPEDEMENTS.

Pilgrims, Conventions and other meetings .................................. kr. 29,965.37 = $5,666.32
Translations, printing, binding, paper, etc. .................................. kr. 30,283.78 = $8,184.81
Freight and postage .................................................. 1,003.39
Special letter .................................................. 6,004.96 = $1,017.26
Office expenses, rent, light, heat, etc. .................................. kr. 6,839.69 = $1,485.56
Total .................................................. kr. 67,890.26 = $13,500.34

Details of RECEIPTS.

Voluntary donations to the Tract Fund, 1,928 .................................. kr. 32,887.01 = $8,888.38
Swedish Tower subscriptions .................................................. 5,244.92 = 1,147.54
Receipts from publications .................................................. kr. 29,383.43 = $7,671.29
Total .................................................. kr. 66,515.36 = $17,977.12
Deficit received from New York .................................................. kr. 1,380.80 = 373.22
Total .................................................. kr. 67,890.26 = $13,500.34

AUSTRALASIAN BRANCH REPORT

Dear Brother Russell:—

It is with great thankfulness to the Lord of the harvest that we present herewith the annual report of harvest work done in these lands. The report is far beyond what we had dared to hope for. If you will compare the figures with those of last year, you will see that they speak of a great increase of zeal and willingness to sacrifice both self and substance in the interest of bringing others to the same joy and peace and consolation which have come to our hearts. The friends have cooperated splendidly in the work and those who could not engage in much activity have helped some, and thus made it easier for others to do so.

There are about twenty-one colporteurs in the field, and others are doing a little as they are able. All the ground has been gone over. Indeed, it seems to be getting near the time when the "man with the inkhorn" can report, "It is done." Yet the volumes have gone out this year as never before in Australia, notwithstanding the virulent opposition. It has seemed as if just as soon as a spark of interest seemed that just as soon as a spark of interest was kindled, the great adversary had his messengers here ready to stifle it and slander. Nevertheless, the number of interested ones keeps increasing. We have about 980 WATCH TOWER subscribers and, comparing the population of Australia and New Zealand with that of America, it is possible that the proportion of subscribers is not much, if any, below that of the United States.

For the first time in the history of this Branch we have gone through the year without increasing our indebtedness to Brooklyn, and we are sure that in the amount contributed to the Tract Fund, etc., there is represented much noble sacrifice and methodical planning.

The friends in the various states have again undertaken to write wrappers for the posting of the PEOPLE'S PULPIT to each house in the country, and in N.S.W., W.A., S.A., Queensland, and Tasmania they have also undertaken to pay the postage. This might have been added to the Tract Fund contribution if we had particulars.

We believe that the classes are growing in numbers as well as in zeal and growth, and that it will not be long before the day of our deliverance is not far distant, and this inspires us the more earnestly to seek to be ready for the great consummation of our hopes.

No doubt a visit here by you would do us all a great deal of good. We hope it may be the Lord's will for you to come.

We are glad that Brother Hollister is on his way, and will arrive in time to spend Christmas with us. Our Christmas convention promises to outdo anything that we have previously held. These conventions have been a source of great encouragement, and have given an impetus to the work.
February 1, 1914

The Watch Tower

There has been a steady flow of inquiries from the output of the People’s Pulpit, and we now have about 1,300 names on the subscription list. It is estimated that we take a number of copies each month for distribution. We believe that one copy of the social number has been delivered, either by mail or by hand, to every house in Australia and New Zealand. While the expense is great the result is splendid.

We are looking with hope to the opportunities of the new year. We know not what may be in store for us, but we are resolved to endeavor to trace the Lord’s will, and to trust in his grace for help in every time of need. It seems that the coming year is bound to be full of testings, and one feels, however, strengthened to guard his heart in all humble loyalty and faithfulness if he is to come off an overcomer and share in the prize of the high calling of God in Christ Jesus.

We are yours in the service of Christ,
Australasian Branch W. T. B. & T. Sce’y.
R. B. Nicholson, Sec’y.

South African Branch Report

My Dear Brother Russell:

Once again it is my privilege to submit the annual report for the progress of the harvest work in Africa. While there has not been an increase in the number of volumes put out from this office, still I am convinced that the influence of the truth in South Africa is greater than it was twelve months ago.

Since that time we have added eight newspapers to the list of those publishing the sermons in this sub-continent. The sermons are now published in eleven papers and in several foreign languages. We frequently hear from readers who, having received blessing through the sermons, are anxious to inquire further into the truth.

During the year the work among the natives has advanced considerably. A class of about fifty Zulus has been gathered out by Brother Tshange. We were receiving our special attention and, with the aid of the recent issue of the Zulu tract, “Where Are the Dead?” we hope to see the class grow further.

The work among the white population continues to enjoy the Lord’s blessing. Meetings are now held at Durban, Johannesburg, Pretoria, Balfour and Port Elizabeth.

There is one brother colporteur in the Cape Province and he is meeting with fair success. A dear brother from Durban is, at my suggestion, spending his holiday with the brethren in Johannesburg, and I build them up in the knowledge of the truth. His services are much appreciated by the brethren there.

During the year I have made two pilgrim tours, one in the Transvaal and Orange Free State, and one in the Eastern Province of Cape Colony. Repet of both of these are already in your hands.

We are duly impressed by the thought that we have entered what may be the last year of the harvest work, and earnestly desire grace and strength to embrace every opportunity for service ere the night close down. The financial and statistical report for 1913 is enclosed. Asking for a continued remembrance in your prayers, I am, with much love to yourself and to all the dear brethren,

Your brother and co-laborer,

W. M. W. Johnston.

1913 Summary for South Africa

<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bibles sold at cost</td>
<td>45</td>
</tr>
<tr>
<td>Studies in the Scriptures</td>
<td>1,264</td>
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<tr>
<td>Daily Devotional Manual</td>
<td>576</td>
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<td>Other Bible-help booklets</td>
<td>1,053</td>
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<tr>
<td>Free papers</td>
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<tr>
<td>Letters dispatched</td>
<td>1,197</td>
</tr>
<tr>
<td>Meetings held</td>
<td>325</td>
</tr>
</tbody>
</table>

The Faithful Are Watchful


Blessed are those servants, whom the Lord found when he came to give them a choice feasting on the riches of God’s grace and the dark things will become clear, the hidden mysteries will be revealed. The Master himself will be the servant, the revealer, the setter-forth of these viands of truth. Many Bible students believe that we are now living in this very time; and that such faithful, watchful follower of Jesus will be granted a hearing of the knock and the privilege of participating in this feast, which many tell us are now enjoying.

But know this, that if the master of the house had known in what hour the thief would come, he would have watched, and would not have allowed the thief to enter in and rob his house. The great Teacher here intimates that Satan, the prince of this world, is the master of the present order of things on earth; and that at his second coming he will bind this strong man, or master of the present order, and overturn present institutions with the truth, which has been promised through the prophets. It will be this thorough transition from the reign of Sin and Death to the reign of Righteousness and Life, which will cause the great time of trouble mentioned everywhere throughout the Bible as marking the close of this gospel age, a time of trouble such as never was since there was a nation—Daniel 12:1; Mark 13:8; Matthew 24:21.

Here and elsewhere Jesus speaks of his second coming as a time of trouble, and this is the reason for the special attention we are giving to the text, “Where Are the Dead?” We believe, as many others, that it will be his second advent, and that at his second coming he will bind this strong man, or master of the present order, and overturn present institutions with the truth, which has been promised through the prophets. It will be this thorough transition from the reign of Sin and Death to the reign of Righteousness and Life, which will cause the great time of trouble mentioned everywhere throughout the Bible as marking the close of this gospel age, a time of trouble such as never was since there was a nation—Daniel 12:1; Mark 13:8; Matthew 24:21.

Verse 40 confirms this thought, and instructs all the Lord’s faithful that they should be ready for his presence, to render up at any hour their accounts and experience the change.
TO GIVE THEM THEIR PORTION

St. Peter was perplexed. Was this parable especially for the apostles, that they should watch, etc., or was it for all the people? He inquired, but the Lord did not answer him direct­ly. He merely assured St. Peter that at the appropriate time the Lord would appoint a steward over his household, to give him their portion of food in due season. This is not very different from what has been the Lord's usual method of dealing with his family. While a measure of the spirit is given to each for his profit; and while the holy Spirit thus given may guide the steward of the household towards the right spirit of God, nevertheless the Lord has been pleased to use special instrumentalities at various times.

For instance, St. Peter apparently for a time was a leader among the apostles, and he was even given keys of the door, and later in opening the door to the Gentiles—proclaiming to Cornelius, the first Gentile convert. Later on the Lord seems to have specially chosen St. Paul to be his particular messenger to the Gentiles, as we read, "He is a chosen vessel unto me, to bear my name unto the Gentiles." (Acts 9:15) Similarly Enoch, Abraham, Moses, the Prophets, and others during this Gospel age, have seemed to be especially used of the Lord to draw the attention of his people to his Word. In the case of the apostles, there was of course a plenary or special inspiration, which does not pertain to others of this age since.

While the Lord has thus appointed special servants in handling to his household meat in due season at various times, it was required of each one who would partake that he should prove faithful whether or not the teaching of the spirit was for them a door to the Gentiles; as we read, "He is a chosen vessel unto me, to bear my name unto the Gentiles." (Acts 9:15) Similarly Enoch, Abraham, Moses, the Prophets, and others during this Gospel age, have seemed to be especially used of the Lord to draw the attention of his people to his Word. In the case of the apostles, there was of course a plenary or special inspiration, which does not pertain to others of this age since.

The servant at the end of the parable should be carefully noted. The Master came to culminate in the consummation of the divine plan of ages, etc., of his Lord. The assumption is that the displacement of the one servant would mean the recognition of another. This is further confirmed later in opening the door to the Gentiles—preaching to Cornelius, the first Gentile convert.

One of my eyes was opened in the Lord's cause, seeking his will, doing his will, searching the Scriptures, and in helping the bride to make herself ready.—Revelation 19:8.

I am praising God, the Father of Our Lord Jesus Christ, and our Father, for an appreciation of, and a participation in the precious blood! With tenderest love to my Pastor, I remain,

Your fellow-servant in Christ,

C. E. STEWART

SOME INTERESTING LETTERS

HEARD HIM LECTURE SEVENTY TIMES

Dear Brother Russell:

I met him yesterday, in the town in which I live, and have heard him at least thirty times. I have heard him lecture in the school room, and have heard him lecture in the town. So they first sought to get acquainted with the town; so they first sought to get acquainted with its members.

The heart of this lesson is found in Verse 37, "The secrecy observed respecting the time and the manner of the second coming of Jesus will prove to be a strong test. All of the Lord's consecrated ones who are overcharged with the cares of this life—business, pleasure, etc.—will be slow to hear the knock; and even when they hear, they will be too much engrossed to give heed.

THE WATCH TOWER about five months, and we have prayed that the advice of the class, this splendid opportunity for witnessing would have been lost.

May the Lord continue to bless and keep you in all your ways and his presence be with you to the end! 

EXPERIENCE OF TWO COLPORTEURS

Dear Brother Russell:

I have been reading The Watch Tower about five months, and have gathered much information from it. I am happy to be in the truth and to know the spirit of the Lord and his ways. I was at one time a road tie, but changed my ways and am now a member of the Methodist church. We are a small class in the town; so they first sought to get acquainted with its members.

These two sisters, both of them full of zeal, had gone to canvass a town assigned to them. There is a small class in the town; so they first sought to get acquainted with its members.

The town had been canvassed before, and bitter opposition had been aroused by the preachers and others. Instead of encouraging the sisters, the class commenced to tell them that it would be no use to canvass there—"Why, you will not sell any books here," etc.

This discouraged them for a time; but realizing that they were doing a mighty work in the Lord's cause, seeking his will, doing his will, searching the Scriptures, and in helping the bride to make herself ready—Revelation 19:8.
The Watch Tower is getting better and better as we near the end, and how near it is we know to all as we visit each place we hear many expressions of appreciation from the friends. I close with Christian love.

Your loving brother in Christ,

THOS. P. YATES.

SWORD OF TRUTH FLASHING RIGHT AND LEFT
Dear Brother Russell:—

Wherever I go, among college men or others, I find present truth permeating remarkably, able financial and business men even conceding that an unparallelled panic is coming. Great numbers advance some of present truth that must have come from the STUDIES IN THE SCRIPTURES, and do not know where it came from. This demonstrates to my mind that these fundamental truths are to usher in a new human race and are making rapid advance beyond those of the ideas of federation that are now operating to some extent among the denominations. A shame of the spectacle of a house divided against itself, as normal Christendom is, they are striving for an impossible union, which at best can be but nominal.

The triumph of truth is now beginning to show a glorious reality; thanks be to our heavenly Father and our Lord Jesus, and to you, the faithful under-shepherd, and to all of the workers for the kingdom of heaven!

Standing on the "sea of glass," we are lost in wonder as we see clearly this mighty conflict—the sword of truth flashing right and left, forcing out the adversary from his refuge of lies. The words of a poet, "Lean far out into silence and listen for the thunder of the voice of God," have now a literal application for those who have the hearing ear. Marvelous!

Surely Satan is being bound! Longing for that day when truth shall triumph, the whole groaning creation have cried in hope, "Truth crushed to earth shall rise again; The eternal years of God are hers."

PILGRIM BROTHER HAYDEN SAMSON—DECEASED

Many of our readers knew and dearly loved Brother Hayden Samson, who has served the Lord and the Brethren under the auspices of the Watch Tower Bible and Tract Society for the past fourteen years. For several years past he has been in feeble health—yet persevered to lay down his life in the service of the Lord, the truth and the brethren. Returning home after a severe attack of indigestion January Twenty-fourth. He got relief, however, and went to bed as usual. On February 15th, 1914, he passed away in the midst of many evidences of the Lord's leading and provision. He was deeply loved by all who knew him. As he went out, we feel that he is at peace.

Your brother in hope.

W. E. HULLINGER.

The next morning, Sunday, his body was found in bed apparently asleep. He had passed beyond "in a moment, in the twinkling of an eye," with evidently no struggle, no pain. We rejoice with the dear Brother, believing that he has gone to realize his need of some one who loves him, seems to indicate beyond question.

For even conceding that an unparalleled panic is coming.

May we all meet soon in the general assembly of the church of the first-borns!

Vol. XXXV
BROOKLYN, N. Y., FEBRUARY 15, 1914

JOB'S EXPERIENCES TYPICAL OF HUMAN HISTORY

"All these things happened unto them for examples [margin, types], and they are written for our admonition upon whom the ends of the ages are come."—1 Corinthians 10:11.

The fact that Job lived a hundred and forty years after the close of the patriarchs, on the other hand, makes Job an example of Job's experiences, typical of human history.

The Book of Job is credited with being the finest piece of literature that the Hebrew language has presented and all scholars admit that no translation yet given does it justice. Martin Luther, after reviewing his last effort to translate it into the German, said, "Job is suffering more from my version than from the taunts of his friends, and would prefer his dlnguill to my translation of his lamentation." The Book of Job "is admitted, with hardly a dissenting voice, to be the most sublime religious poem in the literature of the world," said Samuel Cox. "I call that one of the grandest things ever written with pen . . . There is nothing written, in the Bible nor out of it, of equal literary merit," said Thomas Carlyle.

Whoever was used of God as the penman, his name is not given. The book is introduced with a prose narrative of Job's losses and sufferings. (The account of Satan's conversation with God concerning Job should be considered as allegorical—after the style of Pilgrim's Progress.) Then his patient endurance is set forth. Next follow the poetic colloquies between Job and his three friends, then Elisha's argument, then the Almighty's address, then Job's reflection, reasoning, relating to Job's return to favor and blessing, and his death, is in prose.

Some have assumed that the Book of Job is merely a parable; and that Job himself is merely an imaginary character. But if this were the case, the teachings of the book would stand without any special connection. It is impossible to doubt that such a person did live and pass through the experiences related. In Ezekiel 14:14 and James 5:11, Job is classed with other holy men, which would not be the case were this narrative merely a parable. Besides, there are particular details given, such as are not common to parables.

O glorious day! At last it has come—literally in sight!

Your brother trying to help in this great work,

NEWTON T. HARSHBORN,—N. H.

THINKS 'WATCH TOWER' TIMED TO MINUTE

Dear Brother Russell:—

A deep sense of appreciation to the Lord for the results of your labors in his name, particularly for the many blessings I am receiving from the reading of back TOWERS, and especially from the one just finished (June 1, 1900), urges me to express my thanks to you and to the Lord. I never received so much in such a short space as in this Watch Tower. It seemed as if almost every paragraph was written specially for me and timed right to the minute. I notice in so many of the letters written by the dear friends that questions which perplexed them were so often answered in the next TOWER without suggestion. I have the same experience, both with the current TOWERS and the old ones; in fact, some of my experiences and the reading following them have startled me by their remarkable evidence of the Lord's leading and providence.

Some of the letters are so inspiring, and it is so interesting to watch the Truth grow! I read a little faster than a year's Watch Towers a month, so while I have lost many blessings in experiences, yet the Lord makes up to me in this way.

Standing on the 'sea of glass' we are lost in wonder as we see clearly this mighty conflict—the sword of truth flashing right and left, forcing out the adversary from his refuge of lies. The words of a poet, "Lean far out into silence and listen for the thunder of the voice of God," have now a literal application for those who have the hearing ear. Marvelous!

Surely Satan is being bound! Longing for that day when truth shall triumph, the whole groaning creation have cried in hope, "Truth crushed to earth shall rise again; The eternal years of God are hers."

E. W. HULLINGER.
and power. He declares that the willfully wicked are not as troubled, while he who has pursued righteousness is so selected that life has no further pleasure and he wishes that he had never been born. (Chapter 9, 10 and 16.) Feeling his insufficiency to state his case before the great Jehovah, he desires a daysman [a mediator] betwixt God and himself. (Chapter 16: 31-33.)

Job’s masterly reply to the false reasonings of his friends (which many improperly quote as inspired), and his expressions of confidence in God and of his ultimate deliverance, are clearly presented in Chapter 17:1-16. And then, with prophetic wisdom, in Chapters 18 and 19, he gives a marvelous statement of the course of God’s dealing with mankind.

**THE PROBLEM OF THE AGES**

The question which perplexed Job and confused his reasonings was, why does he suffer so much when others of God’s people—namely, Why does God permit evil (calamities, afflictions, etc.) to come upon his faithful servants? and why are the wicked permitted to flourish? But not until the Gospel dispensation was it possible for any to know the mind of God on this subject; for it is one of the deep things which could be revealed only by the spirit of God, and only to those begotten of that spirit, as St. Paul explains. (1 Corinthians 2:9-14)

And the Holy Spirit was not thus given, as a guide and teacher, until after Christ had redeemed us and ascended up on high, that we might come in the name of the price of our return to divine favor, peace and communion.

Although many are still in the dark on this subject, it is now open and clear to all the earnest ones to wondrous things as it is written, “it is revealed unto the children of men in due time” (1 Corinthians 2:10). This see that the reign of evil, the reign of Sin and Death, under Satan, the prince of this world, is permitted for two reasons: first, that all men may gain a full experience of the wretchedness and sinfulness of their nature; and, second, that God’s people may be fully tried and tested as to their loyalty to God in the shadow of affliction and trial, as well as in the sunshine of health and prosperity.

The evil which God did not directly cause the evil state of things which surrounds us in nature and among men, but it let it come upon men as the legitimate result, or fruit, of disobedience, sin, yet he does make use of the wrath of man and trouble of the world as a means of accomplishing God’s great plan. Thus, regardless of the wildness or the ignorance of the per­secutors, these trials of faith and patience are working out for such a “far more exceeding and eternal weight of glory.” (Hebrews 11:39, 40) This they do by preparing the called ones to be heirs of glory, by cultivating patience, experience, brotherly sympathy and love—which is God-likeness. Such, and such only can rejoice in tribulation and realize that all things—had as well as good; unfavorable, as well as favorable—will be overruled in God’s providence for their ultimate benefit.

**JOB’S HOPE OF A RESURRECTION**

But, returning to our consideration of Job, let us note in Chapter 14 some of his prophetic wisdom. The first four verses express the real sorrow of the righteous who see their friends bowed down, sick and dying, and fear that human life under present conditions is full of trial and sorrow, from the cradle to the tomb. And Job shows that he realizes that as a son of fallen parentage he could not be perfect, free from sin, clean, in all his heart, that he had come into the world and will die, but that when man dies there is no root left, no spark of life remains. He giveth up the spirit of life, and where is he?

Having confessed that there is no ground for hope inherent in man, Job begins to express the only, the real hope of our race—a resurrection—see verses 12, 13. Man lies down in death and loses all power to arouse himself—nor can he be regenerated from the condition of death which he entered until God’s due time. This will be the resurrection morning, the Millennial day, when the present sinful heavens shall have passed away, and the new heavens and new spiritual ruling power—Christ’s kingdom—shall have come into control of the world.

Job’s words fully agree with the teachings of our Lord and the apostles.

The more he thinks of that blessed time when evil shall no longer have dominion, but when a King shall reign in righteousness and princes shall execute judgment, the more he wishes to know when it shall be. His prayer is, “only let God’s wrath be hid­den upon me, and let the prayer of his servant be answered, that thou wouldst hide me in the grave, that thou wouldst keep me secret [hidden] until thy wrath be past; that thou wouldst appoint me a set time and remember me!” Job longs for the resurrection of death, and for that prayer of the daysman—re­garding sin, righteousness, and judgment (verse 1:5), “Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret [hidden] until thy wrath be past; that thou wouldst appoint me a set time and remember me!”

Job’s hope was, “A short period in the end of the Gospel age is specially called the ‘day of wrath and revelation of the righteous judgment of God,’ because it will be ‘a time of trouble such as was not since there was a nation.’ Yet the entire period from the time Adam fell is called a time of divine wrath, and properly so; For in all this long period—‘the wrath of God is revealed against all unrighteousness,’ in a variety of ways. While Love is a controlling principle in the divine government, it can operate only in harmony with Justice and Wisdom. It must be that the world is ‘surrounded with darkness and thick­ness of gloom,’ that Life is ‘denounced to death,’ and ‘the whole race are manifestations of God’s wrath, which will be yet further shown in the great time of trouble. This will be followed by full and clear manifestations of God’s love and favor in Christ and the glorified church during the Millennial age.—Romans 1:21-25.”

In verses 14 and 15, he puts the question pointedly, as though to determine and settle his faith; but he immediately answers affirmatively: “Thou shalt call, and I will answer thee [awake out of the sleep of Adam’s death—compare John 5:28, 29]; Thou wilt have a desire to work of thine hands”—for his people are his workmanship, created in Christ Jesus.—Ephesians 2:10.

When Job had related the arguments of his three friends, Elihu (whose name signifies God himself) spoke from a different standpoint, reproving the three friends as well as Job. Elihu shows Job that he had been reasoning in part from a wrong basis—his view of the ends of God’s dealing with men. He shows that life has no further pleasure and he wishes that he had never been born. (Chapter 9, 10 and 16.) Feeling his insufficiency to state his case before the great Jehovah, he desires a daysman [a mediator] betwixt God and himself. (Chapter 16: 31-33.)

Elihu’s words were as wise as any of those spoken by Job’s comforters—probably wiser; but they were merely human wisdom, so far as we can discern. In Chapter 34:29 he asks the
question, ‘When he [Jehovah] giveth quietness, who then can make trouble? ’ Evidently the young man sought to draw a line between the criticism and the criticism, and Job’s replies were far broader than his friends, but endeavoring to be moderate in his position He defended the Almighty, claiming that if God had not so ordered, Job’s adversities could not have come upon him.

To Elihu it seemed clear that God had made Job’s experiences, and not Job, for his own peace and comfort. God had provided all these calamities unless God had permitted it. Neither man nor angel of whatever rank could thwart the divine will. God, not Job, had the authority to decide what should be done. God alone had the right to order all of God’s affairs. God assured Elihu that Job was more righteous than were his friends; and that while he was imperfect, like all, yet he was not being punished on this account.

DIFFICULT LESSON FOR MANY

The Christian may very well draw a lesson from Elihu’s question. Although the words are not inspired, yet they are very wise. We can recognize the truth they contain—that when God purposed to give peace, quietness, the whole universe will be in obedience to his laws, and none can make trouble. If we have difficulties, if we have persecutions, if we have troubles of any kind we should look to God. We should say: ‘This thing could not happen to me unless the Lord permitted it. We have come under special divine care. God has promised that all things shall work together for good to us who are his children. The lesson of trust is one of those difficult lessons for us to learn and apply—to realize that all of life’s experiences are under divine supervision and that nothing can happen to us without God’s permission. God would not work with truth, now true of the world, but merely of God’s family. By and by God will make all things work out blessings for the world. It is in respect to those who are his children that all things now work for good. When we are in difficulty, we are to look up in confidence and trust to the Lord. Our heavenly Father wishes us to exercise faith in him. St. Peter tells us that we are ‘kept by the power of God, through faith unto salvation.’ ‘Therefore we greatly rejoice, even though now for a season we are in heaviness through manifold trials and temptations.’ ‘The trial of your faith is much more precious than that of gold that perisheth.’’’1 Peter 1:5–7.

FALSE PEACE OF MANY

There is another kind of peace which many may have quietness. Many in the world enjoy a measure of peace, or rest from worry. Yet they are unaware of the great truths which we enjoy, and are in blindness, ignorance, superstition, error, through Satan’s delusions. They have a feeling of security and ease, through the blinding influence of error and falsehood. Those of the world who come into relationship with God, are therefore sometimes awakened from false security. Then they gain the true peace and rest of heart. The Lord says: ‘Come unto me, all ye who labour and are heavy laden, and I will give you rest.’ No true rest can be gained otherwise.

The Lord’s people have a peace and rest of mind through the knowledge of the Lord’s plan, the knowledge of his justice, mercy and love, and a blessed realization that he is our God. All that we have is from his hand. He has given us all that we have, and he is our God. While the world are troubled more or less, God’s children have a peace that the world knows not of, that the world can neither give nor take away. And when the trials are all over, the Lord will be pleased to give all the troubles of present time, for with his dear Son, in his deep distress. As soon as the angel had appeared, the Lord permitted great clouds of trouble to come upon us, we should first look to see if we can discern any wrong-doing in ourselves which might properly bring chastisement. We should have joy in the Lord. But perhaps we have not done that which was required. But, we must be cautious, for all kinds of affliction do not necessarily mean that we have not been living close to him, as we have seen in the case of Job.

We remember likewise in the experiences of our Lord Jesus in the Garden of Gethsemane the night before his crucifixion, how he said to his disciples, Peter, James and John, ‘My soul is exceeding sorrowful, even unto death.’ We remember that God did not give him quietness, but allowed trouble like a great flood to sweep over his soul. He was troubled to know surely whether he had been entirely loyal, faithful and obedient, as was necessary to maintain the Father’s favor. We are told by St. Paul that our Lord Jesus ‘offered up prayers and supplications with strong crying and tears unto him that was able to save him out of death—and was heard.’’2 Tim. 5:7.

We find that the Father sent his angel to minister unto his dear Son, in his deep distress. As soon as the angel had given our Lord the assurance of the Father that he was well pleasing in his life and conduct, he became perfectly calm. And the assurance sustained him in all the trying experiences which he had undergone—thereafter the assurance that this experience was at the very last moment. The heavenly Father permitted this, for it was necessary to our Lord that he should realize the meaning of the sinner’s separation from God.

We do recognize that in every case our Lord’s death and faithful followers show us a parallel experience. We are not, as was our Redeemer, the ransomed, the Sin-hearer for the world; but it would not be surprising if some may have similar experiences to those of our Lord. Some of our experiences may be more severe, more trying, more exquisitely felt. ‘I am sweeping through the gates of the New Jerusalem!’ while others have had dying experiences more like those of our Lord, and have cried out, ‘My God, my God, why hast thou forsaken me?’

We can be content to leave our experiences entirely in the hands of the one who knows them, and who can have an inward peace and calm of rest of soul, knowing that no outward storm will be permitted but such as the Father sees will bring forth in us the peaceable fruits of righteousness, if we are properly exercised thereby.

ESTUCTION FOR MANKIND PICTURED

In the concluding chapters of the Book of Job, Jehovah addresses his afflicted servant, reproving his temerity in attempting, with his little knowledge, to judge God. This Job acknowledges, and finds peace in trusting God. Job’s three friends now return, however, with a different reply from Adam’s sin. They obey God and go to Job and offer up for themselves a burnt offering according to the Lord’s commandment, and Job prays for them as God further instructed, they are restored to divine favor. At once Job’s prosperity returns—his friends and innumerable surpluses of wealth with which he had paid two and a half times as many flocks and herds and camels. He had also the same number of sons and daughters as before, and the Scriptures note that there were ‘no women found so fair as the daughters of Job.’

This ending of Job’s career with a general restitution is incomprehensible to those who have never seen that the plan of God in Christ provides for a ‘time of restitutions’ of all things lost in Adam, to all of his race who will accept them according to the terms of the New Covenant (Acts 3:19–21). But those who do see this plan of God can readily see, too, that Job’s experience was not only actual, but also typical. He seems to represent mankind. Man was at first in the divine likeness and favor, with all that is good to him (Psalm 8:5–6). But the sin of Sin-hearer for the world, which comes to man, has brought upon man such human affairs which has resulted in degradation, sickness and death. God, however, has never really forsaken his creatures, and is even now waiting to be gracious unto all in and through Christ Jesus our Lord.

ENDURING HARDNESS AS GOOD SOLDIERS

‘Thou, therefore, endure hardness as a good soldier of Jesus Christ.’’2 Tim. 2:3.

There are many illustrations used in the Bible, and all of them very forceful. The one which represents the Christian as a soldier, has a great deal of meaning. We are not to suppose that it means any military training, but that term would be applicable to them. There is no war going on in heaven, but there is a war going on here on earth.

Six thousand years ago our first parents became entangled, and the whole race was saved under the covenant of Sin and Satan. More and more this influence has prevailed

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THE WATCH TOWER

(53:14)

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Earth, this province of God's great empire, being in a rebellious state, was decreed to be conquered and restored, and Jesus undertook the work, with divine backing.

The first step was laying down his own life as a ransom-price for the sin of the whole world, and thus making good for the transgression. But before taking his power and executing the sentence of death, the2 having conquered and restored, and Jesus was expediting the Father's will, began the selection of a church class, variously styled members of his body, his bride, his companions and brethren in the kingdom, his royal priesthood, under himself as the great royal High Priest. All those who have heard the voice of the call, who have circumcised every carnal thought, recognized the wrong conditions here prevailing, and who have felt sympathy for the race that is here sold as slaves of Sin and Death—all these have been invited to become members of this selected people.

TERMS OF WARFARE STATED AT BEGINNING

These were informed at the very beginning that it would be necessary for them to fight a good fight. They were invited to enlist in the army to battle against Satan, and instructed that they should have full confidence that ultimately faith would have its victory. They were also told that they must suffer, laying down their lives as their Head and Forerunner laid down his life—not living for the world, but contrariwise, accepting his arrangement and living altogether for the purpose of carrying out the will and commission of their Leader. The final honor to which God has invited them is to be a share in his great kingdom, with his Son. This implies a change of nature to all who have become soldiers of the cross, followers of Christ, who believe in his death for flesh and blood cannot inherit the kingdom of God. They are an army of those who know the privileges of the present time, and by their lives to leave their mark, for a testimony to the world, for the benefit of mankind, and especially for the glory of God and for the calling out of others, who might desire similarly to walk in the narrow way.

The warfare that these are called upon to wage is a warfare against sin and the powers of darkness. (Eph. 6:11) They are pledged to the Lord for right, for truth, for goodness. They are thus to fight the good fight. These soldiers will find, too, that some of their experiences will be right in their own person. They have tendencies toward sin, because of being members of the human family, children of wrath, of sin, even as others. Their relationship to the Lord is as new creatures.

SELF OUR SPECIAL FOE

The new enemy is to be fought against and to control the flesh. This is a great battle which each fights for himself. Each soldier may more or less assist and set an example to the other soldiers, but the chief battle is with himself. It is a battle with the world, and carnal life can never be subdued except at all times to be on the alert against the wiles of Satan and the world, yet his special fight is with the enemies in his own flesh. St. Paul himself had taken the shield of faith—wherewith to quench the fiery darts of the wicked—and the helmet of salvation—so that he could not only forerun and place the Word of God. Timothy was a young soldier, and the Apostle was encouraging him with advice. He had already come into the Lord's company, under the Lord's standard.

THE SOLDIER IS A GOOD SOLDIER

St. Paul intimates that any one of us may be a good soldier, or contrariwise, a bad soldier, a poor soldier. We can imagine some soldiers who would be very disrespectful of orders, not prompt to obey the command of the Leader. We can see them as soldiers who are sold as a slave to the world, not being concerned with the Captain of his salvation. He is an intelligent soldier, and sees that he has on the proper armor, that he wears it properly and that he gets the very best possible use out of this armor. We see that in his walk he has a soldierly bearing, as a proper representative of the King, and of the great kingdom so near at hand.

(2) He is not ashamed of his flag, nor of the garment of Christ's righteousness. He is to lift up the standard of righteousness everywhere. He enlists in this warfare, knowing that it means his death—the death of the flesh, of the human nature. He is to be a good soldier—not merely outwardly loyal, merely wearing the uniform, but having the full spirit of the cause.

This means that whatever experiences come to him he is to endure them hard. Sometimes they are quite unpleasant, circumstances that are quite unpleasant, difficult. Earthly soldiers are obliged to tramp through water and mud, enduring long, wearisome marches. Sometimes they are short of rations, sometimes obliged to sleep on the ground. Sometimes their backs are waxed with fatigue, and yet he must go on.

So the soldier of Christ is to endure whatever experiences may come to him, under the guidance of his Captain, not only willingly, but gladly, rejoicing that he has been permitted to enter this army of the Lord, knowing that these experiences are a part of the great work that must be done, the work of winning others, of making ideal soldiers. The soldier of Christ endures the hardships of the warfare, enduring something for his Captain and in the interests of the kingdom to which he has sworn allegiance.

The thought which the Apostle is impressing is that all good soldiers should endure hardness, hard, distressing conditions, circumstances that are quite unpleasant, difficult. Earthly soldiers are obliged to tramp through water and mud, enduring long, wearisome marches. Sometimes they are short of rations, sometimes obliged to sleep on the ground. Sometimes their backs are waxed with fatigue, and yet he must go on.

Our Lord speaks of some who, at his second coming, will say, 'Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils?'—Mark 9:38—'And he will say, I do not recognize you.' (Matthew 7:21-23)

'Ve have been deceiving ourselves. (Matthew 7:21-23) These thankful servants of God's people, who had come into relationship with God through the Law Covenant. We have every reason to believe that many of the Jews tried very hard outwardly to keep the Ten Commandments, by keeping the observance of which they might keep death to keep which meant death. All of their endeavors failed, and they continued to die. Romans 7:10.

Notwithstanding the endeavor of many to observe this commandment of our text, St. Paul declared respecting them that the name of God was blasphemed through them amongst the Gentiles. Romans 2:24.) We cannot suppose that the grosser meaning of blasphemy was the Apostle's thought. Blasphemy was a terrible thing amongst the Jews. Even a parent who heard his son, when he was alive, blaspheme was instantly sentenced to death for so doing. We suppose the Apostle meant that the kind of living practised amongst the Jews really blasphemed God's name before the world. They were professedly God's people. And if under divine instruction, divine care, and divine protection, they do these things dishonoring to God, they are blaspheming his name.

While the Ten Commandments were not given to the church, yet every feature of the Ten Commandments is a command; for by the character of our consecration we are bound to seek to know and understand the original meaning of the Law. Hence, while the church is not under the Law Covenant, we are under the general instruction of the Ten Commandments. Therefore the Apostle says that 'the righteousness of the law [the Ten Commandments] is fulfilled in us, who walk not after the flesh, but after the spirit.' Romans 8:4.

It is not possible that any real child of God, any consecrated follower of Christ, could have a desire to take the name of the Father in vain. Hence the apparent meaning of this command is not applicable to us; for since we have become his children, and have received his spirit, it would be the farthest thing from us to wish to profane his name. But as the Jews profane the name of the Lord by careless living amongst the Gentiles, so there is a great danger of Christians profaning his name by careless living. And this is indicated in the Scriptures as being a danger.

Our Lord speaks of some who, at his second coming, will say, 'Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils?'—Mark 9:38—'And he will say, I do not recognize you.' (Matthew 7:21-23) They did not come in by the door of the sheep-fold, and have never been recognized by the Lord as his sheep. Amongst them there will perhaps be a great many who have done philanthropic work, and who have worked in the Lord's vineyard. But the thousand years of Christ's reign will be the time when God will institute the real reform work, through Christ's kingdom. Now the Lord is working in the hearts of his people, through his promises, seeking the particular class who are exalted above all others. This is the class of the redeemed.

LET US TAKE NOT HIS NAME IN VAIN

From this standpoint, all of God's people should be very much on guard that they may never profane the name of the Lord in vain when they profess to be his people, his children—when they profess to be the followers of Jesus and call themselves Christians. It would be far better if many professed Christians were to think that they may properly take Christ's name are those who really become his disciples. The only condition under which any may become his disciple is to take up his cross and follow him—give up his life, surrender his will.

Although this commandment was not given to spiritual
Israel, we can readily see how the spirit of it applies to us. We have taken the name of Christ as our name. We profess to be members of the body of Christ. And the holy name of the Head belongs to all the members of his body. The honored name of the Bridegroom belongs to his espoused. What carefulness of thought of this should give us, and how appropriate it is for us to honor God before all, that is the name referred to in the text. It was not made to hinder or to be the servant of the law, and not by instruction of God. So it should be, and so it is yet with some. True Christians cannot have too much opportunity for fellowship together for the study of the heavenly Father’s Word, and for offering him the worship and homage of their hearts.

True Christians undoubtedly are glad that there is a special day of the week set apart, in which they can do more particularly give themselves to prayer, worship, praise and Bible study, and good works—even though the enforcement of such a day by human law and through a misconception. Glad would many of the Lord’s people be if their earthly affairs were so arranged as to permit of two Sundays in each week, or more. But in order to enjoy Sunday properly, the Lord’s consecrated people should be freed from the misconceptions which so generally prevail.

The Sabbath is a perpetual annual festival, to be observed as the day of rest, of liberty with all its privileges. To the true Christian the heavenly Father makes the Sabbath the day of rest and liberty with all its privileges. To the true Christian the heavenly Father makes the Sabbath the day of rest and liberty with all its privileges. To the true Christian the heavenly Father makes the Sabbath the day of rest and liberty with all its privileges. To the true Christian the heavenly Father makes the Sabbath the day of rest and liberty with all its privileges. To the true Christian the heavenly Father makes the Sabbath the day of rest and liberty with all its privileges.

SEVENTH-DAY-FIRST DAY

Early in the Gospel dispensation the followers of Jesus began to meet on the first day of the week. Apparently the custom had its start in the fact that Jesus rose from the dead on that day, and appeared several times on that day to his followers; and on the following first day of the week he appeared again. It became a custom amongst the disciples to have their fellowship on that day, not that it was commanded of the Lord, but because of their desire to remember the Master and to have fellowship with each other. Quite probably they kept the Sabbath day of the Lord just the same as we do, for a time. They evidently had difficulty in realizing how completely they had passed from the domination of Moses and his law to be under the headship of Jesus and his guidance—the liberty wherewith Christ makes free. Indeed, although Christians have now abandoned the observance of the seventh day in favor of the first day of the week, many erroneously think that God authorized the change. But not so; the Christian is not under law, but under grace. It was from privilege that the early disciples met together on the first day, and not by instruction of God. So it should be, and so it is yet with some. True Christians cannot have too much opportunity for fellowship together for the study of the heavenly Father’s Word, and for offering him the worship and homage of their hearts.

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would be sin on the Sabbath day, because it would be "hunting." Thus in various ways they made the reasonable law of God to appear unreasonable to the people; and while thus particular in trifles, they ignored the weightier matters of the law, which appertained to justice, love and mercy.

In the lesson we have no instances of healing on the Sabbath. A woman had an infirmity which had bowed her down for eighteen years. Jesus released her from her bondage on a Sabbath day. He laid his hands upon her and said, "Thou art loosed from thine infirmity;" and she was made straight and glorified God. But the ruler of the synagogue was indignant and said unto the people, There are six days in which you can come and be healed, and not on the Sabbath day.

This was intended as a special rebuke to Jesus, intimating that he was not so holy and so careful of the Sabbath as he should be, if he was the Messiah. For the law of God has not stopped, Ye hypocrites! doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to water? and ought not this woman, whom Satan hath bound, lo, these eighteen years, he loosed from this bondage on the Sabbath day? And his adversaries were put to shame.

The other case was that of a man troubled with dropsy. Jesus, knowing their attitude of mind, discussed the subject in advance on this occasion, asking the Doctors of the Law and the Pharisees, "Is it lawful to heal on the Sabbath day or not?" They made no answer. Then he took the sick man and healed him, and in answer of the critics, "Which of you, having an ass or an ox fall into a pit would not straightway draw him out on a Sabbath day?" But they could not answer.

A proper understanding of the Sabbath, the rest which God had provided for his people is a great blessing, and those who believe do enter into rest— an abiding rest, a perpetual Sabbath. And all such are glad to have special opportunities, as these may present themselves, for gathering together in the name of the Lord, for worship, praise, study and fellowship. With regard to Jesus, he was always careful to observe the Sabbath; he was never careless of the Sabbath and the Sabbath day as a day set apart by God, a day of rest, a day of worship, a day of labor, a day upon which great things were accomplished, a day of deliverance from the power of sin and death. The Sabbath day became so precious to Jesus, that he would not even be若是 on it, because it was the day of rest, the day of fellowship, the day of worship, the day of prayer, the day of service, the day of rest, the day of rest, the day of rest.

PARABLES OF THE KINGDOM


"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7:21.

This dividing of the world, the Gentiles, will progress for a thousand years, and eventually will make a most complete separation, identifying the sheep of the Lord's favor and introducing them to the blessings intended for them, and destroying the goat class as being really servants of sin and of the devil. But the method of procedure, etc., was not brought to light. Two illustrations of the kingdom occur in this lesson. In the one the Lord likens the kingdom to a grain of mustard seed, a small beginning which became quite a large bush, and the birds of the air would lodge in its branches. This evidently was intended as a picture of the outward appearance of the church—very prosperous, so prosperous as to invite the birds. Elsewhere Jesus declared that the birds represented the wicked one and his agents, ever ready to take away the seed of truth and to work adversely as respects the Gospel program. (Matthew 13:4, 19) In Revelation also the great Teacher speaks of the church as becoming Babylon, confusion, and the shadows of night and darkness, of ignorance and superstition passing away.—Heb. 10:25.

A GRAIN OF MUSTARD SEED

Two illustrations of the kingdom occur in this lesson. In the one the Lord likens the kingdom to a grain of mustard seed, a small beginning which became quite a large bush, and the birds of the air would lodge in its branches. This evidently was intended as a picture of the outward appearance of the church—very prosperous, so prosperous as to invite the birds. Elsewhere Jesus declared that the birds represented the wicked one and his agents, ever ready to take away the seed of truth and to work adversely as respects the Gospel program. (Matthew 13:4, 19) In Revelation also the great Teacher speaks of the church as becoming Babylon, confusion, and the shadows of night and darkness, of ignorance and superstition passing away.—Heb. 10:25.

Again the Master illustrated the experiences of his church as an embryotic kingdom. His second parable tells of a woman who hid some leaven in three measures of meal until the whole batch was leavened. This, Bible students are coming to understand signifies a church system; and that the Master foresaw how a leaven would become quite large, and would corrupt a large church, etc., in this case, etc. This was the typical sacrifices of Israel taught that Messiah would be a great king, and rule with great power. But when the last of the kings of David's line, Zedekiah, was de­ thromed, the Lord through the Prophet declared, "I will overthrow, overturn, overturn it: until he come whose right it is; and truth and to work adversely as respects the Gospel program. (Matthew 13:4, 19) In Revelation also the great Teacher speaks of the church as becoming Babylon, confusion, and as being "a cage of every unclean and hateful bird." (Revela­ tion 18:2).
number of Christians doubles every century. Such try to count up Christians by the hundreds of millions, entirely ignoring the fact that Jesus has declared that the Gospel church, the elect, who are walking in his steps, will be altogether but a little flock.—Luke 12:32.

THE CALLED SAVED

The blessing of the heathen is not merely for those now living, but for all who have ever lived. Messiah's kingdom will triumph gloriously in the Lord's due time. The knowledge of the Lord shall be in every nation, and the glory of the Lord will be seen in the earth, and his saving health will be a light to the Gentiles. (Isaiah 2:3-4, 5:6)

Jesus did not give a direct answer to the question, doubtless for two reasons: (1) The Holy Spirit had not yet come, and his followers could not then be prepared to understand the plan of God thoroughly. (2) It was not due time to explain all the particulars of the spiritual salvation of the church, to be like unto her Lord; and these were not sufficiently holy and because the kingdom of God was coming, they would fail the loss of all their hopes.

When the call to joint-heirship in the kingdom would go out to the Gentiles, some would come from the East, the West, the North and the South, and have a share in the kingdom. The Jews were first in God's favor, but the Gentiles last; yet some of the first with privilege and opportunity would fail.

What doth Jehovah require?

MARCH 29.—Matthew 7:24-29.

"What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"—Micah 6:8.

Jesus sought to impress upon his hearers that it was not sufficient for them to hear that a kingdom of God was coming, and that it would bring certain blessings to the world. It was not sufficient that they should know that a kingdom class was being called out into the world to be Messiah's joint-heirs in that kingdom.

Action would be necessary on their part if they would attain to this high privilege which God had granted to them. "Show me thy faith by thy works, and I will show thee my faith by my works," wrote St. James. Not that we by our own endeavors, without the grace of Christ and the help of the Holy Spirit, would attain to this. "Many will say to the Lord in that day, Lord, Lord, we prophesy, and performed many mighty works in thy name; and thou shalt say unto them, I never knew you: depart from me, ye that work iniquity," says the Lord. (Matthew 7:22, 23)

Jesus gave an illustration, or parable, declaring that those who heard his message and rendered obedience thereto would be like a wise man, who built his house upon the rock, and the descending rains would not wash away the foundation from underneath, nor in any wise harm it. The storms of life are sure to come; and the great crisis of life, death, is sure to follow. The wise man will build his house upon the rock, and the descending rains will not wash away the foundation from underneath, nor in any wise harm it. The storms of life are sure to come; and the great crisis of life, death, is sure to follow. The wise man will build his house upon the rock, and the descending rains will not wash away the foundation from underneath, nor in any wise harm it. The storms of life are sure to come; and the great crisis of life, death, is sure to follow. The wise man will build his house upon the rock, and the descending rains will not wash away the foundation from underneath, nor in any wise harm it. The storms of life are sure to come; and the great crisis of life, death, is sure to follow.

...
in Revelation 7:14-17: "These are they that have come out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him in his temple day and night." On these, God has various blessings to bestow. These will be in proportion to their obedience and loyalty and faith. The Scriptures declare that at his second coming, our Lord will "sit on the right hand of the Majesty on high" (Ps. 110:1). This seems to be an apostle, in order to be an apostle, it was necessary that he should have the anointing, to be permitted to see, or ordination, to preach, which God alone gives through the getting of the holy Spirit.

**OUR GOLDEN TEXT**

"What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" At first one might be inclined to say, Why, that is different! There is nothing in the text of Scripture to say that in order to be an heir of the kingdom God must take a fancy to stand out of due time."

**INTERESTING QUESTIONS**

**HOW DID SAUL OF TARSUS SEE JESUS?**

Question.—"And last of all, was seen of me also, as of one born out of [before the] due time." (1 Cor. 15:8) How could Saul of Tarsus have seen Jesus, if he was personally in heaven, and was to remain there until the end of the age? Answer.—The Lord evidently designed that Saul should have the opportunity of being the twelfth apostle, to take the place of Judas. In order to be an apostle, it was necessary that he should be a witness to our Lord's resurrection. And so Saul of Tarsus was given a demonstration which made him an eye and ear witness to the resurrection of our Lord out of the dead. He tells of it in this way: after detailing how Jesus had been seen of above five hundred brethren at one time, St. Paul says, "And last of all, he was seen of me also, as of one born out of due time."

The privilege that was performed to enable Saul to see Jesus was not sufficient to save his eyes. If Jesus had been a flesh being, Saul's eyes would have been spared. But the fact that he was permitted to see, and with unveiled eyes (for it is not the natural order of things for a natural eye to see a supernatural event), is one of the miracles which were miraculously exercised which enabled him to see the Lord.

As to how this comports with the thought that Jesus went away, and that the heavens were to retain him until the end of the age, we have this to say: He left the world, telling his disciples that in the end of the age he would come in glory to establish his kingdom. But nothing in this statement indicates that he might not be present at some time previous to this. This may be illustrated in the typical Atonement Day sacrifices. The high priest went into the Most Holy and offered the blood of the bullock; then he came out again and offered his second sacrifice, the goat. He then returned to the Most Holy.

"SITTING ON THE RIGHT HAND" A FIGURE

The Lord came to earth and was present among men. He finished the work that he had to do here. Then he ascended and appeared in the presence of God (the antitypical Most Holy) to make an appropriation of his merit (the blood of the antitypical bullock) on our behalf. We read that, having finished this work, he sat down on the right hand of the Majesty on high; and there is no reason to think that the kingdom would be delivered over to him, and his enemies would be made his footstool. But the words sat down do not mean that he sat down on a literal seat, and has remained inactive during this age. The thought is that he was seated at the Father's right hand in the sense of being given this permanent position of honor, dignity.

The Scriptures declare that at his second coming, our Lord will be "sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26:64) We understand, then, that it was a position which he had earned for himself by his work on earth. It is not the same as the position he occupied as the King of the Jews, given to the Jews through Moses, will be given to the whole world of mankind through Messiah. The requirements will be to do justly, to love kindness, to walk humbly with God. All nations will see this as the reason why Messiah's ministration of this law will be a success, while Moses' ministration of it was a failure, so far as bringing any to perfection was concerned, is that Messiah's kingdom will be fully prepared and authorized to forgive sinners and to help them up out of their imperfections—back to the image and likeness of God as it was originally represented in Father Adam.

The privilege and right to thus forgive sins and to thus lift the sinner out of degradation belong to Messiah, by virtue of his being the Son of Man. We can thus infer that the right to life which he there laid down without forfeiting he will be prepared to give to mankind during the Millennium; and only the wilful rejectors will perish in the second death.

"O! we long to see thy glory Streaming wide o'er all the earth; Every error, old and hoary, Flee to realms that gave them birth."

"For this glorious culmination, Not for long shall Zion wait; Soon will come her coronation; Lo, her King is at the gate!"

[5408]
Giving Counsel to One in Trouble

Question.—If a person in deep distress of mind should appeal to us for counsel, should we refuse to listen lest we thereby be hearing evil or evil speaking of another? Answer.—We should not refuse to hear one who is in deep distress of mind and who has no other to whom he can turn. But we should suggest to the one in trouble, now perhaps there is something about this matter which might be a reflection upon another. Perhaps you can state the trouble in such a way as to begin with the right to inform you. Have you fulfilled the requirements of Matt. 18:15? Have you spoken to the person?

If he answers in the affirmative, we should ask, And it makes no impression? And is he (or she) still continuing the wrong-doing? If he says that the party is not now continuing the wrong, but that he has made no apologies, then we would say, But we have a duty to apologize. We can merely require him to cease from doing injury. You may be able to explain the Lord that you have been relieved from the pressure of the trial.

Or the person might tell us that he had taken the scriptural step, and that the party still continues to do injury. Then we would say, Have you taken the next step—to take two witnesses and go to him? If he says Yes, we would advise, Then just continue to the conclusion. You have done well thus far. If he said that he had taken the two witnesses and they had gone to him, but had been met with a refusal, then we would say, Full measure of evil, which I desire to avoid, love and zeal for the Lord and the brethren, and the one hundred dollars for gas, thirty dollars for food, tea dollars for himself and ten dollars for his wife, who would be cut off five dollars from his wife’s allowance and five from his own.

But Christians are often compelled to give one tenth. There are some in the Bethel family, however, who are giving one tenth. One of the family recently gave one fifth out of the net. We think a principle is here involved—a principle of sacrifice; and that if we follow the Apostle’s example of giving something every year or every month to give to someone in need, and thus exercise a spirit of benevolence like our heavenly Father, and that we may be able to have at least a small share in the support of the Lord’s work. We believe that to whatever extent we have this thought before our minds we are likely to have a special blessing. “He that watereth shall be watered also himself.”—Prov. 11:25.

The Righteousness Which Is of Faith

Question.—The Apostle here says that none in his time were doubting and did not believe the message that the Messiah had come. They might have been discouraged and have not done many wonderful works. But they were saying, “We do not believe that he was the Messiah and was put to death and then rose again. If you are willing to say that he was only a good man, we can accept that asserterion. But we will not be the proper one to bring the matter before the church. Up to this time the case should not be discussed before the two of these witnesses.

The Lord Loveth a Cheerful Giver

Question.—Upon the first day of the week let every one of you lay by him in store, as God prospereth him, that there be no gathering when I come.” (1 Cor. 16:2) Does this injunction apply to all the Lord’s people? Answer.—We understand that the principle applies to all. This is scriptural law, however. The Apostle did not make laws for the church. He would not and could not. He taught that all of the Lord’s people are put on their own responsibility as to the use of the things they have sacrificed to the Lord.

Personal and Class Rights

Dear Beloved Pastor:—

I have never thought it wise or expedient to write to you before, except on one occasion, and then only to express my love and confidence in you that I had taken the book. I feel the same reluctance in writing now, lest I unwisely interfere with your time, but feel that it is the proper thing to do. For a time some of the brethren have been holding in their homes regular meetings which have not been arranged for by the church, and consequently the brethren who are not elders nor deacons. In other cases, certain deacon brethren in their love and zeal found an opportunity for assisting some beginners, and after a time began holding meetings in their homes. But the interminable thing meetings to gatherings which did not conflict with the regular meetings of the church.

These matters came before the church and were discussed, resulting in the following resolution, which was voted upon and in force:

Resolved—that, while we do not question for one moment the good intentions, love and zeal for the Lord and the brethren, on the part of those who may participate, in our judgment the holding of regular meetings in the home of brethren who are not elders nor deacons. In other cases, certain deacon brethren in their love and zeal found an opportunity for assisting some beginners, and after a time began holding meetings in their homes. The question which then arose was: Are these meetings of the brethren who are not elders nor deacons? But to me it has been a matter of some concern, I find myself taking the opposite view from the other elders, and standing alone as an elder in the position I have taken; namely, that the resolution which we passed was not only wise and expedient, but having a tendency to destroy personal liberty and freedom of acting according to one's best judgment, would be more than offset by the injury it might do from another viewpoint.

I have not been and will not be contentious, but I do want...
to know and to do the Lord's will; and finding myself taking the opposite view from the other elders and some of the other members of the class, I feel greatly concerned and ask your advice. Taking into consideration the present and future interests of the class, I feel that the matter is now too important to be in doubt about. I am,

Your brother in Christ and service,

J. J. B.

**OUR REPLY TO THE FOREGOING**

We have endeavored to set forth in *STUDIES IN THE SCRIPTURES*, Vol. VI., what we believe to be the Scriptural teaching covering the queries of this letter. Repeating now, and seeking to make the matter applicable to the case in question, we would say:

Each spirit-begotten child of God, by virtue of his anointing, has a right to speak, to preach, to declare his heavenly Father. The uplifted hand of the consecrated class is a sign known to all. We are in this spirit of consecration confined to bishop, nor to those upon whom they lay their hands, nor to elders and deacons chosen in the Scriptural manner by the stretching forth of the hands of the ecclesia. There are natural limitations, of course, such as lack of ability, from any cause, to hold the attention of an audience. Except the Apostle's restriction that the sisters are not to do public preaching, there are none.

With this broad view of the divine commission, the anointing or authorization of the holy Spirit, we perceive that none has a right to interfere with another, and that the one who is said to the Apostle John, "Forbid him not."—Mark 9:39.

However, while none may interfere with or bind his brother, we may give over some of our own liberties. Recognizing that God is a God of order, and that every good work is prospered by the order of His holy Spirit, we may give over some of our own liberties. Recognizing the limitations of the Holy Spirit, we then realize the need of the many. We believe that the better way for the brother who desires to enter, would be for him to lay their hands, and weacons for offense is thus a fuller justification. God's will, because he instructs us: "Forget not the assembling of yourselves together." So all who thus become associates, or members, in a class of Bible students thereby surrender individual rights. They operate as a class, deciding which meetings are necessary and which are unnecessary, which of their number would best lead and serve the class, which render other service, etc.

From this viewpoint, it would not be proper for brethren associated in a class to start new classes and still consider themselves members of the original class. A member of a class to individually start another class separate from anything provided for by his class, would mean to ignore it, to break off his relationship with the older class and would indicate that he would no longer in any sense of the word recognize himself, either as a member of a class, or as a member of it, or as a sharer in its privileges. In reasuming his own personal liberty he laid down his privileges as a member of the class.

Hence from this standpoint we would say that the brethren and sisters who are engaged in the organizing of the new classes evidently had only the best intentions, and quite probably did not consider at the time the real force and meaning of their action in organizing the classes.

It would look, too, as though the present class and its elders and deacons had no care for all the desires and necessities of the class; otherwise there would have been no incentive or reason for the starting of new classes aside from their arrangements. A sharp look out by the servants of the class should always be maintained, to see that the spiritual needs of the interested are supplied; and a sufficient number of elders and deacons should be chosen and appointed.

While we sympathize with the sentiments of those who drew up the resolution, we incline to doubt the wisdom of the movement; we believe that the results will be for all parties to confess their error. The class and the elders might very properly say: "We regret, dear brethren and sisters, that we had not such a grasp of the situation as would have enabled us at the time properly to supply the needs of the members. We promise to do our duty more faithfully in the future."

Those who started the new classes would, we think, do well to say: "We regret, dear brethren and sisters, that we did not take a broad enough view of the subject and put in a request for the meeting, to the intent that the need might have been supplied through appointments by the class."

With such apologies and resignations, we believe the entire matter will adjust itself and everybody feel relieved of a cause of regret. We believe that the results will not be far different from what they are now, except that the new meetings will be under the appointment of the original class.

**THE PHOTO-DRAMA OF CREATION**

*Answering various inquiries, we report that the Drama is not a mere statement of the divine plan—not a mere sermon. It therefore appeals to the public. We trust that its effect will be a broadening of human intelligence and interest in respect to the Bible and the plan of God therein set forth. It is in four parts of two hours each. All witnessing it, we believe, will have a greatly increased interest in the things of God and of humanity—everything. Freed from some of the shackles of error and superstition and ignorance, some, we hope, will be the better enabled to receive the knowledge of God which the Bible sets forth. Many who have witnessed the Drama and received the message in the evenings, more hours than in the entire three years of my theological course in the U. B. College at Dayton, Ohio. Catholic, Protestants and Jews—all come, all are interested, and no ground for offense is given to any. The Drama is exhibited in Cincinnati at Music Hall; in Cleveland at The Temple, Prospect Ave. and E. 22nd Street; at Victoria Theatre in St. Louis, and at the American Theatre in Toledo—twice every day. In Boston it is shown in three parts every Sunday. Approximately twelve thousand people are now being reached daily in the cities mentioned. Our pictures are very beautiful, very costly, and require a great deal of preparation. We are, therefore, limited as to the number of sets of the Drama we can put forth; we are limited also by the expense incidental to each presentation—for rent, light, operators, etc. We shall not be able to reach very far for some months. Many brethren have prepared themselves to be operators than we shall be able to employ for a good while. However, we have in mind something which we will mention as soon as it is ready, which may give opportunities of service to many more than are now employed. As for the sisters, we are relying upon the classes at the various cities where the exhibition is shown to supply the volunteers for ushers.*

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**CONSECRATION AS RELATED TO PRESENT-DAY CONDITIONS**

*Consecration is another name for sanctification, and signifies a setting apart. Sanctification, consecration, is intimately related to justification, because, although there is a partial justification when one turns to God, there is one full justification, a justification to life, until such time as the person had made a full consecration. It would appear, then, that from the time when one starts toward God, when he turns away from sin, and seeks to know and to do God's will, when he becomes a consecrated one, setting himself in dedication to God, as in contradistinction to following evil, each step that he takes toward God is a step toward sanctification and toward justification.*

Looking back to the picture in the type as illustrative of this, we see that a Levite or a priest when first approaching the Tabernacle, desiring to enter, would discern in the distance the wall of white surrounding the Court. With more or less knowledge of what was inside he would approach it. When he reached the gate, he would see that the court was a sacred place, and that none would be received in any sense within its enclosure except where he recognized the sacrifice on the brazen altar just inside.

**PROGRESSIVE STEPS OF JUSTIFICATION AND SANCTIFICATION**

*And so with a person who is in a semi-consecrated condition—a semi-justified condition. His first great lesson at the gate—the Court—his consecration, his dedication to God, as in contradistinction to following evil. Each step that he takes toward God is a step toward sanctification and toward justification.*

*The photo-drama of Creation, the brethren will, we trust, find it to their advantage to present.*

*The brethren should always be prepared to meet the people where they are, to make a friendly approach to them, to serve them in a good way, to be helpful to all who approach them. We believe that the photo-drama will be found a help to us in this way.*

*May God use us for His glory and the building up of His children. Amen.*

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completely. As he presses on, earnestly desiring to come still nearer to God, he comes to the door of the Tabernacle. There he finds that he can go no further except by death—the death of his human will, the surrender of all human rights and interests. He recognizes, further, that this death must be a sacrificial death, and that he needs to be accepted of the High Priest, that the High Priest must make good for his imperfections by the imputation of his merit before the heavenly Father will accept his full consecration.

His consecration takes place, therefore, before his justification to life. He must present himself in sacrifice to God. He can no longer be his own, but must become one of his members. It is to be a membership in the earthly body of Christ, for suffering and death, and a membership also in the spiritual body, for life and glory. The sincerity of his consecration will be the divine acceptance of that consecration, which is indicated by a begetting of the holy Spirit. And begetting of the holy Spirit is indicated by his appreciation of the deep things of God, as represented in the altar of incense and the table of shew-bread, in experiences of chiseling and polishing, and by opportunities to serve. In some cases these various steps are taken almost simultaneously.

After acceptance on the part of God, the consecration must be persisted in, maintained. We must abide in Christ, in order to eternally abide in His love. Then he who has been accepted by the heavenly Father, joint-heirs with Jesus Christ our Lord, if we in the present time suffer with him, then we shall also reign with him in glory.

AS TO THOSE CONSECRATING SINCE EIGHTEEN HUNDRED AND EIGHTY-ONE

Some have been concerned as to what evidence, if any, a person consecrating himself since 1881 would have that his consecration was accepted. We would say regarding this that something would depend on how recently the person had made the consecration. If very recently, he would have no sure means of determining. If a year or two had passed, and he had not in the meantime received any evidences of the holy Spirit, it would indicate that he had not really understood and appreciated the truth; if he had not experienced a love for the truth and a desire to serve it; if he had not found some opportunity for serving the truth, and some experiences of trial—in such case he would have reason to doubt the divine acceptance of his consecration.

But in such a case we would be inclined to wonder if the consecration had been properly made. Our thought would be that in one way or another God accepts every consecration, that a broken and contrite heart he will in no way despise. He did not despise those in ancient times who consecrated their lives to him—the prophets and the faithful Israelites of old. They were not despised nor rejected. They found opportunities for service and they had this testimony (Hebrews 11:5), that they were not forgotten, for they received a special blessing as a reward for their obedience. But the consecration was not made. But this did not mean with them a begetting of the holy Spirit.

We have every reason to believe that the number of those that have consecrated themselves since 1881, who having been foreseen. We see coming in, day by day and week by week, some who give evidence of the Lord's acceptance, who evidence that the Lord is permitting them to lay down their lives in his service. But the time will undoubtedly come in the near future when the number of the elect will be complete. Then only such vacancies as might still occur by some falling out would remain. In that case there might be a number in the consecrated attitude, whom God would accept to take their places. But the number who would drop out. These would receive the begetting of the holy Spirit, and would find such opportunities for serving the truth and for suffering for the truth's sake.

The evidences seem to be that there are still quite a number of those who have consecrated themselves there are people coming into present truth and consecrating who have come directly from the world. This would seem to indicate that there are not at present a sufficient number fully consecrated to complete the 144,000. If there were, these would be given the preference.

THE AVERAGE CHRISTIAN'S PRESENT POSITION

It would seem that throughout the world we can see today a great many who have taken the steps of consecration to a limited extent, and yet have not gone so far that they recognize the Releemer and the necessity for his work of salvation, and the fact that he gave his life as an offset for sin. Some have gone further, and with more or less intelligence have "washed at the laver." But it seems that the great majority have not gone much further—that they do not see the propriety of going further. The majority of professcd Christian people today do not go any further than to live a moral life. They have not reached the point of consecration to God, and hence have not yet reached the point of vital justification. The majority have perhaps gotten to the laver, and are desiring to wash and be cleansed. As such come to learn the message of the kingdom as it is now going forth—that a full consecration to death is the only condition upon which any may be followers of Jesus—many may be inclined to say, "what offer? They gladly go forward to the extent of full consecration, full justification; and by reason of their surroundings, and the fact that the majority of professed Christian people in the various denominations are behind them as regards attain­ment of the standard of perfection, they will feel that this consecration is peculiar. The majority do not discern that this peculiarity is the very thing that God requires of those who will be joint-heirs with Christ—of those who would follow in the path of devotion and faithfulness, that they may be accounted worthy of reigning with Christ in his glorious kingdom.

THE GREAT COMPANY

A class mentioned in the Scriptures as the great company, who will come up out of great tribulation and wash their robes and be clothed in white fine linen, which is the righteousness of the saints (Revelation 7:14), and who will eventually attain to the position of anti­typical Levites, is worthy of consideration. These have passed the various stages of full consecration and divine acceptance, and are receiving the attendant evidences. They are the consecrated people in Christ Jesus and entered into the Holy. But through an insufficiency in the matter of zeal, and a lack of stamina, because of their unfavorable environment in Babylon, these are failing to go on, failing to see that a full sacrifice of self—death—of the only condition upon which they can gain the heavenly things.

These are seeking to be followers of Christ and followers of Mammon, seeking to please the Lord and to please the world, having some of the Lord's spirit and some of the spirit of the world. They are seeking to be followers of Christ, but not of his own spirit. They are seeking to get off the things of the flesh—anger, hatred, malice and strife, envy and evil speaking, the works of the flesh and of the devil, and therefore are not putting on the fruits of the spirit—faith, fortitude, knowledge, self-control, patience, godliness, brotherly kindness, meekness, gentleness, love.

It must be admitted that these have not had the right instructors, and they have gotten wrong conceptions—misunder­standings of the Lord's Word. Nevertheless, we cannot but have faith that God will guide these who are really his children, and will not suffer them to perish in the great day of his wrath (Revelation 14:11).

We do not think we should understand the Scriptures to teach that the great company will attain to the same degree of spiritual development as the little flock. It is true that God has blessed his little flock and prepared them to live without the world, but there are many who demonstrate by their lives that, if necessary, they would be very loyal to the Lord and very loyal to righteousness. It is merely because the narrow way is so steep, so uphill and rugged, that they have not yet found the ways and are not willing to go on. They fully appreciate that love and zeal which the Lord has set as the mark for participation in the royal priesthood.

We believe that the Lord would probably expect no more from the great company class than he would expect from the little flock—as though he would say of each of these, Doubtless this person, under favorable conditions, would prefer to be my child and to live in harmony with me, and he would not think of living in sin, and would even suffer death rather than deny me in the hour of trial. Perhaps in many cases, there might be a million who have demonstrated this degree already in the past, during this Gospel age. Some of these probably have even suffered martyrdom, when they were put to the final test.

OPPOSITION OVERRULED FOR BLESSING

We think there is a considerable number who have made consecration are still in Babylon. We do not know this, however. We are near to the battle of Armageddon, near the time of the overthrow of Babylon; and we are seeking to give the Message of the truth as wide a cir­cumference as possible. We have not quite come out, even though too late to win the great prize. That they are considerable in number is intimated in the 19th chapter of Revelation, where we are told that when Babylon falls the number that come out will be a great multitude, not a mere company or a small number. We believe that at the present time there are great a many in the nominal churches whose minds are gradually be­coming more and more awake to the truth. In various pulpits, where the truth is opposed, many things of the Gospel of the
 kingdom are being proclaimed; and this will have the effect of
 making them take a new and different view of the Lord's
 uses for this very day; that is, the opportunity of
 making known the Kingdom is the time to
 bring forward these truths. Many are
 those bringing forward these truths declare them in spite and
 envy, nevertheless the message of the Gospel is preached.
 (Philippians 1:15-18) Many thus have their attention called
to certain truths, which we would never be able to give them
—enforced by the fact that the day and the hour was
 For instance, some of these ministers mention that be
 leave the nominal church to be Babylon; others say that we
 believe that our Lord is now present, in his second advent, and
 is gathering his jewels (Malachi 3:17); still others are tol
 that we believe the end of all things will come in October, 1914. All these truths are being stated in a
 slanderous way. But we should not be surprised if the Lord
 will overrule for the good of his people many of these things.
 Not long ago, a brother told us that his
 first knowledge of the truth came to him through a More-
 head tract. Another man heard his preacher say that we
 were the anti-Christ. He wanted to see what anti-Christ looked
 like, and he came to see and hear us, and got the truth, just on ac-
 cident, without intending to. So he would be foolish to think
 that the Lord's message may go forth. We are not to think it
 as strange, as though some strange thing happened unto us, that
 we are caused to be a gazing stock, and pass through fiery trials.
 Let us rejoice that we are accounted worthy to suffer
 with Christ, that when his glory shall be revealed, we may
 glad also with exceeding joy.—1 Peter 4:12-14; Hebrews
 10:32, 33.

THE SPIRIT OF
HELPFULNESS

"Let every one of us please his neighbor for
his good to edification."—Romans 15:2.

We should avoid what would be considered by others as not
observing the Sabbath. We should do this for the sake of our
influence. To our understanding every day is a part of
the great Sabbath into which we have entered—rest in Christ. We
have the spirit of the Lord's day. But we are not to use this liberty to
the injury of others.

Many people think that any kind of labor is a violation of
the Fourth Commandment. From our viewpoint we know that
the Sabbath of the Jews was typical; and we see what the anti-
type is. As we would not think it right to go any great distance
in Christ. We should avoid making all

or making all of the street cars nor the steam cars should be used. Indeed, they
would not think it right to go any great distance on the
Sabbath.

As a matter of fact, the nominal church of today are not
living up to their own conceptions of God's law. As we get
opportunity, we would like to assist these people to get a truer
meaning of the Sabbath, that their consciences be not hurt,
but be free from unreasonableness. Sunday should be a day that
is quiet and reverential in every way, and devoted specially to the
honor of God.—a day in which business is restricted, as far as
possible eliminated. But the interests of the Lord's
work forbid our always refraining from the use of steam cars,
street cars, etc., on Sunday.

HELPING, NOT HINDERING, OUR NEIGHBORS

We can apply this principle in a general way. We
can apply it to our conversation with Christian people. There is a
ingly bringing forward these truths declare them in spite and

enjoy the antitype of that Sabbath. But
there is a certain rest, every day, and
keeps every seventh day as a Sabbath, but who fail to enter
the rest, realizing that God has finished his work and that we are
in the universe. During his ministry Jesus chose the Sabbath
day in which to perform miracles. He did this probably because he
might show forth the

sainthood, the Millennium, we shall have not only rest of heart, but also perfection;
and we shall then not be beset by the trials and diffincities of life. During his ministry Jesus chose the Sabbath
day in which to perform miracles. He did this probably because he
might show forth the

kingdom on earth. From our viewpoint we know that
the Sabbath of the Jews was typical; and we see what the anti-
type is. As we would not think it right to go any great distance
in Christ. We should avoid making all

proclaiming the Kingdom, and we are going to do so, to the end that
the Lord's message may go forth.

We should rejoice that we are accounted worthy to suffer
with Christ, that when his glory shall be revealed, we may
"Politeness is to do and say
The kindest thing in the kindest way."—1 Cor. 8:13.

"Politeness is to do and say
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WE SUNDAY OBSERVANCE

Applying the above principle—our responsibility for our
influence—we are not to feel tendencies, as the Jews did on their Sabbath day. But we should avoid
driving tasks or making any unnecessary noises. We should
avoid singing or playing on an instrument anything that would
not generally be recognized as in keeping with things sacred.

One may be polite for the sake of policy or for the sake
of principle. Our pleasing of our neighbors should be for
our edification. We should be glad to do all that we can
for their assistance, their uplift, their uplift, their
街区. If we can speak a pleasant word, a kind word, it
would be for building; and we should speak it, instead of
speaking an unkind word.

In our desire for the uplifting of others we are to have
in mind primarily the uplifting of the Lord's people in spirit,
ual things. As the Apostle says, we are "to provoke one another." We know that there are different ways of provoking others, and St. Paul shows us the right way. What the Apostle had in mind was the reverse of provoking to anger, hatred and strife. Some of the dear brethren who are evidently very sincere have not caught the spirit of the truth of this subject; they go wherever they go, they are apt to stir up the evil mind of others, instead of stirring up their own good mind and provoking to love and good works.

We are to please our neighbors so far as it would be for their good, and according to right principles. But to build one in injustice would not be right. We should not think it right to let our neighbor's chickens run all over our garden; and we think that he would thus be more edified by our firm stand for right. But we must not tell him how to manage his chickens. We must do our best to keep his chickens off our place; but we would make a mistake if we were to go in and order our neighbor's chickens, house and children. To do so would be busybodying. We shall have enough to do to look after the weaknesses of our own family.

THE END OF THE AGE A PERILOUS TIME

"In the last days perilous times shall come; men shall be traitors, heady, love of pleasure more than lovers of God."—2 Tim. 3:3.

The expression, "the last days," or the latter days, the closing days, refers, not to the end of the world in the sense that many expect this event, but is a Scriptural designation of the present time, the end of this age, when the reign of Righteousness is about to begin. We are glad to be living now in this harvest time! "The harvest is at the end of the age." (Matthew 13:39—Diaglott) The warning given by the Apostle is that, instead of the world's being Christianized and converted to God at this time, the reverse condition will prevail. It will be the time of great peril to those who place their confidence in the world, and to their own interests; the Lord's people—peril for those who have started out to follow Christ. However, only one who is on trial for life or death are those who have been released from the Adamic condemnation. To them the world looks blacker than ever. In the one case it is testing. The whole course of the world will be turned aside from the high standard that might have been expected. Men will be traitors. As long as it will be of advantage to them to perform a contract they will do so; when not advantageous they will not fulfill the contract. It will be a time when every man's hand will be lifted against his neighbor. Selfishness will be rampant. Each will do what will be to his own interest, regardless of obligation. There will be manifest headiness and selfishness and self-centeredness. Men will be "lovers of pleasure more than lovers of God." This condition is to be a sign of the end of the age.

Every thoughtful person must perceive that this condition of things is prevailing now. Whenever a contract is found to be unsatisfactory—whether it be a marriage contract or a business contract—the dissatisfied contractor is liable to break the agreement. This party to the contract then assumes the attitude of one who declares, Force me to keep it if you can. The Lord's people will keep their word and be firm for principles. But the little flock will be more or less imperiled through this spirit, unless they continue diligent prayer and the study of God's Word. What we see going on about us seems natural to our minds. The way in which other people spend time and money is a temptation to the Lord's people to spend the Lord's time and money in a way that is not pleasing to the Lord. We should be careful to see that we are doing the Lord's will, and not allowing ourselves to be led astray by the spirit of the world.

PREVALENCE OF THESE CONDITIONS UNIVERSAL.

We find headiness of spirit in the world everywhere—a loss of respect for authority. No doubt there has been much respect for authority in the past. Now the justicium is swinging to the other side, and there is no respect for authority. This condition has been brought about by a lack of reverence for God—the inevitable result of loss of faith in the Bible as the Word of God. As people lose faith in the Bible, they lose faith in God, and become more selfish and more self-willed. This condition of affairs has been brought about by false doctrine, error. People think that God is their adversary, pursuing to do them harm. The higher critics have been seeking to put away what they have considered the absurdities of religious thought, and to this end have done away with the Bible. Bible students see that the absurdities have been brought about by the creeds and not by the Bible. But the world, losing confidence in God, are becoming more and more influenced by false spirit which once held them is departing, and there is a disposition to doubt everything. People are in the condition of mind where they say, "Let us eat, drink and be merry"; nobody knows about the future; the preachers are all confused. Everything has come about by evolutionary processes. Let us enjoy the present. Let pleasure be our aim in life. This would seem to be the attitude of the world. They are lovers of pleasure more than lovers of God.

WORLDLY SPIRIT IN SOME OF THE CONSECRATED.

These conditions of our day make it a perilous time for the church. Do you ask, Would not the church, on the contrary, be more than ever to love God? And would this not guard them and keep them from danger? We answer that some of God's people are more and more immersed in the spirit of the world. The spirit of the world surges all around them. With great difficulty could those come to realize that the whole world is astray in their ideas and ways. The tendency of all such is to have the mind of the world, even though they be spirit-beings.

This worldly spirit, the Apostle suggests, would affect the church to some extent. Consequently some of the Lord's people would thus come into special peril at this time, because of neglecting their covenant with the Lord. Others would remember that covenant, and watch and pray, and so make good progress. Those who are living close to the Lord are, for this reason, developing in mind and heart. But these are few.

The great company, while still loving the Lord, are becoming more and more immersed in the spirit of the world. Those who are living nearest to the divine standard will be more or less imperiled through this spirit, unless they continue diligent in prayer and the study of God's Word. What we see going on about us seems natural to our minds. The way in which other people spend time and money is a temptation to the Lord's people which must be steadfastly resisted.

A SUBTLE TEST.

The Lord's people spend and are being spent in his service—by volunteer work, by attending meetings, by holding meetings and in various ways, according to opportunity. They are living separate from the world. The world now has an eight-hour day. The Lord's faithful people would, on the contrary, make theirs a service day, according to opportunity. They would not be fulfilling the conditions of the covenant of sacrifice. They would be fulfilling the conditions of the covenant of sacrifice.

The little flock will serve the Lord with such delight that they will scarcely know how to cease their efforts. They recognize that their bodies are fully consecrated to the Lord, and so they live and labor not for themselves, but for the Lord. In view of these perilous times, let us each ask himself the question, To which class do I belong?

COURAGEOUS DEALING—PAST, PRESENT AND FUTURE.

"Deal courageously, and the Lord will be with the good."—2 Chron. 19:11.

There is a divine oversight of the affairs of those who serve God recognized here, and a divine blessing may be expected eventually upon all who deal justly with the affairs of God, as well as the Christian religion—the religion of the Bible—incline to lead the devotee to expect divine blessing. But no other religion sets forth, as does the Bible, a just God. All holy religions incline to lead the devotee to expect divine blessing. But no other religions are founded on the principle of justice. This is because there is no true justice in the world. Wherever it has gone, it has been "Liberty enlightening the world."

There is no partiality with the Creator—no class distinction with him—neither high nor low, rich nor poor, noble nor peas-
It is a mistake to say that the present governments are under the influence of God. The Bible says that the governments of this time are under the influence of the prince of this world, and that he has the upper hand at the present time. But when Messiah takes his great power and reigns, then Satan will be bound. Then all the evil influences will be brought under the control of the Messianic kingdom. From that time onward the saints will deal courageously in Messiah’s Millennial kingdom, and shall reign for the purpose of putting down sin, until eventually Christ shall have accomplished the work of causing God’s will to be done on earth, even as it is done in heaven.

CHURCH TO JUDGE COURAGEOUSLY IN NEXT AGE

The point we notice, then, is that our text was applicable to the Jews, because they were a typical people of God. The king of Israel made use of these words to certain of the judges of the church. The Church is now being prepared for the work of judging in the kingdom. The Lord distinctly tells us that we are not to judge before the time.

In the kingdom we shall judge. Then it will be our business to judge. Then we shall be required to render righteous and courageous judgment, in full accord with the Lord’s instructions.

As the Apostle says, “Know ye not that the saints shall judge the world? (1 Cor. 6:2) We do know it. Our experiences now are preparing us to judge the world later, that we may do it successfully, courageously, lifting up all mankind who will to the glorious standard of perfection. All the evil doers shall be cut off. Then every knee will bow and every tongue will confess, to the glory of the Father and of the Son.

CHURCH NOW JUDGES ALONG CERTAIN LINES

The Scriptures instruct us that now the church should judge its members along certain lines. We are not to judge one another, and the Lord would have us judge according to the righteousness of the heart. But we are to judge one another’s conduct. If one should live immorally, it would be the duty of the church to deal with him according to the immorality of his conduct. The Apostle asks, when the brethren shall judge you? If you are unprepared to judge yourselves in small matters, how would you ever be prepared to judge in great matters?

In our judging, we are to remember the lines along which the day’s business. On that judge we are to take that word and the Lord’s word. We have an example of this in New York City at the present time. Entrenched vice is hard to handle. Occasionally the world produces men who handle such things in a nubile way. There are noble men inside and outside the church. But we cannot say that the Lord would be with all of them.

PROFITABLE TABLE TALKS

A considerable number of advanced Christian people, Bible students, have in an informal way recently adopted the custom of having Bible talks during the meal hour. We know of many who are finding it profitable. An important element in this is that we meet at the same time that we appropriate the natural is quite proper; the lifting of the mind from the things of the world to the consideration of heavenly things is advantageous in every way. Witness that this is benevolent.

Today’s lesson shows the Master a guest at the table of a prominent Pharisee, speaking in a manner that would not be appropriate to any but himself. In a parable he criticized the gatherings guests, because he noted that they selfishly chose the choice seats for themselves. He did not have the same self-sacrificing spirit would have to do with their character-building and with their fitness or unfitness for the honors of the kingdom for which they hoped.

When bidden to a public function, they should humbly take very lowly, inconspicuous places, not knowing how many might be more worthy than they in the estimation of the host. Then, if the host noticed them in a very humble place, and so desired, they might ask them forward to a more prominent place. Thus they would be honored and the honor would reach them in the proper manner; whereas, in taking a prominent place uninvited, he that humbly himself shall be exalted.”—Verse 11.
The Watch Tower

March 1, 1914

THE WATCH TOWER

(17774)

THEME. But call the poor, the maimed, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed in the resurrection of the just.

The Pharisee had done something of the very kind in inviting Jesus and probably his disciples to dinner. He well knew that they were poor and would be unable to ask him in return for hospitality, and made a pretence of almsgiving. At all events, they set forth a grand principle, which should be recognized by all, rich and poor alike. If we get our rewards for good deeds in the present life, how will there be anything coming to us in the future?

He followed the Master’s instruction and seek to do kindnesses to those who cannot return the favor, assured that God will appreciate such things as done for mercy’s sake, for righteousness’ sake, and will give a proper reward. We do not understand the Master to mean that it would be wrong to invite friends or kindred who might invite in return, but that we are not to think that in so doing we are laying up any treasure in heaven.

There was more reason for the calling of the poor, the lame, the maimed, in Jesus’ day than now. Today, by common conditions of life, people recognize a duty toward the poor, the maimed, the lame and the blind. Homes are provided for them out of the public purse, by general taxation. Whoever enters into this matter of paying for the support of the poor in a proper spirit is doing something that in the sight of God is meritorious; but whoever pays such taxes from compulsion merely, without appreciation, evidently would not be deserving of any credit. However, all such institutions should be conducted in such a manner as would afford reasonable comfort and encourage the help of others, whether for our relatives, were they the persons in need.

Under such conditions it would be almost wrong to fail to co-operate with these provisions, to refuse such provisions and to expect private support from friends and relations, at an additional cost. Each of us toil for our own comfort, and to the extent that we cannot help ourselves or for our relatives, were they the persons in need.

GOD’S GREAT FEAST

A man made a great supper and bade many guests. When the time for the supper arrived, he sent his servants to inform them, saying, “Come; for all things are now ready.” But those with one record began to make excuse. One said, I have bought a field, and I must go and see it; another said, I have bought new clothes, and I must go and be arrayed therein; another said, I have bought five yoke of oxen, and I must be proving them; please excuse me. Another said, I have recently married; therefore I cannot come. When the servant returned and told his experience the Master of the house was provoked, and went out into the highways and hedges, and said to the servants, go outside the city, into the highways and hedges, and urge those who reject him was that he received sinners, and that he ate with them.

GREAT FEAST REPRESENTS RICH BLESSINGS

The great feast of the parable figuratively represents rich blessings of God’s providence for the church—the knowledge of the truth, justification from sin, the begetting of the holy Spirit, the privilege of appropriating the exceeding great and precious promises of God’s Word. All this is the feast which the Lord has spread for now eighteen hundred years, and to which he has been inviting, or calling, certain ones.

First the Pharisees, the “religious lights,” representatives of Moses, and secondly the poor, the sinful, the weak, the outcasts of Israel, the prodigal son class, were invited. The great feast, however, was not enough to fill the places already provided. In other words, not enough of the Jews were “Israelites indeed,” acceptable to God, to fill the foreordained number of the elect church. Hence the Master sent out his servants the third time, saying that they should go outside the city; that is, the entire class, voluntary and not enforced, and an indication of the measure of the holy Spirit which we possess.

We are to turn, but that we are not to think that in so doing we are laying up any treasure in heaven.

The aroma of the good things coming, already reaches us in the anteroom, before we enter the banquet hall. These odors come to us through the exceeding great and precious promises of God’s Word, assuring us of his faithfulness and of his provision of the things which “eye hath not seen, ear hath not heard, neither have entered into the heart of man,” but which “God hath prepared for them that love him” supremely.

Those originally hidden will not taste of that supper, though, thank God! divine provision has arranged for another banquet, which through the kingdom will be spread for all nations of men—the Gentiles, kindreds, tongues and peoples—a feast of fat things. —Isa. 25:6-8.

"JESUS HIMSELF DREW NEAR"


"It is Christ that died, yea, rather, that was raised from the dead."—Romans 6:9.

We are to study today one of the most striking miracles of Jesus to his disciples after his resurrection. Early in the morning of the day of his resurrection he had appeared to the women who came with spices to embalm his body. They had communicated to St. Peter and St. John that the Lord had been with them. These two most energetic apostles with each other to get to the sepulcher with speed. But they saw merely the empty tomb.

The disciples of Jesus were dazed, perplexed. Although he was so busy with his worldly prospects. And so they slighted God’s invitation, extended to them through Jesus and the Apostles.

The ones especially invited were the ones who specifically claimed to be the “holiness people”—the Pharisees and the Doctors of the Law, to the parable, the rejection of those who originally invited led to the invitation’s being sent to others, in the streets and the lanes of the city. This meant that the poor had the Gospel preached to them. Publicans and sinners were received by our Lord, told about the kingdom, and invited to lend their hands for sinless deeds and by their good works, and urged to come in and participate in the love of God’s promise of joint-heirship with Jesus Christ their Redeemer.

Nearly all the preaching of Jesus and of his disciples, up to Pentecost and after, was to the poor of Israel—the publicans and sinners. The Master’s parables and the publicans’ and sinners’ rejection of them was that he received sinners, and that he ate with them.
JESUS had ministered to them so the sacrifice of the Atonement place might take place. He understood this in the light of the explanation given of the resurrection change of the church. The Apostle Paul declares: "Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body. If the church is to experience such a resurrection change in order to be like her Lord, she must have experienced just such a change. The same thought is impressed again by the Apostle's statement that he will be "caught up in a moment, in the twinkling of an eye," for "flesh and blood cannot inherit the kingdom of God." The change which the church is to experience, in order to be fitted for the kingdom of God is the same change which Jesus experienced when he was raised from the dead, a life-giving spirit—no longer a man.

Our Lord's title, "the Son of Man," still belongs to him, just as the title, "the Word of God," the Logos, still belongs to him. When the Logos was made flesh, the identity was not lost. Respecting our Lord's human experiences, we read: "A lamb appointed for sin," and "the sacrifice of the atonement" (Hebrews 10:5-10). When he had accomplished that purpose, he no longer had need of human nature; but, as he had foretold his disciples, he assembled up where he was before—to the spirit plane, to the spirit nature, as we have already said. "As Moses lifted up the serpent in the wilderness, so shall it be that every one that believeth in him shall..." We must bear in mind, therefore, the Scriptures, which show that the Father highly exalted the Redeemer, not only restoring him to spirit-being, higher than human, but exalting him "far above angels, principalities, powers and every name that is named."—Philippians 2:9.

"JESUS SHOWED HIMSELF"

St. Luke declares that Jesus showed himself alive after his resurrection. (Acts 1:3) Again he speaks of him as appearing. The narrative shows both terms are justified by the facts. He appeared and disappeared. He showed himself to some and not to others, and in every way manifested the fact that some great change had taken place in him after those three days. Not only did he appear and show himself in different forms, in different bodies, unlike each other, but also in different clothing. Then, too, when he suddenly disappeared, the clothing disappeared also.

When we say that Jesus, a spirit being, materialized, we are not to be understood as in any way sympathizing with the class called Spiritualists, who produce materializations of the dead. If we desire an illustration, let us go back to the Bible account of how Jesus, when he was the Logos—before his death, (Hebrews 10:5-10) When he had accomplished that purpose, he no longer had need of human nature; but, as he had foretold his disciples, he assembled up where he was before—to the spirit plane, to the spirit nature, as we have already said. "As Moses lifted up the serpent in the wilderness, so shall it be that every one that believeth in him shall..." We must bear in mind, therefore, the Scriptures, which show that the Father highly exalted the Redeemer, not only restoring him to spirit-being, higher than human, but exalting him "far above angels, principalities, powers and every name that is named."—Philippians 2:9.

Jesus could have manifested himself to his disciples otherwise than as he did. Instead of appearing as the gardener and as the traveler, etc., in different forms, and then vanishing after communicating with his disciples, he could have done much more—done a great many things—than was revealed in the narrative. We have no account of how Jesus, the Logos, was delivered up to the powers of darkness. We have no account of how Jesus, after the resurrection, could have been crucified again. We have no account of how Jesus, when he was raised from the dead, could have told his disciples that his appearance was to take place at his second advent to bless those of his followers who had been crucified.

When the travelers arrived in Emmaus, Jesus after a while thought—told of Jesus the Nazarene, a Prophet mighty in deed and word before God and all the people; and they explained to him how the chief priests and rulers had delivered him up and crucified him. They explained that theirs was a double disappointment, in that not only had they lost a friend, but their hope that he was the Messiah, to whom God had said, "The Redeemer, see him as he is and share his glory. That is the due time for all of his followers to see him as he is—not as he was.—1 John 3:2.

But Saul of Tarsus saw him thus as a spirit being, "shining with the brightness of the sun" at noonday—standing before the time. The effect upon him was disastrous to his eyes, and required a miracle for his recovery of sight. And even then apparently a certain blemish was allowed to be a thorn in his flesh to his dying day, as a reminder of God's grace to him. Then they will be spirit beings, like the Redeemer, see him as he is and share his glory. That is the due time for all of his followers to see him as he is—not as he was.—1 John 3:2.

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When the travelers arrived in Emmaus, Jesus after a while thought—told of Jesus the Nazarene, a Prophet mighty in deed and word before God and all the people; and they explained to him how the chief priests and rulers had delivered him up and crucified him. They explained that theirs was a double disappointment, in that not only had they lost a friend, but their hope that he was the Messiah, to whom God had said, "The Redeemer, see him as he is and share his glory. That is the due time for all of his followers to see him as he is—not as he was.—1 John 3:2.

But Saul of Tarsus saw him thus as a spirit being, "shining with the brightness of the sun" at noonday—standing before the time. The effect upon him was disastrous to his eyes, and required a miracle for his recovery of sight. And even then apparently a certain blemish was allowed to be a thorn in his flesh to his dying day, as a reminder of God's grace to him. Then they will be spirit beings, like the Redeemer, see him as he is and share his glory. That is the due time for all of his followers to see him as he is—not as he was.—1 John 3:2.
assumed something of the manner of Jesus; and the way in which he asked a blessing upon the food reminded them, evidently, of Jesus. Their eyes of understanding began to open. Immediately they realized that no one but their own Master could have given them the lessons just enjoyed on the journey. And thus, having fulfilled the purpose of his materialization, he immediately vanished out of their sight—clothes and all—instantaneously.

Their joy was too great to permit them to sleep. They must hasten to carry the good tidings to the other disciples. So they journeyed back to Jerusalem, and there found the others rejoicing in the fact that the Lord had manifested himself to Simon Peter. Then the two told the story of their experiences; and Simon, hope and joy began to grow in all their hearts.

Who cannot see that the Lord's way of manifesting himself after his resurrection was in every way the best? Had he appeared to many of them, or to all of them, as he appeared to Saul of Tarsus later, they would have been bewildered, shocked. They would not have been so well able to identify "the light shining above the sun at noonday" with their Master, Jesus. Even if a voice from heaven had declared the fact of his resurrection, Jesus would not have had the same opportunity of explaining to their minds the prophecies; and they, perverted and excited, would not so well have been able to receive the instruction.

It should be remembered that out of fewer than ten appearances during the forty days between our Lord's resurrection and ascension, he only twice appeared in a form similar to that which they had seen, and bearing the marks of crucifixion; and that on both of these occasions he appeared while the doors were shut, and later vanished while the doors were still shut, in order that his followers might learn a double lesson:

1. That he was no longer dead, but alive, resurrected;
2. That he was no longer flesh, but spirit—"Now the Lord is that Spirit."

THE IMPORTANCE OF ATTAINING BALANCE OF MIND

"Let all your deeds be done in love."—1 Corinthians 16:14.—Diaglott.

God is the very personification of sympathy and love. As the Scriptures declare, "God is Love." And all who will be God's children, developed in his likeness, will be loving children. As St. John says, "He that dwelleth in love, dwelleth in God, and God in him." (1 John 4:16) In proportion as we develop strength of character as new creatures, this quality of love increases. In addition, we should find our judgment also becoming more accurate. Those who are developed in the spirit of the Lord have better judgment than they formerly had. They are getting more and more of the wisdom which cometh from above.

CAREFUL PREPARATION FOR KINGDOM NECESSARY

Before we became Christians at all, we may have been unkind, unloving, unkind, unjust. We may have been inclined to give them a hard time. We would give too many stripes would not be tempering with the spirit of the Master.

"BE YE ANGRY AND SIN NOT"

There is a difference between anger that would be righteous indignation, and the anger which is unloving, unkind, unjust. We know that God is angry with the wicked, for the Scriptures so tell us. (Psalm 7:11) This fact shows us that anger of itself does not necessarily imply a sinful condition; for God has no sin, and he judges himself by the same regulations which he judges his creatures. Therefore anger in itself is not sin.

In God's case there is no danger that he will make a mistake and be angry with the right or approve the wrong, or that he will be lenient with the wrong and thus oppose the right. His knowledge is perfect; therefore his conduct is perfect. In our case, however, if we feel that anger is proper for us, we should use a great deal of discretion. As the Apostle Paul says: "Be ye angry and sin not."—Ephesians 4:26.

In a case where an innocent person is suffering wrong, and we have full knowledge of the matter, then it might be our duty to manifest anger, righteous indignation. It would be proper to manifest a certain degree of anger if we saw even a dumb brute mistreated. If we saw the principles of rightness being trampled upon, we might become necessary to manifest some anger, some indignation.

But these cases would probably be very rare, for the circumstances would not often be a matter of our business. As St. Peter remarks, we are none of us to suffer as busybodies in other men's affairs—1 Peter 4:15.

If we see a parent doing to his child something that is not right, we should not interfere unless the child's life is endangered. If it is merely a case of switching or a box on the ear, we must not interfere. It is not our business. Let us as the Lord's children, ambassadors of the King of heaven, seek more and more to exercise the spirit of a sound mind, the spirit of love and reasonableness.

"NAUGHT THAT I HAVE MY OWN I CALL"

"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."—Job 1:21.

All that we have should be regarded as a gift from God, whether it be much or little. God's gift to our first parents was a very munificent one—perfection of life. They were made in years. As St. Peter remarks, we are none of us to suffer as busybodies in other men's affairs—1 Peter 4:15.

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"ALL OUR BLESSINGS OF GOD'S MERCY"

Adam and Eve might do all in their power to prolong their lives, but it was not possible for them to live out the full thousand years, which constitute one of the Lord's Days. Adam
lived out nearly an entire Day, but he was gradually going down to the tomb all the while. His mental, moral and physical powers were waning. And so all of his race are a groaning creation.

It was not an unjust sentence, nor an unfair sentence. It is a favor from God that we have life at all. The privilege he gives of living even a few years is a great benefit. So it is true of all of us, as described by the Prophet Job in relating his experience, that naked came we into the world. We have nothing that is really our own. It is of God’s providence that we enjoy the privileges that we have.

The true of Job that it was of God’s permission and mercy that he had his flocks and herds and children. Then fire came down from heaven and burned up his sheep and the attending servants. Enemies killed his camels and oxen and asses, and still other servants. This was the case came. But Job said, “The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord!” Job had no claim on everlasting life, although he had a hope of it. He realized that all he had possessed belonged to God; they were not his own.

Life and immortality were not brought to light until Jesus came. (2 Tim. 1:10) The great message of salvation which before was only hinted at was in due time clearly stated by Jesus. He came to give his life a ransom-price, to give a life that corresponded to the life that Adam lost. We see the beauty of the whole arrangement, that as by a man came death, by a man also should come the resurrection of the dead. Whereas “by one man’s disobedience were made sinners,” even the highest of all creatures must be made righteous. (Rom. 5:19)—made free from the death penalty—and ultimately shall have a resurrection.

Those who get the first benefit of this provision in Christ are the church. The Apostle says that we are risen with him to walk in newness of life. And we have reason to believe that God is able to fully complete this resurrection as he has promised. We do not claim that we do not die, which is contrary to all the facts and to the Scriptures. We, on the contrary, admit that we die. But we believe that he who raised up Jesus from the dead will raise us up also by him. Jesus has effected an atonement for the sins of the whole world, upon the basis of which those who believe now may have reconciliation with God. And by and by the world will have the benefit of Christ’s atoning work, and opportunity for reconciliation.

LIFE RIGHTS LOST TO MANKIND

The hope of the church is that she shall reign with Christ for a thousand years, bind Satan, uplift mankind from sin and death, and, as the Scriptures declare, “wipe away the tears from off all faces.” (Isaiah 25:8) And this is the work of God in that he planned, designed, the whole matter. It is the work of Christ in that he purchased the race and is the representative. Jesus, acting as an Individual, or as God’s Agent-who is “the beginning of the creation of God,” “the beginning, the first-born from the dead; that in all things he might have the pre-eminence,” not pre-eminence over the Father, but above all others.—Rev. 3:14; Col. 1:18.

We can see more clearly than did Job, that all our blessings are of God, not of ourselves. We can see more clearly because we are spirit-begotten. We know that we have no rights what­ever. All we can do is to call upon God’s mercy. But all are not able as yet to hear the message of mercy. “The god of all comfort,” the God who “comforteth them that are comfortless,” is a favor from God that we have life at all. The privilege he gives of living even a few years is a great benefit, so it is true of all of us, as described by the Prophet Job in relating his experience, that naked came we into the world. We have nothing that is really our own. It is of God’s providence that we enjoy the privileges that we have.

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THE SPIRIT-BEGOTTEN IN THE HOLY

Our ears and our tongue bring us many blessings and in general are grand servants. Nevertheless, sometimes they are difficult so to manage as not to be misleading. Fully half the difficulties everywhere are, apparently, the results of misunder­standing. God has been misunderstood, the Bible is misunder­stood and preaching is misunderstood. We cannot as a rule, then, that STUDIES IN THE SCRIPTURES and TABERNACLE SYMBOLS and THE WATCH TOWER have been misunderstood. All that we can do is to restate matters afresh, hoping that our tongue or pen will serve us better, or that the eyes and the ears of our readers will serve them better.

REGETING THE TRANSFORMING POWER

Repeatedly we have endeavored to show that the begetting of the Holy Spirit, in the case of each individual Christian, is the transforming power by which he passes from the human nature to the divine nature. The same process is repeated in the Tabernacle types by the priest passing from the Court into the Holy. The Court represents, in the present time, the earthly condition of those who are approaching God, but have not as yet made a full consecration of their lives to him and his service.

When the step of consecration is taken, Jesus, acting as our great High Priest, imputes his merit to cover our deficiencies of the flesh, and forthwith presents us to the Father. Our consecration of the earthly nature is thus made acceptable, and the divine reекoning we are from that moment dead according to the flesh, but alive according to the spirit—begotten again, not with corruptible seed, but by the spirit of God. All thus begotten are in the Holy in their relationship to God— that in his wisdom and grace has fit to come upon us. If we are his children, we are bound to accept all our experiences as being of his providence and order and arrangement.

Naught that I have own I call, I hold it for the Giver; My heart, my strength, my life, my all Are his and his forever.

GOD’S USE OF THINGS IN OUR HAND

“'And the Lord said unto Moses, What is that in thine hand?’—Exodus 4:2.

affliction, and to have part with them in the promise made to the Israelites.

How appropriate it was that the man whom God called to be the leader of Israel out of bondage should be a learned man, and one well equipped to be at the head of such a people and under such circumstances! Moses, in his all, cannot doubt that his wander­ings as a shepherd in the wilderness for forty years, tending the flocks of Jethro, his father-in-law, made him thoroughly familiar with every road, every hill, every stream; and that this was subsequently of great advantage to him, when, under the guidance of God, he was the leader of Israel through this wilderness on route to Canaan.

MEKNES TAUGHT BY EXPERIENCE

But this forty years’ experience in Midian had taught Moses another important lesson—the lesson of meekness. And his long isolation had made him reserved. Furthermore, soon
after severing his connection with the royal house of Egypt, he had not only not to be an avenger of his people; but they had not wished his services, and had rather resented his interference. So now, when the Lord would send him to do this great work, he was distrustful of his ability to lead the people of Israel out of bondage into the land of Canaan, and was fearful and ready to decline. The Lord had appeared to Moses in the burning bush which was not consumed, had given him his commission, and had assured him that he, Jehovah, would certainly be with him. Moses, however, very properly felt the magnitude of the undertaking and his own incompetency, that it would require some one more powerful than he to undertake it. His heart was cut to pieces for fear and for sorrow. But he had looked, and was sure that it was the Lord. Still Moses wanted some demonstration of God's approval and power. He asked, How shall I make Israel know that thou hast sent me? for they will not believe. Then the Lord answered, What is that in thine hand? Moses answered, A rod. And he said, Cast it upon the ground. And Moses did so, and the rod became a serpent, and Moses fled from it. If he had not particularly noticed what he had in his hand, he might have thought that possibly it had been a serpent before. But he had looked, and was sure that it was the Lord. Then God told him to take up the serpent by the tail. He did so, and it again became a rod in his hand.

THE LESSONS FOR US

From this we would learn that if the Lord sends us on any mission, we should not have the feeling that we could conquer the world, but should realize our own littleness and should properly feel wholly insufficient of ourselves. We should realize that without his assisting grace we could accomplish nothing. We must have confidence in him. We should be very sure that the Lord is back of the whole arrangement. Then we should have full confidence in him. We should feel like saying with Moses, I cannot do anything. But if we would commit our whole service to the Lord, we are to look to what we have in our hands, whether it be one talent or another. God is so wise that he can use our humblest talent to his praise. What he wants us to use may be right in our hands, and we may be, God is able to use us, and to give us also the needed lessons in connection with our experiences.

Another lesson that we could draw from the Lord's dealings with Moses is that the things which we have in our hand, those things which are the most common and least valued, may become great and mighty through the hand of the Lord. Just as the rod was a thing of no value, and when any one else had seen it, he would not have had any confidence in its power. We may not see how much we could accomplish with what we may possess, until we use them for the Lord. It is often then we may see much more than we could have thought of. The Lord can make the most nothing become something. Then, though these works dissolve, yet in that day they will be useful to those who love him. More and more we are learning these lessons. If, then, we would serve, we should look to see what we have in our possession; what things we can make use of.

FAITHFUL IN FEAST—FAITHFUL IN MUCH

A great many people would like to serve the Lord with a thousand tongues. If they had a thousand tongues, they feel sure they would sing with them all. How do we know that we would be so strong in our tongues as we do not faithfully use the one we have? ‘He that is faithful in that which is least’ will be faithful in the greater things.

There are plenty of people who like to address thousands. But if we cannot address thousands, it is all the more necessary to address one. Some say that if they had a million dollars they would give it to the Lord. But the Lord is not likely to ever give them the chance of giving large sums if they do not manifest a disposition to give of the small amounts already in their possession. We are to do as the Lord has instructed us to do. If he gives it to us, then what he has sent to us is to be taken away even that which he hath.”—Matthew 25:29.

So the lesson to us of Moses’ experiences would seem to be—C) the use of things we have in our hands. The same lesson is taught in another way in the case of the poor widow who cried to the Prophet Elisha for help. She was in poverty, and her creditors were about to take her two sons for debt. ‘What hast thou in the house?’ asked Elisha. The woman replied, ‘Nothing. But a little oil is left in mine house, and a few honeycomb.’ Then the Prophet told her to go and borrow empty vessels from her neighbors—‘not a few’—and to begin to pour out the oil into the vessels. The woman obeyed, and all the vessels were filled with oil, and she had oil to sell and thus pay her debt. The Lord used what she had in her hand.

It was the same way with the Lord’s miracle in feeding the thousands. He asked, What have you on hand? He did not say, How far is it to town? And he did not tell the Apostles to get wagons and go to town for bread and meat. But he said, Use what you have. And he blessed the five loaves and the two small fishes, to the abundant feeding of the five thousand; they all ate ‘as much as they would,’ and of what remained the disciples gathered up twelve baskets full. (John 6:11) So we should use all our talents and opportunities. The Lord is looking for us to use what we have, and we shall receive blessing therefrom; and the more faithfully we are in the performance of our privileges, the greater will be our blessings from him.

MUCH EXPERIENCES TYPICAL

In addition to the lessons just noted, we believe there is a further significance in the experiences of Moses, and the deliverance of Israel. We are to see something representative of conditions in our day. Moses was acting under divine instruction. Many things connected with this mission of Moses to the Israelites seem typical of the deliverance of God’s people from the power of evil. Pharaoh was typical of Satan. We are living in the corresponding time, when God purposes to deliver all from the power of Satan. Jesus and the church will be the agent of Jehovah—the deliverance will be the work of Messiah and the angel of God.

The rod represents authority. This was illustrated at the time when the Lord instructed that Aaron should represent him as the head of the tribe of Levi. There had been murmurings in Israel, and their leaders were instructed by the Lord through Moses to take each man his rod, write upon it his name and send it into the Tabernacle. (Num. 17:1-9) Aaron’s rod was to go in with the others, because it was the rod of his father’s family. And when they examined the rods in the morning, Aaron’s rod had budded, blossomed and brought forth almonds.

This would give us to understand that a rod might generally be considered to represent authority. As the hand is power, so the rod is authority. Thus the rod would seem to be a spec­ific manifestation of the intention of the Lord. We would not refer to it too positively of the antitypical fulfillment of this experience of Moses. But we might think that in some way or other the power of God would appear to be evil—the serpent was evil. And when we remember that Satan, the pride of Pharaoh and the power of evil, Moses and Aaron went into the presence of Pharaoh, Moses’ rod became a serpent there also. Then the magicians cast down their rods, and they became serpents. But Moses’ rod swallowed up all the rods of the magicians.

RESUMING THE ROD OF POWER

We would very much like to know just what these things signify—just how God will permit the world under the power of Satan to have an hour of triumph. There is to be permitted a great time of trouble, and it will be because of the casting down, for a time, of divine authority and rule. We would very much like to know just how this will happen. People are losing confidence in God. They are feeling, for the time, as though there were no God. The tendency of Higher Criticism and Evolution is to give humanity the impression that there is no God but nature. And as mankind get this idea of a nature­god that is ruthless, relentless, impersonal, it is very likely to efface all thought of a living God of justice and love. ‘There is no fear of God before their eyes,’ the Scriptures say. So we may expect a great time of trouble, when the power of God will seem to be a further manifestation of evil—as the power of evil. The taking up of the rod of power again, a little later, will be the resuming of divine authority.

The mountains may depart, the hills remove; His kindness shall not leave thee, or his love Ever fall; the covenant of his peace is sure.

"Thus saith the Lord," doth make our hope secure, O height, and depth, and breadth of love divine! O gift unspeakable! this hope be mine.

Then, though these works dissolve, yet in that day I shall be found in him, safe, safe for aye.

[5419]
THE MEMORIAL SUPPER APRIL TENTH

We will celebrate the Memorial Supper on the evening of Friday, April 10. We trust that all of the Lord's consecrated people everywhere will avail themselves of their privilege of memorializing the death of the Redeemer for our sins and—as the Apostle points out—our participation with Christ in his sufferings and death to human conditions. As our Lord and the Apostles met and symbolized his death in advance of the event, so it is appropriate for us to meet on the anniversary to celebrate his sacrifice.

We do this annually, in harmony with the evident purpose of the Lord in establishing this Memorial instead of the Jewish Passover, makes the occasion a very impressive one, much more so than any celebration which ignores the anniver-
sary feature and celebrates occasionally—monthly, weekly, quarterly, etc. Let us not find fault with others who do differ-
ently; but, as opportunity offers, let us inform them of our reasons for observing this great event on its anniversary.

As often as we do this (yearly) we do show forth the Lord's death until he come. While we believe that our Lord has been present for a number of years—during the harvest—this does not hinder us from continuing the blessed Memorial of his death. Our thought is that our Lord meant that we were to continue celebrating his death until, at his second coming, the full fulfillment of the New Testament, the Spirit, who is the entire body of Christ, the church, shall be received into glory.

Then, as he declared, we shall drink of the new cup with him.

Whereas now we drink of his cup of suffering, shame, ignominy, reproach, the world's derision and opposition, his ignominy, reproach, the world's derision and opposition, his suffering and shame and death. "For if we suffer with him, we shall also reign with him. "—2 Timothy 2: 12.

But let none think that they should remain away from the Memorial Supper, and would bring more or less of con-
demnation, disapproval, from God and from their own con-
sciences—and that in proportion as they realize the impropriety of their course.

As the Law Dispensation was a shadow, or reflection, of Christ, the church, shall be received into glory. The doing of this annually, in harmony with the evident purpose of the Lord in establishing this Memorial instead of the Jewish Passover, makes the occasion a very impressive one, much more so than any celebration which ignores the anniver-
sary feature and celebrates occasionally—monthly, weekly, quarterly, etc. Let us not find fault with others who do differ-
ently; but, as opportunity offers, let us inform them of our reasons for observing this great event on its anniversary.

EATING AND DRINKING IT WORTHILY

As from the intelligent appreciation of the fact symbolized by the Memorial Supper a great blessing comes, and a joy proportionate to the participator's faith and obedience, so also a condemnation attaches to an unworthy, improper participation in the Memorial. None are to participate except those who have come into relationship with the Lord by consecration of their hearts—to him all for himself and his service.

None can come into this consecrated condition except as they have recognized themselves as sinners and the Savior as their Redeemer from sin, whose merit is sufficient to compensate for the defects of all those who would come unto the Father through him. All such should partake with a great deal of joy. Remembering the sufferings of the Master, they are to rejoice in those sufferings and in the blessings that these have brought to their hearts and lives. None are to drink of the cup except those who have given up their all to the Lord, for this is what the cup signifies—it is the cup of suffering, the cup of death—a full submission to the will of God. "'They will, O God, not mine, be done,' was the prayer of the Master, and is to be the sentiment and petition of those who partake of the Memorial Supper.

For others to participate in this Memorial Supper would be a farce, would be wrong, and would bring more or less of con-
demnation, disapproval, from God and from their own con-
sciences—and that in proportion as they realize the impropriety of their course.

All Christians should keep their accounts squared with the Lord. If they come short, they should lose no time in getting the account squared, in obtaining forgiveness through the merit of the Savior's sacrifice. Such accounts with the Lord should be settled promptly at the time of their occurrence, or not later than the day of their occurrence. They should not be allowed to accumulate; for they will rise as a wall between the one who bears them, and the heavenly Father. But whatever has been the condition in the past, the Memorial season, above all others, is the time for making sure that no cloud remains between the Lord and us, to hide us from his eyes.

Thus forgiven, thus cleansed of any delining spot on our robe of Christ's righteousness, let us use the feast—the Memorial of our Lord's death. In it let us afresh acknowledge and impress upon our minds the importance of the merit of the Savior's sacrifice and death, and how it represents the grace of God to us, as it will by and by represent the same grace extending through the Millennial kingdom to the whole world. Let us remember also our devotion of ourselves, our consecration to be dead with our Lord, to be broken as members of his body, parts of the one loaf, and to participate in the drinking of his cup of suffering and shame and death. For if we suffer [with him], we shall also reign with him."—2 Timothy 2:11.

We trust that the celebration of the Memorial this year may be a very deeply impressive one, an occasion of rich bless-
ing to all of the Lord's consecrated people everywhere. "For every one of you [Jesus] hath received the atonement for us; therefore let us keep the feast."—1 Cor. 5:7.

We trust that each little class, or group, of Bible students celebrating the Memorial together will appoint one of their number a secretary to write a post-card to THE WATCH TOWER office, stating briefly the interesting facts connected with the celebration, the number present, and the number participating, so far as can reasonably be estimated.

THE PHOTODRAMA OF CREATION

We are not yet prepared to offer the DRAMA in the smaller cities. Friends residing in cities of 50,000 and upward desiring to cooperate may appoint a committee which should write to the Watch Tower Society, care the DRAMA Dept., for instructions. The committee should be of good address and fluent of speech.
"ARE YE ABLE?"

"Are ye able to drink of the cup that I shall drink off?"—Matthew 20:22.

We recall the circumstances under which these words were uttered by our Savior: It was just a few days before his crucifixion. Jesus had promised his disciples that they should sit with him in his throne in his kingdom. So confident were the disciples of their positions in the kingdom that they were discussing the positions they might occupy. The mother of the two disciples, James and John, came to him and asked whether another son might sit on his right hand and the other on his left hand in his kingdom. Jesus knew that they were not able to drink of the cup. He replied to the two disciples by saying them: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

We know that Jesus' baptism in water took place at the beginning of his ministry. He entered into obedience to the Law, and in harmony with the divine plan, he was to die as the Savior of men. During the three and a half years of his ministry, he was accomplishing this baptism, he was pouring out his soul unto death, and this death he finished at Calvary. Jesus said, "The baptism that I am [being] baptized with"—now—was not a baptism which was either future or past. But the cup—"the cup that I shall drink of"—this cup was not in the present nor in the past. He had told his disciples that he would go up to Jerusalem; and that there he would be crucified, and on the third day he would rise again. And he said on another occasion, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." When John said about his being crucified the disciples did not understand. But Jesus understood the situation, and he knew that this cup was about to be poured for him. And so he spoke of it again, saying of himself, "The cup that my Father hath poured for me, shall I not drink?"

OUR LORD'S SPECIAL TRIAL

We might think of the word cup as representing various experiences of life—that everybody has his cup of mingled joy and sorrow. But Jesus understood it differently. When he was in the Garden of Gethsemane he prayed, "O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt." And again, the same night he prayed, saying, "O my Father, if this cup may not pass from me, thy will be done in me." In the matter of his baptism into death, there was no hesitation on our Lord's part. On the contrary, from the very beginning he voluntarily participated in it. The ignominious death was the thing that he prayed might pass, if it were possible. But this was not able to be, for he learned that he was the Father's will for him, and he was content to have it so.

There was nothing in the Law to indicate that our Lord should be executed as a blasphemer of the divine law. Yet blasphemy was the charge preferred against him. The Sanhedrin decided that he was a blasphemer in that he had said, "Destroy this temple, and in three days I will raise it again," and also in claiming that he was the Son of God. Apparently, then, the thing which was specially weighing on his mind and from which he shrank was drinking of the cup. In the matter of his baptism into death, there was no hesitation on our Lord's part. On the contrary, from the very beginning he voluntarily participated in it. The ignominious death was the thing that he prayed might pass, if it were possible. But this was not able to be, for he learned that he was the Father's will for him, and he was content to have it so.

Our Lord knew that he had come into the world to die, and that his sufferings were necessary. But this part of his experience he had not fully understood. Evidently he knew that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up"; for comparatively early in his ministry he had stated this in his conversation with Nicodemus. But as he came down nearer and nearer to the time of his humiliation, his degradation, and realized all that it meant, he felt a great shrinking from it and poured out his heart in the cry, "If it be possible, let this cup pass from me!" But immediately—proving that his affirmation, at the time of his consecration, was not a shallow, careless thing, for he was to have the complete knowledge of the Father—he added, "Nevertheless, not as I will, but as thou wilt!"—Matthew 28:39.

ARE WE WILLING TO SHARE HIS IGNOMINY?

And how did Jesus express our Savior said: Are ye able to lay down your lives completely, even though this shall mean to you injustice in the taking away of your lives? Are ye able to drink of the cup that I shall drink? There will be disgrace and ignominy connected with it all. Are ye willing to share with me this cup? They answered: "We are willing." They were willing.

This, we see, is the same cup represented in the Communion Service. The bread represents the body and the wine the blood of our Lord. The cup especially represented the shame and ignominy connected with his death; and the two disciples said that they were willing to share his cup—they had no hesitancy.

At any cost they would be faithful. They would comply with any conditions he would make. They did not, of course, yet know the full import of the word baptism or of the word cup. These were things all his disciples were feeling after. When Peter should come, these things that Jesus had spoken to them would come to their remembrance, as he had foretold. (John 16:4; 13:19) But they were willing and anxious. And that is all that we can be. Jesus guaranteed that, being willing and anxious, the continuing willing, continuing to suffer with him here, they should reign with him in his throne. But as to the particular place for each in the throne, that would not be for him to say, but for the Father.

Our Lord thus encouraged the fortitude of our dear Redeemer in walking the narrow way fills us with admiration. How strong and brave was his character! He had no thought of looking back; his whole being was intent upon accomplishing the will of his Father in heaven—upon sacrificing himself in the interest of the world. What a noble example was set before the apostles! Our Lord had all the experiences necessary for proving his loyalty before both angels and men. The whole matter had been foreknown by the Father. Jesus was to drink the cup which was to be poured for him. And so he spoke of it again, saying of himself, "The cup that my Father hath poured for me, shall I not drink?"

DRINKING OF THE LORD’S CUP BY THE CHURCH

The drinking of the Lord's cup by the church, represents our participation in the sufferings of Christ in the present time. None shall be a member of the body of the great Mediator of the New Covenant unless he come in now under the proper terms. The drinking of the blood, then, is the sharing of the cup. For if we drink not of his cup, neither shall we share in the cup of the Lord. As he said, "Therefore shall the cup of ing, they should have these experiences; that, continuing will-

As Moses sprinkled all the people, so this antitype Moses when completed, will 'sprinkle' the world of mankind; and this will mean the bringing of them into harmony with the divine law. It will require the thousand years to 'sprinkle' mankind. So there is a great difference between the drinking of the cup and the sprinkling of the blood. The sprinkling with the blood represents justification, while the drinking of the cup by the church represents, not only justification, but sanctification.

OUR LORD’S RECOGNITION OF THE DIVINE PURPOSES

Our Lord, in his memorable words to St. Peter—"The cup which my Father hath given me, shall I not drink it?"—referred, evidently, to his dying experiences, which were severe in many respects. But it was not empty words—"The cup which my Father hath given me, shall I not drink it?"—for comparatively early in his ministry he had stated this in his conversation with Nicodemus. But as he came down nearer and nearer to the time of his humiliation, his degradation, and realized all that it meant, he felt a great shrinking from it and poured out his heart in the cry, "If it be possible, let this cup pass from me!" But immediately—proving that his affirmation, at the time of his consecration, was not a shallow, careless thing, for he was to have the complete knowledge of the Father—he added, "Nevertheless, not as I will, but as thou wilt!"—Matthew 28:39.

Our Lord had all the experiences necessary for proving and testing his loyalty; for it was necessary that he manifest his loyalty before both angels and men. The whole matter had been foreknown from before the creation of man. He was "the Lamb slain from the foundation of the world." (Rev. 13:8) Everything pertaining to that slain Lamb was foreknown by the Father. Jesus was to drink the cup which belonged to the sinner, in order that he might redeem man and make him a member of the body of the great Mediator of the New Covenant, of whom Jesus was the antitype.

LIFE AND DEATH MANIFESTED BY SUBMISSION

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; for comparatively early in his ministry he had stated this in his conversation with Nicodemus. But as he came down nearer and nearer to the time of his humiliation, his degradation, and realized all that it meant, he felt a great shrinking from it and poured out his heart in the cry, "If it be possible, let this cup pass from me!" But immediately—proving that his affirmation, at the time of his consecration, was not a shallow, careless thing, for he was to have the complete knowledge of the Father—he added, "Nevertheless, not as I will, but as thou wilt!"—Matthew 28:39.

"If we suffer [with] our Lord, we shall be lifted up; and if we share in his suffering, we shall be lifted up with him. In the Lord's life he was always thinking of the Father; his soul was entirely intent upon accomplishing the will of his Father. As the hour of the consummation of his sacrifice drew near, in the lonely shades of Gethsemane, he prayed a great prayer of submission: "My Father, if it be possible, let this cup pass from me!" But immediately—proving that his affirmation, at the time of his consecration, was not a shallow, careless thing, for he was to have the complete knowledge of the Father—he added, "Nevertheless, not as I will, but as thou wilt!"—Matthew 28:39.

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mane, the Master prayed, 'My Father, if it be possible, let this cup pass from me!' We are not to suppose that he prayed for the cup of death to pass away; but he wondered whether or not the ignominious experiences of the crucification might pass. Yet we find that he did not murmur nor rebel, but said, 'Not my will, but thine, be done!'

**SPECIAL SUPERVISION OF OUR CUP**

We see that our beloved Lord drank of the bitter cup to its dregs, and died in our stead. And we remember that he gave the cup to us, that we should all drink of it—not that we should all have exactly the same experiences that he had, but that we must all drink of the cup of suffering and death in the Father's own way. Jesus was the perfect One, and the Father dealt with him in a very particular manner. In our cases the experiences would be different; because of our imperfection we could not be dealt with from the standpoint of perfection. We are, therefore, not to think of our cup of death as the Master's cup, but rather that the Father permitted us to have a share in the cup of death with his Son. Our cup is supervised by our Savior, although it is the cup poured by the Father; for it is the Father's program.

In the Master's case the cup was necessary for the sins of the whole world. In our case it is not necessary, but it has pleased the Father to grant us a share in the sufferings and glory of our Lord. Jesus makes good our deficiencies and develops our characters, fashioning us into his own glorious image.

Without this supervision of our cup by our Lord, we might be very poorly developed in many qualities; therefore our cup needs to be specially supervised. And so he assures us that, while the necessary experiences are coming to us, at the same time his grace will be sufficient, and his strength will be made perfect in our weakness, and all things will be made to work together for our good.

Let us never forget that unless we partake of his cup, unless we are immersed into death with him, we can have no share in his kingdom of glory, we can never sit with him in his throne. Let us then count all the things of this earth as loss and dross that we may attain this pearl of great price. As the experiences of suffering come to us, let us not be affrighted, nor 'think it strange concerning the fiery trials that shall try us, as though some strange thing happened unto us.' "If ye suffer, yet suffer as good citizens, as submissive citizens for our beloved Master now, and by and by be glorified together with him in the kingdom external!"

"Are ye able to walk in the narrow, strait way, With no friend by your side, and no arm for your stay? Can ye bravely go on through the darkening night? Can ye patiently wait till the Lord sends the light? "Ah, if thus ye can drink of the cup he shall pour, And if never the banner of truth ye shall lower, His beloved ye are, and his crown ye shall wear, In his throne ye shall sit, and his glory shall share!"

**OUR REASONABLE SERVICE**

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

This exhortation of St. Paul's is based upon the preceding story of the offering of the young man. The phrase changed to "the terms of discipleship," as shown by the connecting word therefore—because of those things related in that chapter. The eleventh chapter tells of the mercies of God toward both natural Israel and spiritual Israel—not so much to the world. But the tenth chapter takes up the elaboration of the mercies of God toward all mankind.

In this epistle the Apostle is addressing those who had been Gentiles. In view of these mercies of God (his plan of salvation and the call of some of the Gentiles to take the places in the body of Christ, lost by natural Israel) St. Paul exhorts his hearers to present their bodies living sacrifices, holy and acceptable.

The question naturally arises, Whom did the Apostle address? He evidently is using these words as an exhortation, not to the world, but to believers. The introduction to the epistle indicates that it was written to those already consecrated. But evidently some connected with the church at Rome had not yet made a consecration. Some who were believers, who had come to a knowledge of the Lord and had counted the cost of self-sacrifice, but who had not given themselves fully to the Father in the kingdom. In his letter the Apostle wrote, "He must not be fit for the world, but to believers. The introduction to the epistle indicates that it was written to those already consecrated. But evidently some connected with the church at Rome had not yet made a consecration. Some who were believers, who had come to a knowledge of the Lord and had counted the cost of self-sacrifice, but who had not given themselves fully to the Father in the kingdom.

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CONSECRATION TO DEATH MOST REASONABLE

Every one who recognizes God's mercies and blessings finds it a "reasonable service" to sacrifice the earthly things for which we have been saved. This was a reasonable service for Jesus to leave the heavenly glory, to become a man, and to sacrifice himself unto death, then surely ours is most reasonable. We, being imperfect, have the opportunity of making a reasonable service. But if you believed our words you would go and get that bag. Everyone who recognizes God's mercies and blessings finds it a reasonable service. For one to make a consecration of his time and his talents, his body, his life, is a reasonable service. The Apostle tells us the conditions. All who would have this great blessing must give up the things of this world, and live according to God's way. It is ours to present our bodies. It is not the new creature who does the presenting; there is no new creature at the time the body is presented. Our natural mind discerned from the management of the Lord that there is a more excellent way—a way of harmony with the Lord—and we desired to come thus into harmony with him. And that new, or changed, will presents himself, or we ourselves at the present time without any reward from him. He tells us that we are holy, and yourselves wholly acceptable to him, you should consecrate yourselves, you should make your presentation. For the Father through the Lord Jesus. With these there is a following arrangement which he has made in Christ God is willing to accept the results will be grand and glorious.

CONSECRATION NOT THE END OF OUR WORK

The term brethren may be viewed from two different stand­points. On the one hand, we may apply it to those who are in the state of prospective justification, in a justified attitude of mind, and whose justification is growing by every step they take toward the heavenly glory. If that is the standpoint, it is true that we have become brethren in the fullest sense—who have taken the step of consecration, and whose consecration has been accepted by the Father through the Lord Jesus. With these there is a continual, a daily presentation. This morning we presented ourselves unto God in the morning, and in the evening, and on the day. It is a presentation day by day and hour by hour. It is a constant surrender of self-will, in this way and in that way—a daily waving of our offering before the Lord. So it was with our Lord Jesus. He not only made the full consecration at the beginning, but day by day he laid down his life, until the sacrifice was completed on Calvary.

For one to make a consecration of his time and his talents, and then to withhold his offerings, would insure his not gaining the great privilege which the Father invited him to run. The great company will be made up of those who have presented their bodies, but who neglected their opportunities for laying down their lives—their time, influence, money, all—in the Lord's service. This neglect will lose them the place in the heavenly Father's kingdom, and the privilege of the heavenly life will be made up of those who not only have presented their bodies in the beginning, but have faithfully continued that presentation unto death.

CONSTRAINED BY GOD'S MERCIES

The Apostle states the reason why we should make this presentation of ourselves as being the "mercy of God." I beseech you: "This is my prayer, that your love may abound more and more, and with all knowledge, and discernment, God's mercies are to a certain extent over all. He sends his sunshine and his rain upon the evil as well as upon the good. For many centuries God's special mercies were showered upon the Gentiles. The arrangement of God's plan is such that Gentiles, as well as Jews, may be made holy accept­able. God broke down the middle wall of partition through Christ, and thus gave all people an opportunity to come back into harmony with him and to have him as their Father, their Life-Giver, and through Christ to share his blessings.

As many as do and hear and have the eyes of their understanding opened, should consider this a reason for a full consec­ration, a full surrender, to the Lord. It is truly a most reasonable service, as the Apostle points out; and the prize which he attaches to the matter makes it unreasonably desirable and precious. It would be very unreasonable to accept God's most precious favors and then neglect to live up to the conditions attached to them. If we really believe God, if we have a proper faith in his exceeding great and precious promises, we will joyfully and faithfully meet the requirements.

A lady said to us recently: You put more stress on godliness than I have ever seen anywhere. We are doing the best we can. You put a special stress on believing. Yes, we replied, this word "believing" has a most important bearing on the entire matter. Now the question arises: Who do you suppose that the great reward will go to? If you believe the words of the Apostle, you would say: All who believe the Lord Jesus, and who have been presented, that day you stop at a certain house, of a certain number, you would find, in a particular corner under the steps, a little bag, and that it contained valuable treasure which should be yours—if you believed our words you would go and get that bag. If you said that you believed us, and then went another way alto­gether, we would be sure that you had not believed us. Your course would prove it.

Now the Lord has offered us the opportunity of being joint­heirs with Jesus Christ our Lord in "an inheritance incorrupt­ible and undefiled and that fades not away." If you believed this fact, we will seek to know just what the conditions are. Whoever really believes will find that the conditions are very easy in comparison with the great reward. But if he fails to believe, who has the greater hope? The person who has this great prize, he will show that he has really believed the Message and has grasped the offer and believes it, he will surely be eager to lay aside every weight and encumbrance and run patiently to the end to obtain the crown.—Hebrews 12:1, 2.

THE COMPLETENESS OF OUR OFFERING

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The Watch Tower BROOKLYN, N. Y.

To render all that we have in the service of the Lord is not only a most reasonable thing, but an offering far too small. It is far less than we would gladly render to him who has manifested toward us such wondrous compassion and grace. When God has offered us so great a reward and blessing in return for our poor lives, we should feel that a refusal to make this offering is an indication not only of a pitiful lack of appreciation of infinite goodness, but also a weakness of mind. It would show a partiality of judgment which is unable to weigh and compare the trifling and transitory pleasures of life to those which he has promised us through the sacrifice of Christ. It would show an inclination for self-will for this brief life with an eternity of joy and blessing and glory on the divine plane, far above angels and principalities and powers and every name that is named, next to our glorious Lord and Head—a station so glorious, so exalted, that no human mind can grasp its infinitude. Let us be faithful— even unto death!

**LET US GO ON "IN FULL ASSURANCE OF FAITH"!**

"Having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith."—Hebrews 10:21, 22.

**ANOINTED IN HIM**

The anointing of the high priest in the type represented the divine appointment to office. Aaron was thus anointed of God. The Apostle Paul says that "no man taketh this honor unto himself, but he that was called of God, as was Aaron." Even Christ took not this honor upon himself. God anointed him, saying, "Thou art a Priest forever, after the order of Melchizedek." (Hebrews 5:4-6) God's direct dealings were with the Head of this new order of priesthood, and not with his members. The assurance with which these may rightly claim to be sons of God, is a type of a greater gift. God's gifts are given in the form of a type, arrangement merely shielded God's direct dealings with them to illustrate greater things. God's real plan was to begin with this inferior type of gift, in the base order of Aaron, and so lead up to the perfection which was manifested by the begetting by the holy Spirit of those who had presented themselves in consecration, the holy Spirit being first given at Pentecost. The Apostle Peter says that God fulfilled his promise to Jesus by granting him the holy Spirit to share in the gift of his disciples. (Acts 2:33) It is of the Father, and by the Son.

When Christ appeared in the presence of God for us, and applied his merit for those who would offer themselves to become members of his body, to be associated with him in the glorious kingdom work, he received divine approval and sanction, which was manifested by the begetting by the holy Spirit of those who had presented themselves in consecration, the holy Spirit being first given at Pentecost. The Apostle Peter says that God fulfilled his promise to Jesus by granting him the holy Spirit to share in the gift of his disciples. (Acts 2:33) It is of the Father, and by the Son.

It was not necessary that the heavenly Father should pour out his holy Spirit upon each individual member of the body. We understand that the picture given in the type is quite comparable in the true order. The holy Spirit being poured out upon the Head of the church, and flowing down over the skirts of his garments, all his body is thus anointed. We each receive our share of the anointing when we come into the body, and under the robe.

**FULL ASSURANCE BASED ON KNOWLEDGE**

Speaking to those who are privileged to come to God in prayer, the Apostle says: "All the steps of God's true people are steps of faith, of realization of his care. But there is an assurance of faith in contrast with a lesser faith. A faith that is strong will always advance to a more complete assurance depending upon certain conditions, in the grace of Christ. They must have a true heart, and are not to be double-minded. Entire heart loyalty must be theirs; they must fully demonstrate that they knew God in their lives. Then as they come into the house of God, they may learn, as the disciples learned, that the holy Spirit is proof and witness and seal of his real affection. A faith that is full of assurance and prayer, therefore, needs no other assurance than the assurance of an anointing, an assurance of the Spirit being first poured out upon the Head of the church, and flowing down over the skirts of his garments, all his body is thus anointed. We each receive our share of the anointing when we come into the body, and under the robe.

**LET US COME WITH TRUE HEARTS**

Seeing, then, that we have confidence that God has made his anointing and consecration, confidence to take the proper step and present our bodies living sacrifices, have gone through the antitypical consecration, and received the begetting of the holy Spirit, let us begin at once the work of the new order of Priesthood. There are great things to be accomplished; let us faithfully do our part, in the strength of our Lord and God, to present unto him his spiritual House, "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him which hath called you out of darkness into his marvelous light."—1 Peter 2:9.

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Seeing, then, that we have confidence that God has made his anointing and consecration, confidence to take the proper step and present our bodies living sacrifices, have gone through the antitypical consecration, and received the begetting of the holy Spirit, let us begin at once the work of the new order of Priesthood. There are great things to be accomplished; let us faithfully do our part, in the strength of our Lord and God, to present unto him his spiritual House, "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him which hath called you out of darkness into his marvelous light."—1 Peter 2:9.
FULL ASSURANCE NECESSARY TO GOD'S APPROVAL

The Apostle intimates that without this full assurance of faith the child of God cannot come close to him. Only those who trust the Father as a little child would trust its earthly parent, can expect to make good progress in the pathway, and have the courage and confidence which it is the privilege of all who are his to have, and without which we cannot have the perfect peace and rest of heart promised. "According to your faith be it unto you," is the promise. The desire to draw near unto God must not be the product of our own hearts; else we shall fail to go on and attain our privilege in Christ. Such a desire is a manifestation of our hunger and thirst after righteousness, which the Lord expects to see before he makes good to such his engagement that they shall be filled.

There are definite conditions specified in the Word as necessary to continued progress along this line. As we cannot draw close to the Lord except through this full assurance, neither can we have the assurance unless our hearts are kept "sprinkled from an evil conscience," or a consciousness of evil; for, as the Apostle also declares, "If our own heart condemn us, God is greater than our heart, and knoweth all things." (1 John 3:20) We may be sure that if our course as new creatures in Christ is condemned by our own conscience it would also be condemned by God. Therefore, if the child of God would draw very near, and have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men—a conscience which can truthfully say, "God is well pleased with my works." He must be quick to go to the Lord, that which is in full harmony with my covenant of sacrifice; and I am striving also to do that which would justly have the approval of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be vessels useful, to do good, and to work miracles for his own sake. For the line of the Lord's service that they may reign with him. And the glorious victories that overcometh the world, even our faith." (1 John 5:4) The Christian who has not the shield of faith, and a conscience void of offense toward God, is continually at a disadvantage before the adversary, and all the hosts of evil.

Then let each one who realizes a lack in this direction pray earnestly, as the apostles of old, "Lord, increase our faith!" And then, acting in harmony with this prayer, let such a one cultivate such faith in his or her own heart.

THE COST OF DISCIPLESHIP


It was at the close of the great Teacher's ministry. Vast multitudes were following him, all, according to the requirements of the law, going up to Jerusalem to keep the Feast of the Passover, at which Jesus foreknew that he would die as the antitypical Passover Lamb. Occasionally in the journey he would go into some town or village to make his preaching. Today's lesson gives us some of his teachings. It was the custom of teachers in those days to accept disciples, or pupils—those who considered them great teachers and desired to learn from them and profit by their instruction. To this day Christians claim to be the disciples of Jesus. The great teacher of the Jews claims the great need of his word to his word and seeking the blessing which he promised to his faithful followers.

The terms of discipleship which Jesus set forth, it will be noted, are very different from those proclaimed by the popularized preachers of the day. Today's lesson affords us a glimpse of the true meaning of the word, "disciple." Surely there is no excuse for us to misunderstand such plain terms and conditions. The Master did not say that only his disciples could ever gain everlasting life. His general teaching was that the whole world was lost, estranged from God by sin, and that only the few who would receive his message and be led by him into harmony with God, if our faith is still firm and clear in the great atonement made for our sins, and we continually renew our consecration to him, keeping our all on the altar of sacrifice, letting the Lord consume it in his own way, seeking not our own will, our own way, but his will alone, we have every reason to have full confidence that this good work in us will be finished, that we shall enter with joy into the everlasting kingdom of our Lord, and shall hear his blessed words of approval, "Well done, good and faithful servant!"

"Whosoever will save his life shall lose it; whosoever will lose his life for my sake shall find it."—Matthew 16:25.

"If any man come unto me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:25-35)

What Jesus did teach was that he would die in due time to "the true Light, which lighteth every man that cometh into the world." The world had already existed for 4,000 years before Jesus came, and no one will dispute that those who died previous to his coming had no opportunity of knowing him and being his disciples. Yet he died to bless them, as well as to bless all who have been born into the world since. This blessing of the world, he declared, is to be accomplished by his kingdom; and he told them plainly that his kingdom was not of this world, age, or epoch, but of a future period. For the time being he was merely inviting disciples, and not attempting to reach the world. 

[5425]
The disciples were invited to become joint-heirs with Jesus in his kingdom, that they might sit with him in his throne and participate with him in his great work of human uplift—Restitution of all that was lost in Adam and redeemed at Calvary. He told them plainly that only through much tribulation would they be able to enter the kingdom. To them was given the privilege of knowing the loyalty of humanity to God; and that God had purposely made the way so narrow that only the few, the very choicest of humanity in God's sight, could find it—a very few walking in that way to its further end of glory and everlast Immortality.

With this view clearly before our mind's eye, there is a reasonableness in the hard terms of discipleship. Only those willing to comply with such terms, and thus to demonstrate their love and loyalty to God, could properly be entrusted with the greatest honor and glory which will be vouchsafed to the great class, in association with the Redeemer, as soon as it shall have been completed. Let us examine these words carefully, meanwhile measuring ourselves—not our flesh, but our spirit, our intentions, our desires.

We may say regarding this respecting the statement made by the Master: "Never was there before, and never has there been since, I apprehend, such a speech made to those that professed to be willing and desirous to follow another." And probably a parallel statement is found in Matthew's Gospel (10:37), where it is declared that both father or mother more than me is not worthy of me." The work is apparently used in contrast with love. To be a disciple of Christ, then, means that we must love supremely the Lord and the principles for which he stands, so that love for others would comparatively be hatred. The parallels between the statements as far as the man is concerned, the will, the purpose—of every other love that would conflict with our love for the Lord and with our obedience to his will. Our earthly loves are to be counted nothing in comparison. We are to be ready to sacrifice all that the Lord may require. We must set our affections on things above, and to lay down our lives willingly, gladly. Such as manifest a devotion of this kind can be trusted with anything. Of these the Lord speaks, saying prophetically, "They shall be mine in the day when I (come to) make up my jewels."—Malachi 3:17.

The fact that Jesus was of this character himself, and placed the Father's will above all other considerations, is an assurance that all amongst his joint-heirs in the kingdom will have the same mind, the same intentions, desires. The kingdom will not be a selfish one, but the very reverse. The kings and princes and judges of that kingdom will be not only irresistible in power, but incorruptible, unbreakable. With them the divine standard will be first, in the absolute sense. If the Lord desires, in that case, it will necessarily at some time or other mean the severing of many earthly ties. It means that the followers of Jesus will be thought a peculiar people; and that many will think their course strange, unnatural, insane. Hence, as St. Paul said, we are counted fools who set our affections on things above, and persecutors because of the wisdom of God and the love of God in preference to the wisdom of humanity and the love of humanity. Of such St. John writes, saying, "As he was, so are we in this world?"—ostinately misunderstood, reproved, slandered. Only those who can stand under such an experience can be winners of the crown, to which Jesus referred, saying, To him that overcometh I will give a crown of life, and permit him to sit with me in my throne. Who is sufficient for these things? asks the Apostle. And he furnishes the answer: "Our sufficiency is of God!; and in the promises—'my grace is sufficient for thee: my strength is made perfect in weakness'; and again, "I will never leave thee, nor forsake thee."

**DEFINITION OF CROSS-BEARING**

Adding to the severity of the terms, Jesus declared, 'Whoever doth not bear his cross and come after me, cannot be my disciple.' It is not enough that we should start out with a good intention, or a faith full close union of Jesus, and a bold profession of discipleship. After we have been faithful in taking our stand on the Lord's side, we must be proven. Not merely those who have a little enthusiasm at the beginning, but those who shall demonstrate their worthiness by their constancy in difficulties, by their readiness to accept any term which the Master every moment might set before them, that is the disciple.

As an admonition to all not to undertake discipleship without mature deliberation, our Lord gave a parable of a man who began to build a tower, laying the foundation, but who was not able to finish the work. It is a parable of a man who builds his kingdom. It is a picture of a man who begins to build a spiritual kingdom. He begins. He undertakes. After he has begun there is a statement in Matthew's Gospel (7:24-27) which furnishes a parallel statement is found in Matthew's Gospel (7:24-27) which states: "Therefore, when thou shalt build a tower, think not to set it before any man: lest, when thou art come to lay the stone thereupon, thy friends and brethren say unto thee, 'Behold, here is the tower that thou buildest:beit not hasty in entering into the gates of this spiritual kingdom, if it should be a spiritual kingdom.

What a blessing it would be if all who espouse the cause of Christ would do what the Lord commands and would stand firm, and turn their backs on all opposition. What a blessing it would be if the world would Behave more consistently and with greater readiness be hatred. Another illustration was that of the man who set out to go into the army, but when he entered the camp, he was discovered to be unsuited for the work. He was turned away and had no portion in the kingdom.

He was turned away because he did not have the same spirit. He assures us that the kingdom will not be a selfish one, but the very reverse. The Christ would do much further advance amongst men; and while their kingdom will be the world would undoubtedly be much greater. If salt loses its value for seasoning purposes, it is useless for anything else. It will not serve as a fertilizer, for it has an opposite effect. In olden times it was used as a symbol of faithfulness, loyalty; and to neglect the use of salt is to lose a portion of the lesson intended. The Father, and the more ready for a share in the kingdom for which he was called, and is of no particular value in the Lord's service.

"If that hath an ear to hear, let him hear," said Jesus, in conclusion. All of his followers are to take heed to these words. Whosoever neglects them despises the One who gave them, and will surely fall in a watery grave under the powers of Satan and sin, and must expect to have a hard battle and not to receive the victor's crown, nor to hear the words, "Well done," except by faithful perseverance in well doing.

"SALT IS GOOD, BUT—"

Salt has preservative qualities in connection with whatever it touches. It also serves to bring out the flavor of our food. In olden times it was used as a symbol of faithfulness, loyalty; and to neglect the use of salt is to lose a portion of the lesson intended. The Father, and the more ready for a share in the kingdom for which he was called, and is of no particular value in the Lord's service.

"There is joy in the presence of the angels of God over one sinner that repenteth."—Verse 10.

Bible students should always seek to view the jewels of the Lord's Word in the settings in which they have been placed. To neglect this is to lose a portion of the lesson intended. The seribes and the Pharisees held themselves to be the common people—the seribes, because the masses were illiterate; and the Pharisees, under the claim that the people were sinners, cut off from relationship to God, and therefore not proper to be recognized by the holy of humanity, which they claimed to be.

Jesus, however, received the common people, even the publicans, acknowledged sinners. His superior knowledge did not make him haughty, and his superior righteousness did not make him proud and unsympathetic. He has set his followers an example that they should walk in his steps. And the more closely they follow him, the more pleasing will they he to the Father, and the more ready for a share in the kingdom for which our prayer, "Thy kingdom come," was. Our lesson tells us how the Pharisees and the seribes murmured against Jesus, charging against him as a sin that he received sinners and ate with them. Whatever did not harmonize with their standards they could only contest. Their difficulty was that they could not understand them. Their spirit in this matter was an evil one, begotten of the adversary. Hence Jesus sometimes spoke of them as being children of the devil, because his works they did, and his spirit they had. But even this does not signify that the...
Pharisees were beyond hope of salvation. Did not Jesus address St. Peter on this occasion, saying, "Get thee behind me, Satan (adversary)? He was an adversary, had the adverse spirit at the time; but, corrected in harmony with the Lord's spirit, everything was changed.

So it is with us. "His servants ye are to whom ye render service. If their will ye know them," said the Master. Applying his words to many who profess to be his disciples, we are bound to suppose that either intentionally or ignorantly they are in opposition to the Master's Spirit and teaching, as adversaries of his teaching. Jesus knew the thoughts of the Pharisees, and perhaps noting their gestures and looks or hearing their words, answered them in a parable, saying, "What man of you, having a hundred sheep and having lost one of them, doth not leave the ninety and nine in the wilderness and goeth into the desert after that which is lost until he find it?" And finding it, he lays it upon his shoulders rejoicing, and tells the fact to his neighbors exultantly. This course of the shepherd, Jesus declared, illustrates the attitude of God and all the holy angels associated with him. They have a special feeling of interest in those who have strayed, and especially rejoice in the recovery of such. There is more rejoicing over the repentant sinner than over ninety and nine just persons needing no repentance.

It is, however, not encouraging it is to us to know that the sentiment of heaven, and that the fall of man and our imperfections do not stand as a perpetual bar to recognition by the Lord, if we return to him! He is merciful, and will abundantly pardon, and will remove our sins from us as far as the East is from the West; he is kind to the unthankful, and to him that is unprofitable; he is kind to the unprofitable, and in the one who has not sinned beyond repentance. Any sheep, having been found by the Shepherd and then preferring the wolf, would no longer be interesting to the heavenly ones.

Many apply this parable inconsistently. They seem to think of the whole world of mankind as representing the flock of a hundred sheep, and the one straying as representing the sinners of earth, comparatively few. Surely this cannot be the true interpretation! Rather, as the Prophet has declared, "All we have gone astray." "There is none righteous, no not one." Let us rather interpret the parable on a broader scale, in conformity with the facts and the Scriptures. Let us understand the one straying sheep to represent Adam and his family; and the ninety and nine just persons needing no repentance as representing the holy angels. To this view every feature of the parable inclines. The Good Shepherd left the heavenly flock and came to earth to find, to redeem, to recover, mankind; and the ninety and nine just persons needing no repentance over human recoveries from sin and alienation from God than over the holy ones themselves, than over each other, who have never been alienated, never needed redemption.

It is from this Pharisees are plain. They have a different spirit from that of the one straying sheep. They are the earthly view, a selfish one, a proud and haughty one, out of accord with the divine spirit, and not pleasing to God. Jesus would have all of his disciples copy God. "Be ye like unto your Father which is in heaven." "For the Son of man is come to seek and to save that which was lost." "His mercy endureth forever"—to a full completeness.

His mercy sent his Son, the Under Shepherd, to be our Redeemer, and to help us back into his favor. His mercy will pursue the lost sheep until every member of Adam's race shall have been brought to a knowledge of the truth and shall be not only brought back to the fold of God. To this end the Messianic kingdom is to be established. To this end also is the present call for the church, to be a royal priesthood, that under the guidance of the great Deliverer, they may be co-workers with him in the message of God's grace to all the members of Adam's family.

Oh, how different this view of our loving Creator from the one which was handed down to us from the dark ages! How have we been brought to a knowledge of the truth and to a loving in a loving sense!—as having prepared in advance a place for the eternal torture of the human family, except a few who would have the hearing ears and happen to hear the message in the present life. On the contrary, we find that God's love is strong toward all. "Love is patient, love is kind, longsuffering, loving provision is only beginning to be manifested in his life as he would wish us to labor; that we are spending our-lives, their health, their lives, should be precious to every one who has the Spirit of God to the slightest degree.

Each Christian should ask himself, How much of God's Spirit have I? How much of my time am I giving to helping my fellow-men out of their perplexities and trials back to God? How am I manifesting the divine life of one repentant sinner? How shall I be spending my life? What can I do to please our Lord? He has not only given to us a high privilege, but he has also committed to us a work of love, which he says is greater than ours, and that divine wisdom is superior and our course should be to give strict heed to "him that speaketh from heaven," to follow his course, his example.

This may mean that we shall to some extent be misunderstood by others. There are many theories for saving the world by some different method, but no one that is more likely to be carried into effect than the one which Jesus has given to us. It is for us to make sure, first of all, that we are on the Lord's side, on the side of righteousness, truth, purity and goodness. There is still a further step—to make sure that we are fighting as our Captain would wish us to fight; that we are laboring as he would have us labor. Then we are spending ourselves as he would wish us to be spent.

"This is the will of God (concerning you), even your sanctification." Thus our personal salvation comes first, in spite of all objections. Remember, our Lord was not interested in his own salvation as much as in our salvation. He was not interested in us spending ourselves as he would wish us to be spent.
all men as we have opportunity, especially unto the household of faith.” If, therefore, the household of faith demands all of our time when we have the opportunity, we may be doing nothing for the lost sheep, but only helping to perfect those whom the Lord has already found.

The circumstances of the Lord’s providence alone can direct our course. When we see his purpose, his object, in this arrangement, all is clear. He is taking out of the world a peculiar people, to be joint-heirs with his Son in the kingdom; and they all need education along spiritual lines for their own development, and to fit and prepare them to be the royal priesthood—to be kings and priests unto God—who by and by are to judge, to chasten, to uplift, to bless, all the world, in proportion as they shall prove willing and obedient.

INTERESTING QUESTIONS

FORGIVENESS VS. EXPIATION

Question.—In relation to sins partly wilful, are stripes given for the portion of wilfulness? And when the sin is expiated, is it then canceled?

Answer.—We understand that they will still be the children of Adam. When we think of our Lord as the Life-giver of the world, we should remember that he is the Life-giver only to those who come unto the Father through him. When the members of the little flock class have undergone any chastisement for this portion of wilfulness, there is no forgiveness whatever for that sin, and it could not be expiated by stripes. The stripes complete the expiation of that sin; and it will be connected from the record as a portion that will have no longer any charge against him.

But suppose that the sin is not merely one of temptation—suppose there is a measure of wilfulness or a measure of slowness, so that the child of God is thus far responsible, what then? We answer that he may still go to the throne of heavenly grace, and come in judgment with himself, and receive the remission of a part of his sin which was unwilling will be covered by the merit of Christ. Whatever portion of the sin is wilful is deserving of punishment, stripes; and these stripes he will surely get. The Father will not allow his children to wander away without help. The stripes complete the expiation of that sin; and it will be connected from the record as a portion that will have no longer any charge against him.

But the Scriptures clearly tell us that if any consecrated child of God should sin with full wilfulness there would be no expiation of the portion of his sin which was unwilling will be covered by the merit of Christ. Whatever portion of the sin is wilful is deserving of punishment, stripes; and these stripes he will surely get. The Father will not allow his children to wander away without help. The stripes complete the expiation of that sin; and it will be connected from the record as a portion that will have no longer any charge against him.

The Apostle Paul declares that if we would judge ourselves we should not be judged of the Lord; but that when we are judged of the Lord we are chastened, that we may not be condemned with the world. (1 Corinthians 11:32.) This chastening that comes upon us is the proper penalty for our degree of wilfulness. The object of the Lord in meeting out this chastisement is that we shall learn the needed lesson, and be more watchful.

CHILDREN OF THE FIRST, OR THE SECOND ADAM?

Question.—Whose children will the world be when they awake in the morning of the new dispensation—the children of Adam, or the children of Christ, the second Adam?

Answer.—We understand that they will still be the children of Adam. When we think of our Lord as the Life-giver of the world, we should remember that he is the Life-giver only to those who come unto the Father through him. When the members of the little flock class have undergone any change which would lift them out of Adam and condemnation to death, into Christ and justification of life. The New Covenant which God will seal with the precious blood of Christ is to be a covenant primarily with Israel through Moses, and secondarily with all who will accept Christ. The faithful Israelites who will accept the Lord and the covenant relationship through the Mediator which is thus inaugurated for their benefit, will, as soon as they do this, come under the blessings of this covenant.

The Lord Jesus will become the Father of all, just as soon as they comply with the required terms. He will give them, first, enlightenment and knowledge. Then if they use this knowledge, light and opportunity, and desire to come into harmony with him, he will receive them as his children, and grant them the blessings upon the New Covenant.

We recall the Scripture which says that the law shall go forth from Mt. Zion and the Word of the Lord from Jerusalem. (Jer. 23:30-36, 28:9.)

And many people shall go and say, Come ye, and let us get up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

These people represent the world in general outside of those who have accepted the terms of the covenant. It represents them as learning a lesson and desiring to come into relationship with Christ. His relationship to them during the next age will evidently be that of a benevolent ruler, who is willing to enlighten them, to adopt them, if they will, as children and Jews, as long as they come into harmony with him in the condition where they may have life everlasting. It will take the entire thousand years to fully perfect the race—to bring them up to perfection.

'Tell the whole world these blessed tidings:
Speak of the time of rest that nears;
Tell the oppressed of every nation,
‘Jubilee lasts a thousand years!'

The Lord Jesus will become the Father of all, just as soon as they comply with the required terms. He will give them, first, enlightenment and knowledge. Then if they use this knowledge, light and opportunity, and desire to come into harmony with him, he will receive them as his children, and grant them the blessings upon the New Covenant.

FLEETING OPPORTUNITIES FOR SERVICE

Dear Brother Russell:

My ever-increasing love for the truths now due, and my growing zeal for the scattering of the same among the masses of people, who are beginning to hunger for something more satisfying than brilliant essays and talented choirs, prompts me to mention several opportunities for service which may prove useful if brought to their attention.

Many sisters have such splendid channels for winning their friends and their influence to the gospel, which are improving the workers in Babylon are always begging these merchants for something for the church-fair, or asking them to buy tickets for the social. It has occurred to me, why not try to sell them the Studies in the Scriptures? Arrangements could be made to make purchases when no customers are likely to be present, and when the merchant would have spare time. A first volume might be carried, and after making purchases, inquire whether he has ever seen the book. He might be told how it has come into his hands by the Bible or New-Testament set he should be canvassed for a set. If he hesitates about taking a set, bring a full volume. Say you will want to know how he likes it, as this will make him more likely to read. Try to make some of your purchases thereafter when he is not very busy, that opportunity may be had to water this seed. Tell the oppressed of every nation,

Brothers employed where there are fellow-workmen in many cases a grand opportunity to witness to them. These might be canvassed for the Studies at the noon hour. Try to eat your luncheon (if you take it with you) near a different man each day, and in the course of conversation tell him about [5428]
the blessing you have received from these Bible Helps, and arrange to sell or loan him one of them.

If the brother has some ability, he might do good by holding little question meetings while eating lunch. The answers should always be brief and to the point. To be helpful, such questions should be on the more simple features of the plan; dear questions would choke those who are spiritually weak.

For instance, the conversation might be turned to the subject of hell. The brother could insist that there is not a single passage in the Bible where the word means a place of endless misery, and the only places seeming to bear that very strongly: figure of speech are passages like this. Then say, "I have a little book in which every passage in the Bible where the word hell occurs is explained. I will bring it here tomorrow and read you a couple of wonderful paragraphs in it." This will probably bring them together. After that, while considering the possibility of presenting further questions the third day, one might have a regular little lunch-time class. Of course, the majority will tire of it, but a few may stick.

In the larger towns and cities the truth-hungry might be advertised for. Some city-dailies will allow it among the miscellaneous religious advertisements; but in each case, judgment will have to be exercised as to where it should be placed, and how frequently inserted. The following is suggested as an advertisement:

"Those who want to believe the Bible but have never yet found in it anything as satisfying and reasonable as they would expect God to give, are invited to send their names and addresses to P. O. Box — This is no scheme, but simply an effort to bring real religious satisfaction to those who feel their faith is shaking."

Let some able, consecrated brother call upon those who respond, and either sell or loan them 'The Divine Plan of the Ages.' He might first tell them of the blessing he is getting from the Word of God now, in contrast to the former conditions. He might call again, from time to time, to see what progress they are making, if the interest warrants. Sisters should call on the ladies who reply.

I found that the brethren are not sufficiently alert to the opportunities among the foreigners in their town. If there be Greek confectioners in your town, send for a half dozen Greek tracts to give them. The same might apply to Chinese in the laundries, Italians at fruit-stands and in street gangs, etc.

He himself was the first favor. "An eye for an eye, a tooth for a tooth," a man's life for a man's life. The law.—Exodus 21:23-25; Deut. 19:19. God arranged beforehand that man's sin, which he foreknew, should be made to bear the penalty of death.

No fallen man could be a ransom, a corresponding price, for the perfect man Adam. Therefore God purposed to make manifest here on the earth the great lesson of the evil results of sin, which we no longer dwell. I am glad that my brother has some ability, he might do good by holding little question meetings while eating lunch. The answers should always be brief and to the point. To be helpful, such questions should be on the more simple features of the plan; dear questions would choke those who are spiritually weak.

But the wisdom of God is a mighty deep, and he has a great and wise plan! He had purposed that all of his intelligent creatures—in heaven and on earth—should be brought to perceive his goodness and worthiness of all praise, that they might be able to exclaim from the heart: "Blessing and honor and might and power and glory and praise be unto the one who sits upon the throne. . . forever!"

Those who prove their loyalty to the Creator shall live everlastingly. Those who will not prove their loyalty shall die—go to hell! Up to this time, Adam, the man created, God had not made known this feature of his plan. He then declared that death should be the penalty for sin, in order that all might know the law of his government—that only the righteous shall live, and that all sinners shall eventually be destroyed. Hence, Satan's temptation is always downward; in which he foreknew, should bring upon Adam and his posterity the extreme penalty of his law.

Many would not have chosen sin if they had known its sure results, and had been born with perfect ability to choose the right. But they have, and recum of the penalty should come into the world under fallen conditions, as the result of his disobedience. He purposed to make manifest here on the planet Earth what is the natural tendency and certain outcome of sin. Sin's tendency is always downward; and not only so, but it aggregates itself, and leads to ruin and death.

But God designed that this great lesson of the evil results of sin should be witnessed by the angels also, who before the creation and fall of man were surrounded by such conditions as presented no special temptation to sin.

Jehovah's character manifested in his great plan of the ages

Temptation comes to the angels

God desires the worship of only such as worship him in spirit and in truth. Any who will not worship from this motive shall eventually be destroyed. We see that God allowed sin not only to enter the world through the machinations of Satan, but to be a source of temptation to the angels. We know how all the angels became exposed to a peculiar temptation, connection with fallen mankind. (Genesis 6:1-5; Jude 6) We believe that Satan instigated this temptation, as he did the temptation of Mother Eve. He himself was the first transgressor.

Some of the angelic host succumbed to this temptation, and some remained loyal to God. So we know that all the angels of heaven were subjected to a great test as to their obedience to their Creator. All those angels who are in harmony with God, according to the Bible, have stood their test. These we understand the Scriptures to mean.

God's economical plan

Man has for six thousand years borne the penalty, "Dying, thou shalt die"—the penalty which the Bible declares to be the wages of sin—death and all the weaknesses and deprivations of that of body which are its accompaniments. But God purposed that all shall have a full opportunity of recovery from this condition of sin and death; and the provision for man's recovery has been made in Christ. This provision is the most economical one that could have been arranged. If a thousand perfect men had sinned, it would have required thousands of perfect men to redeem them—one redeemer for each sinner. "An eye for an eye, a tooth for a tooth," a man's life for a man's life, is the requirement of God's law.—Exodus 21:23-25; Deut. 19:19.

Before the creation of our first parents God had arranged that only one man should have the opportunity to fall and to be sentenced to death, that thus only one man would be required as a Redeemer. This divine arrangement was most economical and the most economical one that could have been arranged. Of a special plan of God to become the Redeemer and that in order to become the Redeemer he should become a man.

The death of an angel could not have redeemed man. Divine justice required that a perfect human life must be given for a perfect human life. And God, knowing all this, sent his Son to
carry out his great plan of human redemption and restitution. Neither was there anything unkind or unjust to his Son in this, although for the Almighty to have forced the matter upon his Son would have been an injustice; and God could not be guilty of injustice.

Thus the Scriptures inform us that the coming of the Logos into the world was a voluntary matter. Did this "for the joy that was set before him," by the Almighty. The Father set before the Son that if he would suffer the ignominy of the transference of his being from the higher plane to a lower, a human plane, in order that he might redeem the lost race of Adam, he should be highly exalted, next to Jehovah; he should be made a partaker of Jehovah's nature—the divine nature. All this was the inspiration of our Lord's course—the joy of doing the Father's will and of having his approval; the joy of restoring mankind and of being exalted to his Father's glory. There was to be a justice which permitted the penalty of death to be executed upon our race for six thousand years—a justice which provided a Redeemer to pay this penalty for the race. The Father's judgment was that this is right. But there seemed to be a tendency to think of sacrifices as being especially pleasing to the Lord. Some seemed inclined to feel that no matter how unjust they had been, they could offer a sacrifice and make amends by so doing. But Jehovah pointed out that this was not so. His law was a requirement, and must come before all else; whereas these special sacrifices of thanksgiving for victories, etc., were privileges, voluntary offerings. The law demanded full allegiance to God.

Justice is the requirement of God as his people was based upon the law. This law comprised justice and judgment. The Israelites were to do according to its commands—first Godward, then manward. They were not to steal, not to kill, not to covet, etc. The essence and substance of the Golden Rule was there embodied.

To do justice is to do that which is just, right, equitable; to do judgment would be to render righteous decisions in the mind, to decide justly. One might very just in his business dealings with his fellows, yet be very careful not to cheat any one out of a cent; and yet in his mind he might have unkind, uncharitable views of, and perhaps say things about them that would be very unrighteous. This counsel of the Wise Man seemed to guard not only against the doing of unrighteousness, but against having wrong thoughts. The decisions of our minds, as well as our actions, should be in harmony with the principles of righteousness.

Our Inability to Judge Others

We are not to judge, decide, in an unfavorable manner in the case of any with whom we have to do, without indubitable proof. If they claim to be trying to do right, we should give them our confidence for some time. We are not to judge them hypocrites, for we cannot judge their hearts. Our Lord called some hypocrites in his day; but he had a superior power of discerning the heart, and we have not that power. We are not to judge them, no matter how much they may go beyond their declaration, for we are not competent to do so.

We may at times judge the outward action as wrong or improper, but we are not to attempt to judge the heart, where there is possibility of misjudgment. We have pledged ourselves to strive to observe the Golden Rule in our every action and word and thought, and we are to remember that God would be more pleased with us if we did not sacrifice and merely maintained our relationship to the Golden Rule, than that we should manifest ever so much zeal in sacrifice and yet violate the rule. Righteousness must come first, for it is a requirement, and must come before all else; whereas these special sacrifices of thanksgiving for victories, etc., were privileges, voluntary offerings. The law demanded full allegiance to God.

Obedience a Test of Loyalty

The lesson taught in the Lord's rebuke to Saul at the mouth of the Prophet Samuel, given in our second text, applies with much force to spiritual Israel. How often today we see the test of loyalty to God. The nation of Israel had come into special relationship with God. At Mt. Sinai, they had entered into a covenant with God. At Sinai they had pledged themselves to strive to observe the Golden Rule in their every action and word and thought, and we are to remember that God would be more pleased with us if we did not sacrifice and merely maintained our relationship to the Golden Rule, than that we should manifest ever so much zeal in sacrifice and yet violate the rule. Righteousness must come first, for it is a requirement, and must come before all else; whereas these special sacrifices of thanksgiving for victories, etc., were privileges, voluntary offerings. The law demanded full allegiance to God.

Thus it is to be a test of loyalty to know that, as members of the creation, to study with diligence, so we may carry out his great plan of human redemption and restitution. Whether the one who has a new covenant with God can be just in his business dealings with his neighbor as for himself. As the Apostle Paul reminds us in that matchless chapter on love—1 Cor. 13: "Though I give all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." The proper course for us as disciples of Christ is that we observe the Golden Rule in our conduct, watching over our thoughts and our lips; and also that we present continually all that we have and are in sacrifice to the Lord. Before we can make much development in the cultivation of sacrificial love, we must learn to have a love of justice, righteousness. There is a trite and true proverb that a man must be just before he is generous. It behooves the children of God, as members of the new creation, to study with diligence this subject of strict justice toward all, and to put into practice day by day this quality of character which is absolutely essential if we would be acceptable to God; for it lies at the foundation of all Christian character.

We are not able while still in the fallen flesh, to keep perfectly this law of strict justice, in act, word, and thought. But it should be our prayerful endeavor to do so, as far as possible. The merit of Christ will then make up for all unintentional and unavoidable sin. It is manifestly a great and fundamental principle of character well laid can make proper progress. A love which is built on a foundation of injustice, or wrong ideas of righteousness, is declusive, and is not the love which the Lord's Word enjoins and which he will require as a test of true discipleship. Obedience to God demands that we strive to be just in deed and word and thought.

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The question now arises, How can we apply these texts to ourselves? In the first place, we find some who desire to be the Lord's people, who seem to grasp the thought that there is a privilege of sacrifice in the present time, but who fail to note that the Lord has given some direct commands which must be considered first. Such should come to perceive that obedience is of higher value than any other requirement. The Lord's people should not disdain to do their part, but he must exhibit the true spirit of obedience, the earnest endeavor to be in harmony with that law. Then consecration to sacrifice is in order. For all who have met these conditions for satisfaction have been made, and they are accepted in Christ. 

"If any man walketh in the light, he is clean, & his conscience is clear.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." (Isaiah 26:3).

To have come into a condition of Peace with God means that one has become reconciled to God. This implies a former condition of alienation, of "enmity through wicked works." Peace with God, then, means that this estrangement from God is a thing of the past, and that the estranged one is now in harmony with God—that he has turned his back upon sin and is seeking to walk in the path of righteousness. This is a step of faith, and is accompanied by reformation of life. We rejoice with all who have come thus far; we are glad that they have this position of advantage over the masses of mankind.

PECHESE WITH GOD AND THE PEACE OF GOD

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whom the god of this world has so blinded that they cannot see the beauty of the Lord nor the desirableness of peace with him, and who have not learned the bitterness of the fruits of sin.

But in our second text above, the Prophet is referring to a class who have gone farther than the condition with peace which just follows. He is speaking of a class who have come to the realization of "the peace of God, which passeth all understanding," as the Apostle Paul declares. This peace can come only to those who have given themselves unreservedly to God—their time, their talents, their influence, their life, all. There is a peace that no others can have. This peace of God rules the heart even amid turmoil and trouble; it is an inward tranquility and rest which is the direct result of a close, personal relationship of the soul with God. It is the peace of God because it is a peace which God only can give, a peace which only his very own can fully know.

What a precious legacy our dear Lord left with his disciples when he went away from them! He said: "Peace I leave with you; my peace I give unto you; not as the world giveth, let not your heart be troubled, neither let it be afraid." (John 14:27) This was truly a legacy of priceless value, and it is the inheritance of the entire church throughout the age, even unto its close. To the world it may seem that the course of the Christian is far from peaceful, for the Lord's saints often experience trouble and strife—"if our hearts continue to be stayed on Christ by faith, and we do not let go our anchor, we shall be kept through all the tempests of life, however severely we may be tossed, however fiercely the storms may rage.

Faith can exclaim with the Prophet Isaiah, "For the Lord will help me, therefore I shall not be confounded; therefore have I set my face as a flint, and I know that I shall not be ashamed." (Isaiah 50:7) On the assurances of the Lord we may rest, because our anchor holds fast to the throne of God. Therefore the peace that rightshes the heart even amid the tumult and trouble; it is an inward tranquility and rest which is the direct result of a close, personal relationship with God. This peace of God, which passeth all understanding, is the peace of God because it is a peace which God only can give, a peace which only his very own can fully know.

There is a love that never fails when earthly loves wither and die. There is a love that never dies, and whose word of promise, which we have made our own. We rejoice, further, to know of the wondrous provision for the whole world in the future. All these things form a firm basis for peace and joy and confidence in the Lord. But our peace is proportionate to our constancy—our staying qualities. No one can retain this peace of God whose mind is not "settled," fixed, on God. It is not a peace of recklessness nor of sloth, but a peace begotten of God himself, through his promises, which we have made our own. It is dependent also upon our full obedience to the Lord. It is the peace of Christ "my peace." This peace and the faith which inspires it, can be gained through full obedience. We see the glorious fruition of our hopes, which God has promised and of which our present peace and joy are but the foretaste.

It has been written for our instruction and comfort—"This is the victory that overcometh the world, even your faith." This faith is built upon the testimony of God's Word—a sure foundation. It is only through strong and unwavering faith that the peace of God will abide with his children. God has made us his sons and heirs, joint-heirs with his Lord. "No good thing will he withhold" from these; "All things shall work together for their good!"; "He shall bear them up in his hands, lest they dash their foot against a stone!"; "The eyes of the Lord are over the righteous, and his ears are open to their cry.

PEACE FOUNDED UPON FAITH

This peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is peace which abides even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us and which enemies are powerless to touch.

What gift so rich could our Father give to his children? How poor would be our inheritance today if we went without our anchor's in Christ! But with it we can endure all things which the Father's loving providence shall permit. Then let us face the coming days with calmness and courage. He who was with his dear disciples upon the stormy Sea of Galilee, and whose word of power quelled the mighty storm and stilled the raging of the sea, has the same care over his disciples today. When they cried out in fear, he quieted their hearts, saying, "'Why are ye fearful, O ye of little faith'? Nothing can in any wise hurt us if our hearts are stayed upon him."

If we trusted to our own reasoning, we would be in a very unsatisfactory condition. All would be uncertain; we would know no basis for faith. We see that the testimony of the Bible, from Genesis to Revelation, reveals to us a God of justice, wisdom, love and power, our minds and hearts have something reasonable and convincing to lay hold upon, and we say: We can trust such a God, because he is trustworthy. This conviction deepens into joy as we step out upon his promises and prove them for ourselves, thus learning their reality and realizing their fulfillment. We rejoice that this loving God has called us to redemption through his Son. We rejoice that he has offered us eternal life, and has called us even to a glorious joint-heirship with this Son.—Romans 8:17.

PEACE DEPENDENT UPON FULL OBEDIENCE

We are not to be at peace with the flesh, but always at war with it. With the Lord that is born of faith in him and in his promises. He has promised us grace sufficient; he has promised that we shall not be overcome through having trials and difficulties that are too great for us. We are assured that we shall have the victory if we trust in his strength. This gives us a rest and peace in all our experiences.

"Through all the tumult and the strife
I hear the music ringing! It finds an echo in my soul.
How can I keep from singing?"

We are resting in the Lord's promises—we are resting in his strength and in his ability to make good his promises; for we know that he who has called us is able to fulfill all his good Word. This peace, or rest, is the special blessing of the holy Spirit. Only in proportion as we receive the holy Spirit, the holiness of God, and our divine life can we have peace in God. As we grow in grace and in the knowledge of the Lord, in the knowledge of the truth, we shall have this to comfort and strengthen us; and we shall thus have more of the peace of God every day, and bend to all in his love.

There is an eye that never sleeps beneath the wing of night; There is an ear that never shuts when sink the beams of light. There is an arm that never tires when human strength gives way; There is a love that never fails when earthly loves decay.
come through his Seed, who would constitute this chosen and in thy seed to our where the natural part of he rests in that pro­
grow in grace If way see that this becomes "works son, and I.t Lord told to offer his see that a greater light, sec present than that of the world. (vpry ('pature. it. Abraham was unlpss through them for the world. He did not see God's He did not Gospel age promised to Abraham—urn resurrection." This is just time believe that mankind blessing desire to avail himself of its blessings. with we who believe, and those mentioned. After getting the matter well started in this of faith. He saw the day in "hieh Christ, who has died for down own age, we will the time, if so be we abide in the Lord and in his promises. thus keep a continual Sabbath. As new creatures we rest all points out that all who believe in Christ enter into rest, and should for the Jew a physical rest for the seventh day of the week, for nation. The promises were great and precious. The Lord's people of the prosperous business, whose business managers are glad, there-
be unto us—much faith, much rest; little faith, little rest. The people of New York, Boston, Cleveland, Toledo, Indian- prosperous business, whose business managprs are glad, there-
are faithful. Each in proportion to his knowledge and faith glorious condition which he has promised; and he will, if we are faithful. Each in proportion to his knowledge and faith we enter into rest. But a perfect permanent rest awaits us. God has promised us certain great and precious things. He is our Creator and our Father, and will do for us the things he has promised. And according to our faith it will become so in our lives, as the Lord brings his promises to pass. Those who are in harmony with God believe his testimony. This does not imply that all who have been of God's children have believed all of the divine plan; for we see that this would not be possible. Some have had greater opportunity for believing; and some have had less. We who live today have much more advantage than those who lived prior to our day. Our test, then, does not come so much from lack of knowledge; but it is a test of faith in God, and obedience to the light now given us. Having this great flood of light now granted at the close of this age, our faith should be very strong, and we should seek to increase it more and more by gaining all the knowledge now due. We should grow in faith, grow in grace, grow in knowledge and grow in love. We enter into a deeper and more intelligent rest if we avoid the illusions of this world which the Lord has provided. For I truly believe, we will manifest our belief by works in harmony therewith.

In Scriptural usage the word believe implies much more than merely to acknowledge a fact or a truth. The great truth before us is that the Gospel is the answer to the needs of all men, will uplift the 111lman family, raising the world up out of sin and death-first exalting his raiser son; and his faith grows stronger, and as he learns to appreciate more fully the things he has promised. And according to our faith it will be unto us—much faith, much rest; little faith, little rest. Faith is the basis of true rest.

The Apostle says that faith is necessary to rest. He tells us what to do in order to avail ourselves of this which God has already provided for us. He shows us that God made promises to Abraham, and these were reiterated to Isaac and to Jacob. God declared his purpose to have a special, holy nation which he would bless, and from whom the Saviour of the world should come through his Seed, who would constitute his chosen nation. The promises were great and precious. Abraham believed the message and was glad. He rested. He did not know the way by which God would bring about the blessing, but he had the promise of God, confirmed by his oath. He did not need to know then about the Lord Jesus or the plan of salvation. He had full rest in fully believing God; and so did as many of his posterity as exercised the same faith as Abraham. Isaac and Jacob and many of the prophets, includ­ing the Prophet David, thus trusted God. Their writings show that they were fully in harmony with God. They realized that he had made a gracious provision for the future, and that this provision was for the world in general; yet they knew that they were to have a "better resurrection" than that of the world. They had a rest of faith in these things that God had not yet accomplished.

Our Lord Jesus declared that Abraham saw his day and was glad. He did not see it with his natural eye, but with the eye of faith. If we trust God as Abraham trusted him, all believers, from the time of Abraham to the end of time, will have the same rest of faith as he had, and everybody else is glad who sees it. Abraham was content to see that there was to be a great blessing for his pos­
teriority, and through them for the world. He did not see God's plan clearly, yet he saw it, but he saw enough to make him re­}
pire.—2 Peter 3:56.

INCREASING LIGHT AND GREATER TESTS

Coming down to our own age, we see that a greater light, a greater privilege, has brought greater tests of faith in many respects. Abraham was tested in the matter of his faith in God, and 'in thy seed shall all the nations of the earth be blessed.' God has promised to his saints a resurrection to eternal life through Christ, with all the blessings this involves. Abraham was able to rest in this faith; for even if we have more trials and difficulties, we have more testing; some who have less ability, more testing; some who have more ability, more testing; some who have more testing, more testing. In this we see the faith grows stronger, and as he learns to appreciate more fully the things he has promised. And according to our faith it will be unto us—much faith, much rest; little faith, little rest. The expression of the text, "We who have believed," im­}
ples that the belief has reached the heart, and will thus affect our course in life. And the second part of the statement, "do enter into rest," implies that the rest is gradually coming to him because he has believed. He has first believed; and the fulness of rest is a condition to be attained gradually as his faith grows stronger, and as he learns to appreciate more fully what he has accepted. "A heart man believeth," and not merely with the head. It is not a mere intellectual belief. When we accept the Gospel as a fact, and enter fully into it, we begin at once to have a measure of this rest; and as we learn by our experiences how true the promises are, the rest becomes more deep and abiding. The believer at first has a full belief in the message of God; but as we grow in grace and in the knowledge of God, the more firm and established does our faith become, and our rest is proportionate.

THE PHOTO-DRAMA OF CREATION

The people of New York, Boston, Cleveland, Toledo, Indi­anapolis, Cincinnati, St. Louis, Los Angeles, San Francisco, Port­land, Seattle, Chattanooga, Nashville and some smaller places will all have been introduced to the "Photo-Drama of Cre­ation" before this announcement reaches your eye.

The amount of money at our disposal being limited, we are moving very cautiously, and going where the Lord seems to open the door, giving us especially low rates on auditoriums. We seek to hire theatres of good class not doing a little later we will look to the interest of the friends in prosperous business, whose business managers are glad, there­fore, to let us have their buildings at a price little or no more than the cost of the light, heat and janitorage, hoping for some other compensation through the publicity it will bring to their house by advertising. Gradually the Lord's providence is guiding to the exhibiting of the Drama in other cities than those mentioned. After getting the matter well started in this country, we will see what can be done in Great Britain. Then a little later we will look to the interest of the friends in
THE WATCH TOWER
Brooklyn, N. Y.


"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight."—V. 18.

Respecting the parable of the Prodigal Son the following comments have been made: "One of the masterpieces of the Great Teacher."—David Gregg, D.D. "This has been fitly called the crown and pearl of all the parables—the Gospel within the Gospel!"—D. S. Clark, D.D. "Its beauty and its pathos are unequalled in the realm of fiction."—R. H. McKim, D.D. "It is more like a complete allegory than any other of our Lord's parables."—New Century Bible. "No other parable has touched so many hearts."—W. E. Burton, D.D.

The setting of the parable shows the Master's object in giving it. He was seeking in this parable, as in those considered a year ago last fall, to show the Pharisees that their

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position respecting the publicans and sinners was wrong. He here pointed out that their wrong attitude toward the common people was likely to cost them their own share in the kingdom.

In the parable the father who had two sons evidently represents Jehovah God. The two sons here represented the two great classes into which the Jewish nation divided itself. The elder son represented those who sat in Moses’ seat, and who remained loyal to God in their outward profession, at least, and in their endeavors outwardly to keep his law. The younger son represented the common people, not so religiously strict as to their ideas toward God on the part of the Pharisees, blused their privileges and opportunities as members of the nation of Israel, as beneficiaries of the divine promises. They wasted their opportunities in self-gratification. They were known to others, and acknowledged by themselves, as publicans and sinners—rather than called good.

This younger-son class of publicans and sinners felt their degradation, just as described in the parable. They were spiritually hungry. They were ragged. They felt a longing to be back in the Father’s house, yet they hesitated to go back. It was the nature of such characters that Jesus especially encouraged, saying, “Come unto me, all ye that labor and are heavy laden; and I will give you rest.” Jesus represented the Father’s house, and prompted the younger-son class of the Jews to have confidence that the Father would receive them when they had come to him penitently. The parable tells us that some of this class, repentant, came back to God and were abundantly pardoned. And not only were they pardoned, but because of their penitence they were granted special privileges of God’s favor. Recurring to the parable, all this was illustrated by the provisions of his household. The prodigal said, “Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.” But the father said to his servants, “Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it. Let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.”

APPLICATION OF THE PARABLE

How grandly this illustrates to us the love of God—its lengths and breadths and heights and depths! The best robe and all the other attentions given to the repentant one will illustrate the provision God has made for all who return to him from the ways of sin. The robe and all the blessings are provided through Christ—covering for all the imperfections of the fallen nature. The fatted calf well represents the “feast of fat things” which God has provided for the penitent class. Isaiah 28:6-8.

Making a particular application of the parable, we might say that the time when the Father accepted the prodigal, kissed him and put upon him the robe of Christ’s righteousness, provided in his own Son and freely granted to all who during this age come unto the Father through him, was at Pentecost. The feast and merry-making may well represent the blessed promises of God, which become applicable to those who are covered by the robe of Christ’s righteousness and accepted into God’s family by the begetting of the holy Spirit. This is the marriage feast represented in another of our Lord’s parables. (Matthew 22:2-14) The elder brother of our lesson was evidently hidden, but refused. He would not go in. He was jealous that the father should receive the young spendthrift. This arrogance and jealousy the prodigal fathers apparently kept many of them from appreciating the gift of God in Christ. Just as shown in the parables, they refused to enter in.

The prodigals represent the church, as entering the kingdom in and through the feet, representing the doctrine of his brother; but he was angry and denied. Likewise the elder-brother class of Jews did not show the right spirit for whom for whom the kingly privileges were intended, all of whom must be meek, loving, copies of God’s dear Son in their generous good will toward all who desire to come to the Father.

The refusal of the elder brother to participate in the festivities reminds us of another of the Lord’s parables respecting the marriage feast. (Luke 14:15-24) Those who were originally bidden appreciated not; one went to his farm and another to his merchandise. They dishonored the host who had invited them to his banquet. Then the servants were sent out from the streets and lanes to gather in the secrets, who apparently should be the very first ones who would be chosen of God to be the joint-heirs with his Son in the great kingdom that is to bless mankind in general. Nevertheless, the Scriptures make clear that not many of this kind may be expected to be of the kingdom class any more than God is unwilling to have them. The robe of Christ can be imputed to us as covering our blemishes. This better class, represented in the elder brother, seem to feel that in contrast with the lower strata of society they are perfection itself, and that God would be sure to desire them. His declaration old is not to be great, but to be meek, just as is represented. All who desire to come to the Father. This is the way the majority who accept God’s favor and become his children are from the younger-brother class. As described, this class was composed of many rich, not many noble, not many learned, nor many wise, but chiefly the poor of this world, rich in faith. These have the ears to hear the invitation, “Come unto me, all ye that labor and are heavy laden; and I will give you rest.” These with the hearts to receive the invitation. “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” These have the heart to receive the invitation. “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” These have the hearts to receive this parable and other Scriptures. This hope leads and assists many of them to a full return and a full surrender to the God of all grace.

The prodigal is represented as coming to himself, as awakening to a realization of his wrongs, and as finding a knowledge of the fact that his father has an abundance, and probably will be willing to let him have a share of the blessing which he no longer merits. His expression, “I will arise and go to my father,” represents what should be the attitude of all who desire to retain his robe and shoes, and to receive a station of life before his throne. The prodigal, therefore, should help them to attain—relinquish upon the love and mercy of the heavenly Father and the provision which he has made in Christ Jesus for the forgiveness of their sins and for their reception again to his love and care.

DIVINE PARADOXES

“But because thy loving kindness [favor] is better than life, my lips shall praise thee.”—Psalm 63:3.

There are two ways in which this text may be viewed, both of which are very proper. One way is to consider it merely from the viewpoint of the Psalmist and what he meant. The other is to consider it from the standpoint of prophecy. We understand the Prophet David to mean that to have God’s favor is more desirable than life; that is to say, he would...
rather die than to live without divine favor. The other way, of viewing it prophetically, is to suppose that here, as in many other places, the Psalmist represented The Christ, Jesus the Head and the church his members.

Our consecration is unto death. God has invited us to present our bodies living sacrifices, holy and acceptable unto him, as the he has given us exceeding great and precious promises that sure for the life to come. Therefore, because of our love for him and for the principles of righteousness for which he stands, we are not merely willing to lay down our lives, but glad to lay them down for the church, and for the advancement of our human lives in doing the things that are pleasing to God.

Another of David’s Psalms gives us the thought that in God’s favor is everlasting life. (Psalm 30:5) These paradoxical statements are in harmony with the other Divine paradoxes, for he who loses his life for the Master will find it. He who renders his earthly life shall gain glory, honor, immortality, the divine nature. We are glad that we can appreciate these glorious things represented in the divine favor extended to the church; and gladly lay down our lives. We have chosen the better part. “Therefore my lips shall praise thee.” The Scriptures declare “that with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation.” (Romans 10:10) We may say that to live righteously is one of the best ways of proving our obedience to the Lord. Yet there are some who try hard to live pleasing to the Lord, who might be restrained from making a confession of him. There are reasons for the blessing which we receive by confession. One reason is that it is a witness to the world—showing forth the praises of him who called us out of darkness; and a second reason is that this witnessing has a good effect on ourselves. We enlist our natural forces to support this witness, and thus bring into union all the powers of our nature.

The preaching of the Gospel brings the opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the divine plan, he would probably have been looked upon as a fine character—as a man going about doing good. But because he preached different from the scribes and Pharisees, and his preaching of the truth of the teachings of this one class consecrated to God—those who are laying down their present life in his service—should be devoted to his praise, to showing forth the glorious character and loving kindness of our God, to telling forth the wonders of the divine plan, which is marvelous in our eyes.

THE UNJUST STEWARD


"He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous in much."—V. 10.

Because the Pharisees were the leading exponents of the law, Jesus pointed many of his parables against them, while he comparatively ignored the irreligious Jews—the Sadducees, who made no profession of faith. Today’s lesson is in line with this. This parable was spoken as a rebuke to the spirit of the Pharisees, who bound heavy burdens upon others, but shirked them themselves, while pretending hearty obedience to the law.

In olden times, more than now, it was the custom for rich men to appoint stewards. Such a steward had as absolute control of his master’s goods as had the master himself; he, had, as it were, the power of attorney. Some stewards were faithful; others extravagant. The one mentioned in our Lord’s parable was extravagant, unsatisfactory. His master had concluded to dispense with his services, and had asked him to render up his accounts.

On his books were the accounts of certain debtors who apparently were left with no chance of being able to meet their obligations. The steward concluded that he would scale off these debts, so that the debtors probably could not pay back their favors if he turned over his office to his successor. He did so. One owing a hundred marks of gold was told that he might scale off the debt to fifty. Another owing a hundred measures of wheat (500 to 1,400 bushels) was told that he might scale it down to twenty per cent. And so he went down the list. Some use of his authority made him friends amongst those who had favored him; and his lord complimented him upon the wisdom he had displayed.

Applying this parable, Jesus proportionately condemned the Pharisees for taking an opposite course. He had declared that the scribes and the Pharisees sat in Moses’ seat as interpreters of the Mosaic law, and that, had they followed the course of this steward, they would have made friends of the people by the very things that brought them dishonorable emotions, and to encourage them to do the best they could to comply with the demands of the law. Instead, they bound heavy burdens upon the people and discouraged them.

All this on their part was hypocrisy; for they could not hold themselves as unable to comply with the requirements of the law, which is the full measure of a perfect man’s ability. Their proper attitude would have been to confess their own shortcomings, to strive to do their best, to appeal to God for mercy, and to teach the common people to do similarly. So doing, they would have been better prepared to be received into the Gospel favor in the end of their age. As it was, by their hypocrisy, they were hindering themselves from becoming disciples of Jesus and from seeking grace and forgiveness of sins. They were also hindering others from becoming disciples by claiming that it was possible to have God’s favor through keeping the law.

APPLYING THE PARABLE

Jesus then said to his disciples, Make to yourselves friends by means of the mammon of unrighteousness; that when ye die than to live without divine favor. The other way, of professing, would be the basis of the divine approval and glory to follow. These are reasons for the blessing which we receive by confession. One reason is that it is a witness to the world—showing forth the praises of him who called us out of darkness; and a second reason is that this witnessing has a good effect on ourselves. We enlist our natural forces to support this witness, and thus bring into union all the powers of our nature.

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If we are not faithful in handling the things which we have devoted to God, he will not give to us by and by those things which we need and have a right to. If, then, we should misappropriate the things consecrated to God—if we should abuse our stewardship and use those opportunities selfishly, could we expect God to give us the things which he has promised to give only to the faithful?

SERVING TWO MASTERS

There are two great impelling powers; one evil, the other good. These are known by different names and are in every way opposite. God is the Good Master; Satan is the evil master; but each has representatives and further interests. Thus God, his Spirit and his teachings, are represented by the word love; while Satan and his course are represented by selfishness, covetousness, mammon. Through the fall of man the whole world has received a representation of God and his Spirit, and has been subjected to the domination of Satan for centuries. All have become more or less evil. The spirit of selfishness, covetousness, leading on to unrighteousness in general, has gotten hold upon our race, so that even after we see the wrong course it is with great difficulty that its power over us can be broken. "We cannot do the things which we would."

But here comes in the proposition of the Gospel: God desires some faithful souls to be associated with Jesus in dispensing his blessings. He offers this great prize of the kingdom to those who have been faithful stewards. This prize is a pearl of great value. No other consideration can compare with it. Whoever intelligently accepts the Gospel call turns his back upon sin, selfishness and all the works of the flesh and the devil related thereto, and sets his face Godward, loving his righteousness.

But it is not sufficient that he shall enter into a covenant to give up the world and walk in the footsteps of Jesus. It is not sufficient that God accepts that covenant and beguils such a one of his holy Spirit. More than this is needed. He must demonstrate not only that he prefers right to wrong on equal terms, but that he is willing to suffer the loss of all things that he may be on the side of right, on God’s side.

Then comes in the trial and testing. He seeks to serve God and to gain the reward of glory, honor and immortality in the kingdom with Jesus; but he finds a tendency both in himself to look after and appreciate the rewards of mammon, selfishness. This brings about the great battle. One or the other must conquer. In addition to growing in grace, in knowledge and in love, the new creature in Christ must feed upon the divine encouragements and promises of the Bible. Otherwise he will be discouraged and utterly give up the fight against the world, the flesh and the devil.

The Lord has promised grace sufficient in every time of need to the faithful. He tells us that he knoweth that we are dust. He remembereth our frame, that we cannot do what we would like to do. But at the same time he requires that we do all that we are able to do, assuring us that for all such his grace will be sufficient; that is to say, to all such he will make up the deficiency.

In our lesson Jesus forewarns us that the choice we make must be a permanent one, that the supposition that we can serve God and mammon at the same time is a mistake. In proportion as we are faithful to one, we are unfaithful to the other; and it is therefore to one or the other we must give our service of God, counting it the greatest of our privileges, and its rewards the greatest of all rewards, and these for eternity.

After all, much will depend upon the degree of our faith. If we have faith in God, in the promises of the Gospel, if we have faith in the righteousness of the Savior to give us his grace and assistance in every time of need, it will be quite possible for us to fight the good fight and to gain the crown which the Lord hath in reservation for all those who love him supremely.

THE MOUNT OF OLIVES THE KINGDOM OF BLESSING

"And His [Jehovah's] feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great earthquake. No doubt the Israelites will then appear, passed into glory. The kings and priests, and scribes at Jerusalem are:1S experiencing a misled manifested to rightward.~

"He shall give his angels charge over thee, lest thou dash thy foot against a stone."—Zechariah 14:5.

This text refers to the closing of the day of trouble and the manifestation of God's power in connection with that trouble. The literal Mount of Olives may have, and probably will have, somewhat to do with the matter. It is referred to here as experiencing a great earthquake. No doubt the Israelites will be gathered at Jerusalem at this time, and no doubt the Lord's favor will be manifested to them there. This will be at the close of "Jacob's trouble," from which the Lord will be present to deliver them. Our thought is that this will be after the church shall have passed into glory. The execution of what is here described seems to be a part of the work of the glorified church.

It is possible that the ancient worthies will then appear, and that God's favor will have returned to the Jews, and that Israel's temporal blessings will there begin. This would imply that the Jews will then be under the New Covenant arrangement, and hence that the church must have been completed.

Symbologically, a mountain represents a kingdom. The Scriptures elsewhere declare that Jehovah will make the place of his feet glorious. The word olive always associates itself in the minds of the people of the Orient with the thought of light and nourishment. The olive oil they use regularly instead of the world, the flesh and the devil.

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"UNDER HIS WINGS"

"He shall cover thee with his feathers, and under his wings shalt thou trust."—Psalm 91:4.

The 91st Psalm very clearly applies to the church, and would seem to be especially applicable to the church in the end of this age. But since it is addressed in a personal way, as though to one person, it may be The Christ as a whole that is referred to, from the Head to the last member of the body. Our thoughts carry us a step further, that we should realize the necessity of fellowship, dependence and care. He went to the heavenly Father and sought the necessary aid. And so with all the Lord's people continually.

But the Psalms seem especially to refer to our day: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." Of course, there have been times in the past when thousands have fallen through persecution, etc., but the falling away mentioned here seems to be the falling away from God's people. Many will be turned aside, injured, wounded, if not killed, in the great battle picture.

This battle, we understand, is at the conclusion of this Gospel age. The powers of darkness are now specially arraying themselves against the consecrated people of God, and all associated with them. There never was a time when God's people, as a whole, had so large opportunities or so great success as Christendom has had in the past century. Under the attacks of Satan that have been in progress for the last fifty, sixty or seventy years, many have fallen into unbelief, Higher Criticism, indifference, the various features of which are represented as a great pestilence. We see that there is a pestilential infidelity abroad in the land. Its votaries are misled by the adversary—quite probably without any such intention on their part.

Very probably in the future, as they see the truth, many of these will acknowledge that it is better for the time being there is a great drought in Christendom. Church members are turning away. Many of the ministers are preaching what they themselves doubt. They have fallen from grace, fallen from divine favor, fallen from an appreciation of the Word of God.

THE FEET OF THE CHRIST

This Scripture points out, too, the "feet" of this Christ-class living in our day. "He shall cover thee with his feathers, and under his wings shalt thou trust." All the members have a relationship to the Head and to one another. These "angels" we understand to represent divine promises and helpful assistsances of the saints. These "angels" are represented as bearing up the feet, that they may not stumble over the stone of stumbling at this time. (Isa. 8:14) Instead of stumbling over this stone, they will be lifted up by it to greater appreciation and higher conditions. The feet shall not be moved.

In the figure of our text, these who are to be covered represent all who are of this one class. As a hen gathereth her...
brood under her wings, so God will be as a mother-hen to his people. In order to gather them close to himself and give them the necessary protection—under his wings. They may fully trust that all things shall work together for their good, because they are, abiding ‘under the shadow of the Almighty.’

The Almighty here represents himself as a mother-bird. The patience of the mother-bird with her young is remarkable, and she would sacrifice her own life for her little nestlings. So the Lord represents that he is ready to do anything for the protection of his own, who are under his care. Jesus would have modeled Jesus thus under his protecting care; but the people as a nation did not appreciate their need, and hence were overthrown in a great time of trouble. Jesus said to them, with weeping, ‘How often would I have gathered thy children together, even as a hen doth gather her chickens under her wings, and ye would not!’

**OUR FATHER’S “WINGS” AND “FEATHERS”**

We might exercise a particularity of inspection of our text, and say that the word feathers might carry a little further thought than the word wings. ‘He shall gather them with his feathers, and under his wings shalt thou trust.’ The soft, downy feathers under the mother-hen’s wings serve to keep the little chicks warm and to shield and hide them from enemies that would attack them. Not only the strong sheltering wings, but also the feathers of the hen-mother’s breast are used to protect her young. We have seen alarm on the part of a mother-hen at the approach of danger, and heard her cluck to her little ones. Then they would run to her, nestle under her wings, and seem perfectly satisfied and free from fear in their place of safety. Presently you would see the little heads and eyes peeping out; but also the feathers that her breast is used to protect her children. We have seen alarm on the part of a mother-hen at the approach of danger, and heard her cluck to her little ones. Then they would run to her, nestle under her wings, and seem perfectly satisfied and free from fear in their place of safety. Presently you would see the little heads and eyes peeping out; but her breast is used to protect her children.

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**WHO COMMITS THE SIN UNTO DEATH?—PART I**

**PRIVILEGES, RESPONSIBILITIES AND DANGERS OF THE NEW CREATURE**

There is a certain amount of complexity attaching itself to questions relative to the church’s change of nature from human to spiritual. In order to realize clearly the initiatory process of that change, the begotten of the Spirit, the new creature, must have a proper understanding of what constitutes the human will; for it is that which is changed.

We cannot think of anything better as an illustration of the contrast than the selfish propensities, those represented by the old creature, and those that are represented by the new creature, that are in the new creature. It is the old creature that is predominant. In the old, the organs—veneration, hope, benevolence, spirituality, etc.—are the organs of self-protection, self-gratification, etc.—all the organs which dominate the world are the organs of self. The selfish propensities are those which they like to gratify. But in all that they do, the interests of the new creature are of the best spiritual interests. God has an interest in all that concerns us, but he overrules our temporal affairs for his spiritual interests. If he does not make all things work together for our good he is not of advantage to us as new creatures.

Our temporal affairs may be permitted to go awry. We are not wise enough to know what is for our own best interests new creatures, and what would help us the most in our fight against the world, the flesh and the devil. We are, therefore, to flee to the Lord and accept whatever experiences may come, as those which will be best for us; and we are to seek to get the designed lessons of faith and obedience from them.

The first step of true conversion. This is the first step of true conversion. This is a turning from sin toward righteousness. It does not follow, however, that the person who takes this step will come up to the divine requirements of a disciple of Christ. The rich young ruler who asked Jesus what he should do to gain eternal life was told to sell all that he had and follow Jesus. He replied that he could not do it. He was merely doing his duty—nothing more than that. He was merely doing his duty—nothing more—was practically what Jesus told the young man.

Continuing, the Master said: I have only one offer to make, but it is a very high one—joint-heirship with Me in the Messianic kingdom. The life into which you may enter by becoming his disciple is a life of glory, honor and immortality—the highest and noblest organs of the brain are those which recognize the Creator and man’s responsibility as his creature. It shows him that he is thinking of self-aggrandisement, self-honor, self-everything! Such a person, hearing the Gospel proposition, may be influenced to decide the matter either one way or the other. He may say, I do not like that thought. Selfishness may suggest that if he accepts the Gospel offer he must stop his questionable business methods. Then he concludes that he does not care to take such a step; for it would demand more than he is willing to give, and he might have trouble with his conscience. Later on, perhaps, something in the nature of adversity or calamity will awaken him to take a different view of matters, and he will see the subject in a different light and be glad to do God’s will. Then he may say, I realize that my life must be different. I am God’s creature. Therefore it is right that I should consecrate my all to him. But I see that consecration will work a great transformation in my life. I shall be obliged to change my course. I must drop certain habits.

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Also; how many are likelihooded!
To turn away from sin is but a step toward conversion. That moment is an antitypical going toward the Tabernacle. "Draw nigh unto me, and I will draw night unto you," is the Father's proposition. The Word of God points out to the seeker that only through Christ who gave himself as our ransom, can any come to the Father.

It is instructed that if he would retain God's favor he must become a disciple of Christ, by laying down his life in the service of the Lord and the brethren, doing good unto all men as he has opportunity. In this way he may become a member of the body of Christ. When his will, as used by Christ, is made death, he will have a share in the glory and honor which the Father has given our Lord and he will become a joint-heir with Jesus in the kingdom.

**WHAT CONSTITUTES A NEW CREATURE?**

So this is the call to enter into sacrifice. Those accepting this call to enter into sacrifice are making a full consecration. It will determine the moment. This new mind is the great company, who come up out of the great tribulation. They are the "new creature." Enoch in the heavenly realizes the great company, who come up out of the great tribulation. They are the "new creature." Enoch.
The same Apostle desires that if any shall say he has no sin, the Lord will cut off in him, and he is making God a liar. (1 John 1:8-10) And these two statements of the same writer are in harmony. The statement of our text applies to the new creature itself, and the other applies to his fleshly body. He cannot fully avoid sin in his flesh, on account of its weakness, and the deceptiveness and unfavorable conditions surrounding him.

These new creatures, however, can maintain themselves in the love of God and as sons of God. "We have an Advocate with God, Jesus Christ, the Righteous." (1 John 2:1) God knows that we are weak and helpless. And the wicked one toucheth him not. The Apostle says we may keep ourselves in the love of God by keeping ourselves clean. "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) Our daily trespasses are to be acknowledged to the Lord, and forgiven in the name of Jesus obtained. Thus we pray daily, "Forgive us our trespasses as we forgive those who trespass against us." 

**STRIPES FOR PARTIALLY WILFUL SINS**

If these trespasses are merely weaknesses of the flesh, or of ignorance or stupidity, they are sins which will be fully forgiven of the Lord on application. If they be sins in which the new mind has been slack, in which it has been more or less culpable, through lack of sufficient positiveness, then to that extent the new creature must be held responsible. And for all such trespasses, for which the new creature is in any way at fault, there will be stripes, or punishments. It is for this partially wilful portion of the sin that the new creature is responsible. This does not come under the head of original sin and its resulting imperfections.

A Christian might have a natural tendency to anger, and it might be impossible for him fully to control this tendency. Before he as a new creature would be able to realize the situation, his natural tendency to lose his temper would involve him in trouble. The new creature in such case should do everything possible to overcome this, through prayer and persistent effort, and if necessary, by imposing upon himself a penalty for every failure in this direction—some self-denial, perhaps. But if the new creature should say, Well, that is my flesh; I cannot help it, he might receive stripes, and an earthborn cloud might arise between him and the Lord; and that one would be spiritually sick until he should return to the Father and make proper amends and be re-instated. If this attitude continued, it would seem to make against his ever becoming a member of the little flock. He would have to decide positively for or against the right. So, then, there are sins that are not forgivable, but punishable. If the transgression should come to the degree of full, will extent the new creature must be held responsible. And new creature had ceased to be; for the Spirit of God, operating in the sons of God, always makes for righteousness and hates sin. Whoso loveth God 'keepeth himself, and that wicked one toucheth him not.'—1 John 5:18.

The same Apostle declares that if any shall say he has no love for Adam before he sinned. And since the sin, he has a love of nature and disposition, a loving-kindness, that is general, that goes out, in one sense of the word, to all of his creatures—not only the intelligent, but the unintelligent creatures of his hand. He bestows his kinduess, his favors, upon the just and the unjust. He sends his sunshine and his rain upon the good and the evil. But there is a special loving-kindness, a law of God because of a lack of knowledge, of proper information, that we could not rightly love one who is wicked, whose intention of heart, of will, is to do wrong. God has no love for the incorrigibly wicked. "All the wicked will he destroy." He has arranged that only those who shall come into accord with his righteousness may enjoy the blessing of eternal life. They may have no natural love, but as they shall be the recipients of his loving-kindness, the Psalmist had a taste of the loving-kindness of God in his own experiences. When he was anointed to be king of Israel, he knew that he had found favor in God's sight. And whenever, when he did things that were wrong, God chastised him, punished him in love, because David was a man after the Lord's own heart—had a desire to do right—to do God's will. As the needle of a compass may under certain circumstances be pointed toward the south pole, just so some attraction at times influenced David and led him into a wrong course. But as soon as the besetment was past, or he was led of the Lord to see his sin, his heart returned fully to Jehovah, as the needle of the compass returns points to the pole. They who are coldly indifferent that life without God's loving-kindness would be worth nothing to him; he would not appreciate his life if cut off from the favor of the Lord. This being the case, his lips would always confess the Lord—tell forth his loving-kindness, show forth his praises.

"Because thy loving-kindness is better than life, my lips shall praise thee."—Psalm 63:3.
OUR ANOINTING FAR SUPERIOR

And this is still more true of us who are now the Lord's truly consecrated children, who are daily striving to serve him and to follow the Master. We who by the grace of God have come into covenant relationship with him since the Atone-ment for sin has been made have become sons of God, and are begotten of the holy Spirit. We have not been born into the anointed body of Christ. We have not been anointed to an earthly throne, as was David, but our anointing does more: it anoints us to a heavenly throne, to share in the rulership of the entire earth.

No one now anointed upon any earthly throne can hope to reign for more than a few brief years. But those who shall be accounted worthy to reign with Messiah, to share his throne, shall reign for a thousand years. And this is only the begin­ning of their glory. Our Father in heaven has so arranged and this glorious anointing through his only begotten Son, with whom we are to reign, gives us the assurance that he will be with us to guide our way; that all things shall work together for good to us, because we love him and are called according to his purpose.

So we, above all other people in the world's history, have the loving-kindness of God manifested toward us. We have his exceeding great and precious promises. We are the recipients of his special love. And the more we appreciate this love and these promises, the more we press forward in our work for God.

As grace, the more our hearts respond in gratitude, the more his loving-kindness becomes a reality to us, and the more we are ready to lay down our lives in his service.

It was thus with Jesus. He preferred the Father's favor above all else. And through the Father's arrangement, opened up this new and living way for us, that we, by becoming his disciples, may share with him God's special loving-kindness and matchless promises, granted only to those who follow the Lamb whithersoever he goeth.

Surely our lips shall praise him, and our hearts shall be filled with thank accounts, and our influence shall praise him! All that we have shall praise the Lord; and all that we ever hope to have!

"I LOVE TO TELL THE STORY!"

We who have come to realize our Father's unspeakable favor to us as better than this present life with all it could have to give, we who have joyfully laid upon his altar every earthly good thing, every hope and ambition, every power of our being, rejoice to tell the good tidings of salvation to others. We rejoice to sound forth the praises of him who hath called us out of darkness into his marvelous light. The message is too good to keep! If we could not proclaim it, it would be as a burning fire shut up in our bones; so we must tell it. And we are willing that the telling of it shall cost us trouble, cost us money, cost us the misunderstanding and persecution of former friends, and possibly the breaking of home ties. We are willing that it shall cost us the frown of the world and of organized churchianity.

TEXT APPLICABLE ONLY TO SAINTS

The Prophet David in our text spoke prophetically of the church of Christ. These words could apply to none other than saints of God. None but those who walk and talk with God would esteem his favor more precious and desirable than their earthly life. If we ask the average nominal Christian to weigh this matter, and tell us if he would exchange this life for the favor of the Lord—putting in one side of the balance all the good things, hopes, ambitions, family ties, social position, churchianity, esteem of men, and putting in the other side of the scale God's favor—he will hesitate, and will eventually decide in favor of the things of this life.

The reason for this is that such do not highly appreciate divine favor. They have heard and believed certain things about the Almighty, some of them true and some false; but the misrepresentation of God's character and plan, together with the worldly influences surrounding them, have largely neutralized and offset and made ineffective the truths which they have learned, and they lack confidence in the things unseen. Hence worldly interests outweigh their appreciation of divine favor—ten to one.

Those who have, through the plan of the ages, come to see that the loving-kindness and mercy of the Lord are, if they are children of God at all, being put to the test. If they are merely glad to find out that there is no place of eternal torture, and that God's loving plan includes the whole human race, their hearts are not touched to responsiveness by this manifestation of his great love. They will go on their way, rejoicing that they have been delivered from the bondage of error, but will be like the nine lepers who were healed by the Master, yet did not return to give him the glory, nor to offer themselves in service to him. And these, alas, are the majority! We are now in the great day of proving. Who will be able to stand the test in this evil time?

THE SUN OF OUR SOUL

This loving favor, which is so appreciated by the true saints, is not a favor respecting future prospects and hopes merely, but it is the blessed possession also of the present life. Gradually these come to prize the communion and fellowship of the Lord to such a degree that any interruption of this communion produces misery of soul. It brings an aching void that nothing else can fill. This sentiment is beautifully expressed in the hymn we often sing:

"Sun of my soul, my Father dear, I know not when thou wilt appear, O, may no earth-born cloud arise To hide thee from thy servant's eyes!"

The true child of God will walk so closely with him that nothing, however sweet or precious to the natural man, will be permitted to shut from him his Father's face. This would be esteemed a calamity with which nothing else could compare. He would rather cut off anything as dear as a right hand, or pluck out of his life anything as precious as an eye, than that it should come between him and his Father, whom he has come to love above all else beside. God is truly to these the Sun of their soul, without whom life would become the blackness of night.

"THE DARKNESS HATETH THE LIGHT"

Some professed disciples of Christ may say that a Christian life will not cost earthly friendships; that such an idea is an unreasonable one. No! Our Master's words are as true today as when they were spoken: "If ye were of the world, the world would love you; but because ye are not of the world, therefore the world hateth you." (John 15:19) The declaration of the Apostle still holds good: "Yea, and all who live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12.

Did the Master suffer the loss of social position and of favor with the churchianity of his day? Why did the Doctors of Divinity and the notables among the religionists hide their faces from him? Why did they finally become so embittered against him that they crucified him? Was it because he was doing too much good or too little? No! It was because he did too much good. It was because he told the truth. He declared truths which they themselves recognized as such, but with which they had so mixed the "traditions of the elders" that they were too stupified, drunken and blinded to take anything but a perverted view of what the Lord's work and teachings. Their hearts were not in the right attitude before God. "The darkness hateth the light."

"The Master's persecutions came not from the outside world, but from the professed holy people of his time. So has it ever been, and so is it today. Those who now accept the truth are not worldly people outside of the churches, with but few exceptions; but they are zealous sectarians, whom Satan has blinded with his false doctrines and misrepresentations. Woe to any child of God who would be disposed to be satisfied with imperfect plans or methods of work for the Lord. His own soul will not rest until he has the full measure of the Lord's work and teaching. His heart and soul are to be employed in the Lord's work and teaching. His heart and soul are to be employed in the Lord's work and teaching. The Lord's work and teaching are the means by which the Christian is enabled to serve the Lord, and to glorify the Lord, and to help the Lord's cause. "He who loves me will keep my words; and my Father will love him, and we will come unto him and make our abode with him." (John 14:23)"

THE GLORIOUS HARP OF THE AGES

If so, we can go forth in his name, rejoicing as we go, praising him with our lips, singing the new song which he hath put into our mouths, "even the loving kindness of our God." It costs something to sing this song. Only those who have learned to play upon the harp of God, who have all its strings attuned to perfect harmony, can properly render this "Song of Moses and the Lamb." Never until today has it been possible to produce such melody from this wonderful harp; for never before have all its chords been properly placed and attuned. Now its music is emerging; then let us take this wonderful harp of the ages, and as we sweep its chords, let us sing with the spirit and with the understanding this wondrous, glad new song.

[5441]
THE GREAT DAY OF JUDGMENT—ITS NATURE AND OBJECT

"Behold, the Lord cometh with myriads of his saints, to ungodly among them of all their ungodly deeds which they have committed, and the fulness thereof, the world and they that dwell therein. Let the floods clap their hands; let the heills be joyful together before the Lord; for shall he judge the world, and the people with execution judgment upon all and to convince all that are ungodly committed, and to punish all my enemies."—Jude 14, 15; Psalm 98:7, 8.

The above texts relate to the great day of judgment, which is to end the Gospel age of the church and usher in the Millennial Age. We should notice first of all what these texts do not say. They do not say that our Lord Jesus will come to destroy the earth, to burn up the world. They do not say that there will be a partial judgment at death, and that later all will be brought out of the grave against that judgment. They do not say that many are now in Scriptural places, only to be sent back to these same places again. Not so. But this is supposed to be stated in the Scriptures, and is what we have thought. Our prejudices and misunderstandings have attached to the words of Holy Writ a wrong meaning. It is the love of God which brings judgment to the world.

The first judgment, or sentence for sin, was a sentence of death. Under that sentence the whole world was to perish, to be cut off from life, because of Adam's sin. But God had mercy, compassion on humanity, and has provided that man kind shall have another trial, with experiences granted to enable them to realize the nature and results of sin. The first trial was a trial of Adam and Eve alone. Every member of the human family, therefore, will have an individual trial for life everlasting, to demonstrate whether he will under favorable conditions come into harmony with God.

CHARACTER THE BASIS OF JUDGMENT

All hopes of eternal life for the race, therefore, hinge upon the results of that future trial. Men and women are in this life forming character—they are either improving or degrading their endowment. But whatever unfavorable conditions will enter upon that individual trial, or judgment, in a very much better condition than otherwise, and will progress more rapidly to perfection in that day.

All men are from the character and nature of Christ is an exception to this arrangement for the world. There is not a man who has not had what trial is, the church is a special, called-out class, and will receive their trial in advance of the world. They are now on trial for life or death everlasting. But their trial is for life on the divine plane of righteousness, which they are by themselves, and if faithful, be with the Lord the judges of the world in the next age; as we read: "Know ye not that the saints shall judge the world?" (1 Corinthians 6:2) It will be a time when punishments and rewards shall be meted out.

Every well-doer shall then be dealt with and receive punishment for his evil intent, and stripes for his correction. Every well-doer shall receive a reward. The work of that thousand-year judgment day will show men to what extent they are out of harmony with God, and will show them how to come into harmony with him. Holiness of heart and life is the standard by which we shall be judged, or "by the judgment of the Millennial age, none will be in ignorance. As it is written: 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.'" (Isaiah 11:9)

Furthermore, the Scriptures tell us that the judgment will be gradual, according to the light previously had and sinned against. The wisest and most upright men after a hundred years' trial, will be cut off in the second death. All who shall make use of the opportunities of that time, making progress in character, will gradually go up the highway of holiness and will not have more than what trial, and shall attain the full perfection of the earthly image and likeness of God which was lost in Adam. This will be the glorious outcome of the redeeming work of Christ. Then every knee shall bow and every tongue confess, to the glory of God. All who continue to live by the old economy and shall spiritually be utterly destroyed in the second death. Then God will have a clean universe.

GREAT DAY OF THE LORD NOW PRESENT

We are now in the beginning of this great day of the Lord. All the forces which are to play a part in this mighty upheaval which is to introduce the reign of Messiah are rapidly gathering. The nations of earth and all the various elements which form society as at present organized—political institutions, financial institutions, ecclesiastical systems, etc.—are now before the Lord, and all will soon be judged. Christendom is trembling before the mighty forces that are coming in today. Mornals are at a low ebb. As the glorious Messenger of the Covenant is now present to sit as the great Judge, we may well ask the question propounded by God's Prophet of old: "Who may abide the day [now present] 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, and purge them as gold and silver."—Malachi 3:1-3.

Ah, the world is longing for the blessing! Men are realizing more and more every day their great need of a strong arm to deliver them as they face the grave crisis which they feel is drawing very near; but they see not to what extent the necessary work of judgment is required to prepare them for the reign of righteousness which is desired and so sorely needed. Before the help and the blessing can be realized the day of wrath must come; the "fire of God's jealousy" must burn fiercely, and consume all the giant evils so entrenched in the world and in the hearts and lives of men. It is not to be merely of devastation, but, thank God, also of purification! It will not be a literal fire, but a symbolic fire, following which the Lord will turn unto the people a pure language, a pure Message, and a clear declaration of the divine will and plan of salvation.

SONS OF LEVI JUDGED FIRST

The earlier part of the judgment upon Christendom will be especially upon the antitypical sons of Levi, the silver class. These made a consecration of themselves to the Lord, as did the gold class, the faithful overcomers, "more than conquerors." This silver class we understand to be the great company that are now out of the world, the witnesses that the world hath not received. They whom they have failed to sacrifice in harmony with their covenant—"that the spirit may be saved in the day of the Lord Jesus."

When the fire of this great day shall "try every man's work, of what sort it is," it will prove who of the learned patterns of Christ have built upon him as their foundation with the gold, silver, and precious stones of divine truth, and thus have constructed a true, strong, worthy character, unswervingly loyal to the Lord, and who have built with wood, hay, and stubble. It will likewise discover who have built upon a foundation of sand. —1 Corinthians 3:11-15.

FLESHLY ISRAEL'S SHARE IN THE JUDGMENT

A part of the prophecy of Malachi 3 seems to have an application to fleshly Israel. The Lord reproves them, showing that his course toward them as a people had been in conformity to the Covenant, as they had not been faithful to their part of the covenant. At the appearing of this great Messenger of the New Covenant, which is to supersede the old Covenant, he will purge God's ancient people. The time is now for favor to be given to Israel, to help them in their development. This will enable them to experience further chastisement for their purification and preparation for the great Messiah.

In the "time of Jacob's trouble," now near at hand, Israel will come to see and recognize their King as when he offered himself to them at his first advent." They shall look upon him [with the eye of faith] whom they pierced, and shall mourn for him as one mourneth for his only son." (Zechariah 12:10) He will then receive them back to favor under the terms of the New Law Covenant. Then the offering of Judah and Jerusalem will be pleasant unto the Lord, as in the days of old, and as in former years." (Malachi 3:4) They shall then be used of Messiah as a channel of blessing to all the world.

BLINDNESS TO THE REAL DIFFICULTY

In this great time of trouble, the Lord will be a swift witness against every evil thing and will rebuke it, and thus all men will be taught of him in the ways of righteousness. But as yet the poor, blinded world, bound by the shackles of Satan, do not know themselves. They do not yet see that selfishness is the basis of their every move and ambition; that the number who are called, and whom the world has been unrighteously small as to be without weight and influence. It is not our thought to deride any efforts toward righteousness, even though inspired by selfishness. We merely point out that the true, Christian view of matters is a much different one. It is the Bible view. It recognizes God, the divine will, purpose, plan, revelation, as having to do with all this world's affairs. It sees in the present upheaval of politics, the present uncovering of financial and social scandals, etc., another force
making ready for the great trouble time, the great "earthquake" predicted in prophecy, the great cataclysm, now about to be precipitated upon the wotld. The Scriptures indicate that this time of trouble will be upon us in 1915, and will be gradually approaching in the meantime.

In the providence of God the gross superstition and ignorance have been gradually coming in view. All these matters will now coming in review before the world, and Socialism is rapidly coming to the fore as the world's savior, their deliverer from priestcraft and superstition, and from political and financial autocracy. The world is being invited to look, not to him who redains in the wilderness, but to the one who is coming in the name of the Lord.

We remember that as the Jewish age drew near its close, John the Baptist, the forerunner of Messiah, declared to the Jews: "One mightier than I cometh, the latches of whose shoes I am not worthy to unloose; he shall baptize you with the holy Spirit and with fire." (Luke 3:16) We remember the fulfillment of this. The "Israelites indeed" were gathered into the gates of the Christian Church, and baptized with the holy Spirit and fire. The "Israelite" who thought to know not the time of their visitation, were burned as "chaff," in a great time of trouble, which overthrew their nation. This great trouble is shown in Scripture to be a picture on a small scale of the conditions which will prevail in the closing days of this Gospel age.

In that trouble time which came to the Jews, though various steps were taken to hinder the destruction of the nation of Israel, all efforts failed. Even the Roman Emperor was desirous of preserving the nation and of establishing order; and the Roman army was sent, not to destroy them, but to establish peace in their midst. But the Lord had declared that the fire of trouble which he kindled should not be quenched by any power, that it should do its work to the full; and it did. The storm of trouble which swept across the present age will end, and into which the "tare" class of Christendom will be cast. It will not be an utter destruction of life (although many lives will be lost in the awful trouble of this day of wrath), but it will completely consume all corrupt governments and institutions and will overthrow churchiality. These will be consumed in the fire of anarchy. Nothing shall be permitted to quench that fire, or hinder the utter overthrow of all that was in the past. All the wicked, dissipated god, whom the fire shall have devoured the stubble and the falsities and deceptions of the present order, it will but have prepared the way for the great blessing which God has designed and provided, in his coming kingdom. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9) It will be a terrible chastisement, but it will be the necessary work of the skilful surgeon, who wounds but to heal.

REFUGE OF LIES SWEEP AWAY

In our Lord's parable of building a house upon the rock or upon the sand, he gives a forcible picture particularly of the tests to come upon Christendom at the close of this age. Here his figure is that of a fierce storm, a flood, with mighty winds beating against the house. All the followers of him, overthrowing the faith of those not built upon Christ, the Rock, but built upon the sand. And so we see it today. A mighty downpour of truth is now in progress throughout Christendom. The great storm is now raging. The denominations of churchianity and superstition have all along associated themselves with the wheat that from religious to the Lord's intelligent, faithful, consecrated people storn, which superstition, but also from superstition, and from political and enlightenment. The head as by the Prophet in the earth, the inhabitants of the world will failed. By the Messiah. All will witness that this judg­ superstitious, and from political great the he enkindled should not be quenched to whom this people shall say, the Lord's God in your hearts, and let him be your the day of judgment, is to come Federation ultimate to be granted to Adam and all his race. against having any part in any such Church Federation and blessing of all the human family. It will rise with healing and blessing in his wings, the only hope, thus ignoring God and his overruling Lord. As we shall prevail in such a kingdom for the blessing of all the world.

CHURCH FEDERATION NOW FORMING

From our standpoint, the present gathering of the churches into a great Federation is the fulfillment of Scriptural prediction; and the Lord's intelligent, faithful, consecrated people are to be bundled, to be gathered together for a great trouble time. This is in the mighty revolution of society shortly to set fire to all the social, religious, and financial institutions and arrangements of this present time, eventuating in anarchy, which, through God's overruling providence, will overthrow all things incompatible with righteousness and prepare for the kingdom of God, which will be manifested in power and great glory, for the deliverance and blessing of all the human family.

We realize that the world is being called to look to itself, to its own affairs and selfish interests, as the only hope, thus ignoring God and his overruling providences, and ignoring divine Revelation respecting the future outcome of present conditions, in the glorious Millennial kingdom for the blessing of all the world.

APRIL 15, 1914

JUDGMENT DAY A TIME OF BLESSING

The Apostle Paul declares (Acts 17:31), that God "hath appointed a day, in which he will judge the world in righteousness by that Man whom he hath ordained [The Christ, Head and body]; where he hath given assurance unto all, in that he hath raised him from the dead." That appointed day, according to the Scriptural promise, is now about to dawn. The Gospel of Christ, good tidings, is to the effect that he who bought the world with his own precious blood is to become the Judge of all men, the living and the dead. "All in the graves shall hear his voice, and they that hear shall live."--John 5:28, 29, 25.

A new trial is to be granted to Adam and all his race. It will be an individual trial, under the enlightenment and uplifting influence of the great Messianic kingdom. Truly, this is "good tidings of great joy" to the world, the "groaning creation." Even though the great adversary has succeeded in deceiving the vast majority, even of Christians, into thinking to the contrary, this trial day, the day of judgment, is to come and "Triumph shall have been won by time, and its deliverance and blessing, if they will. This great day, which will be the desire of all nations," is forcefully depicted by the Prophet David: "(Psalms 96:98) The saints of the Lord, the faithful followers of Christ, those who "follow the Lamb whithersoever he goeth," shall be associated with him in his heavenly assistant judges, in his glorious work of human uplift and restitution to all that was lost in Adam.

How glad we are that our eyes have been anointed to see all these wonderful arrangements of our God! How glad we are that we can understand the significance of the dark clouds over the world, and by the grace of God rejoice that we can discern the silver lining to these clouds of trouble, and know that the end will be glorious—that beyond the yawning chasm just before us, beyond the blood and tears of the coming whirlwind and tempest, the blessed Sun of Righteousness will rise with healing and blessing in his wings, and mankind, broken and helpless and despairing, shall be led into the light and glory of the kingdom of God's dear Son!

THE WATCH TOWER
RICH TO HELL—POOR TO HEAVEN


"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.‘’—Proverbs 21:13.

Did our Lord mean that all rich men and all rich women are to spend eternity in misery because of faring sumptuously every day, and wearing purple and fine linen? Can it be true that in order to get to heaven we must be poor beggars, covered with sores, and have them licked by dogs, and must eat crumbs from the rich man’s table? Or, again, is it possible to do with future rewards and punishments? Again, will it be so that for all eternity the rich, tormented in fire, will see the poor in bliss, and the honored poor see the rich in eternal misery? Is there any arrangement of an all-wise, all-loving Creator—one who knew all from the beginning?

For many years this parable has caused distress of mind to the more saintly of God’s people; both heart and head have rebelled. We remembered that Abraham was very rich, likewise Isaac, Jacob, King David, etc. We remembered that God himself was very rich. Then we looked up the subject in the Hebrew and the Greek, and found that Abraham had been permitted to come near to God, and no Israelite had been cut off from God’s favor. It also included Gentiles, to whom divine promises belonged. In due time those Israelites cut off from the favor of promise, were received to divine favor again. Thank God, this cannot happen to the rich man.

Our greater knowledge increased the mystery; for the Scriptures declare that sheol, hades, the tomb, is to be destroyed, that all are to be brought forth from it in the resurrection of the just and the unjust. No other Scripture seemed to agree with this parable. It stands by itself as a parable. It stands in a class by itself, except as we might use for its support one text in Revelation which speaks of a symbolic beast and a symbolic false prophet in torment. Thus we have the thinking people of the church been stumbled and perplexed by the story of this lesson.

NOW ALL IS CLEAR, PLAIN

Now we see that the lesson is a parable. It is not to be taken literally, any more than are the other parables and dark sayings of our Savior; such as, ‘Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you’; or again, ‘If thine eye offend thee, pluck it out . . . if thine hand offend thee, cut it off.’ Indeed, we find that Jesus spoke to the people only with parables (Matthew 13:34). None were ready for the depth of his teaching until after the holy Spirit at Pentecost began to give qualification. How simple it all seems now! how beautiful! Many of God’s people are rejoining that in the light of the present understanding of the Bible the divine character is shining forth, beautiful in its justice, wisdom, love and power.

It is not difficult for us to understand that our lesson is a parable. To take it literally, as we have seen, would involve the absurdity of supposing that all beggars go to heaven, and that all wealthy go to hell; for the parable says nothing about character—either that the poor man was good or that the rich man was bad. Viewed as a parable, we see that the thing said is not the thing meant. Thus in other parables wheat and tares, Israel and Judah, God’s people and God’s enemies, are presented as the types of the conditions and character of those dominated by the adversary, the god of this world.

THE RICH MAN OF THE PARABLE

In the parable under consideration, the rich man represents a class, and the poor man, Lazarus, another class. Let us see: The rich man was the Jewish nation, which had been in God’s favor for more than sixteen centuries. In this Jewish nation, the promises, the prophets, the blessings and privileges of the Law Covenant. These symbolically were their purple, fine linen and sumptuous table. The fine linen symbolized their typical justification through typical sacrifices. Their purple represented their fulfillment of the law, the typical way. Their sumptuous fare represented the divine promises, as St. Paul’s words imply.—Romans 11:9.

In Jesus’ day Jewish favor began to wane. They were completely cut off in A. D. 70, as all Jews will admit. During the intermediate period, the rich man, the Jewish nation, sinned and died and was buried. Nationally, they went to hades, to the tomb; and their resurrection has not yet been accomplished, although Zionism is the beginning of it. In the type, the Jews individually have been very much alive during the last nineteen centuries. They have had anguish of soul, as they have received persecutions—sometimes, alas! from those who profess the name of Jesus, but who deny him in their practices. For all these centuries the Jewish nation have cried out to God, who in the parable is represented as Abraham, the father of the faithful. The only answer that they have had is that there is a gulf of separation between them and God. Thank God, this cannot much longer be the case! The new dispensation dawns, in which the rich man will return from hades. Israel will be nationally reestablished, and God’s favor will again come to those of them who shall learn needed lessons.

THE POOR MAN OF THE PARABLE

The poor man of the parable represents an outcast class. It included publicans and sinners, who had alienated themselves from God’s favor. It also included Gentiles, to whom divine favor had never been extended. Sinners and Gentiles, the commonwealth of Israel.” (Ephesians 2:12) These had no fine linen of typical justification, and no purple, representing a share in God’s favor as part of his kingdom. None of the promises belonged to them. All that they could have would be merely such crumbs as would fall from the rich man’s table.

The Scriptures illustrate two such crumbs given to this class by Jesus. When he healed the Roman centurion’s servant, it was a concession at the request of the Jews, who declared that this man was a friend and had done them good, by building a synagogue, etc. The healing of this servant was a crumb. Similarly, the Syro-Phoenician woman got a crumb when she came to Jesus entreating the recovery of her daughter, who was possessed of a demon. The Master answered, ‘It is not proper to take the children’s bread and give it unto dogs.’ He here used the customary Jewish phraseology respecting Gentiles—Gentile dogs. The Syro-Phoenician woman was not a Jewess and had no claim on God’s favor, but she replied: ‘Ye then say that I am a dog, yet give the crumbs that fall from the children’s table.’ Jesus noted her faith and gave her the crumb which she desired.

As the Jews died to their favor, so the outcast publicans, sinners and Gentiles died to their disfavor; such of them as desired the favors of God, hungering and thirsting for his kingdom, were given the promises, the prophets, the blessings and privileges of promise, were received to divine favor again. Then the church shall have attained the prize of glory, honor and immortality, as spiritual Israel, then the gulf separating natural Israel from God’s favor will have been passed. Then favor will return to natural Israel. Coming to them through
the glorified spiritual Israel, it will extend through them to all nations, peoples, kindreds and tongues of humanity, during the Milleennial age. This is the divine promise, ‘In thy seed shall all the families of the earth be blessed.’ The spiritual seed of Abraham, the church, gets the first share in this promise, and the natural seed of Abraham gets a part, but Not! Nay! Mr. Roosevelt replied that the comity of forgiving them.\n
Nay! Mr. Roosevelt replied that the comity of forgiving them. Surely they have! Moreover, they have appealed to representatives of the Lazarus class—representatives of Christianity—desiring that their release and relief should come through them. An illustration of this prayer for relief in our own day was afforded in the appeal of the Jews to President Roosevelt that he would use his influence with the government of Russia for the amelioration of Jewish persecutions. Did they get this drop of water? Nay! Mr. Roosevelt replied that the comity of nations would not permit such a communication from a friendly nation.\n
The parable represents Dives as praying for a drop of water to cool his parched tongue. Symbolically, parabolically, this represents the Jewish people in great distress, asking God to allow Christians to give them some help from their troubles. Have the Jews ever appealed to God for help? Have they prayed for relief from the persecutions which have come to them in the past and which to some extent still continue in Russia? Surely they have! Moreover, they have appealed to representatives of the Lazarus class—representatives of Christianity—desiring that their release and relief should come through them. An illustration of this prayer for relief in our own day was afforded in the appeal of the Jews to President Roosevelt that he would use his influence with the government of Russia for the amelioration of Jewish persecutions. Did they get this drop of water? Nay! Mr. Roosevelt replied that the comity of nations would not permit such a communication from a friendly nation.\n
The parable goes further and develops the fact that the rich man had five brethren in danger of joining him in the trouble that was upon him. Who were his five brethren? We reply that the Jews of Palestine in Jesus’ day represented chiefly the tribes of Benjamin and Judah, while the majority of the other ten tribes were scattered abroad in various lands. The question raised is, Did this trying experience affect merely the Jews of Palestine, who had enjoyed most of God’s favors, or did it include also the Jews scattered abroad? The answer is given in the parable, ‘They have Moses and the prophets; let them hear them.’ If Jesus only were referred to; for no Gentile had Moses and the prophets. The number five is in full accord, also. Whereas two tribes, Judah and Benjamin, were represented by the one rich man, so proportionately the other ten tribes would be represented by five brethren.\n
And so it was. The message of the Gospel, which began with the Jews in Palestine, was extended to every land; and the Apostle Paul, in going to any cities amongst the Gentiles, preached first to the Jews, saying, It is expedient that the Gospel of the grace of God should first be preached unto you; but seeing ye reject it, we turn to the Gentiles. (Acts 13:46, 47) In other words, the test upon all Israelites was the same. Thus we are finding a depth of wisdom in Jesus’ teachings beyond anything we could ever have dreamed. We are finding, too, that the horrible nightmare doctrines of the dark ages poisoned our judgments, closed our spiritual eyesight, and hindered us from seeing the beauty of the Lord’s Word. Thank God for the new day and the light that it is shedding upon the Bible!\n
WE ARE UNPROFITABLE SERVANTS

May 24.—Luke 17:1-10. ‘He that glorieth, let him glory in the Lord.’—1 Corinthians 1:31.\n
But those who intelligently persecute the followers of Jesus and seek to turn them aside from the way of righteousness, pervert their own conscience and so degrade themselves that it will be much more difficult for them to come into accord with the conditions of the new dispensation beyond the grave. In a word, whoever sins against light and knowledge is endangering his own opportunities for eternal life, for the law of Israel is imprinted upon every man’s heart by the Spirit of God.\n
A FORGIVING SPIRIT NECESSARY

Verses 3 and 4 are apparently a part of the same discourse recorded in Matthew 18:15-22. The lesson is addressed to them primarily to their duty toward the brethren of the household of faith, but secondarily it has a broader application. It may at times be given this broader application; but the injunction in Matthew 18, that the counsel of brethren be brought in and that if it be not heeded if necessary, the matter come before the church, proves to us that it is in reality not intended for any but the church.\n
The lesson is mercy—boundless mercy. The basis of the argument is that all need mercy, divine mercy, because all are imperfect; and in order to assist us in the cultivation of this grace, the Lord has arranged that his blessings to us, his favor, shall be dependent upon our endeavor to exercise this Godlike quality. ‘Be ye like unto your Father; for he is kind to the unthankful.’\n
It seems strange that our forefathers and ourselves were so deceived by the false doctrines which St. Paul styles ‘doctrines of devils.’ (1 Timothy 4:1) Once we thought of the heavenly Father as absolutely unforgiving—full of hate for his human creatures, because they had sinned—instead of forgiving them, ‘as we also have been forgiven,’ as St. Paul teaches. When we sin, of sin must be torment, and that to all eternity. How little we understood the real character of the God of all grace, the Father of mercies!\n
Some of us, perhaps, endeavored to justify our error by assuming that God himself was all goodness, kindness and love, but had behind him an inexorable law demanding the torture of his creatures—a law from which he could not escape, and which bound him to the doing of things which his own law condemned in humanity. Some of us deluded ourselves into thinking that all mankind enjoyed at some time between birth and death a full opportunity for turning from sin to righteousness and of becoming saints. Only of late years are Bible students becoming aware of what God is, and in order to assist us in the cultivation of this grace, the Lord has arranged that his blessings to us, his favor, shall be dependent upon our endeavor to exercise this Godlike quality. ‘Be ye like unto your Father; for he is kind to the unthankful.’\n
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FASHION POWER—CREDULITY POWER
A great deal passes for faith which is merely credulity. If one were to swear to us that the moon is made of green cheese, we might believe him, and perhaps some credulity might be due him. The next rebuke we should inquire, "Who is it that says this thing, and what does he know on the subject more than we may know?" The faith commanded in the Bible is that which relates to things which God has promised. We are encouraged to be full of such faith in God—nothing doubting—not questioning that he is able to accomplish all his good promises. Our forefathers had too much confidence in men. What they thought was faith was mere credulity. They swallowed the credos of the dark ages; and the more absurd the proposition, the more faith they put in it. On the contrary, they should have said, "Where is the proof? Where has God declared such things?" Those who defended the credos cried out incredulously against such faith. The opposite party have not such power. When the apostle is speaking of the subject, he says, "If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." On two other occasions Jesus made similar remarks respecting mountains, saying that the word of faith would have been sufficient to move them to the midst of the sea.

WHAT DID HE MEAN?
Evidently the Master did not mean to encourage the Jews to attempt to command the mountain to be carried into the sea; but he showed that if they had faith in the power of God, and should receive a command from God to move the mountain into the sea, and should give the command with faith, the results would follow. But God gave no such command in respect to the mountains nor in respect to the sea. Hence faith would have no basis for operation in such cases.

The colored brother had the proper thought. When asked what he would do if God told him to jump through a stone wall, he replied, "I would jump at it." In a word, we are to have faith in God, not merely to make sure that we have heard and understood his message. Then we may go forward with mountain-moving faith to accomplish his commands. But God does not command foolish or unnecessary changes. He gave the command for human ingenuity to uproot the trees and to tunnel the mountains, but did not give commands of this kind. And if some human being told us something of the kind, we would be credulous if we believed him, for God is not working that way.

NOT PROFOUND TO OUR MASTER
Some amongst the followers of Christ, naturally progressive, are sometimes too aggressive, self-conceived. Becoming his disciples does not change these traits instantly. The old habits die hard. And even as the Master walked, and how did the Master walk? Of Christ who do not give evidence of being his. Our text says, "Whoever walks as Jesus walked will mean a walk of holiness, of full devotion to God, and of opposition to sin. Whoever is consecrated to God is opposed to sin. It is not profited by their services. None of us is indispensable to his work and to his glory. Quite to the contrary, the opportunity for entering into the Lord's vineyard and laboring therein is chiefly for our own advantage. The service brings us certain joys which we could not otherwise have. It brings us certain experiences necessary to our own development and qualification for higher services beyond the veil.

As the Apostle declares, "By grace [divine favor] are ye saved through faith." To some extent the faith is a matter of our own development. However, the Apostle hastens to add that the faith is not of ourselves, that even it is the gift of God. "Who then is Paul, and who is Apollos, save we are the servants of the Christ?" (1 Cor. 3:9.) What have we that we have not received of the Lord? The elemental faith was based upon certain knowledge that God's promises brought to us, and possibly we were prepared for even that by a favorable parentage.

CHRISTLIKENESS THE EVIDENCE OF SONSHIP
"He that saith he abideth in him ought himself also so to walk even as he walked."—1 John 2:6.

PROFESSION ALONE INSUFFICIENT
Many have made a profession of being members of the body of Christ who do not present life to us. Our text says, "They have not the opportunity of glorying even in our services. None of us is indispensable to his work and to his glory. Quite to the contrary, the opportunity for entering into the Lord's vineyard and laboring therein is chiefly for our own advantage. The service brings us certain joys which we could not otherwise have. It brings us certain experiences necessary to our own development and qualification for higher services beyond the veil.

As the Apostle declares, "By grace [divine favor] are ye saved through faith." To some extent the faith is a matter of our own development. However, the Apostle hastens to add that the faith is not of ourselves, that even it is the gift of God. "Who then is Paul, and who is Apollos, save we are the servants of the Christ?" (1 Cor. 3:9.) What have we that we have not received of the Lord? The elemental faith was based upon certain knowledge that God's promises brought to us, and possibly we were prepared for even that by a favorable parentage.

To abide in Christ implies that one has first come into him. This gives us the thought of a body. The Scriptures everywhere look to the body of Christ. Jesus is described as the Head. "God gave him to be Head over the church, which is his body." During the Gospel age an invitation has been given to certain persons to be of this body of Christ. There is only one door by which these may come into the body. It is the door of sacrifice, baptism into Christ's death. We are accepted only by giving up our own will, and taking instead the will of God. We pledge ourselves to walk in Jesus' steps, to become his followers, his disciples. We are buried with him and rise to walk in newness of life.

To walk in newness of life requires that we take these steps, not sufficient that we have received the holy Spirit, and have been accepted of the Father. We should be sure that we continue to abide in Christ. Let us ask ourselves, Are we having the experience of the ways to be sure that we are abiding in him is to realize that we still love him. Another is to know that we are still in harmony with God's Word. A third way is that we have no will but the Lord's will. Still another is to have his peace in our hearts and lives as the ruling and controlling influence.

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us. We must abide in him, walk in him, and be willing to do ‘everything written in the Book’—not merely forcing ourselves to do it, saying, ‘I will take this course; but saying, ‘I delight to do thy will, O my God; thy law is written in my heart.’”—Psa. 40:7, 8.

PROOFS OF SONSHEP
All who have accepted Christ claim, in a general way at least, to be sons of God, that Christ is their Elder Brother, and that they belong to this great family that God is selecting from the sons of men. They consider themselves to be members of the great kingdom to come. But not all who claim to be sons of God are such. A great many are making this claim. Statistics tell us that there are four hundred millions of professed Christians; but we cannot think that many of these four hundred millions are sons of God. The Apostle Paul calls our attention to the fact that since we cannot read the hearts we must go by the professions which others make by mouth and by conduct. But professions of the mouth are not to be taken as final. We know that those who are sons of God will be led by his Spirit. ‘As many as are led by the Spirit of God, they are the sons of God.’

But what is the Spirit of God? Primarily it is the spirit of Truth, the spirit of holiness, the spirit of justice, the spirit of love. And as many as are God’s children, begotten of his holy Spirit, will make some manifestation of their harmony with this general Spirit of God. If they are, therefore, walking in unrighteousness, making no endeavor to stem the tendencies of sin in themselves, if they prefer error rather than truth, their fruits condemn them; for God stands for truth, and was exemplified in our Lord Jesus.

Whoever, therefore, has the Spirit of God, is willing to sacrifice himself that he may serve the truth. He loves the truth, and will manifest this fact by the spirit of love and zeal. Satan is the personification of sin, envy, hatred, malice, strife. Righteousness, love, joy, peace, are fruits of the Holy Spirit. These are the works of the holy Spirit. We have a reason to question that such a one is a child of God. The spirit of envy, the spirit of hatred, the spirit of malice, the spirit of opposition to the truth, the spirit of unrighteousness—these are to be repudiated and overcome by all who would be sons of God.

Yet despite one’s best efforts, he might still find in his flesh tendencies to sin which would give him a great deal of trouble. He may take courage from the assurances of the Scriptures that the Lord looketh on the heart. Likewise in regard to others, he should judge according to the endeavor, the intentions. Wherever the Spirit of God is, there is the spirit of love. And this spirit will make one wish to make reparation, if he has done wrong or been in error. To do so shows that it was not his spirit, his will to do wrong, but that he was merely enticed or trapped for a time. One who continues to do according to his natural tendencies, with no evidence of going in the right direction and of serving the truth, has reason to be a child of God.

HOW WE CAN WALK AS HE WALKED
The Apostle’s thought seems to be that those who profess to be the Lord’s followers, profess to be Christians, should not only look upon their walk in life as in harmony with their profession. The word disciple signifies one who follows—like a pupil follows his teacher. We recognize Christ as our Redeemer and also as our Pattern, our Instructor, in the glorious things which the Father has invited us to share with our Savior. If, therefore, we say that we are in him, this profession should be borne out by our walk in life. We should walk as he walked.

But we are not perfect—how can this be done? The answer is that we ‘are not in the flesh, but in the spirit.’ God does not look upon the outward appearance. As New Creatures we are not fleshly beings, but spiritual. The Apostle is in our text speaking of that walk which the Master had after he made consecration. He walked in this way three and a half years. It was a walk according to the flesh, but according to the Spirit. And so with us. We are walking, not according to the flesh, but according to the new creature. We reckon ourselves dead according to the flesh, and the Lord so reckons us. If, then, we are dead to the flesh, we are not to walk according to the desires of the flesh.

We are to walk as our Lord walked, in our general deportment. We are to love everything that is good and to avoid everything that is evil. We are to walk as nearly as possible in the footsteps of our Lord and Exemplar. We cannot in an imperfect body walk up to all the perfection of Jesus, who was perfect in his flesh as well as in his spirit. But we are to walk as he walked—in the same path, in the same direction, toward the same glorious goal toward which he walked. And so doing, faithful day by day, we shall by his grace attain the same exceeding great reward.

SOME INTERESTING LETTERS
ORDAINED A MINISTER OF CHRIST
Watch Tower Bible and Tract Society,
Dear Brethren:—
In view of the fact that on every hand our enemies are opposing us on the ground that our public speakers are not ordained, and that more opposition may be aroused that more opposition may be aroused along lines that are to be repudiated and overcome by all who would be ordained.

The majority of our pilgrims, when asked, ‘When were you ordained?’ do not have a ready answer. They may give the date of their consecration, but while we understand the matter to our own satisfaction, this is not satisfactory to the inquirer, who usually entertains the thought that since we have not been regularly ordained, we are not safe teachers for others, nor should one who has not been thus ordained, be used to give the truth much impetus in the public opinion, which would well serve the purpose in gathering the Lord’s wheat. Even in our newspaper advertising it would be a telling point to mention the date of their consecration, but while we understand people are now looking at their Bible, at the Greek and Latin, etc. Now, all of us understand Greek better than most orthodox (?) ministers; and if we could have some formal recognition of the Lord’s ordination of the brothers who speak in public.

My purpose in writing is to let you know of my strong appreciation of the Photo-Drama of Creation. Throughout it is a wonderful production; surpassing even my most sanguine expectations.

I have met many truth friends who have seen the Drama—at Cincinnati, Toledo, and Indianapolis—all of whom were delighted with and benefited by it. They expressed the opinion that the Drama will edify the truth friends, as well as greatly enlighten and favorably influence others. The writer fully thinks that the Drama is a blessing.

I wish all who are interested in the cause we so much love could see the production. I feel sure it would increase their love for the truth, and also their interest in the work generally.

It is marvelous to think of the thousands of people who are, through the Photo-Drama, hearing the precious Gospel preached, every day and night. I never heard the Gospel preached more plainly and impressively than it is for at least an hour, at each exhibition of the Photo-Drama. I presume that while the slide pictures are being exhibited, and the lecturing is in progress, at least an hour is occupied. And the motion pictures are so beautiful, realistic and instructive!

Apparently, a large majority of those who witness the production are very favorably impressed thereby. In my humble judgment, the Photo-Drama is the most successful project the Society has ever inaugurated.

Yours in Christian love and service, 
FRANK DRAPER.
FOREBODING THE ARMAGEDDON

In a letter of apology for absence from the dinner of the Bletchley (Bedfordshire) Working Men's Unionist Association, the Duke of Bedford says:

"The prospects with which 1914 opens are ominous and discouraging. Unrest prevails in every quarter of the habitable globe—from China to Peru. The difficulties of Great Britain are as great as, if not greater than, those of her neighbors, and her means of defense are less, for her Constitution has been deliberately destroyed to serve the cause of party."

"The time of self-love is past. It is time to espouse the Radical Party with money for electioneering purposes. The House of Commons is muzzled and gagged, and the salaried representatives of the constituencies serve the electorate or earn their salaries, not with their brains or their judgment, but with their legs; they walk into the voting lobbies whenever the Government Whips give them their orders. Legislation is a mere question of shoe leather."

"When constitutional safeguards are swept away and no guide is for the future, the only method of expression which remains is civil war. This is what we are now finding."

"Now a new danger looms before us. It looks as if the problem of naval defense would be shirked, that a body of men ideal for the work of government would be inactionous, and continue the support of the Radical Party. And meanwhile by assiduous appeals to envy, hatred and greed, Ministers have spoiled the temper of the nation. The nation is not only out of temper, but in an ugly temper."—London Daily Mail, Vol. XXXV.

The foregoing shows some of the troubles of worldly princes and aristocracy. We cannot avoid a feeling of deep sympathy for the aristocracy in their present conditions. Jesus long ago foretold that the rich would have the day. And though it would not do to draw a direct parallel between the Transfiguration and the New Testament, it seems to them as if justice is being violated. They have lost all that gave them a sense of superiority, and have become capable of self-control, power and authority should be transferred to their children from generation to generation, and laws have been framed which recognize their titles, until now any other laws which in any measure abrogate the title, or limit the special privileges, are felt to be unjust, ungodly—robbery."

"Much could be said on both sides of the question. It is ours to consider God's view of the situation and the relationship of the whole to the Golden Rule—the divine law. Viewing matters from the standpoint of patriotism, the same great men agree that even if there was an excuse in the past for the usurpation of titles, privileges and possessions of land, those privileges would cease with changed conditions. In other words, if there was in the past a time when the masses of the people were too ignorant or too superstitious to appreciate self-government, then exercise it properly, and if at that time it was in the interest of all that the land and the privileges were seized by the more fit of the race for the general welfare, this did not mean that matters must so continue forever. It did mean, rather, that with general education and general fitness for self-government all such privileges should be relinquished or abrogated."

THE PROPER PERSPECTIVE OF THE SITUATION

To state the matter in different terms: If the educated in our country and the world at large, have learned that the Golden Rule in so far as it concerns land and authority, the same Golden Rule would demand that their power be used in the public interest and welfare—that the public be educated and that, as the masses became capable of self-control, power and authority should gradually fall into their hands. If this were the case, then the whole question of the relationship between the races, and the titles of lords, nobles, dukes, kings and emperors would be merely empty reminders of a darker time. Therefore, the men of God have a further duty to perform. It is not enough that they will manage their own affairs, using the ballot for that purpose."

This condition of things, which has been coming upon the world gradually, is evidently quite right, quite in accord with the Golden Rule. True, it would have appeared nobler had the people of the earth been given the opportunity to inaugurate the New Jerusalem. But we must remember that all mankind are innately selfish, and hence disposed to look upon matters from the standpoint of their own personal interest and that of their families. It has been fortunate for the world that this formed one of the mottoes of the societies over which people have been progressing gradually, rather than by violent revolution. Such is the work people have been taking back their rights, in proportion as they became intelligent enough to appreciate them. Perhaps sometimes in their zeal, they desired too much or sought to grasp more than they were qualified to use wisely.

No wonder if many of the aristocracy feel deeply grieved, as does the Duke of Bedford. No wonder if many of them have dark forebodings respecting the future. No wonder if it seems to them as if justice is being violated. They have lost the proper perspective of the situation. They fail to see that the elder brothers to the remainder of the race, they should recognize that the masses are no longer 'like dumb, driven cattle', but should be able to exercise within the last century, and they should be as anxious to turn over the inheritance to their brethren as the latter are anxious to receive it.

WORLD NATIONS HURRYING TO ARMAGEDDON

The political battle which has been in progress in Great Britain in recent years, and especially in the past two years, is exciting the astonishment of the world. Kings and politicians have been moving forward to the things coming upon the earth,—upon society. The political battle which has been in progress in Great Britain, and the political battle which is going on in America, is a battle to determine which of the latter perceive that the money of the world, and the land, the basis of all wealth, are in possession of the aristocracy."

The masses realize that, with the bountiful blessings which God has been pouring out upon the world during the past centuries, the whole world is becoming fabulously rich; and that these riches are gravitating toward the same hands that control the land. They are fearful that if they do not improve the opportunities now passing, they or their children will in time again become slaves to the wealth of the world. Indeed, we have no reason to believe that Socialists as a whole would or could give the world the blessing of perfect earthly government exist human rights, etc. On the contrary, we are to turn away the wonderful changes of our day are incidental to the transfer of the kingdoms of this world to become the kingdom of God's dear Son.

We must not be misunderstood, however: We have no thought that the change of parties or of party leaders or of party policies. In Great Britain, or in any other nation, will make that nation a holy nation, a member of the kingdom of God. Indeed, we have no reason to believe that Socialists as a whole would or could give the world the blessing of perfect earthly government, establish human rights, etc. On the contrary, we are to turn away from the wonderful changes of our day are incidental to the transfer of the kingdoms of this world to become the kingdom of God's dear Son.

To our understanding, the Bible teaches that this conflict of selfish, and hence disposed to look upon matters from, the standpoint of their own personal interest and that of their families. It has been fortunate for the world that this formed one of the mottoes of the societies over which people have been progressing gradually, rather than by violent revolution. Such is the work people have been taking back their rights, in proportion as they became intelligent enough to appreciate them. Perhaps sometimes in their zeal, they desired too much or sought to grasp more than they were qualified to use wisely.
own best consolation and the best which we can offer to either party of the strife is that which we get from the Bible. It tells us that in the darkest hour, when human passion will have reached its climax in anarchy, there still will be hope—the brightest of all hopes. Following the dark hour of trouble will come the glorious sunrise of the Millennial kingdom, scattering the earth’s ignorance and superstition like morning dew. Then the kingdom, taking a firm hold upon the race, will properly conduct humanity to the full heights of perfection lost in Eden, but redeemed for all at Calvary. With such a hope we may well possess our souls in peace, awaiting so glorious an outcome of the conflict.

Although we are not to be active in the strife on either side, we cannot be without deep interest in both sides; and we must, to the extent of our opportunities and influence, tell the good tidings of the coming kingdom as much as we are able to hear. To whatever extent they shall be able to hear, to believe, they will have blessing, peace, comfort. It is the portion of the church to be faithful to the principles of the divine character and to manifest the same in its organization, to bind the nation with the blessed message of divine mercy and to teach all the lesson of patient endurance, loyalty and faithfulness. It is ours, as the Apostle says, to ‘do good unto all men, but especially unto them who are of the household of faith.’ As for Socialism, so-called, it should have died in 1915, is not for us to say. We should even have no wish on the subject, except that God’s will shall be done. As we note the rapid changes which have taken place in the public sentiment in Great Britain within the past year, we cannot doubt that Germany will do likewise. Time is short. The change, year 1914, a very short period might accomplish the full inauguration of the day of wrath, in which, as foretold in Bible imagery, the ecclesiastical heavens and the political earth will be consumed in a wild revolution of human passion, which will either arrest the trouble in due time, by the establishment of the present order of things—the social element, the political element, the financial element, the ecclesiastical element. We know, however, that the great God of love is so wise that he has known long in advance every feature of the great conflict and has already provided means of binding and conquering hearts with the blessed message of divine mercy and to teach all the lesson of patient endurance, loyalty and faithfulness. It is our duty to tell the nation of the change, and to do so quickly as we had anticipated. Considering that they have been in power for 2,520 years, dispossession in one year might seem not an unreasonable time.

**WATERS OF EUFRATES DRYING UP**

*CHURCH LIFE IN GERMANY*

Revelation 16:12

Germany is being overwhelmed with a deluge of infidelity, unparalleled in its history. The Social Democrats are endeavoring to draw together the cultured strata of the people into a solid phalanx against Christianity. The Social Democrats are pushing the general masses into a fanatical hatred of church and state, and in the pulpits a Liberalism is spreading which is almost utterly devoid of the spirit of God’s purpose.

While in believing circles earnest efforts are being made forth for individual salvation, and Mission Work is being done amongst the people, to stem the destructive tide, it becomes more evident every day, that ‘the State Church is doomed in her relation with the pulpit.’

General strike against the church is the latest slogan. The ‘No-Creeds’ (Monists) in league with the Socialists, convened mass meetings in Berlin, Brunswick and Saxony, in which every means of incitation was employed in an appeal to the hearts of the masses. As a result 1,300 persons signed a declaration announcing their intention to secede from the church. Four thousand more followed, and according to judicial court-records received towards the end of December, 17,000 secessions took place in December up to the 25th, and the figures of those who have announced their intention. These are alarming figures!

To the Socialists the Church Boycott is a political campaign issue. They aim at depriving the church of her revenues and thus result in her overburdening the state. Following is a typical illustration of the procedure in such meetings. Said Dr. Liebnecht: ‘The church (especially the Prussian State Church) is not a religious, but a purely political institution. It constitutes a blasphemy against the claims of early Christianity. She does not aim at the closer union and development of man with man, but is a conscious instrument of the ruling class for the oppression of the masses, and blindly supports the capitalistic element under the protection of the state. As such the church is additionally a bulwark of militarism. On the other hand, the so-called Christian Prussian State is merely a state of classes, reared upon the canonization of those “treasures which moth and rust corrupt.” To belittle this Prussian State is therefore our aim. One means to that end is a strike en masse, which is inevitable. According to the church, the Church Boycott is a still more convenient and none the less effective means as a political onslaught. Thereby the church can eventually be starved financially. Whoever has severed with the church at heart, and continues to remain in her, is a hypocrite. Come out of the Prussian State, away from the church and thus from the Prussian Feudal State!’ Thundering applause followed this reasoning.

The second Socialist speaker of the day summed up the matter thus: ‘Whoever does not secede from the church, we hold him to have nothing in common with us. A Socialistic Socialist must secede, for the church combats Socialism by every available means.’

The Post writes: ‘We attended one of the twelve Mass Meetings convened by the ‘No Creeds.’ We looked forward beforehand to an uncomfortable evening. Nor shall we say anything respecting the vitriolic remarks of the two speakers, who had not a single commendatory word for the church, and seemed to know only clerics, but no ministers. The painful fact was more than apparent, that Socialism is merely another name for infidelity. The degree of vulgarity, such degeneracy of mind, we had not deemed possible! Without exception, every one who even by vague allusion, ventured to take a stand for his church was howled down, hissed from the rostrum and subjected to filthy invectives. While appealing to the true, inner sentiment of man, supposing that every man must at least hold a faith in something higher, ‘Whew!’ burst from a thousand throats, piercing whistles were given, and loud hoots and guffaws.
greeted such an accession. It seemed as if one were in an assembly of criminals, and not amongst men of feeling and sense.

"To illustrate: When a minister ascended the platform, the following was heard, 'He looks it!' Old Sky-pilot! And from another part of the hall the same evening we heard the following words aimed at the ministers: 'Daniel's, Ragge's! Pig-priests!' A gentleman who interrupted was yelled at 'Rous mit the Parson face!' At one time a vulgar interjection reached our ears, one from the 'underworld,' wholly unfit for the Christian pulpit."

"The ministers had been invited. A few courageous men ran the gauntlet, and undertook the difficult task of obtaining a hearing amidst these roaring waves. Then one of them ascended the rostrum, a spirited character, whose mild facial expression was well weighed words (Pastor Le Sear from Gross Lichterfelde, Berlin) attempting to make clear to the assembly the seriousness of the problem, with which unscrupulous agitators were here playing football. He frankly admitted that the State Church manifested serious fault. He withdrew amidst a deluge of ridicule and insults. Then came a woman of the working class. She yelled to the ministers, who stood close to the speaker's chair: 'I can believe in ten thousand devils in this world, but not in your God, Sir Pastor!' And the masses yelled applause."

"In the Vossische Zeitung, Prof. Oswald, President of the Monist Federation, expressed the aim which he pursues in the Theosophical Movement, as follows: 'Thus far all attempts for emancipation from church rule through science have been confined to the comparatively small 'upper strata' of the cultured. The present movement is characterized, in that it holds, not only of the influential, but an exceedingly large number of our people, long organized labor. If the present movement assumes the proportion of an avalanche, which is very probable, in a short time it will be more a question of thousands or tens of thousands, but of millions."

"To the Church? Die Welt writes in conclusion: 'The rule of the 'Liberals' incites the 'Positives' to leave the State Church. While on the other side, 'Indifferenters' are leaving in ever-increasing numbers. As a result, we may finally reach a state of things in Berlin, when the State Church will collapse.'—Translation from Der Apologist, Cincinnati, Ohio.

"NOW IS OUR SALVATION NEARER"

St. Paul wrote, 'Now is our salvation nearer than when we believed.' (Romans 15:24). Believers of the present time are surely justified in expressing the same sentiments. The salvation of the church through the glorious 'change' of the first resurrection is nearing every day, we are sure, even though we do not know exactly how many days still remain before that glorious consummation. The church's salvation—the world's rescue from Satan, sin and death—is nearing every day, notwithstanding the fact that we cannot say positively just what day or hour Satan will be fully bound for a thousand years and the Messiahic blessings begin to supplant in and to make room away which took place for four thousand years ago, as a great pall over humanity—a dark night, soon to give place to the glorious Millennial day and the bright-shining of Messiah's kingdom.

Nothing could shake our faith in the divine plan of the ages epitomized in God's great oath-bound Covenant made with Abraham, confirmed unto Isaac and Jacob and Israel. There is absolutely no ground for questioning that all the families of the earth will eventually be blessed. There is no room to doubt that God has laid a broad foundation for that blessing in the sending of his Son, who became man's Redeemer. There is no reason for questioning the fact that the church for more than eighteen centuries has been called out of the world to be shaker with her Lord in the sufferings of this present time and in the glory of the coming age. There is absolutely no question about the fact that "faithful is he who called us, who also will do it." We have his promise that "if we are children, then we are heirs— heirs of God and joint-heirs with Jesus Christ our Lord. We have the promise that Jesus the Head and the church his bride, constitute the antitypical spiritual seed of Abraham, through whom, when glorified, God's blessing will be poured upon humanity. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29), which promise reads, "In thee and in thy seed shall all the families of the earth be blessed."—Genesis 12:3; 28:14.

There is absolutely no ground for Bible students to question that the consummation of this Gospel age is now even at the door, and that it will end as the Scriptures foretell in a great time of trouble such as never was since there was a nation. We see the partisans in this great crisis banding themselves together under the leadership of Capital and Trusts, Labor and Trade Unions. The great clash, symbolically represented as a fire, that will consume the ecclesiastical heavens and the social earth, is very near.

But when we have said this we have said about all that it is safe or proper for us to say. We have never claimed inspired revelation or even prophecy. We have merely attempted to set forth everything appertaining to the times and seasons in a tentative form; that is to say, not with positiveness, not with dogmatism, but with a most sincere and fervent desire that "thus and so" seems to be the teaching of the Bible. The Beren Lessons are running now in Volume second of STUDIES IN THE SCRIPTURES in order that all of our readers may have fresh in mind, the Bible chronology as furnished there in Volume 1. We are wishing that the Editor of the Watch Tower will take up the subject of the chronology, not its basis or the theory from which it is based, but the basis of nearly all the suggestions of prophetic interpretations set forth in STUDIES IN THE SCRIPTURES. We have pointed out there that the chronology of the Bible is not stated with great precision or accuracy. It is a system of prophecy, on which is based to a large degree our interpretation of the prophecies connected with it. We announced that to our own mind it seemed reasonable to accept the chronology and the prophecies from this viewpoint.

Hearing thus set the matter before the minds of our people, amongst organized labor. The great crisis, the great clash, now assumes the proportion of an avalanche, which is very probable, in a short time it will be more a question of thousands or tens of thousands, but of millions. We have suggested that the church will collapse. "Now is our salvation nearer than when we believed."—Romans 15:24.
ияes will stand sure, and then, as all other things, shall work together for the good of those who love him—the called ones according to his purpose.—Romans 8:25.

A SCRIPTURE TO BE FULFILLED

The Lord declares through the Prophet David (Psalm 149:5-9): "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and, a two-edged sword in their hand; to execute vengeance upon the Gentiles and punishments upon the people of their [Israel], seems to imply that these saints, whatever their condition, will be in authority; for the Scriptural God will subdue each angry wind and wave; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written. This honor have all his saints." Heretofore we had not questioned that this description of the glory of the saints applied to them lay upon their beds—behold the fulfillment of the prophesy. But a more careful investigation of the words forewarns us that we may not be too sure in such a supposition. We suggest as a bare possibility that a time may come when the saints will be in glory beyond the veil, and when those on this side the veil in the flesh will enter very fully into the joys of their Lord and into participation in his work.

If we interpret the statement, "let them sing aloud upon their beds," in harmony with the significance of similar statements elsewhere in the Scriptures, the expression would signify that the saints will be in glory beyond the veil, and when those on this side the veil in the flesh will enter very fully into the joys of their Lord and into participation in his work.

Who or what is it that sins the sin unto death?—Part II

We are being swamped with applications for the Photo-Drama. Evidently the whole country wants it. Not only is our able auditoriums, supply ushers, etc. Please exercise a little patience. Be assured the Society is doing all in its power to serve you and the truth. Do not spend money going afar to attend any performance. The works of the Photo-Drama are most valuable as they summarize the Bible, and our object in their publication is to draw the attention of the world to the need of the truths that are taught in this monograph. Our plan for the present must be to prepare duplications of the Photo-Drama for our magazines and for distribution among the membership. We hope, however, to offer for sale and rental the work under proper copyright.

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bodies. Then if the new will should again change, and advocate as before the things of the flesh, the new creature is changed again, into the old creature. It is not the new creature, however, that is wallowing in sin. The will has committed the sin unto death. THE NEW CREATURE IS DEAD.

**ESAU'S LOSS A WARNING TO ALL**

The illustration used by the Apostle Paul of Esau's seeking the birthright, and thereby losing the spiritual birthright, is a lesson of deep interest for us. It may be applied in one way to the condition of the Jewish people, who, having lost the great privilege, or opportunity, of becoming the spiritual Israel of God, could not get again that which they had forfeited. They believed in Christ, but not from them; they could not recover it, although this would not hinder any individual Jew from becoming repentant and from becoming personally a member of the church class.

However, the Apostle's words (Hebrews 12: 16, 17) seem to apply especially to the church, and to our danger of losing our birthright, as new creatures. Esau, "for one morsel of meat sold his birthright." He typified those Christians who barter their glorious inheritance as prospective heirs of the divine kingdom, and have been made partakers of the Holy Spirit of the fleeting pleasures of the present life—"a mess of pottage!"

**WHO COMMITTS THE UNPARDONABLE SIN**

As to the general proposition respecting unpardonable sin, we have endeavored to point out in Studies in the Scriptures that there could be no such sin committed in the church. The only ones, however, who can commit a fully unpardonable sin are those who have come into the church—who have made a consecration of their life and have been begotten of the holy Spirit. If such should fail away, it would be a final matter.

Before coming into Christ, before receiving the holy Spirit, transgressions might have been committed, but these transgressions would not have the same degree of responsibility as those who came into the church and had made a consecration of their life. The Lord's people have committed more or less wilful sins, and have received stripes more or less severe. The Scriptures tell of a degree of wilful sin that would be unto death, and such sin is mentioned as a sin against the holy Spirit. This, we understand, is a sin against clear knowledge—a perception of the wrong, and a transgression of God's law wilfully, deliberately. The Jews who crucified Christ sinned against light and had great responsibility. However, the Apostle Peter says, "I wot, brethren, that in ignorance they did it not, thinking to do judgment, and were ignorant of the power thereof." (1 Peter 3: 17) They did not realize that they were crucifying the Lord of glory. But if any begotten of the holy Spirit should join in any similar crime, we understand that this would be a different matter. Those who have been begotten by enlightened ones would be nothing short of the second death.

The Apostle Paul points out why the church can sin this unto death. He says that if we sin wilfully, after we have received a knowledge of the truth, and have tasted the good word of God, and have been made partakers of the Holy Spirit—then if we should fall away (not if we should stumble, but if we should completely fall away, turning again to sin), it would be like a sow that was washed which returned again to wallow in the mire. In such case, the transgression would be to a final.

**DID ADAM SIN AGAINST THE HOLY SPIRIT?**

In answering this question we need to have a clear conception of what constitutes the holy Spirit. The Scriptural answer is that the holy Spirit, in one of God's intelligent creatures, is a conglomeration of the divine attributes. But do not have this spirit of sonship. They were not made in the moral image of the Creator. The angels have the spirit of sonship. Adam was created in the moral image and likeness of his Creator—a son of God. Therefore we should understand that he did not have the Spirit of the Father—only the Spirit of God.

When Adam became disobedient, it meant a forfeiture of the Spirit of sonship, and the casting of him out from all relationship to the Father. And this relationship to God was forfeited for all his posterity. But God has made an arrangement by which Adam may come back to him—and all his children may come, if they will. This operation of uplifting and restoring mankind is in the Scriptures spoken of as an impartation, or pouring out, of the holy Spirit.

This has not yet come to the world, but is now fulfilled in the church. The church, accepted to a new nature, under certain special conditions are, during this Gospel age, begotten to sonship and are classed as sons of God. This receiving of the church into the relationship of sons now, and the blessing of the world later, is referred to in the prophecies of Joel. There the Prophet speaks of the Lord as 'in those days,' pouring out his Spirit upon his saints and handmaids, and he declares that, afterwards, he will pour out his Spirit upon all them—that also they may come back into sonship, into relationship with God.—Joel 2: 28-32; Acts 2:16-18.

Adam had the Spirit of God. It was received in a natural way, when he had the Spirit of the Father. But he had not been maintained, just as with the holy angels. These angels, not having forfeited this relationship, need not a special impartation of the holy Spirit.

**COULD ADAM HAVE REPENTED?**

Would it have been possible for Adam to repent, after committing this wilful sin? The word repentance may be used in two different ways. We frequently use the word to mean penitence, sorrow over a fault, etc., but this common use of the word is not its full import. It means to get back to a former condition; or to take an opposite course from that in which one has been going. Adam could have repented in the sense of being penitent; but he could not have repented in the sense of getting back to the place where he was before he sinned. In order to repent one must be paying the price of his sin by another. St. Paul said of Esau, that he was a "profane person," and "that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." (Hebrews 12: 16, 17) Esau was in a condition of deep interest for us.

But such inability to repent is entirely different from what the Apostle means in speaking of the church. He says, 'If we supposed that we knew it not, we should not have the same degree of responsibility that would be those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of(136-137)
those who misrepresented him were not so much sinning against him as against the holy Spirit in him.

Our Lord said that all manner of sin and blasphemy would be forgiven men except a sin against the holy Spirit. This would not be forgiven them. The Pharisees, not having been received into God's family, nevertheless had a large measure of light and knowledge, therefore a large measure of helplessness and obligation. And when they, with much light, misrepresented it, this showed a measure of wilfulness on their part, which, Jesus said, would be sure to have punishment. Very few, we may say, at that time, had so full a knowledge that they could be culpable in the fullest sense.

**THE SIN OF JUDAS**

The sin unto death is a full sin against the holy Spirit, this sin against full light and knowledge, deliberate wilful sin. We know of only one other person who had so full a knowledge that they could be culpable in the fullest sense. Judas had himself received of this holy Spirit by impartation from Jesus, and had used it, casting out demons, etc.

Jesus said, "Woe unto that man by whom the Son of Man is betrayed! good were it for that man if he had never been born!" (Mark 14:21) Judas had a sufficiency of light, not to condemn him merely to stripes and punishment, but so to condemn him that he would have no further opportunity and hope. He had sinned against very great light. Aside from Judas we know of no other who has ever sinned the sin unto death. To sin to death is to sin in full light and knowledge, to sin wilfully, deliberately, to sin alone, having been begotten of the holy Spirit as new creatures, and who had thus received the mind of God, the holy Spirit.

**TREATMENT OF SPIRITUAL SICKNESS**

The Scriptures also imply that any who have gotten into a condition in which there is no possibility of recovery, not through themselves, but through the ministry of faithful ones of the royal priesthood. The Apostle James speaks of some who are 'sick.' He says to let such one eat for the elders of the church, and let them pray. We know of only one person who had a sufficient measure of light and full light and full opportunity prior to our Lord's resurrection and the coming of the Pentecostal blessing; and that one person was Judas. His special light consisted in that he not only saw Jesus and saw his miracles, and was a witness of his noble character, but Judas had himself received of this holy Spirit by impartation from Jesus, and had used it, casting out demons, etc.

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**LYING TO THE HOLY SPIRIT**

Some have asked: Was the sin of Ananias and Sapphira unpardonable? We answer, It was an unpardonable sin; for Ananias and Sapphira are both still lying dead. They may have some future opportunity, so far as we know. It is not for us to know the full extent of their guilt, and the pardonableness of their guilt, is not for us. The Lord only would be able to know, and he has not yet manifested his decision. It may be that they were merely cut off from the present life, and will have some opportunity in the future. If they were really begotten of the holy Spirit, this could not be; for all those who had been begotten of the holy Spirit were considered as having been begotten of the holy Spirit as new creatures, and who had thus received the mind of God, the holy Spirit.

**WHERE ARE THE NINE?**

May 31, 1914

"Were there none found that returned to give glory to God, save this alien?"—V. 18.

VI—46

The essence of our lesson for today is gratitude. It is a most reasonable trait of character and is frequently found even in the brute creation. It is impossible to imagine a perfect human being or an angel acceptable to God without this quality. We might almost say that the degree of our acceptance with God is measured by our gratitude. It leads to obedience to the divine laws and regulations, whether understood or not. It leads to self-sacrificing labors in the service of God, and according to a divine automatic arrangement has its blessings.

Our lesson tells us that the Savior was approaching Jeru...
In his case, the healing was a ‘crumb from the children’s table;’ for the rich man had not yet died—God’s favor had not entirely forsaken him. Doubtless they hoped that by the time they should reach him they would be well and would receive a bill of health. They had gone but a short distance when they found themselves cured. We can well imagine with what joy they hastened to have the priest come with them to their families, their business, etc. Surely they almost ran, as they felt the exhilaration of the cleansed blood! But one of them slowed up and turned back; probably the others in their exultation did not see him. He came back and gave thanks. His was a grateful heart, and we cannot doubt that he will receive a blessing eventually, though he did not receive it then, for he was a Samaritan, an alien, a foreigner from the commonwealth of Israel.

ANOTHER CASE OF FAVOR

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THE WATCH TOWER

Brooklyn, N. Y.

Why did he not, before granting the healing, bargain with them, saying, ‘I’ll give you my soul, never to forget you again’? True, he had not asked them to come back and pray after praise and acknowledge the divine power wrought through him! True, they did what he told them to—went and showed themselves to the priest—and no more, going then about their business.

The Samaritan in our lesson seems to represent a class of grateful followers of the Lord who seek to give him glory in

TEN HEALED—WHERE ARE THE NINE?

Jesus called public attention to the fact that ten were healed, but that only one had returned to give glory to God. True, he had not asked them to come back and pray after praise and acknowledge the divine power wrought through him! True, they did what he told them to—went and showed themselves to the priest—and no more, going then about their business.

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OTHER TEN, HUNDRED, THOUSANDS

Let us view the issue of our lesson critically. Let the lepers represent sinners who, coming to realize themselves unclean, cry out to the Lord for cleansing, thus impliedly acknowledging his greatness and power as the Son of God, through whom only is forgiveness of sin, and impliedly declaring themselves as desiring to be his followers. They were convinced that sin is injurious and resolved thereafter to walk in the footsteps of Jesus, having enlisted as good soldiers of the Cross, they endure hardness, rejoicing in the privilege of service and sacrifice. The point we make is that according to the Bible, no attempt was ever made by Jesus and his apostles to obtain recruits for the army of the Lord by a ‘hoorah-church’ process. In this we are not criticizing others, but merely calling attention to facts which have much to do with the guidance of all God’s people who seek to know and to do his will.

A REVIVAL IN ORDER

Many Christian people are growing in the opinion that we are living today in a time of crucial trial as respects those who acknowledge Jesus as the Christ. They are nearing the time when the church, the body of Christ, will be received by the Lord in the resurrection change to be his bride. As the Apostle wrote, ‘We shall all be changed, in a moment, in the twinkling of an eye; for “flesh and blood cannot inherit the kingdom of God.”’ This conclusion has been drawn, not from the finding of those who are to constitute the bride class, the associates of Jesus in his kingdom.

Of the Jews Jesus said, in a time of testing in the end of the age, ‘They knew me not; but they knew me not in the days of their age, “They knew me not in the days of their age,”’ the comparatively few were in the heart condition of nearness to God which enabled them to understand the character of the times in which they were living and the change which was in progress. The thought is that a similar change is upon us now, which is being discerned by those who have had the eyes of their understanding opened.

The Samaritan in our lesson seems to represent a class of grateful followers of the Lord who seek to give him glory in

[5454]
Messian's Kingdom to be Invisible.

The true wisdom that came from above was manifested by our Saviour, who confessed not life the heavenly Father. He made himself of no reputation that he might do the Father's will, and who is now highly exalted as a reward. St. Paul expressed the same thought, saying that he counted all things as loss and dross that he might win a place in the body of Christ. The glory of God will shine in the church in glory beyond the veil. Great will be the blessings of the Millennium kingdom to the world, the blessings which the church will have to transcend better.

Our understanding of the Master's words depends considerably upon the setting in which we see them. John the Baptist preceded Jesus and preached the kingdom of God at hand. In due time the disciple Jesus as the Messiah that should come, the Lamb of God. After waiting for months for Jesus to establish himself as an earthly king, and finding instead that his own work was closing, he was put into prison by Herod. John then sent to Jesus to inquire whether or not he was the one to come with observation; that is to say, when the kingdom should come. He was disappointed in not seeing evidences of the kingdom as he had expected.

The scribes and the Pharisees heard of the claim that Jesus was the long-promised King who would set up his Messianic kingdom, and were greatly grieved at finding himself in the midst of a company of followers—publicans and sinners as well as honorable people, but none of special rank, influence or wealth. They considered Jesus a deceiver and his followers dupes. Our lesson tells how they attempted to expose what they supposed was a deception of Jesus, thus to turn away the delusions of his followers. Therefore they asked him in public the question, When will God's kingdom come? How long will it be before you set it up?

Doubtless they purposed to entrap Jesus; for if he should say, A long time, his followers would be disheartened; if he should say, A short time, they would proceed to query, Where will you get your army? How will you pay your soldiers? How will you supply them with food? Will you go to Rome to battle the king of the Romans? That is to say, that our whole nation has been unable to cope with, etc.

But these Pharisees got only as far as their first question, because the answer to it confused them, and not a word perplexed them. Jesus answered that God's kingdom would not come with observation; that is, to say, when the kingdom should come, people would not see it. Proceeding, Jesus elaborated, saying that when the kingdom of God should be established, people would not see whether it was here or there; for the kingdom of God would be the power of God exerted everywhere in the life of the people.

Our translation is faulty, though evidently not intentionally so, when it reads, 'For, behold, the kingdom of God is within you.' The translators, had they noticed carefully, would have known of a Greek against this that held a similar thought within the same thought. That Jesus had designated hypocrites, white-souled, etc. A closer examination of the original would have shown that the text would better be translated, 'The kingdom of God is in your midst.'

A kingdom is always represented by its king. Jesus, as the King, was present in their midst, but they did not recognize him. 'There standeth One among you whom ye know not.' Similarly, all through the Gospel age, the church of Christ, his 'body,' has been undisclosed by the world. The world knows not, and cannot know, the church that will form before the close of the Millennium kingdom.

During the Millennium, the kingdom authority and power of God through Christ and the church will be exercised amongst men; and yet they will not see it with the natural eye, but merely with the eyes of their understanding. All the blind eyes will be opened. Thus every eye will see that the kingdom is established; and every one will understand that he who suffered has entered into his glory, that the church, his bride, is with him in glory, and that all the blessings of the Millennium proceed from them. —Revelation 20:6.

Days of the Son of Man.

Turning from the silenced Pharisees to his disciples, Jesus said, 'The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it.' This was astonishing news to the faithful. Yet they were accus- tomed to hearing from the lips of Jesus about the signs of wickedness, but not of order, of his blood, that he must be crucified, etc. They took all these things figuratively and wondered what might be the real interpretation. How could Jesus be the great King, as they had come to expect, yet at the same time bring an order? Not understanding what light he would be in when he declared, 'The world must be judged and saved if it will.'

Jesus continued to discuss the enigma, saying, 'They shall say to you, See here; or, See there; go not after them, nor follow.' In a word, do not believe anybody who will thus tell you about your second coming; do not be deceived into be- lieving that I will come in any such manner. I will tell you how I shall come: 'As the lightning, that lighteneth out of the one part under heaven, and shineth unto the other part under heaven; so shall also the Son of Man in his day.'

The day of judgment is not something that is to be avoided, but when we translate the Greek noun οὔτως as 'shining' instead of 'lightning'; for evidently it refers to the sun, which rises in the east and sets in the west, shining out of the one part of the heaven even unto the other. But how will this represent the Son of Man in his day? How will he be like the sun? We answer that the day of Christ is a thousand-year day, the Millennium; and our Lord's statement was one of the 'dark sayings' of which Jesus said, 'I have many things to tell you, but ye cannot bear them now,' and promised that in due time certain things would be made manifest, that all of his words might be clearly understood. This portion, now due to be understood, is therefore becoming clear to those of spiritual discernment.

Then, that they might gradually learn that these things be Enochian, there was a distant time, Jesus explained that first he must suffer many things and be rejected of that nation. Coming back to an explanation of what would be the signs of his presence, in answer to their question as recorded in Matthew 24, he declared, 'As it was in the days of Noah, so shall it be also in the days of the Son of Man.'

Here we have something definite, concrete. We know what to look for at the time when the kingdom will be due for establishment—the time when the Sun of Righteousness will begin to shine forth from one end of heaven to the other. The signs of the time will not be in the outward conditions of the world; for on the contrary everything will be going along as quiet and orderly a manner as ever, just as in the days of Noah, just as before the Deluge came, and just as in the days before the Son of Man in his day. How will he be like the sun? We answer that he will be as a light that shineth in glory beyond the veil, great will be the blessings of the Millennium kingdom to the world, the blessings which the church will have to transcend better.

The Deluge and Sodom's Destruction.

Why introduce these two pictures—the Deluge and the destruction of Sodom—in conjunction, while talking of the establishment of Messiah's kingdom, which is to bless the world? The answer is that the Bible everywhere foretells that although the blessing which will flow from the establishment of God which will lift the curse and bring in blessings world-wide, nevertheless, that all will be established upon the wreck of our present institutions. And it in this wreck of social, financial, political and religious institutions of the present time that Jesus illustrated by the Deluge and the destruction of Sodom. And his own presence pre-
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Brooklyn, N. Y.

Feeling this time of trouble is to be unseen to the world, unknown to the world, unsuspected, unbelieved, until the cataclysm of trouble precipitates with suddenness.

This is not a charming picture. We are glad that we may turn from it, and note the silver lining of the cloud, and the glorious blessings which will speedily follow the establishment of the kingdom of God and the world to come. (Religious Revolution, 3:17, 28) Emphasizing the suddenness with which the calamity will overtake the world, Jesus said that on the same day that Lot went out of Sodom it rained down fire and brimstone from heaven; and he declared that thus it will be in the day when the Son of Man is revealed. (The Greek text shows a difference between the parousia, or presence, of Christ before the time of trouble, and the later epiphania, or revealing).

The description of the revealing of Christ is given in the words: "He shall be revealed in flaming fire," (2 Peter 3:18). Indeed, that time of trouble is frequently described symbolically in the Bible as a burning of the world—so much so, that all the creeds of Christendom express the thought that the earth is to be "burned". They overlook the fact that the heavens are to be "burned" also.

In the symbolic usage of the Bible, the earth represents the social order of human affairs; the sea, the restless, discontented masses; the heavens, the ecclesiastical powers. St. Peter tells us that all these will pass away with a great confusion, and that instead will come the new heavens and the new earth which God has promised. (2 Peter 3:10-13) The new heavens will be the new ecclesiastical society—the church in glory, joint-heirs with Christ in his kingdom. The new earth will be the new social order which Messiah's kingdom will establish.

Again recurring to the period in which he will be present before being revealed in flaming fire, the Lord seems to assure us that all of his faithful ones will die, and be changed in the moment of dying, before the great trouble, the symbolic fire, will consume present institutions. In figurative language he says that in that day (of his parousia, presence, before his epiphania, revealing) those on the housetop, with their goods in the house, should not have to leave them out. What is here meant?

Briefly, we believe that the house represents the house of God, and those on the housetop represent the most saintly of the people of God. At that time such will come to realize the nearness of the flight of angels, and they will arise, for fear of losing the value of their stuff, their valuables, will they seek to save? They are warned not to seek to save any of the stuff—considerations of social privileges, honor of men, sometimes titles of small offices; such as vestryman, deacon, elder, minister, etc. An attempt to do that will mean disappointment. Everything must be forsaken, else the test of that time will not be successfully passed.

Likewise, any in the field must not turn back. The field represents the world. And Deliberately every man has given up his own life—have gone out into the world—who have left the church nominal—are not to go back; but learning the truth of the situation they flee to the Lord from the field.

St. Matthew's account speaks of special troubles at that time, which are as with child and give suck, which we believe is also symbolic, and refers to Christian people, seeking to convert the world and to teach beginners. These will be in special travail of soul, because of the change of dispensation and the call, "Come out of her, my people." It will be especially difficult for such to hear and to obey that call.

In the flight from Sodom, Lot and his family were warned to make haste, and not even to look back to the things that were to be destroyed. So the Lord's people are not to look back at the things to be destroyed. Give them no thought. (Lot's wife, disobeying, looked back longingly to Sodom and Gomorrah, and was turned into a pillar of salt.)

"Flee out of Babylon! " Already, those who have left the church nominal are being warned not to go out of the city. Give them no thought. (Lot's wife, disobeying, looked back longingly to the ruins of our human failures.)

They are warned to flee out of Babylon, who represents the world. And any of the social privileges, the world of the people of God. And the test of that time will be successfully passed.

Drama's great testimony then, having done your part, wait patiently, assured that we will do all in our power to convert the world and to teach beginners. These will be in special travail of soul, because of the change of dispensation and the call, "Come out of her, my people." It will be especially difficult for such to hear and to obey that call.

Under such circumstances the theatre owners often give us astonishingly low prices—five, ten, fifteen, twenty-five dollars per day, according to size and quality of the theatre and the size of the city. In no case should we use an inferior Auditorium, nor one in a poor location even if it were offered at such a price, unless we were writing to us. If you will, give us information respecting the best theatres, their seating capacity, the price at which they would be obtainable, etc.

In any event, be sure to inform us very definitely just what amount of assistance your class would need for the local presentation of the Drama. We must know this in every case hereafter, in order to know how to use the Drama most widely and how to use the Lord's money in connection with it most wisely.

Give this immediate attention, how to use the Lord's money in connection with it most wisely.

Theatres are better places for the Drama than churches, because theatres are often used by all classes, Protestants to Catholic churches, nor Jews to either—and all classes are interested in the Drama and it is for all. The dull season of the theatres has begun. Many of them are operating now at no profit; and, if run further, it would be at a loss. Under such circumstances the theatre owners often give us astonishingly low prices—five, ten, fifteen, twenty-five dollars per day, according to size and quality of the theatre and the size of the city. In no case should we use an inferior Auditorium, nor one in a poor location even if it were offered at such a price, unless we were writing to us. If you will, give us information respecting the best theatres, their seating capacity, the price at which they would be obtainable, etc.

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May 1, 1914

THE WATCH TOWER

GIANTS IN THESE DAYS

Readers of these columns, especially such as are familiar with the presentations of the volume entitled "Armageddon," know quite well that it is our opinion that there is a correspondence to be noted between the conditions which prevailed in the days of Noah, prior to the Deluge, and the conditions which will prevail in the days of the Son of Man, prior to the great time of trouble, which the Bible declares will symbolically melt, or dissolve, as in a furnace of fire, the social elements of today. We have called attention to the fact that the giants of Noah's day, according to the Bible, endangered the life and the happiness of humanity; and that it was our thought that a counterpart of these giants is to be found in the great institutions and trusts of our day, which have the power to throttle, to strangle humanity.

We have pointed out that much could be said in favor of aggregations of wealth and intellect in mighty combinations, if properly used, not selfishly, but in the interests of the people. We have pointed out that although these giant corporations have accomplished great good, which could not have accomplished without their aid or without some divine interposition, nevertheless, under present selfish conditions, they are a menace to the people.

We should not be misunderstood. We do not mean even to hint that the men at the head of these giant corporations are inferior to their fellows in sympathy and in wisdom. On the contrary, we believe that they are generally superior, and that had British men been at the head of these giant corporations they long ago would have sought to squeeze the very life out of these people. But, as we have pointed out, there is continually a tendency on the part of all imperfect people toward selfishness; hence the real increase in the Brooklyn congregation was the less apparent:

StRENGTH-DEVELOPMENT

The strong right arm is only strong
Because an active will
Has made it so. But were that arm
Left idly hanging still,
'Twould lose the hoarded strength of years,
And lose more rapidly
Than it was gained, by Nature's law
Of inactivity.

'Tis true of souls. They gather strength
In every cross they bear,
With every humble sacrifice,
With every heartfelt prayer,
In some places theatre managers are anxious to show it free, provided that they are permitted to charge for one-third of their seating capacity as reserved seats. We have no objection to this. Evidently there are some people who would prefer to pay something, in order to have seats reserved.

THE MEMORIAL SUPPER CELEBRATION

The window of the house of God is but
A meal to feed the hungry
That they may live and not die,
With every conflict bravely met,
And trial bravely borne;
With every throb of anguish felt
When tender ties are rent.
The terrors and toils of his dear ones
Are wisely, kindly sent
By him who knoweth what they need
For soul-development.
The path of idleness is one
By vacant children trod.
They grow in grace most rapidly
Who labor most for God.

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APPEARANCES SOMETIMES DECEITFUL

But, say some, The Editor of The Watch Tower must be behind the times. Does he not know that the trusts are being throttled, and that these giants have been made the slaves of the people?

[5457]
The Editor is well aware that apparently much has been done to bind these giants; and he well knows that they have apparently submitted and apparently acknowledge themselves the creatures, the servants of the people. But he also takes note that this transformation is merely an appearance. This docility is merely affected. The giants of intellectual and material strength are in the hands of naturally smaller men of lower harmony with the laws of human nature to suppose that they would ever capitulate. Instead, they have seemingly acquiesced to the laws and regulations while merely transforming themselves and retaining their power. In several instances they have determined to a thousand times greater for than they ever were. And in their behalf it should be acknowledged that much of the legislation enacted against them is mere demagoguery—the work of politicians, intended to curry favor with the people and to prepare for the Millennium. Instead of being tantalized and hampered, these giants and their accomplices are being hired, and the pressure on them is increasing because of labor-saving machinery.

We have no sympathy with those who make tirades against the courageous and brave men who have, along purely commercial lines, done so much to help forward the world’s condition—so much to prepare for the Millennium. Instead of being tautened and hampered, these financial and industrial princes should be appreciated, honored. Then, while honoring them we should insist upon their reasonable control and supervision by the people through their governmental representatives. If these giants are necessary and useful, they can be better ruled by law and justice than by nagging and pin-pricking. No doubt it is this very nagging that is producing more and more a spirit of bitterness in the giants—a feeling that they are not appreciated by some, a feeling that they must teach the people a lesson.

**CONDITIONS AS THEY ARE**

We are not specially finding fault with anybody. We are merely pointing out conditions as they are, and showing how these are shaping themselves and preparing for a great struggle between the giants and the people—a struggle in which the people will suffer more than will the giants. The fault is not with humanity at all. The giants, with the sin, the selfishness, the meanness, which for centuries has had a firm hold upon humanity—rich and poor. All are selfish. Each according to his opportunity seems disposed to take advantage. The giants know their means, the meanness, which for centuries has had a firm foothold. They have long contended, recruiting a thousand times greater for than they ever were. And in their behalf it should be acknowledged that much of the legislation enacted against them is mere demagoguery—the work of politicians, intended to curry favor with the people and to prepare for the Millennium. Instead of being tantalized and hampered, these financial and industrial princes are being hired, and the pressure on them is increasing because of labor-saving machinery.

These giants are realizing that they have opponents on every hand. They have long contended with the labor unions, and more or less have been compelled to submit. Now, in addition to the unions, they are obliged to contend with the people in governmental legislation, and with new ideas in respect to corporation rights and liberties. These giants are saying to themselves, ‘The people do not realize how much good we have done for them, and how much they benefit them in their welfare we are. The giants are realizing that the farmers and the workers of our great railroads and large business enterprises are men of powerful mind, any of them well qualified for the highest stations of life, and many of them are earning salaries as great as those of the representatives of the government. They are realizing that the struggle and its disastrous effects upon human institutions may be put off for months or years, but it is sure to come. And we can see how it might be suddenly precipitated. Even as we write, the newspapers are looking from the Bible viewpoint, we perceive that these giants have reached their present size and strength through the light and blessings of the Millennial morning. Had the veil of gross darkness been lifted a thousand years sooner, these giants would have developed that much sooner; and their death struggle would have come that much sooner, with its resultant overthrow of present institutions in anarchy. But God would not permit this. It is no part of his plan to allow human passion utterly to desolate the earth. Hence, he withholds the light and the blessings of the Millennial morning. But it is true that the death struggle and its disastrous effects upon human institutions will occur just in advance of the time for the establishment of Messiah’s kingdom, for the control of the world by its spiritual, invisible rulers, under whose feet are the princes of this world. The giants are realizing that their time is short. The great railroad interests are admitting feeling sour, and are half inclined to be thankful if permitted to purchase at all and to keep from freezing.

**A SHOW OF GIANT STRENGTH**

A more or less preconcerted action has begun on the part of the great railroads and affiliated interests. They have determined that unless they are granted permission to raise their freight rates they will make the restrainers of their liberties pay dearly for it by bringing upon the country financial and industrial suspension threatened. And they have in view its wreck and ruin, even though they, like the blind Samson of old, are feeling for the veil of gross darkness been lifted a thousand years sooner, these giants would have developed that much sooner; and their death struggle would have come that much sooner, with its resultant overthrow of present institutions in anarchy. But God would not permit this. It is no part of his plan to allow human passion utterly to desolate the earth. Hence, he withholds the light and the blessings of the Millennial morning. But it is true that the death struggle and its disastrous effects upon human institutions will occur just in advance of the time for the establishment of Messiah’s kingdom, for the control of the world by its spiritual, invisible rulers, under whose feet are the princes of this world. The giants are realizing that their time is short. The great railroad interests are admitting feeling sour, and are half inclined to be thankful if permitted to purchase at all and to keep from freezing.

But will this course of wisdom prevail? Possibly not. If not, we have before us already an illustration and prophecy of what may be expected. Already the railroads have laid off thousands of workmen who have been employed in road construction and repairs. Already they have canceled orders for rails and equipment, which in turn has rendered idle many of the workmen. Already the government is feeling the pinch of the railroads. Already they are cutting down their office forces. All this is done with a certain amount of justification in the fact that they have not been making as much money as formerly. For instance, the great steel corporation’s recent report showed a "sad" falling off of earnings, where the corporation was "doing only 1,000,000 of profit for the quarter;” whereas they had for some time been accustomed to. In accord with this policy, there has for some time been a gradual curtailing of train service, which is working out to be more or less the shortening of the day. We are not complaining, we are merely recording facts, in supporting our contention that these great institutions are really giants which, if they ever become angry and malignant, may accomplish incalculable injury to their own interests. Possibly not. If not, we have before us already an illustration and prophecy of what may be expected. Already the railroads have laid off thousands of workmen who have been employed in road construction and repairs. Already they have canceled orders for rails and equipment, which in turn has rendered idle many of the workmen. Already the government is feeling the pinch of the railroads. Already they are cutting down their office forces. All this is done with a certain amount of justification in the fact that they have not been making as much money as formerly.

The Editor is well aware that apparently much has been done to bind these giants; and he well knows that they have apparently submitted and apparently acknowledge themselves the creatures, the servants of the people. But he also takes note that this transformation is merely an appearance.

How soon these great giants will enter upon their death struggle, each confident of victory, yet both doomed to destruction, no one can tell. Sure we may be, however, that in the battle of these giants the masses of mankind will suffer with them, and the people.

Looking from the Bible viewpoint, we perceive that these giants have reached their present size and strength through the light and blessings of the Millennial morning. Had the veil of gross darkness been lifted a thousand years sooner, these giants would have developed that much sooner; and their death struggle would have come that much sooner, with its resultant overthrow of present institutions in anarchy. But God would not permit this. It is no part of his plan to allow human passion utterly to desolate the earth. Hence, he withholds the light and the blessings of the Millennial morning. But it is true that the death struggle and its disastrous effects upon human institutions will occur just in advance of the time for the establishment of Messiah’s kingdom, for the control of the world by its spiritual, invisible rulers, under whose feet are the princes of this world. The giants are realizing that their time is short. The great railroad interests are admitting feeling sour, and are half inclined to be thankful if permitted to purchase at all and to keep from freezing.

**THE DEATH STRUGGLE NEAR**

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**SEEK PEACE AND PURSUE IT**

Whether this great trouble be very near or farther off, the proper course of God’s consecrated people is the same— "Seek peace and pursue it." And not only so, but we are to "do nothing out of selfish ambition or conceit, but in humility regard others as better than ourselves." While men’s souls give way, a special opportunity comes to the people of God for pointing their distressed fellow-creatures to the grand blessing which God has provided for the near future. For they are to be taken away from the present to a far better than that which they have known, as St. Paul intimated.

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TRIALS ESSENTIAL TO CHARACTER DEVELOPMENT

"My brethren, count it all joy when ye fall into divers temptations."—James 1:2.

All who have been called of the Lord during this Gospel age are called with what the Apostle Paul styles the high calling (Philippians 3:14), the heavenly calling (Hebrews 3:1), which is a call to share with Jesus in his glory, honor and immortality. But the call is not the decision in the matter; it is merely an invitation with certain definite conditions offered now other than those of becoming followers and disciples of Jesus, to walk as he walked.

The Apostle James intimates that temptations may overtake us, even the Jews, while walking in the Master's footsteps of suffering and self-sacrifice; they will walk into a snare. As for an army, traps are set by the enemy, so receive the crown of life which the Lord hath promised when before us, and greatly assist us in fighting a good fight, and not be moved, and so that we may rejoice in our trials, permitting us who have made the covenant of sacrifice with the Lord, is intended to prove us, to test our endurance; it is merely an invitation with certain definite conditions offered now other than those of becoming followers and disciples of Jesus, to walk as he walked.

The great adversary sets traps and snares for us. He endeavors to misguide our minds and to lead us away from our course. He endeavors to misguide our minds and to lead us away. As there are some substances which are short and brittle, so it is with some who will be found in the kingdom, who will be found who will not be driven from him by any of the arts and wiles of the adversary. They are such as are at heart fully the Lord's—not their own; they follow wherever the Lord may lead, because they have no will except the will of God. These will follow the Lord in the narrow way of trial, discipline and tests of their character toward crystallization, if we overcome; and because we know that the Lord would not let us fall into any temptation, every trial, every persecution, every difficulty in life, permitter us to come upon us who have made the covenant of sacrifice with the Lord, is intended to prove us, to test our endurance, if we overcome; to show us that it will be preceded by a very powerful Church, a powerful Church; and that the Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly. Like those who turned away from the Lord at the first advent, declaring, "This is a hard saying," they walked no more with him.

But patience, trust and love must first do a refining work in our hearts, making us mellow, submissive and obedient to God. Let the good work go on! Let us rejoice if our trials and our temptations have made us stronger in character, more humble and Christlike, more aware of our blemishes and imperfections, more watchful and earnest in our endeavors to correct them so far as possible.

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He who escapes all trials and temptations and difficulties has every reason to doubt that he is really in relationship to God as a son. If he were a son, the Lord would surely find it necessary to give him trials and difficulties. If he does not have these he should go to the Father and make sure that there is no impediment on his part—make sure that he has put himself in the right place, the place wherein he could do the greatest good. He who escapes trials and temptations has every reason to doubt that he is really in relationship to God as a son. If he were a son, the Lord would surely find it necessary to give him trials and difficulties. If he does not have these he should go to the Father and make sure that there is no impediment on his part—make sure that he has put himself in the right place, the place wherein he could do the greatest good.
Our joy is largely dependent upon our study of the Word and our knowledge of the precious promises contained therein for those who overcome. The Lord wants those who will endure a great fight of afflictions, who will endure patiently, through the temptations continue long and the tribulations become more and more severe. But if they should lose faith, all the wonderful promises and the prospect for what is right would not make them overcomers.

These trials are intended to develop in us patience—that this quality may be deeply ingrained. We are building character for all eternity; and patience could not be thus developed and maintained except by repeated difficulties, tests—by our resolving again and again to be stronger and firmer in building the character-likeness of our heavenly Father and our Lord Jesus Christ.

A WORD OF WARNING

To those who are of this anointed company and who are striving to attain the glory promised to the faithful followers of Christ, the Apostle Peter issues a word of warning. In the first chapter of his second Epistle, he urges the church to add quality after quality of character-preparation, that thus they may be fitted for the glorious things that God has promised to the faithful. He specifies faith as the primary qualification. To this he says that we are to add for­
titude, knowledge, patience, self-control, godliness, brotherly kindness and a broad, generous love for all mankind. The reason why the Scriptures declare that our judgment will be according to our faith is that while in the flesh we shall never be perfect, yet we must be aspiring towards perfection.

What God approves is the new creature. By exercising faith and by demonstrating loyalty these new creatures will be able to please him, and to work out the proper character as enjoined in his Word, developing the fruits and graces of the Holy Spirit. "If ye do these things," says the Apostle, "ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ." Faith is necessary all along the line. Without faith we could not have courage to go on. If we did not have faith what would be our source of encouragement? The fall mentioned in the text above quoted (2 Peter 1:10), is evidently a fall from the position to which we have been invited and to which we are called. We were called to be un­
rights, heirs with our Lord. If we are obedient to the Word of the Lord and are properly exercised by the experiences which are given us in the school of Christ, we shall gain his ap­
val; for "Faithful is he that hath called us." Dear brethren, let us take heed to our ways. Let us earnestly cultivate the fruits of the Spirit, that we may indeed be presented "faultless before the presence of his glory with exceeding joy."

"From glory unto glory" that ever lies before, Still wandering, adoring, rejoicing more and more; Still following where he leadeth, from shining field to field, Himself the goal of glory, Reveler and revealed!

"Then let our hearts be surely fixed where truest joys are found, And let our burning, loving praise yet more and more abound; And gazing on the 'things not seen' eternal in the skies, 'From glory unto glory,' O Savior, let us rise!"

"THE ISRAEL OF GOD"

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter 2:9.

In our text the Apostle Peter is pointing out the fact that the church of Christ is separate and distinct from all other people. For many centuries before our Lord came, the Jews had understood that they were God's people. He had made a special covenant with them through Moses, which constituted them his people. He had also made certain promises to them dependent on their keeping of the law. Thus they were his chosen—heirs of certain special promises that were conditioned upon their obedience, and of certain other promises that were stated without special conditions. God had also promised to make a New Covenant with them, to give them a new heart, to take away their stoniness of heart, etc. But after the first advent a different arrangement began.

The Apostle is directing attention to the new feature of God's plan—that during the Gospel age he is calling out a special people. There will be no competition between the two classes—the new nation and the nation of Israel—for the promises given to Israel after the flesh were earthly, and the promises given to Israel after the spirit are spiritual. The Jews were a "peculiar people" (Deut. 4:2), a special people whom God had separated from the world; they were a chosen generation, or race. They were the generation, or race, of Abraham through Isaac and Jacob. This special generation was recognized as God's as his people, Jews, Israelites, through the Law Covenant, as well as through the preceding promises God had made to Abraham.

But since Pentecost God has started this other work in the world—another generation—peculiar, separate, selected for a particular purpose. And this generation will all be holy—there will be none but holy ones in it! The other nation had a priesthood, but this new people is a whole nation of priests. We see how this description applies to the church. The Apostle Paul points out that while Aaron and his sons were typical in some respects, yet they did not typify all the features of God's plan. They typified how Jesus would die a sacrifice—how all his associates would be sacrificers. But Aaron and his sons did not typify the higher priesthood which God had in mind when he established the Levitical priesthood. This higher Order of Priests was typified by Mel­
chizedek, the king-priest.—Hebrews 6:20.

CHURCH'S FUTURE TWO-FOLD OFFICE

Jesus is this great antitypical Royal, or Kingly, Priest, and his church is the body of this antitypical Melchizedek. Before the new Order can reign as kings, and before they can serve as priests, they must go through a certain process. The members of this body of Christ must be first generated. It is a new race—all are begotten of the holy Spirit. As Jesus was begotten of the holy Spirit at the time of his consecration, and there became a new creature, spirit-begotten, so also the church, those who are to walk in his steps, must first make a full consecration before this new generative power will begin to operate in them.

This power began to operate in Jesus at his begetting, and completed its work in his resurrection. And so with us: This power will complete its work in us when we have
proven our loyalty even unto death. When this work has been accomplished in all of the priesthood class, then they will be of the royal priesthood indeed, on the heavenly plane. This power of the holy Spirit is not only a generating, or begetting, power, but an anointing power. And the anointing is a royal anointing, that but also to a kingly anointing. This new creation are a holy nation in the sense that they are representatives of a special government, a divine government.

THE HOLY NATION—TYPE AND ANTITYPE

Israel purposed to be a holy nation, and in a typical way they were a holy nation. And they were a holy nation in the sense that constitutes the holy nation—separate and distinct from humanity. We are a separate nation in every sense of the word—living in the midst of the people of the world. We keep our laws and also their laws. We are obedient to the 'powers' that be, and the Holy One, the Father, that beareth witness to these, whilst he wisheth us to be subject to them, wherever our consciences will not be sacrificed. The Lord tells us that as representatives of his kingdom we are to make known his message. He tells us that the world is in a rebellious condition because they have become blinded by the adversary.

And so he sends us as his ambassadors to tell men of his goodness, his plan, which he purposed to work out, that the hearts of those who have an ear to hear his message may turn to the Lord. He tells us not to expect many to hear this message; for they will be so deaf and blind that they cannot understand. But he assures us that by and by their blindness will be taken away, and they will be ready for what he has for them.

We are not our own—knowledge—holy spirit—spiritualizing—amazing—power of the holy spirit is not only a generating, or begetting, power, but also to a kingly office. They are representatives of a special government, a divine government.

WE ARE NOT OUR OWN

And we are a peculiar people in the sight of the Lord. This word peculiar signifies a separate people—implying that God had done something special for us. The Lord Jesus has purchased us. His merit—the purchase-price—has been applied on our behalf. The only ones for whom this purchase was made and who will prove acceptable to our Redeemer are the peculiar people. The Apostle's message is to those. What object had God in selecting this peculiar people? It was that we might show forth the praises of him who hath called us out of darkness into his marvelous light. As God, or vain, then, the peculiar people by hearing the word of God, and fallen into sin for six thousand years. As our Lord declared, 'Ye are not of the world, even as I am not of the world.'—John 17:16.

OUR PRESENT GLORIOUS PRIVILEGE

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THE WATCH TOWER

BE THOU FAITHFUL UNTO DEATH

It is not only the honor that we should seek, but also the privilege of service God is pleased to give this class; the privilege of opening all the deaf ears, of awakening the whole world to see, to know, to understand our God, to realize that the knowledge of the Lord is to fill the whole world—f or the earth shall be full of the knowledge of the Lord, as the waters cover the sea—ocean deep! (Isa. 11:9) That glorious work of the future shall be done only by those who have proved themselves wholly loyal to God. If we are careless or indifferent about telling forth the good message and showing forth his praises, then, we are not worthy of the kingdom. Those who prove loyal and faithful to the end will be the ones whom the Lord will exalt by and by.

And in doing this, God has been merely carrying out a course which men have imitated. God laid his plans long before men, and were born, Nevertheless, wise men instinctively follow certain great principles. Napoleon is said to have directed that the various men who were faithful to him be made princes in the countries he conquered. Our Lord says: 'Be thou faithful unto death, and I will give thee a crown of life.'—Rev. 2:10. One of his servants, given the greatest encouragement to 'show forth the praises of him who hath called us out of darkness into his marvelous light.' This Scripture implies that we realize we were once in darkness, and that we know we are now in the light. Those who are hoping to attain the highest position offered to any nation—separate and distinct from humanity.

It is not only to a priestly office, but also to a kingly office. All my being's ransomed for the fulfillment of God's promises—for those things wonderful hopes. And selecting the ear to hear; yet by our spiritualized; for they will be so deaf and blind that they cannot understand. But he assures us that by and by their blindness will be taken away, and they will be ready for what he has for them.

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They are interested in reforms—social reform, temperance reform, every kind of reform; but this does not mean that they will engage in these reforms. The same man cannot be a great preacher, a successful farmer, a successful lawyer, etc. If he be a great farmer, he must give up the other things to a large extent. If he be a great preacher, he will have to give up, for the most part, other things. Yet he may have pleasure in them all.

And so with these peculiar people: they have one particular work given them of the Father. They recognize that this work is the most significant one. They want to give their attention to political reform, social reform, or other reform, outside of their own work. For this reason they are called theorists instead of practical people. Nevertheless they have the most practical plan of all; for God's plan will be carried out by His people. While these people and their coming co-workers, are taking the widest course. But they do not find fault with others. They see that the only ones who can grasp these things are those who have the eyes to see and the ears to hear; they know that others cannot go beyond what they see. The peculiarities of these "peculiar people" extend to all the affairs of life.

WHAT CONSTITUTE GOOD WORKS

This class of people are wise enough to know that all the truth even should not be mentioned at once. The Master said to those who had been his close followers for three and a half years, "I have many things to say unto you, but you are not able to bear them now." (John 16:12.) The Lord's people are eager to do good, but in the way that will be the most effective, and in the way that will not stumble others. The good works, then, that this peculiar people are zealous of are the works of God. As Jesus said, "I must work the works of him that sent Me."—John 9:4.

The world cannot appreciate this, not having the Spirit of God, but more the spirit of the adversary. The world are "viewed of prison life would not give appreciation to wait until others of their place placed upon them. They recognize that if they would see these iniquities, that the human from two different we from the tombs, be false from the marks that sin has placed upon them.

There will be no divine disfavor holding over upon the world at that time, because the price for man's release will have been paid. But mankind at the beginning of the Millennial age will still have the blemish of the fall. It will be the work of that age to restore the human race, to lift them up out of imperfection and weakness. Man will be helped up from his fallen condition, because justice will have been satisfied.

The Hebrews were put into prison for some offense, and after ten years someone should make satisfaction, should pay up his account and comply with the requirements of the law, the prisoner would be released—justice would be satisfied. But freedom from the restraint of prison life would not give back the vigor of youth, nor the health, or anything that he might have lost or that had been impaired during his term of imprisonment. And likewise, whatever satisfaction of Justice is made for mankind, they will not be fain to have it. They are awakened from the tomb, be freed from the marks that sin has placed upon them.

The peculiarities of these "peculiar people" extend to all the affairs of life.

EXPIATION OF SIN—ADAMIC AND PARTIALLY WILFUL

JEWISH AGE RECONCILING

At the close of the Jewish age God had a reckoning with the nation of Israel, which was one of the most terrific times of trouble the world has ever known. The declaration of Jesus was, that of that age—that generation then living—God would show his anger toward them. "The time is come for rendering the account of the sins of this world—especially the sins of Babylon. All the sins of the world will be required of the present generation, in the 'great time of trouble, such as never was.' The martyr's of the past, 'the souls under the altar,' are represented symbolically as crying out for the vindication of justice, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth?' They were bid to wait until others of their brethren should be similarly killed, when the guilt of all will be avenged.—Rev. 6:9-11.

RECONCILIATION OF THE GOSPEL AGE

From the above we see that at the close of this Gospel age there will be another squaring of accounts. A time of reckoning, from which no one can be excepted. The only protection that will availed in that day is the blood of God's holy ones, from the beginning of this Gospel age, will be required of the present generation, in the 'great time of trouble, such as never was.'

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There is considerable light now shining upon the whole world, and more particularly upon its civilized portion. The principles of righteousness set forth in the Jewish law, and subsequently amplified by the Lord and the apostles, have enlightened the minds of the public in general in respect to justice and injustice, right and wrong, good and evil, so that the never was so responsible a generation as the one now living.

Notwithstanding this increase of knowledge, and notwithstanding that there are gross iniquities prevailing throughout the world, we find comparatively few willing to do anything toward a rejudgment and equalization of the world's affairs, financial, social and religious. Rather, it seems that the majority of these possessing advantages are quite willing to hold to them, even though recognizing that they are inequitable.

We perceive also that much of the evil done against the Lord's holy ones of the past has thus far failed of the punishment due. Great systems which in the name of Christ persecuted the true church have practiced and prospered, but have not yet received the judgment of their spiritual being. In the terrible trouble of the near future great Babylon will go down as a mighty millstone into the sea, when every man's hand will be against his neighbor in anarchy, when "there will be no peace to him that goeth out, nor to him that cometh in." (Rev. 17:14,15)

LEGAL EXPIATION BY SCAPEGOAT CLASS

But it seems that the legal expiation of these sins must be accomplished by the scapegoat class, as shown in the type. (Lev. 16:20-22) Israel here represents the world. In this scapegoat type, the Lord pictures the sending into the wilderness, those without conforming in the prophetic stage of the world, after consecration, were unwilling to go voluntarily "outside the camp, bearing the reproaches" of Christ. They shared not in the Sin-atonement, but will be permitted, forced, to bear the weight of some of the world's wilful sins, and may share in the marriage supper of the Lamb to the extent of their spiritual being may be saved in the day of the Lord Jesus.

This class, particularly large in the present day, will be delivered over to the adversary, to suffer in this great time of trouble. As they have realized in their mistakes, faithfully and joyfully, will be counted as overcomers, be granted palms of victory, as shown in Revelation 7, and will be privileged to share in the marriage supper of the Lamb and to be honorable servants of the bride of Christ. If they fail to respond, and to wash their spotted robes in the blood of the Lamb, they will go into the second death.

It is this great trouble-time which the little flock, the Lord's goat class of faithful sacrificers, will escape, and which the great company will not escape, but will share. These will be washing their robes white in the blood of the Lamb. Their sufferings will not wash their robes, but in their sufferings they will learn to appreciate as never before their relationship to the Lamb of God, to his standing merit, and will by faith be permitted to approach the throne of God. (Ps. 19:13) If we consider the experiences of these children of God, so soon to come, let us all the more manifest our love for the Lord, and all the more seek to lay down our lives faithfully in the service of our King, and in the execution of his household service.

JESUS ALONE THE RANSOMER

It would not be correct to say that the scapegoat class atone for sin and thus make it possible for a certain amount of humanity to be brought forth from the tomb. The tomb represents the penalty upon Adam for his transgression, and this penalty has been inherited by all of Adam's children. The Apostle says that "by one man sin [disobedience] entered into the world, and death by [the result of] sin; and so death passed upon all men."—Romans 5:12.

The second Adam is alone the sinner's advocate. He only was the Redeemer, the Ransomer. He gave his life for Father Adam's life, and thus as a satisfaction for the sins of the whole world. Those for whom Jesus advocates as the members of his body become associated with him and identify themselves with him, and obtain the blessing of their spirit's ransom, but because "accepted in the Beloved." These are Scripturally shown as having something to do with the cancelation of the sin of the world, because of their association with that body. The greatest thing that can have nothing whatever to do with the cancelation of the sin of the world.

RESPONSIBILITY FOR SINS AGAINST LIGHT

"The sin of the world." (John 1:29) was the sin of Adam; but there are other sins aside from Adamic sin, which was brought on the race by the fall. We may suppose that in every age there have been sins committed against a measure of light. But the sinners were not begotten of the holy Spirit, and therefore their sins against light would not involve them in the second death.

Nevertheless, in whatever proportion they had light and knowledge, they had also responsibility. And while Jesus died in order that all might have an opportunity of coming before God in a perfect manner, we note that in the case of any individual sin committed against light. For such sins the individual is himself responsible.

In the case of the church class, wilful evil-doers will be cut off from life. The Apostle Paul says that some were devoted to Satan for the destruction of the world, and that the account of any individual sin committed against light. For such sins the individual is himself responsible.

SINS NOT COVERED BY CHRIST'S SACRIFICE

Nothing is to be atoned for by Christ's sacrifice—sins against a measure of light and knowledge. The chiefest of all these sins have been, according to the Master's words to his disciples, that he was colored to one of the "little ones" which he believed in Him should have punishment; and that whoever would give even so much as "a cup of cold water" to one of these should have a reward—Matthew 18:6; 10:42. To all of too tardy a providence committed against the saints during the dark ages. They were covered with tar and burned; they were fed to wild beasts, their poor bodies being torn to pieces. They were tortured in innumerable ways. We are now only sure that some punishment is due to those who have committed these atrocities. But the Lord has told us that we are not to judge before the time. In due time we shall be made judges of the world. Now we are to look to the Lord and wait for his judgment.

THE ANTITYPICAL SCAPEGOAT

The Scriptures indicate that as there was a settling time, culminating in Adam's fall, during which there will be a settling time with those claiming to be Christian nations. To whatever extent they have lent themselves to injustice, to whatever extent they have sinned against light, they are responsible.

We do this not in the attitude that God knows—God knows! But in this time of trouble he will square all these matters, in order that the new dispensation may be free from all accounts—that there may be nothing of this kind charged up to humanity. The sins committed nationally will be charged upon the nations. And of course, as individuals suffered from the wrong-doing, so individuals will suffer in the expiration.

And how will God reckon with the injustice which he wishes to cancel, so that the world may come forth as clearly as the white of the eye? God will not have a share in that trouble. And since they do not really desire to serve a share in the trouble, in the sense of having merited divine wrath, what they will suffer will be in a measure a suffering the consequences of the wrong-doing which they have committed. They will not get into the great company class. The great company will be a very blessed class. They will be seated in the throne, but will serve before the throne; neither will they obtain the divine nature. The little flock class will get the great prize of being associated with the Lord and forever ruling under him. The rest will be cast out from the presence of the Lord. The other class will get a reward on a lower spiritual plane—a spiritual plane, because they also were begotten of the Spirit.

So far as the great company are concerned, God's permitting them to share in the trouble at the end of this age will be for their own development. Their covenant was unto death; and unless they lose their lives in obedience to the Lord, unless they prove faithful unto death, they will not be worthy.
of any position of life on any plane. Hence it will be to their failings and recognize that their suffer in that time. They are said to suffer from the sins of their forefathers, the transgressions of the people of the world as the antitypical scapegoat. (Leviticus 16:21, 22. See TABERNACLE SHADOWS, pp. 68-72.) Instead of being driven into the wilderness to go for nothing, the Lord makes a credit of it, as it were, to balance the world's account for wilful sins.

THE FRIEND OF SINNERS


"I came not to call the righteous but sinners."—Mark 2:17.

In our Lord's parables he dealt chiefly with the Pharisees and the publicans; for the Sadducees were in name only, not believing the Scriptures nor expecting a future life. The Pharisees were orthodox, revered the law and taught it to the people. Outwardly, they were very correct; but Jesus in the next chapter saw that although religion was a ceremony and the keeping of the law an outward obedience, which did not extend to the heart. The publicans did not profess holiness, but rather confessed estrangement from God and lack of harmony with his law.

The Pharisees treated the publicans as though they were Gentiles—refused their company and would not even eat with them. The Pharisees recognized Jesus as being exemplary, and his teachings as in full accord with the highest principles. They wondered, therefore, that he did not join with them, and wondered still more that he would have fellowship with publicans—confessers of sins.

The secret of the matter is that Jesus looked not upon the outward appearance, but upon the heart. He did not love the publicans because they were sinners, nor disapprove of the Pharisees because they outwardly kept the law. We remember the case of the young Pharisee who came to Jesus and who, when questioned about the law, said, "All these things have I kept from my youth up." We read, "Jesus beholding him loved him, and said, 'One thing thou lackest: Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.'"

The parable of our lesson illustrates this matter. It shows us the heart-attitude of some of the Pharisees and of some of the despised publicans: Both men went up to the Temple to pray. The one said in his heart, How thankful I am that I am not a sinner, nor the majority of men like this poor publican! I thank God that I am a Pharisee—that I am righteous! But the publican felt differently. The weight of sin was upon him. He could not look up to heaven to say, "God be merciful to me, a sinner!"

From God's standpoint, both men were sinners—both needed forgiveness of sins! But the one trusted in his own righteousness and their teachings, and prayed for mercy. We are not to get the impression from this that God is more pleased with people who live in sin than with those who strive to live to the best of their ability in harmony with his law. The lesson is to the effect that although the publican had not been living properly, he was not as guilty as those who strive to live to the best of their ability in harmony with his law. The lesson is to the effect that although the publican had not been living properly, he was not as guilty as those who strive to live to the best of their ability in harmony with his law. The lesson is to the effect that although the publican had not been living properly, he was not as guilty as those who strive to live to the best of their ability in harmony with his law. The lesson is to the effect that although the publican had not been living properly, he was not as guilty as those who strive to live to the best of their ability in harmony with his law. The lesson is to the effect that although the publican had not been living properly, he was not as guilty as those who strive to live to the best of their ability in harmony with his law.

At another time, Jesus referred to this same error of the Pharisees, saying, "The whole need not a physician," and, "I came not to call the righteous, but sinners, to repentance." By these words he sought to call attention to the fact that all of the Pharisees claimed to be righteous, they were not so. They were sin-sick, imperfect, needing a Savior. But they were not in a condition to appreciate their need and to come to the Lord for forgiveness—not until they should learn their need—that they and all other members of the false race are sinners and need the remedy which only Jesus can give.

Not realizing their need, the Pharisees did not come to Jesus, did not become his disciples; and thereby they missed a great blessing. On the contrary, the majority of Jesus' followers was made up of publicans and sinners—people who had not been living proper lives, but who were earnest, who acknowledged their faults, turned from them and accepted the forgiveness and healing of the Good Physician.

THE PHARISEE AND THE PUBLICAN

Both classes are still represented in the world, amongst Christians. Some are trusting in their church membership, their benevolences and general morality, for salvation, and ignoring the fact that all are sinners, and that forgiveness of sin is obtainable only through faith in the crucified One. Others today, not so conspicuous in religious circles, are all the more ready to discern their own weaknesses, to confess their imperfections, to acknowledge their need, and are filled with as unmerited gifts of God based upon the sacrifice at Calvary. These latter, we may be sure, will have much advantage every way over the others as respects divine acceptance to joint-heirship with Christ in his kingdom.

A LITTLE MAN—A BIG HEART

The latter part of our lesson relates to Jesus' journey from Jericho to Jerusalem, just prior to his crucifixion. Multitudes were journeying in the same direction, going up to the feast of the Passover. As always, Jesus was the center of attraction; all wanted to see and hear him of whom we read, "Never man spake like this man."

Zacchaeus, a rich man of that vicinity, was one of those whose curiosity was aroused to see Jesus, of whom he had heard much. He was not a Pharisee; he did not profess holiness of life. He was one of those condemned and ostracized by the Pharisees. He had accepted a minor office under the government; was a tax collector for the Romans—a publican. On this account he was despised, and declared to be disloyal to Judaism.

Small of stature, Zacchaeus was unable to see Jesus because of the height of the crowd. He climbed a sycamore tree, that he might have a good view of Jesus as he passed by that way. Little did he realize that the Master knew him and had read his heart and perceived in it honesty, and that therefore he was to be greatly honored. From the place where Zacchaeus was, he looked up at the publican, called him by name and told him to come down at once, for he was to be his guest. The summons was gladly received by Zacchaeus. And we may be sure that the whole circumstance was greatly to the disfavor of those who murmured at Jesus' being the guest of one not orthodox.

Evidently the murmuring reached the ears of Zacchaeus, too; for forthwith he addressed the Lord in self-defense—as though urging that these charges against him should not hinder the Master from coming to be his guest, and as intimating his desire of heart to be all that he ought to be and could be. He said: "Lord, behold, I give one-half of all my goods to the poor; and if I have wrongly exacted money from anybody, I restore him four-fold."

From the Lord's standpoint, Zacchaeus intimate his devotion to God and to righteousness, and his acceptance of Jesus as his Lord, his Teacher.

How did Jesus receive all this? He replied to Zacchaeus, "This day is salvation come to this house; for as much as he also is a son of Abraham."

Our lesson closes with our Lord's words, "For the Son of Man came to seek and to save that which was lost." Some who deny that Adam was created perfect, who deny his fall from divine favor and who deny that redemption by Jesus was necessary, have sought to sustain their position by saying that Jesus never referred to the fall of Adam. On the contrary, as St. Paul explains. All who have the faith of Abraham may be counted in children of Abraham by becoming related to the divine plan as disciples of Jesus.

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Unquestionably this same principle still applies, regardless of what men may think or say to the contrary. The Lord is willing to receive the repentant. No longer is it necessary to be of the natural seed of Abraham in order to be acceptable as disciples of Jesus. The mid-twentieth century Christian, whether Jew or Gentile, has been brought down, as St. Paul explains. All who have the faith of Abraham may be counted in children of Abraham by becoming related to the divine plan as disciples of Jesus. Our lesson closes with our Lord's words, "For the Son of Man came to seek and to save that which was lost." Some who deny that Adam was created perfect, who deny his fall from divine favor and who deny that redemption by Jesus was necessary, have sought to sustain their position by saying that Jesus never referred to the fall of Adam. On the contrary, as St. Paul explains. All who have the faith of Abraham may be counted in children of Abraham by becoming related to the divine plan as disciples of Jesus.
a plan, by which Jesus came into the world and gave himself a ransom for many.

The very fact that the Master speaks of his work as a ransoming one (Matthew 20:28) corroborates the declaration that man was under a sentence of death and needed to be ransomed from it. Without the ransom there could be no resurrection of the dead, no future life. The Bible's teaching is logically consistent and harmonious when we allow it to speak for itself. It demonstrates that it is the Word of God, written under divine direction.

**TWO SALVATIONS—ONE SAVIOR**

Although the race was one and although all shared the same sentence of death, nevertheless it has pleased God to provide two different salvations in the interest of humanity. Both salvations are based upon the great sacrifice which Jesus accomplished at Calvary. The first of these salvations is for the church class, called out of the world during this Gospel age, called to a life of sacrifice from human to spiritual nature. Even this first salvation is not yet complete, and will not be until the whole company of the church shall have been ransomed from the world, and by the first resurrection shall have been glorified with Christ. These will be joint-heirs with Christ in his kingdom; and that kingdom will begin its work on behalf of the remainder of the world.

The second salvation belongs to the Millennial age, during which the present kingdom will control the affairs of earth, and Satan will be bound. Then the knowledge of the Lord shall fill the whole world. Then all the blind eyes shall be opened and all the deaf ears be unstopped; and at that time the second salvation will bring effectiveness and all working that has ever been going on to bring about the new world—"to the new nature, like unto the angels." It will be a salvation to human perfection, and uplift out of sin and death to the image of God, as at first experienced by Father Adam.

Both salvations are glorious, though of the church will be the more glorious. This salvation alone is open now; and the pathway to it is by the low gate and narrow way of consecration and self-sacrifice, walking in the footsteps of Jesus.

**DIFFICULTIES OF THE RICH**

It must have been an exasperating sight for the disciples of Jesus to see a rich young ruler run after the Master and, on overtaking him, fell down on his knees at Jesus' feet, saying, "Good Master, what shall I do to inherit eternal life?" The Good Teacher did not answer the question directly; but for the benefit of the young man, and of others who have since read the narrative, he inquired why the title "good" was applied to him. The young man noticed, and would wish all to notice, that everything that is really good must in some way be of God, and in accordance with God.

There were only two ways in which Jesus could be viewed. Either he was, as he claimed, the Son of God come into the world to save sinners, and the rich young man chose the life of the kingdom, and therefore a servant of God; or, on the other hand, if he was not, he was a deceiver, misrepresenting himself and deceiving the people, and was bad, very bad. Jesus wished the young man to consider the force of his own expression and to decide at once this important question, upon which so much would hinge.

Not waiting for a reply, Jesus proceeded: "Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and thy mother." The young man replied, "Master, all these things have I observed from my youth." And Jesus, beholding him, loved him and said unto him: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and, come, take up thy cross and follow me."...
It is easier for a camel to go through the Needle's Eye than for a rich man to enter into the kingdom of God."—Matthew 19:23, 24.

A CAMEL THROUGH A NEEDLE'S EYE

The illustration regarding "the eye of a needle" used by our Lord was unintentionally spoiled by our translators. In verse 24, we may have looked at an ordinary cambric needle, and have noticed the smallness of the eye and the impossibility of a camel's going through it, and then have felt perplexed!

The Needle's Eye referred to by Jesus was the name given to a small gate or opening in a large gate in the city of Jerusalem, where the dwellers in the city could go to the temple for protection against robbers, and watchmen were on duty. The gates were not allowed to be opened until morning, lest a considerable number of armed men might enter and pillage the city. An arrangement was made, however, for travelers who feared such danger for the night it was closed. The smaller gate, the Needle's Eye, was just large enough to permit a camel to go through after it had been unburdened—its load removed. Thus understood, Jesus taught that as a camel could go through the Needle's Eye, smaller gate, only by leaving its load removed, so a rich man could enter the kingdom of God only by renouncing his burdens, giving up all to the Lord.

All this teaching of the rich, the favored class, apparently at a disadvantage, as compared with the poor, or disfavored class, caused amazement to Jesus' disciples. They inquired, "Who, then, can be saved?" The rich seemingly had all the opportunities of time, influence and money to enable them to give more and better service to the Lord than others could.

Jesus answered that "all things are possible with God." That is to say, if the rich man's heart were pleasing to the Lord—if he be honest-hearted and humble, and his riches acknowledge the Lord as the Master of them—then he may even be honored by being used to lead him in his will in respect to their use; or if this did not avail, the Lord would know how to strip him of his wealth, even as He did the rich man who was warned to give away his wealth, that God may be honored.

"But many that are first shall be last; and the last first." In other words, many possessing great privilege and opportunity for divine favor and exaltation to the kingdom will fail to embrace the opportunity, while others who are less favored in earthly respects will be abundantly fulfilled in its earthly rights to many! The persecutions they are sure to get; but everything sacrificed for the Lord's cause is compensated a hundredfold in the present life. How gracious the divine arrangements; and then, beyond, the everlasting life and eternal glory of the same! 

"For many there be that have made choice as respects their loyalty to him, but that these events would affect his own plan. We are not to understand that these different kings represented God's choice as respects their loyalty to him, but that these were the ones through whom the divine plan in operation could be signally manifested and wrought out. And so it is today. The Lord knew which of the men running for the office of President of the United States in the fall of 1912 would be the most suitable—the one who would most fully co-operate in the carrying out of the very conditions which he is pleased to permit to come to pass at this time.

The Lord guides in the affairs of nations now, only in so far as such oversight will promote the fulfillment of his own plans for the ultimate interest of mankind. We remember that the divine power hinders or directs the course of earthly affairs, not in order to control matters as to cause them to outwork his own arrangements.

God will not convert a king in order to do this; he will not make him a saint. But he can allow or hinder events for his own purposes; and, when they are permitted to happen, they are so controlling matters as to cause them to outwork his own arrangements.

We may assume that this supervision of divine power is for the ultimate interest of mankind. We remember that there is a prince of darkness, who is seeking to do violence to humanity. Our thought is that the divine power hinders or
restrain, so that the worst things cannot come to pass until his due time, and he overrules to bring those into power who will have the disposition to do what he purposed to permit

SOUNDS A NOTE OF WARNING

Dear Brother:

A peculiar circumstance occurred here in the Ecclesia on Sunday, March 15th, which I think should be brought to your attention. Just what it portends or just how far the several versions are to be relied upon, I cannot say; but as it appears to be in line with numerous warnings issued through The Watch Tower for years past, I will state the facts upon which there appears to be unanimity.

It is the custom of the parents in this Ecclesia to allow the children to play during meeting hours in the ante-rooms adjacent to the meeting-hall. On this particular afternoon, the Berean Lesson had been in progress for some little time a commotion was heard in the children's room, mingled with screams of fright. One of the sisters was just entering the building when the matter started, and rushing into the room found several of the children hysterical, others cowering, and some objecting to each other as if in a state of delirium or possession.

Besides this circumstance, two of the brothers in the class have had particularly heavy trials through semi-materializations of the demons within the last few weeks. Another brother who, I understand, has been clandestinely attending "Tongues of Fire" meetings on different occasions, suddenly became insane a few weeks ago and was sent to the asylum.

It required some little persuasion to quiet them and to furnish solace in the suggestion that the Lord would not permit harm to come to the children of the dislocated powers.

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His sad case gives many evidences of obsession.

Too many of the dear friends only half-heartedly accept the plain Scriptural teachings respecting the actual existence of these evil personalities and their pernicious activities. Some of these are in danger of severe testings from this source. Would it not be well to sound a warning? Can this sudden increase of activity on the part of these evil spirits, reports of which are coming from many quarters, be the premonitory of the "loosing of the winds" in the very near future? God help us all to have on the "whole armor and to stand in the evil day!"

The Vow is still as valuable a factor in this "wrestling against principalities," etc., in exalted positions, as it was the day I made it my own.

With Christian love, your servant,

Wm. A. Baker

SOFT ANSWER

Below is a copy of a letter sent by one brother to another in the endeavor to effect a reconciliation. We commend it:

Dear Brother:

Grace, mercy and peace from our Father and from Jesus Christ our Lord be unto you!

Now let us consider that which has caused this difference between us? As brethren of the Lord we should not devour one another; for that is the spirit of the world, and as the Apostle says in Galatians 3:15, there is a likelihood of our being consumed one of another: "Take heed that ye be not consumed one of another," urges the Apostle.

What if, in our appreciation of the liberty that is ours, and of which we know through the Gospel, we should revere the point where we would be so contentious for our liberties, great and small, that we would consume some brethren for whose Christ he died? What if in injuring another, the spirit of strife should so react upon us as to poison our own spiritual lives, and we also should be consumed, lost, as respects the gracious things to which the Lord has invited us and for which we were running in the race.

Now, dear Brother, let the Apostle's words ring in our hearts, "Let ye be consumed one of another."

With this thought before our minds, let us more and more put on the armor of God to fight against our own fleshly weaknesses and to fight for our dear brethren, assisting them by example and by precept to war a good warfare also against the world, the flesh and the adversary. Nearly all these contentions come through some misunderstanding. Neither you nor I have a desire to injure each other, but we earnestly desire the good of our fellow brethren.

For what I have done in any way to hurt your feelings in the past, I heartily ask your forgiveness; and believe me, I do the same with you, remembering Matthew 7:1, 2 and 6:14-16.

If our views are correct, dear Brother (I really believe they are), with regard to 1914, we have no time to lose; and as the Apostle says, "There should be no schism in the body; but the members should have the same care one for another."

Now let me conclude with love, and Jude 24, 25.

Yours by His grace,

J. Hodson.

WATeH TOWER

VIEWS FROM THE DR. ABBOTT'S OUTLOOK

"A minister asks a question which I may summarize thus: How can one who has accepted the newer thinking in theology so present it as to satisfy the desires of those who are longing for the old religion? It is a question which a number of laity and the ministers and some laymen are asking. The answer involves a consideration of the use and value of sermons and church services."

"One reason why many naturally devout persons have discontinued church attendance is because the church service for them no longer promotes the religious life. It seems to them unreal. They still wish to do justly, to love mercy, and to walk reverently, but the church service does not help them to do so. They have abandoned the church, but they have not abandoned religion. To bring them back to the church the church must somehow put new life into its services. It must make its expression of the religious feeling more effective in promoting the religious life."

"When astronomy compiled a new theory of the universe, and modern biology and anthropology a new theory of the origin of man and of sin, and modern criticism a new theory of the Bible, and modern sociology a new theory of religion, then a new church tradition of negation to construct a new theology. The ministers who were familiar with modern discovery and the modern mind began to teach a new philosophy of religion."

"We no longer express gratitude, thanksgiving, and con-

servation by offering sacrifices. But piety and thanks-
giving and the conservation of values are essentially the same experiences that they were in the days of Ezra. Theology has changed. We no longer believe that man was created perfect six thousand years ago, and that sin came into the world as the result of the fact that a woman was persuaded by a serpent to eat forbidden fruit. But doing justly, loving mercy, and walk-

ing humbly with God are essentially what they were in the days of Abraham."

"In our time there are a number of self-sacrificing and devoted philanthropists and teachers who have discarded both worship and theology and are endeavoring to promote the higher life by ethical instruction, illustrated and enforced by moral example. But while they endeavor to promote doing justly and loving mercy, they make no effort to promote re-

covering the leadership with God. They substitute the art of humanity for the humanity of religion. Some of them are preaching ethical sermons in Christian pulpits. Some of them have come out from the church altogether and are devoting themselves to various forms of social service. They are doing an immense work for their fellow men, and in this way many of them Christian ministers might well find both example and inspiration."

"But I do not believe that ethical culture can take the place of spiritual life. If all that humanity wants is well regulated conduct, ethical culture might possibly furnish it—but that is doubtful. But that is not all that humanity wants. It wants character. What men think is important; what they feel is more important; but what they are is most
important of all. For out of what they are will come naturally and spontaneously their thinking, their feeling, and their conduct.

"The minister who would satisfy the need of his people must realize that their need is not a form of worship nor a philosophy of religion, but a life. He must realize that his theology must serve him as an expression of his own penitence, thanksgiving, consecration. If he does not use a prayer-book, his prayers must be real communion with God, not an address to his congregation. Whether he believes that man has been six or sixty thousand years weak, or that six thousand years ago or by living with ants, insects, microbes, he takes no more account of man and his interests than men paid once for all the penalty of our sins in a sacrifice suffered and perpetual sacrifice, is not unimportant. But it is insignificant beside the question whether penitence for his own sins and joy in his living Savior are real experiences or only book-learned theories. If they are real experiences and he can communicate them to his hearers, will satisfy their real needs. If he communicates them through the old theology, some of his hearers will think him old-fashioned in his thinking; if he communicates them through the new theology, some of his hearers will fear that they are representing fairly, generously, the sentiments of the large class of scholarly men among whom he is a leader. They have abandoned the old landmarks altogether. The personal God who takes personal interest in the affairs of man is unknown to them, and they would refuse even the name God, and have no real ground for their contention, hold that there is a personal God who is so great that he takes no more account of man and his interests than man takes of God in the, and such a God is not science.

Yet still there is in the human heart a yearning for the sympathy of a divine Friend, which causes some of these bewildered leaders of human thought to ignore their own theories and to crave and worship a personal God of love whom the minister who would satisfy the need of his people will seek. With the stars which way to steer his craft. But as the fogs shift, a new sight, and how quickly some of them respond. A young man who purchased them at once and read them. Return the compliment by founded upon the Bible, the hope of the resurrection of the dead, a hope which Evolutionists and Higher Criticism despise as chimerical! We can only return the compliment by declaring that the Christian's hope, founded upon the Bible, 'the hope of the resurrection of the dead'-in quite a different sense and for quite a different purpose, and much more advantageous to us in every way, than the hope of the Higher Critic and Evolutionist that though they perish, some of their great, great grandchildren may achieve everlasting life. Hence, we have no sympathy with Higher Criticism and Evolution, we have every sympathy for the many noble minds that have accepted these theories, to the destruction of their own joy, peace, and faith. Our experience gives us this sympathy. Once we had very much their position. We thank God for our deliverance from it into the brighter light from heaven which shines in the face of Christ our Lord, shines through his words, shines through the writings and prophecies of the past, as explained by the appointed and especially inspired apostles of Jesus. Quite probably the majority of those whose views we are criticizing came to their present views as did the writer.

**A GREAT LESSON TO BE LEARNED**

For three centuries the darkness of superstition has been gradually breaking, and although Bible has come back to the people, it has been interpreted through the spectacles of various hues, but all of them dark. We have been unwittingly trusting the creeds and not the Bible. But more and more the absurdities of those creeds have become manifest in the quarreling of the Millennial. Millerites are now come to the place where practically no intelligent people any longer believe the creeds of the past. But in repudiating those creeds, all have been in danger through the error of the supposition that those creeds represent the Bible teachings. Hence, it is nearly all of us, the repudiation of the creeds has meant the repudiation of the Bible, however much we have desired to hold to the Bible as the divine light in a dark place.

The great lesson for us all now to learn is that while we have been right in repudiating the creeds, and while every one of his hearers will fear that he does not want the Bible, he should go to the Bible, expecting to find it in opposition to those creeds, all have been in danger through the error of the supposition that those creeds represent the Bible teachings. The fairness of the Drama, its faithfulness to the Bible, the hope of the resurrection of the dead, a hope which Evolutionists and Higher Criticism despise as chimerical! We can only return the compliment by declaring that the Christian's hope, founded upon the Bible, 'the hope of the resurrection of the dead'-in quite a different sense and for quite a different purpose, and much more advantageous to us in every way, than the hope of the Higher Critic and Evolutionist that though they perish, some of their great, great grandchildren may achieve everlasting life. Hence, we have no sympathy with Higher Criticism and Evolution, we have every sympathy for the many noble minds that have accepted these theories, to the destruction of their own joy, peace, and faith. Our experience gives us this sympathy. Once we had very much their position. We thank God for our deliverance from it into the brighter light from heaven which shines in the face of Christ our Lord, shines through his words, shines through the writings and prophecies of the past, as explained by the appointed and especially inspired apostles of Jesus. Quite probably the majority of those whose views we are criticizing came to their present views as did the writer.

**A NEW STIMULUS TO BIBLE STUDY**

One of the chief aims of the Photo-Drama of Creation is to re-establish faith in the Bible as the inspired Word of God. It is our conviction that many of God's consecrated people are trembling on the brink of infidelity. The teachings of higher Criticism and Evolution, which have been violently repudiated by intellectual leaders of Christendom for the past forty years, have permeated, leavened, the thought, the sentiment of the whole world.

God's consecrated people need the helping hand which he has given this Institute in the Drama. He purchased them at once and read them. Return the compliment by founded upon the Bible, the hope of the resurrection of the dead, a hope which Evolutionists and Higher Criticism despise as chimerical! We can only return the compliment by declaring that the Christian's hope, founded upon the Bible, 'the hope of the resurrection of the dead'-in quite a different sense and for quite a different purpose, and much more advantageous to us in every way, than the hope of the Higher Critic and Evolutionist that though they perish, some of their great, great grandchildren may achieve everlasting life. Hence, we have no sympathy with Higher Criticism and Evolution, we have every sympathy for the many noble minds that have accepted these theories, to the destruction of their own joy, peace, and faith. Our experience gives us this sympathy. Once we had very much their position. We thank God for our deliverance from it into the brighter light from heaven which shines in the face of Christ our Lord, shines through his words, shines through the writings and prophecies of the past, as explained by the appointed and especially inspired apostles of Jesus. Quite probably the majority of those whose views we are criticizing came to their present views as did the writer.

The fairness of the Drama, its faithfulness to the Bible, and the gentleness with which it treats opposition, commend it to sober-thinking, honest-hearted people; and while all classes are welcomed, this special class is particularly desired and appreciated by the promoters of the Drama. Only those
who have been rescued from the darkness, obscurity and "mentally lost" condition of Higher Criticism and Evolution, can fully appreciate what it means to be saved from all that darkness, doubt, fog—what it means to have a firm foundation for faith in a God of justice, wisdom, love and power—what it means to know God and to have an intelligent appreciation of the church’s work, in which the church has first place, but in which the whole world of mankind is yet to receive a blessing and a glorious opportunity for everlasting life.

GERMANY DESERTING THE CHURCH

Church attendance in Protestant Germany is shrinking in what The Christian World’s Berlin correspondent, quoted in The Christian Work (New York), calls an alarming way. August, 1914, he noted, "in Berlin, last year, only 14.81 per cent. of the Protestant population partook of the communion."

Of course, says our informant, the numbers are more satisfactory in country districts, but "in the towns, and in numerous country districts as well, not only is the number of communicants sinking, but the number of communicants is rapidly sinking; and has been rapidly sinking for several years past."

Adding: "In Berlin it is an established fact that the number of those who make a practice of going to church is rapidly decreasing. A serious journal here has been investigating the existing condition, and as a result of its inquiries among the working classes, it has obtained the following six reasons for the falling-off:

(1) The influence of the anti-religious press.

There is something particularly forceful about this statement. We have known some to lay stress upon the word ‘such’ in this verse of Daniel’s prophecy and to suggest that this might mean, not that the trouble will be greater, but that it will be of a different character than any previous trouble. We do not share that view. Our thought is that it will be the most intense, as well as the most widely diffused trouble, the most parallel, of the great trouble coming after these things I saw fall in the days of Daniel."

In the past the cities were supported by a large farming element; and each farmer was accustomed to keep his stock on hand, selling more directly to the consumer. Today the cities are large, more massed together than ever before. Food is more readily obtained, and the result is, that the people have become extravagant; we probably eat much more food as a people, and of a daintier kind, than ever before. We would feel ourselves starved by what people ate in former times.

Our Lord fed the five thousand with bread and small fishes. Now the people would not be satisfied, as they were then, to sit down on the grass, with a piece of bread in one hand and a piece of fish in the other. Now they would want five dishes, at least—and knives and forks, etc. They would think that their food had little virtue unless it is served with style. In this way the people have become extravagant; we probably eat much more food as a people, and of a daintier kind, than ever before.

SYMPTOMS OF THE COMING TROUBLE

We are reminded of the strike of last year in some of the large cities of England. In Liverpool, it was only by having government troops on guard that food could be distributed to keep the people from starving. So we can see how soon whole cities could be put into confusion and everybody going hungry to bed; and they would soon starve, if supplies were cut off.

We have reason to believe that this trouble in some respects will be accompanied by a ferocity never seen in the past. True, there have been atrocities committed in every age of the world’s history. And it is true that we now have a virus that goes by the name of Christianity; but there is no Christianity about it. We see more and more clearly how easy it would be to scratch off this veneer and get to the savage nature below it. This being so, we can see how the rendering of assistance of one part of the world to another part would be at an end. We also see how the evil spirits will be stirred up. We have every reason for believing our Lord’s words to be literally true—that the severity of the coming trouble will be such as never before has been known.

And by this we are not accusing any party in particular. We are only stating that this situation is such that we are ready to see the streets run with blood rather than see the other side win—they would be ready to go to any length to maintain their purposes and ideas. Each party is sure that it knows what it is doing. There can be no possible settlement. They are sure they are right, and in some cases, they know they will succeed. When the crisis is reached, which seems nearing, the great whirlwind will come, which will sweep all civilization before it. Thank God, that the kingdom of God’s dear Son will end it when men shall have learned their own impotence!

CHRIST’S KINGDOM THE ONLY HOPE

As to the Socialists, at present, it is our thought that the Socialists will fail entirely in their attempt to carry out their ideas. Some of the ideas are good; some of them are medium; and some of them are bad. But they can never carry out the best of their ideas, because those who are controlling capital and managing the world’s affairs will never give them the opportunity. Whether it will be the socialistic, the anarchistic or the capitalistic element that will bring about the anarchy, will depend upon which obstacle will be the most difficult to move.

To all parties are very earnest, very intense, very obstinate. The capitalists fear that the whole country and every other country would “go to the dogs” if Socialism were in power. Therefore they would be ready to put it into the ditch rather than give it a trial. And so we do not expect that the Socialists will get sufficient power to take the reins of government.

We think the attempt would result in anarchy, until divine power shall set up the kingdom which has been promised.

And by this we are not accusing any party in particular. We are only stating that this situation is such that we are ready to see the streets run with blood rather than see the other side win—they would be ready to go to any length to maintain their purposes and ideas. Each party is sure that it knows what it is doing. There can be no possible settlement. They are sure they are right, and in some cases, they know they will succeed. When the crisis is reached, which seems nearing, the great whirlwind will come, which will sweep all civilization before it. Thank God, that the kingdom of God’s dear Son will end it when men shall have learned their own impotence!

In Rev. 7:1, St. John mentions this whirlwind: “And after these things I saw four angels, standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree.” The winds of the earth referred to here are, of
FALLEN ANGELS SOON TO BE LOOSED

Apparently, God will soon cease to restrain the fallen angels, and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. “As it was in the days of Noah, so shall it be also in the days of the Son of Man.”—Luke 17:26.

The true that the Savior gave the thought that at his second advent he would be present, unknown to the world, doing a work of gathering the church—of making up his “jewels”—and that the world would not know of his presence until the time of trouble was upon them. He said that they would be caught unawares, having and building. (Luke 17:27-30) And this is true. The world is going into large contracts, etc., quite unaware of how near we are to the new arrangement, the incoming kingdom. But we believe that the very near future will be a time of great crime and anger passioning.

We read of the time that God beheld the thoughts of men, that man’s heart was evil and only evil continually—a very desperate condition. Our thought is that the loosing of these “four winds” is still future. The power manifested by the demons is to take advantage of the fact that there is no natural injury of mankind. We do not know but that many of our readers will have a share in that injury. We have every reason to suppose that, if these fallen angels shall get loose, they will vent their first anger upon the Lord’s people. We are not to fear this, however, but to take whatever the Lord’s permission of the injury will produce as a means for our work for good. “Sufficient unto the day is the evil thereof,” the difficulty thereof. Let us leave the whole matter in the Lord’s hands and trust in him.

JUSTIFIED OR CONDEMNED BY WORDS

“By thy words thou shalt be justified, and by thy words thou shalt be condemned.”—Matthew 12:37.

The words justified here used by our Lord is not the justification referred to generally in the New Testament. The justification by faith of which St. Paul writes is the clearing before God of those who have from the heart accepted Christ, thus making his people to have peace with God, through our Lord Jesus Christ. Our justification is on the basis of our faith in Christ; we cannot come into his family without faith. The Apostle James declares that a living faith shows itself by work. And in God’s arrangement he has made it necessary that we manifest our faith by such good works as we are able to perform. So faith and works together are bringing us into the character-likeness of Christ, thus to be sharers in his resurrection. If we have only faith and not works we shall never reach the goal; if we have only works and not faith, we shall perish.

“But by thy words thou shalt be justified, and by thy words condemned”: here our Lord is not addressing the church at all. None were accepted to full justification and begetting of the holy spirit until Pentecost, which was some time after this statement was uttered. These words were spoken to the Pharisees, who were being reproved. The word justified is used here in a limited sense. For instance, we might speak of some transaction we have made, and say, I was justified in taking that course. Jesus used it in a similar manner. He was addressing those who professed to have a special relationship with God under the Law Covenant, and to be especially holy. The Jews were not justified to life, but merely to fellowship with God. And now they were being reproved by the Lord for holding a wrong view on their existence.

DAY OF THEIR VISITATION UNRECOGNIZED

We read that they did not realize that they were in a testing time—that they had come under a certain judgment of God as to whether or not they as a people might continue as a nation. They were shown just as much the Lord’s favor to the Jews as he did to the Gentiles. Our Lord said, when riding into Jerusalem, “Behold, your house is left unto you desolate!” They as the house of servants were not worthy of a continuance of special favor at that time.

For three and a half years there had been a certain dispersion of favor to the Jews, and this was known by the time of their visitation. “Our Lord said, when riding into Jerusalem, ‘Behold, your house is left unto you desolate!’ They as the house of servants were not worthy of a continuance of special favor at that time. For three and a half years there had been a certain dispersion of favor to the Jews, and this was known by the time of their visitation.”

The Pharisees professed entire consecration to God and great holiness. Jesus told them that they made broad their words than shall be condemned.”—Brooklyn, N. Y.
who are bound by them. He does not say that we are not to speak evil of an evil principle, but brings the matter down to personality. The Bible speaks of mankind as evil-thinking, evil-speaking, evil-doing; they are all under the ban in this sense. And to say that the whole world are sinners, is not speaking evil; for all recognize the fact. It is true, and every person ought to know that all men are sinners: sin prevails. But when we come down to personalities, we are getting on dangerous ground. Jesus said that the Pharisees were hypocrites and white sepulchres. He did not thus address an individual, but addressed a system. So it is in giving attention to pickpockets, we are not necessarily casting reproach on any one in our neighborhood. But when we single out an individual and speak evil of him, we are on wrong ground, according to the Scriptures, except as a matter of called forth from a desire to follow out the injunction of the Apostle Paul: “Let all bitterness, wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”—Ephesians 4:31.

IMPORTANT TO THE LORD’S PEOPLE

We believe that this matter of evil-speaking, dear brethren, is one of the difficulties of Christians—to know how and when to say anything unfavorable about others. We know of a brother who had been in prison, and was released. He told us that he was glad to get out. We asked, Have you been telling any one about your having been in prison? Yes, he answered. Well, do not tell it again. Very few of the Lord’s people would trust you if they knew. We will go to these that you have told, and tell them not to mention it, at all. It is a trait of our fallen nature to speak of these things.

E V I L - S P E A K I N G  D E F I N E D

Of course there are people who are foolish; they would tell unfavorable things about themselves as well as about others. But most people would not be willing to tell anything disparaging about themselves, and we should stop and think, before even saying anything unfavorable of others. Circumstances were changed, if I were in his place and he were in my place, would I like him to tell about me? But how would it be if we saw a man picking another man’s pocket? The man would feel fully justified in taking all the steps necessary for his arrest, because we would think that it would be the very best thing for that man as well as for others. We would think it right to shout, Pick-pocket! Pick-pocket! and have him arrested.

DOES THIS APPLY TO YOU?

We fear that some of the dear colporteurs are being attracted away from the colporteur division of the harvest work. We regret that there are any members of this class of persons. If the Lord will, we will show you that, therefore, none of them would desire to do that which is contrary to the Lord’s will. But there is something in the fallen human heart which is very deceitful—determined to do the thing it used to do in the world. We have known people of the world who think nothing whatever of saying evil of other people. They will often say it in a whisper, knowing that the person to whom they tell it will whisper it to somebody else in five minutes. Even if they are not sure that it is true, it is too “good” to keep! They want others to believe with a fine thing! They roll it as a sweet melon under their tongue for awhile, and then hasten to spit it out to others, that they may help to carry it on! Evil burns to get out. Well, it would not be wrong to tell the truth about a person, says one. Yes, it would be wrong! But, if I do not tell John Smith that Mary Jones owes me a bill, he may trust her. I must tell it to others because she may get in debt to them. I will not say very much: I will just shrug my shoulders and nod my head and say, You would better look out, or you will get bitten! And so if it were only a dime the person owes, she would be done a thousands dollars worth of injury.

Do we know something that we could tell, and is it “aching” to get out? If so, let us go before the Lord in prayer, and honestly strive to follow out the injunction of the Apostle Paul: “Let all bitterness, wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”—Ephesians 4:31.
Today’s lesson deals with the Priesthood of Jesus and, incidentally, with the priesthood of his church. He is the High Priest, or Chief Priest, of our spiritual congregation, writes the Apostle. The Jews found it difficult to understand how Jesus could in any sense of the word be associated with the priesthood. The Lord God had confirmed the priestly office to the family of Aaron, of the tribe of Levi. Jesus did not belong to that tribe, nor did his disciples. How could he fill or have to do with the priestly office?

The necessity for discussing the question arose from the fact that, as St. Peter had pointed out, the church is a royal priesthood. The Apostle, in using the words, ‘‘The Son of Man came to seek and to save that which was lost,” Luke 19:10, was referring to those who had received new life through baptism, when he was begotten of the holy Spirit. But the Apostle now goes on to show how Jesus offered himself as the antitype of Melchizedek, who was an earthly priest, but, although typified by him, was not caused by timidity in respect to the impending crucifixion, to take this shining self to God, his tears, his agony, and according to one account, his bloody sweat. The Apostle’s thought, his suggestion, is that the Master who had himself passed through such trying and bitter experiences, and who is going to sympathize with and succor all of his true followers, even though he may allow them to have Gethsemane experiences and buffettings of the adversary. As a son—Not as a Sinner

The sufferings of Jesus, the Apostle points out, came not to him because he was a sinner, but because he was a Son and because as a Son the heavenly Father would prove, test, his loyalty unto death, even the death of the cross. Only by such a test of loyalty could he be deemed worthy of the high exaltation designed for him and promised—glory, honor and immortality, divine nature. The things which he suffered, the things which he endured, not only were to constitute a sacrifice for fallen man and to make possible human redemption through the Millennial Kingdom, but these same trials, difficulties and experiences were necessary to the Master himself. As the Apostle proceeds to say, he was made perfect through sufferings.

Jesus was not imperfect at any time in the sense of being sinful. He was perfect, undefiled, in his glorious condition as a Son. He was perfect in the sense of making him sinless. The great promise your talent, or ability, is our High Priest in heaven. We have to understand this promise. We have to understand that a son is a son by nature, and a priest by the better your education, etc., the greater your ability to serve the Lord in this part of the harvest field. Many housewives can spare one or two hours daily for this grand work. When the privilege reaches us it becomes an opportunity for demonstrating to the Lord our zeal for him, for his truth and for the household of faith. Many teachers will have vacations shortly. What better way could be found for spending it than in the service of the King of kings? Moreover, it is healthful employment. The church needs volunteers, and when we have offered up prayers and supplications with strong crying and tears unto him that was able to save him out of death, was heard in respect to that thing which he feared.1

The Master’s fear was of death—lest he should be overtaken by a fault, that we as a son—not as a sinner

Thus it was with Aaron. God called him to be the head priest. The Apostle points out, it must be with the antitypical priests on a higher plane. Christ, the High Priest spiritual, and his elect church, the royal priesthood on the spirit plane, must also be called of God. They could not assume the office otherwise. “Christ did not glorify himself to make himself a High Priest,” God honored him in this way, however, saying to him in the prophecy of the Psalms, “Thou art my Son; this day have I begotten thee”; and again, “Thou art a priest forever after the order of Melchizedek.”—Psalms 2:7; 110:4.

On this broad foundation of the divine call the Apostle declares that Christ is not a priest after the order of Aaron—a Jewish priest, an earthly priest; but, although typified by Aaron in respect to an earthly sacrifice, he is really a glorified priest, or the royal priest of the spirit plane. He was never a king, but after the order of Melchizedek, who was a king and a priest at the same time—not a sacrificing priest, but a reigning priest. Christ is a priest, not a man, not an earthly being, not the sacrificing one, as before. He is the glorified kingly priest, in power and great glory now as the king of saints, able and willing to succor them in all their trials and difficulties. And by and by, after he shall have accepted all of his under-priests—after he shall have taken all of his under-priests, who were some of the people—after he shall have taken all of his under-priests, who were some of the people,

SAVING HIM FROM DEATH

In the Master’s case, after he had entered into a Covenant of Sacrifice—to prove himself loyal to the Father’s will, even unto death. He had the promise of perfection on the highest plane—a promise of the divine nature—as a reward, if he would fulfill his Covenant of Sacrifice faithfully, loyally. The beginning of that new nature was granted to him at the time of his transfiguration, in the sense that he was begotten of the Holy Spirit. But the new nature begotten there needed development, or perfecting; and it was for this purpose that the trials, difficulties and buffettings were permitted to come to him. He was made perfect as a new creature of the divine order, or nature, by the things which he endured.

CAMEL OF GOD, AS WAS AARON


“The Son of Man came to seek and to save that which was lost.”—Luke 19:10.

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ing day. We cannot doubt that the Father assured him that all was well—that thus far he had proven himself faithful.

LEADER AND HIGH PRIEST

On the basis of his own victory and exaltation Jesus is now the author of eternal salvation unto all that obey him," says the Apostle,—6:19.

The first salvation which this antitypical priest after the order of Melchizedek effects is the salvation of his church, a little flock, a royal priesthood, a holy nation. These are to be saved to the same glorious station which he himself has attained. Not only the church, but also the vessels in the house of David and the prophets who were written before the gospel age than that which he traveled. Hence his invitation to them is that they take up their cross and follow him; that they walk in his footsteps through evil report, through good report, faithful unto death, as he was.

It is possible for any of his followers to overcome in the same absolute sense that he did; for he was perfect in the flesh, and his followers are all imperfect through the fall. What is required of his followers is that they demonstrate the same heart loyalty that he manifested—the same willingness to do the Father’s will and to sacrifice their interest. For these the great High Priest appropriates the merit of his sacrifice, imputing it to his followers as a covering for all their unintentional blemishes and shortcomings. Thus they are assured that they may stand complete in him in the Father’s sight, and by and by in the glorious first resurrection be made actually perfect by that glorious consummation—“changed in a moment, in the twinkling of an eye”; for “flesh and blood cannot inherit the kingdom.”

LABORERS IN THE VINEYARD

JULY 5.—Matthew 20:1-16.

“H e maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”—Matthew 5:45.

PAR TLY APPLICABLE TO THE JEWS

For sixteen hundred years and more the Jews waited for the first coming of Messiah and the blessed opportunities which then would be theirs. When Jesus began his ministry, he preached, “The kingdom of heaven is at hand,” and gave the Jews the privilege of entering into it. That privilege was a “penny,” or a reward for their faithful endeavor to keep the laws all their lives. But when the offer of the kingdom was prolonged, some of the publicans and sinners were attracted—some who had previously neglected God’s service and labors in the vineyard. These new laborers were received by the Lord Jesus and given an opportunity to become his disciples.

The privilege of discipleship was the penny, or reward. The Seraphs and the Pharisees, who had been faithful to the Lord God all their lives, considered that they should have had some pre-eminence or preference over the publicans and sinners; and they murmured at any arrangement as unfair which did not give them the first opportunities of the kingdom. If publicans and sinners were to obtain the blessed privilege of discipleship with Messiah, then surely, they thought, some still higher favor should come to them. They murmured that Jesus received publicans and sinners and ate with them.

One of the Master’s parables was intended as a special reproof to the Pharisees along this line. The prodigal son represented a class of Jews not living up to their privileges, while the elder brother represented those who had continued to be earnestly and actively engaged in the Father’s business. When some of this prodigal class received the message of God’s love from the lips of Jesus and his disciples, and returned to the Father’s house and were treated graciously and kindly, the envy of the elder brother was manifest:—they who had not gone astray, but who had labored faithfully, the elder-brother class was offended. They murmured and refused to participate in the feast. Thus there were some who were first in opportunity, but who were last in loyalty. When the prodigal had ultimately been perfected and had found opportunity for receiving the divine blessing sooner and more effectively.

APPLICABLE ALSO TO CHRISTIANS

The lesson of the parable would seem to be that we should approach the kingdom of God as if he has to offer it as a gift. We should enter his service with loving loyalty to principle, to righteousness. If we have served many years, that privilege of service should be esteemed; and our interest in the Lord’s work should make us happy. From such a standpoint of appreciation, the privilege of service, we should be glad to see the Lord’s work carried on, glad to see others enter the service and glad to see them get the same reward that we hope for ourselves. Only those who have such a broad spirit, such an appreciation of the privileges of

Additionally, he will be the author of salvation to as many of mankind as will obey him when he takes over the kingdom, the dominion of the world, during the thousand years of his Mesianic reign. All who then refuse to obey him will be destroyed in the second death; but all the willing and obedient will experience their resurrection and the blessings of human beings, earthy beings—restored to the perfection in which God created Father Adam, plus valuable experience in connection with sin and recovery from it.

“Tell the whole world these blessed tidings; Speak of the time of rest that nears; Tell the oppressed of every nation, Jubilee lasts a thousand years.

“What if the clouds do for a moment Hide the blue sky where morn appears? Soon the glad sun of promise given Rises to shine a thousand years.

“Haste ye along, ages of glory; Haste the glad time when Christ appears. O! that I may be one found worthy To reign with him a thousand years!”
the vineyard, such a sympathy for "as much as the Lord our God shall call"—only these will be fit for the kingdom proper and in readiness to receive the special privileges of knowledge and opportunity when the kingdom is ready to be announced.

As the typical kingdom was offered to the Jews in Jesus' day, so as those who were newest in divine service received the same opportunities for a share in the kingdom with those who had been long engaged, so apparently it is to be in the end, or harvest time, of this Gospel age. Those who have all their lives been true to the Lord and to see his cause should remember that there is a heaven and that much more of privilege and blessing. If some shall enter the divine service later, they should be rejoiced with as fellow-servants.

Indeed, all who are servants, according to the Word of the Lord, have no idea what he intended to do through them, into the vineyard, instead of feeling jealous of any others who might come. And as greater knowledge of present truth is now coming as a reward to all who labor at all in the vineyard of the Lord, let us not be surprised if this shall be equally distributed to those who have come in recently to those who have been a long time in the Master's service.

Let us rather rejoice in the Lord's ways. Let not our hearts be angry because of his graciousness to those who have come into the service even during the eleventh hour. Are they not brethren? Under the terms of the Golden Rule should we not wish them to have the same blessings that we enjoy? Any aloofness on the part of those who have been long in the Lord's service—any feeling on the part of such that the new are less distinguisable from the old, is evidently wrong. The Lord would have us more like unto himself. And this is the suggestion of those who have selected the Golden Text for this lesson. Be ye like unto your Father; for he is kind to the unthankful. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matthew 5:45.

LESSONS OF THE GOLDEN TEXT

More and more we are learning that in a very large and important sense our forefathers during the dark ages lost the proper conception of God's character and of his plan for human salvation. This was due, in a large measure, to the teachings of those creeds that endeared, honored, and glorified, they portrayed him in very different colors. The creeds of the dark ages, which have been handed down to us, have given us colored and distorted views of the teachings of the Bible. Only in recent years are Bible students beginning to discern this fact. Nearly all people of intelligence have now east away the creeds as irrational in the general trend of their teaching—in their representation that God from the beginning purposed a hell of fire and everlasting torments for nearly all his human creatures, numbering thousands of millions, a Paradise of bliss for only a scantily handful, an elect few.

But alas, while we have been realizing the errancy of our creeds, and have been discarding them, many of us have failed to appreciate the infinite importance of the New Testament, of the Golden Rule, and of the Saviour himself. The Bible! But the Bible is being sought after again. The colored creed-spectacles which distorted our view are being broken to pieces. We are learning to read the Bible in its own clear light, and a blessing proportionately is coming to us.

Notice, for instance, this text: "That ye may be the children of your Father which is in heaven." Brother Calvin, Holy Mary, and thousands of others during the dark ages, committed horrid atrocities in the name of religion, in the name of Jesus. But the truth was, they were copying God, being like their Father in heaven. But alas, they knew not aught! They had been following demon-drawn pictures which represented the almighty, gracious, and benevolent Father, a devilish, it would be, of human creatures. Now we are seeing what Jesus really meant when he said, "That ye may be the children of your Father which is in heaven." Now we are including the remainder of his statement: "For he is kind to the unthankful"; and "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

Two of the very noblest of Jesus' disciples caught the wrong thought, even though they were for awhile personally present with the Master. How much more should we excuse those, who, during a long period of energetic creed-making and of neglect of Bible study, lost all proper conception of the divine character!

The two disciples referred to were James and John, the sons of Zebedee. When the Lord and his disciples had run about Good Friday, James and John went to a city of Samaria to purchase bread. The Samaritans inquired why Jesus did not come to their city to heal the Samaritan sick, as well as the Jews. When they learned that his mission for the time was exclusively for the Jews, they were offended and said: "Buy meat yourselves to eat." It was then that James and John, indignant that their Master, the heir of all things, should be thus dishonored, asked permission of Jesus to call down fire upon the Samaritans, to consume their city. These disciples thought that they had a spirit of God, but Jesus said, "Ye know not what manner of spirit ye are of; for the Son of Man came not to destroy men's lives, but to save them."

And if these two dear disciples needed to be corrected—needed to be shown that they had a wrong spirit in wishing to destroy the Samaritans—how much more would Jesus' reproof be appropriate to those who in the name of God would consign all opponents to an eternity of torture!

But such were some of us, in our ignorance, in our superstition, in our creed-intoxication—as a result of drinking the wine of false doctrine. (Revelation 17:1-5; 18:3): "Think God for the deliverance! Praise his name for the saner views coming to his people! The dawning of the morning of a new dispensation is giving enlightenment. The Son of Righteousness is rising; the gold-dusts of the past are vanishing before its illuminating rays: 'Tell the whole world the blessed tidings.'"

THE GLORIOUS CHARACTER OF OUR GOD

Now when we read our Golden Text we see that it tells us that as our God is gracious, loving, merciful, kind, even to the unthankful, even to the unjust, even to sinners, so we should be—kind, generous, loving, seeking to help and to save, as we have opportunity, and especially to the household of faith. This view of God appeals to our hearts; and the more we study this God of love, the more we realize that he is the only loving and true God, and that all of our previous mis-conceptions were unreal, unloving, untrue—goals of our own manufacture—and the more do we see that civilized lands have made creed idols with pen, type, ink and paper, more horrible than any which the heathen ever made of iron, stone, bone, or clay.

"As a man thinketh in his heart, so is he." If the ideal of his heart, the God that he worships, is cruel, vengeful, hateful, devilish, it would be a miracle if that man or woman worshiping such a false deity would not become more or less corrupted and begin to think evil and do wrong. But when we get before the mind's eye the loving and true God as our ideal, we are more and more changed and transformed day by day as we discern our Maker's gracious character. Unconsciously we copy this high ideal, and more and more become transformed through the renewing of our minds, and more and more prove the good and acceptable and perfect will of God in our daily lives.

Let us hold fast that which is good—the sure Word of God. Let us discard the human theories of the dark ages, with every bit of prejudice, and, with love, and with devotion, in the truth and right.

Thus we shall be giving heed to the Master's words: "Ye shall know the truth, and the truth shall make you free."

"Who trusts in that Word has the sweet hope of life, An end of confusion and error and strife. Its grace it imparts to the truth-seeking soul, Who humbly submits to its righteous control."

WELL-MEANING, BUT HINDERERS

We have two items which we desire to bring to the attention of such brethren as have to do with public speaking, introductions, funeral services, etc. Our suggestions and criticisms are addressed to brethren who serve in the house of God, and spring out of a desire to help the brethren themselves and to the cause we all love to serve.

(1) We are informed that, when serving at funerals, some of the brethren, anxious to tell the good tidings respecting death and the wages of sin upon our race, and the redemption and the resurrection as the release from the penalty, are in
danger of going to extremes. Sometimes they preach too long—attempting to tell more than is proper on such an occasion. At other times they are so intent upon presenting the Gospel message and Bible explanation respecting death, that they forget to speak a word of comfort to the bereaved members of the family of the deceased, or to make some reference to the deceased, his character, his zeal for God, his devotion to the Bible—or some other truthful eulogy comforting to the bereaved family.

We are not wishing to intimate in any sense that ordinary funeral sermons, which are wholly eulogistic and give no attention to the Bible teaching respecting his destiny, and in which we merely wish to suggest that a course of moderation is a wise one, bringing in an explanation of some of the divine plan, and making some reference to the deceased and his family, etc.

(2) Great care should be exercised in the selection of a brother to do the introducing of a public speaker. Far better is it that there be no introduction at all, than that a wrong one be made. The person who thinks the occasion a suitable one for showcasing himself, his eloquence, his knowledge of the Bible, etc., should not have any work of introduction. The person who thinks it an opportunity to tell all he knows of the divine plan and to inform the audience in advance what the speaker intends to tell them, is just as much out of place as is the person who, being invited to offer an opening prayer, does so in such a way as to turn our attention aside time and disgusts everybody with his lack of propriety. More harm can be done in two minutes by the person who introduces the speaker than the latter could undo in two hours.

THE FREEDOM

The freedom of the will is an expression evidently brought forward in contradistinction of the thought that humanity are mere machines, acted upon by certain influences; for instance, that a person's parents persuade him to do this or to do that, or to will or to think in a certain way, or that Satan could control the will of any one for evil, against his desire.

The Bible gives us to understand that when God created man, he made him in his own mental image; that is to say, with all the ability and liberty to reach a mental decision for himself. The Bible indicates that God similarly created all the intelligences of the spirit world—angels, cherubim, seraphim, etc., all of whom are said to be in God's image, possessing full liberty of will.

As God can choose that course or this one, so can we. We can be obedient to God or disobedient to him, just as we will. But by reason of the full and its curses, or penalty of disobedience, and the promise of happiness in bringing obedience, the human will often finds itself in difficulty. The Apostle Paul says, "To will is present with me, but to perform is not always possible. (Rom. 7:18) We should will to do perfectly, although none is able to do perfectly. On the other hand, one might will to do wrong, but might be unable or less hindered in executing his will. In either case, the will is free.

There is such a thing as a dominated will. By yielding their wills to occult influences, some persons are mastered by evil spirits. Such persons lose their wills, and will do the thing they are so tortured, insane. It is said that more than half of all the inmates of insane asylums are there, not because of any functional derangement of the brain, but because of being possessed by evil spirits.

INDIVIDUALITY TO BE PRESERVED

God's people are given to understand that the only way in which they come into relationship to God is by full submission of the will to him. Such a submission of the will would be unlawful except to the Lord, or in the case of minor children, to their parents, or teachers.

Humility, modesty and brevity are grand qualities everywhere, but are especially appropriate in those who would introduce a speaker, whether at a Class Extension meeting, Pilgrim meeting or any other.

On such an occasion the one heading in prayer should make it merely an invocation. The audience has not come together to hear him pray, but to hear the address. His invocation should thank God for the privileges of the hour, for the liberty granted in our day, for the desire of heart to know the truth and for an open Bible. Requests should be made of the Lord for a divine blessing upon the meeting—upon those who shall address and upon the speaker, that the Lord's name may be glorified, that the truth be advanced and all who love righteousness be blessed.

The introduction should be brief also. It should not say, "The speaker will tell you what we believe," as though making a distinction between the audience and the small group from the audience who profess to be teachers. What greater humility, it should be something like this: "It is my privilege and honor to introduce the speaker of the afternoon. He comes to us under the auspices of the International Bible Students Association, bringing, we believe, a message from God's Word. We trust that it will be convincing, encouraging, helpful. Let us hear candidly, remembering the Master's words that we are to be sanctified through the truth, and that his Word is the truth. Let us therefore rejoice in proportion as the Word of the Lord is heard with the ears of our hearts. I now introduce to you — whose topic for the occasion is —".

OF THE WILL

A child might properly reason, I have a will of my own, but I will ignore it and do the will of my parents. This is the proper attitude for a child in the hands of good and intelligent parents. The child should be taught to realize that its will is uneducated, and that it should, therefore, submit itself fully to its parents and look to them for guidance and direction. But every parent, while recognizing his responsibility as the supervisor of the child, should treat the child as a living being, and not as an automaton. This is the reason why a matter should be thus and so, controlling it as far as possible by the intelligent exercise of its own will. And so with those who are in the family of God. It is a primary requisite that they first submit their wills to God, and live up their own wills. They are first to recognize that they are unholy, born in sin; that they have imperfect, fallen tendencies, which if pursued, would be injurious. Therefore they should seek to make the will of the Lord their will. They should remember that the Lord has a right to his guidance; his will concerning them is only for their good. The Lord teaches his followers that they are to reason for themselves; they should read between the lines in their study of the Bible, to gain the instruction which he there furnishes. They will thus be better equipped to do God's will, and will come more and more to see how much better God's will is than their own, and thus will come more fully into heart-harmony with him, and with the Lord Jesus.

The freedom of the will is contrasted with the bondage of the will. We may will to go to the uttermost parts of the earth; but we may be sick, or lame, or may lack the money or the means of conveyance. While the will may be there, there is not always the power to put it into operation. So it is with respect to the spirit will and the body. It may wish one or the other. Each one is hampered more or less by his own imperfections and by the imperfections of others who are under the dominion of Satan, the prince of this world. But when the will is fully yielded to God, he gives us more power over the spirit will, and the will become more conformed, from day to day, to his likeness.

DIVINE PARADOXES

"Because thy loving kindness [favor] is better than life, my lips shall praise thee."—Psalm 63:3.

Our consecration is unto death, God has invited us to present our bodies living sacrifices, holy and acceptable unto him, and he has given us exceeding great and precious promises for the life to come. Therefore, because of our love for him and for the principles of righteousness for which he gave his life, we are not merely right to lay down our life, but we are glad to lay down our human lives in doing the things that are pleasing to God.

Another of David's Psalms gives us the thought that in God's favor is everlasting life. (Psalm 30:7) These para-
doxical statements are in harmony with the other divine paradox, that "he that loseth his life shall find it." He that surrenders his earthly life shall gain glory, honor, immortality, the divine nature. We are glad that we can appreciate these glorious things represented in the divine favor extended to the church and we gladly lay down our lives. We have chosen the better part.

"Therefore my lips shall praise thee." The Scriptures declare "that with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." (Romans 10:10) We may say that to live righteously is one of the best ways of proving our obedience to the Lord. Yet there are some who try hard to live pleasing to the Lord, who might be restrained from making a confession of him. There are reasons for the blessing which we receive by confession. One reason is that it is a witness to the world—showing forth the praises of him who called us out of darkness; and a second reason is that this witnessing has a good effect on ourselves. We enlist our natural forces to support this witness, and thus bring into union all the powers of our nature.

The preaching of the Gospel brings opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the divine plan, he would probably have been looked upon as a fine character—as a man going about doing good. But because he preached differently from the scribes and Pharisees, and his preaching of the truth infringed upon the teachings of those about him, it brought their ire.

So it is today. All the persecution comes about from the making known of the truth. In no time that we know has this not been true. In the dark ages and throughout the Gospel age, the preaching of the truth has brought upon those telling the good news persecutions from those whose minds have been darkened by the prince of darkness. In proportion as we open our lips and tell of the Gospel of the Lord, we are opposed by Satan and those who are blinded by him. With them the voice of God, and with the lips he might injure men. The life of this class consecrated to God—those who are laying down their present life in his service—should be devoted to his praise, to showing forth the glorious character and lovingkindness of our God, to telling forth the wonders of the divine plan, which is marvelous in our eyes.

1914—GENERAL CONVENTIONS—1914

COLUMBUS, OHIO, JUNE 26-JULY 7

All sessions of the Columbus Convention will be held in Memorial Hall, on E. Broad St. The Photo-Drama will be presented each evening: Part 1, June 26th; Part 2, June 27th; Part 3, the next evening, then Part 4, etc., thus allowing for three full presentations of the four parts.

Twenty-four public speakers will be on the program. Brother Russell expects to speak on July 3d, 4th and 5th. Opportunity for symbolic immersion will be given on June 30th and July 3d.

 Lodging can be secured through the local Committee at from fifty cents per day (two in a room) upward. No one should calculate on a less expense than $1.25 per day. All special arrangements should be made in writing. The Coliseum, located in the heart of the city on a quiet corner, facing Riverfront Park, will be used for all the sessions of the Clinton Convention. The Photo-Drama will be presented each evening: Part 1, June 26th; Part 2, June 29th; Part 3, June 30th; Part 4, the next evening; beginning again with Part 1 on July 2d, etc., to the end of the convention.

Do not send this information to Brooklyn. Send no money for rooms.

CLINTON, IOWA, JUNE 26-JULY 5

The Coliseum, located in the heart of the city on a quiet corner, facing Riverfront Park, will be used for all the sessions of the Clinton Convention. The Photo-Drama will be presented each evening: Part 1, June 26th; Part 2, June 29th; Part 3, June 30th; Part 4, the next evening; beginning again with Part 1 on July 2d, etc., to the end of the convention.

Parties traveling in companies of ten or more and desiring to arrange for special coaches, or in some cases special trains to accommodate the friends who enjoy traveling together in numbers, should apply to their local ticket agents for special rates.

The Kansas City friends advise that arrangements have been made for a Special Convention Train to the Clinton Convention. The train will leave Kansas City via the Chicago, Rock Island and Pacific Railway June 27th, at 7 p. m. Fare for the round trip—Kansas City to Clinton and return—$14.12. For reservation in sleeper and other information address I. B. S. A. Convention Committee, care of Frank C. North, 418 Second Ave., Clinton, Iowa. Do not address Brooklyn. Do not send money for rooms.

Railroads advise that the two-cent per mile rate applies practically everywhere and that therefore, no convention rates will be granted this year.

Some interesting letters

EPISCOPAL MINISTER AND THE TRUTH

DEAR BROTHER RUSSELL:—

Ever since, about two years ago, I was led back to the Word of God and found the glorious truth, through the reading of the volumes of Scripture Studies, I have been wanting to write and let you know how I love you, and how grateful I am to the heavenly Father that I am one of those permitted to see the plan as revealed to the household of faith through that faithful servant. I have been deterred from writing the letter that you are very busy in the Master's service, so that I have felt it almost an imposition to write you even of these things.

For about six years I was an Episcopal minister, and was reasonably successful. I was supposed to have the gift of speech, and I have been favored with a good education. I was able to put this gift to work so as to bring some glory to myself as a pulpit orator. But that was all empty honor, as I felt even then. In the course of time, and as my study advanced, I was led to believe that the advice of Scripture studies is that you are very busy in the Master's service, so that I have felt it almost an imposition to write you even of these things.

So in the course of time, I gave notice of withdrawal from that ministry. Eventually I withdrew altogether from that denomination, and, being blinded by the very thing I had taught to others, I have since that time been immersed in the Bible also. Then, these foundations being removed, I became intensely worldly and came very near wrecking not only my own life and prospects, but also the life of my dear husband, from the honest thought compelled rebellion. And so, in the course of time, I gave notice of withdrawal from that ministry.

From early childhood I had been a dreamer and somewhat of a thinker. My earnest, compelling desire grew into a necessity to learn the truth, the meaning of human life and the destiny of the species, and also what is plain and simple of a future life. And so I searched in every field—the philosophies, the oriental religions—in fact everywhere in what seemed to offer help. None came. It was all unreasonable, it was all vanity. Finally came a settling down to the conclusion that while there must be something possible for man to know it. That is a despairing, hopeless condition to arrive at, and I knew it. For ten years, almost, I had not prayed. I knew what to pray for nor to whom to offer prayers. Simply, I concluded, that one must only await the end, and then one would find the solution if there...
ALMOST HOME

My frail barque rushes tossed in the sea,
In terror, Lord, I feeble for thee say:—
"My faith increase, as darker grows the night,
Oh, make me strong in thee and in thy might!"

He hears my prayer, he answers, with a smile,
"We're almost home, have faith a little while!"

Nor sun, nor moon, nor any star is seen,
Not e'en the faintest rift of blue between;
The chilling waters deeper, darker flow,
The storm-clouds lower, the winds more wildly blow—
Yet bark! Above the strife his voice so mild.

"Be brave, be strong, we're almost home, my child!"

Do eager hands lie folded on thy breast,
And hath the Lord of harvest bid thee rest?
Dost see the happy laborers go by,
Nor canst refrain a tear or longing sigh?

Be calm, poor heart, and sink into his will—
"We're almost home, dear child, lean harder still!"

April 19, 1914.
GERTRUDE W. SEIBERT.
THE 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.—Revelation 18:4.

The context of the above Scripture shows that our text refers to Babylon—not the literal city of Babylon, but to the symbolic city, described in the Book of Revelation. The term Babylon seems to signify a concentration of the various errors in apostate church systems, personified in Revelation as mother and daughters. "Babylon the Great, the Mother of Harlots and Abominations of the Earth," and given the name Babylon to give them, thus intimating that the whole brood is illegitimate in every sense of the word. She neglected the heavenly Bridegroom, and mingled in her "cup" a stupefying potion that has intoxicated the world; even the Lord's saints were bewitched in 1776.

After the apostles "fell asleep," the people of God gradually drifted into error of doctrine and practice, which culminated in the dark ages. A great system developed, and led into confusion and apostasy. This is shown by the fact that in all those centuries every one connected with this system was hypocritical. As the people of natural Israel were led captive into literal Babylon, so the people of spiritual Israel, among whom were some of the Lord's true saints, were led captive into Mystical Babylon. Some of these would have liked to get free, yet did not know what to do.

When we come down to the Reformation, we see that instead of getting entirely free from Babylon and her errors, the various systems then formed parasitics to the great system from which they had separated. The same spirit of persecution that was manifested in the "mother" has also been manifested more or less in the "daughters." The enslaving power extended from mystical Babylon to the Reformation; so that, looking out upon the so-called Christian world today, we see that there could not be a better word used to picture existing conditions than the word confusion.

Yet there are true people of God still in this Babylonian system. But the time of separation is here; those yet remaining in Babylon must hasten! The fact that some of God's children have been in Babylon all through the age shows us why God has had any respect at all for Babylon; His saints have been more or less enslaved there for centuries. This is the reason why God has dealt with Babylon in any sense or degree.

BABYLON CAST INTO THE SEA

Our text with its context is a prophecy that in the end of the present age a time would come when God would wholly reject Babylon. In the picture given us in Revelation of this time, the Lord's rejection of the apostate systems is declared in the words, "Babylon is fallen, is fallen! She has been sentenced to death, and the Almighty calls upon His true people to "come out of her." The faithful ones are delivering themselves out of Babylon during this harvest time; the separating work is almost completed. Soon, as pictured in Scripture, the "sea, of anarchy will swallow up the false system. Babylon's great army, the "daughters," will be 'plunged into the great sea.'" (Psalm 46:2; Jeremiah 51:62-64; Revelation 18:21)

We believe these prophecies are to be fulfilled in the very near future.

Babylon, the nominal church no longer stands in a peculiar position—above the world. Some of her ministers declare that they do not believe in Jesus as the Savior of the world—man is his own savior, they say. They believe in the social uplift of humanity, which, according to their view, is to come by putting the right things into the hands of the government, through the franchise, and other methods of social reform. What a sorry hope!

Some may ask: How may we recognize God's voice calling his people to come out of the churches now? In what manner do we know that God hides his people to separate themselves from all sin and sinful conditions. Our forefathers did not hear this voice, did not see this condition of sin. The voice had not then spoken. Even in the time of the apostles, there is no record that the voice, which answered that God's people were partaking of error and corruption of doctrine, and filled with the spirit of the world.

KNOWLEDGE BRINGS RESPONSIBILITY

Furthermore, the times and seasons of God's plan are now made plain. We are shown that we are now living in the time foretold, when these systems of error are to be rejected by the Lord. Should we not leave these systems when we see all this? This is God's voice that we hear this voice now speaking; we see that this prophecy of rejection is now being fulfilled. If any remonstrate: But, Lord, we have many precious friends in Babylon, and we are loth to leave them. We have tried to show them what Babylon is, and why we desire to leave her, but they have turned away from us all and take a stand against them. Must we come out? Our friends will think us crazy! The Lord replies: "Come out of her," or "receive of her plagues."

We are not sharers of her sins until the time you see this. If you were to take your stand for God, you would not be responsible for what you did not understand. But the better you understand, the more responsibility you have. If, when you see what the truth is and what the untruth is, you fail to obey, you are guilty of a greater responsibility. These things are more precious to you than his favor, and he will treat you as he treats the hypocrites; you will have a share in their experiences.

If you are approving of the sins of the spewed-out systems in upholding them and giving them your influence, you will surely share the responsibility. God's voice to "come out of her" will be your warning. We understand that it is the duty of every Christian to break every tender tie, if necessary, and to be loyal to God, to stand free from the error and sins of Babylon.

The plagues coming upon Babylon are sore troubles, which will result in the complete overthrow of the present order of things—political, social, financial and religious. This order of things in its various phases, is one cause, under different uniforms; these interests are all united in one great policy. The princes and kings of the earth and their supporters are Babylon's great army, and pitted against it is another vast army, composed of the masses of the people. The conflict between these two great armies will ere long precipitate the present order of things. (Revelations 16-17:1-6.}

If you fail to obey the Lord through the harvest time, you are not thoroughly loyal to him. You may be his children, but if you fail to obey the Lord through fear of earthly consequences, prove that these things are more precious to you than his favor, and he will treat you as he treats the hypocrites; you will have a share in their experiences.

THE VOICE OF PRESENT TRUTH

It becomes an important question then: Have all God's people heard this voice? We answer that we do not think all have yet heard; hence there must be some Christians still in Babylon, partakers of her sins, but confused because of ignorance, because of lack of knowledge. The question might be asked: Shall we go forth making this call? You are not thoroughly loyal to him. You may be his children, but if you fail to obey the Lord through fear of earthly consequences, prove that these things are more precious to you than his favor, and he will treat you as he treats the hypocrites; you will have a share in their experiences.

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In what way should we give God's message to come out of Babylon? We should show them the light, the truth; we should place before them the opportunity for investigation, and encourage them to prove these things for themselves. As they have been, they will be glad to stand free in Christ by breaking off these shackles. This will be the voice, then, that will show all the Lord's people who are in the right attitude of heart, and they will stand free. We do not ask, as some do, out of sectarianism, that they should not misrepresent the Lord by claiming that they are of Babylon when they are not, but that they take their stand for God.

This stand will mean the holding forth of the divine plan in the future. If, after one has seen the real character of Babylon and has gotten his bearings in a general way, he then remains, it can be only by compromising the truth. By being worldly wise he might remain and continue for a time to have popularity, to have honor of men. But if
after seeing the truth, after understanding the truth, one
were to continue in Babylon, he would of course be a greater
sinner than one who had not been so enlightened.

It is not our thought that we should avoid doing our duty
in the proclamation of the truth, but that we should avoid
avoiding the responsibility of doing so. We do not want
no condition to have the error lightly spoken of. They must
be in the right condition before one can even whisper to them,
"Come out of her." Even if they make inquiry of us, we
should not speak too positively; but we should say:
Now, my dear brother, I want you to think about the
voice of God, if you realize that the various denominations
in error, then you will, apparently, see your duty.
You once said you were of them; if now you see that you are
not of them, you should tell them so. But when you shall
shall surely do it, even if the pain is intense, when you
have heard and believe the truth, you remain in
Babylon, you will be a partaker of her sins, and more guilty
than the average one among them. When you are able to
hear this voice yourself—this voice which will show you the
right and the wrong, the truth and the error—no doubt you
will have the fortitude to "come out."

BABYLON'S ATTITUDE TOWARD THE TRUTH
But those who hear the voice of present truth, and who
obey the call to come out of Babylon, are usually subjected
to persecution. In our Lord's day, when the believers were
from among the Jews, some were put out of the synagogues.
We remember a particular instance during our Lord's min-
istry, when a man had been healed of his blindness, his
sight restored; and when he confessed Jesus, the rulers put
him out of the synagogue. (John 9:22, 34) That same
spirit, that same condition, seemed to follow with the apostles.
They had to flee for their lives, when they were, after
being faithless, driven to flee from Babylon. They were
light were kept out of the churches. The church creeds and
practices were conscience-barriers to keep light-bearers out;
those faithful to the truth were ex-communicated or put to
dearth as heretics. This condition continued to some extent
even after the time of the Reformation. Servetus, a brother
ing up are really surprised to see how little we actually
believe not for another to say.. I.f, and then show a disposition to shirk the responsibility con-
ruled the synagogues have not always been ing in the harvest of the Gospel age, when God is causing the
The divine plan is now so beautiful that we can see to all to come to a knowledge of the truth as it is contained in
and

THE WATCH TOWER
(180·181)

Our God. Therefore, we rejoice that he is lifting the veil
and unveiling himself more and more to our eyes of under-

We can see that mental capacity is not the same in all.
Some can receive a large measure of the truth, while others
have at all times grasped; for instance, the fact that there is
"Trinity" declare that there is one God. Thus they have
a measure of the truth, although they contradict themselves.
It is the same in regard to the penalty for sin. Our fore-
father's desired to be right when they thought eternal torment
the punishment for sin. We do not want to live our life
in the way; one with small mental capacity would need less.

There are certain basic principles that the Lord's people
have at all times grasped; for instance, the fact that there is
not of God before

sinner than one who had not been so enlightened. standing.

important, very necessary, still no one has a monopoly of under-

But as we were children of God before we received full
knowledge, so we are children of God after we have received
full knowledge. The Apostle, speaking to the faithful ones in Christ, says,
"Ye, brethren, are not in darkness, that day should over-
take you as a thief. Ye are children of the light." He seems
to imply that the Lord's true people will come to a knowledge
of the truth. This does not necessarily mean all the truth,
but enough to sanctify. One with large intellectual power
would require and could assimilate a large amount of knowl-
edge; one with small mental capacity would need less.

We surely appreciate very highly the value of knowledge,
But our days of such rashness have not had
The divine plan is now so beautiful that we can see that
others are in darkness, and this impelling voice of the
truth is the voice of God, the voice of conscience, the voice
of enlightenment, calling us out of Babylon, which is mis-
representing God, his character, his plan and work. We do
not know but that they may go to the extreme in our day
to kill socially, to kill ecclesiastically, perhaps to kill physi-
cally. Nearly all the persecutions that have come to God's
people have come from professed Christians, fellow-believers.
If you stay with us, you will be put you out of the synagogues; yea, the time cometh that "WEEPING AND GNASmNG OF TEETH" shall
be with them, but for them. We should realize that it is bound,
to recognize his own responsibility, it represents the
Blest Savior, for courage to thee we will fly;
Of grace thou hast promised abundant supply.
FERVENT IN PRAYER—WATCHING THEREUNTO

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints."—Ephesians 6:18.

Prayer is a wonderful privilege. It is a very great favor to be permitted to approach the Supreme Ruler of the universe with our petitions. God should come, therefore, in the spirit of deep appreciation, of reverence and humility and reverence. The greater our earnestness, the more acceptable will be our prayers, and the more abundant blessings shall we receive.

It is a great deal of formal prayer. The Scriptures speak of this as drawing near unto God with the lips, while the heart is far from him. (Isaiah 29:13; Matthew 15:7-9) It would be better not to approach the Lord at all than to do so in an improper manner. The man who merely utters words of prayer to God without any real prayer in his heart shall say prayers, but should pray. We should not think of saying even one word that we do not mean and have not thought out. Many people have done themselves injury by praying in a formalistic manner.

When we come to the Father, let us draw nigh in spirit—

with the heart, the understanding, the mind—whether the

prayer be long or short. Let us come with true and earnest devotion, with supplication, that he may see our intense desire in the matter. As our Lord said, the Father seeketh such to worship him as worship him in spirit and in truth. Without the spirit of prayer our petitions amount to nothing.

No one may offer prayer to the Father except those who have accepted his terms, and have come into relationship with him as sons, through the great Advocate. Others are aliens and strangers. They have no right to draw nigh unto God, through thanksgiving, and prayer. Any one may offer worship—adoration, homage. Any one may know the knee and express thanks and appreciation. But the privilege of making requests of God is directly limited to those who have been accepted in Christ.

There is a difference, too, between prayer and supplication; the term prayer applies to any petition, great or small; whereas the term supplication means a special, agonizing de-

sire in the matter. As our Lord said, the Father seeketh such to worship him as worship him in spirit and in truth. Without the spirit of prayer our petitions amount to nothing.

No one may offer prayer to the Father except those who have accepted his terms, and have come into relationship with him as sons, through the great Advocate. Others are aliens and strangers. They have no right to draw nigh unto God, through thanksgiving, and prayer. Any one may offer worship—adoration, homage. Any one may know the knee and express thanks and appreciation. But the privilege of making requests of God is directly limited to those who have been accepted in Christ.

It is intended to

serve us, just as a teacher with his pupils, and a parent

with his children. The parent exercises judgment as to what

fathers and the more abundant blessings shall be our

sent, and with some, more time is required than with others.

It is the will of God in his life, without going to the Lord in a particular and

secret, sometimes briefly and sometimes spending the entire night in prayer in the mountain solitude. The very isolation of the Lord from all human help drew him the nearer to the heart.

The Lord frequently called attention to the fact that we should be ever watchful for the answer until it come—not watching merely for a few minutes, or for a day or a week. The Lord might see best and do best, and through the Lord's providential lead-

folds of Christ urging the impropriety of a form of prayer in words, and of assuming any particular posture in prayer, or of praying at any stated time, asserting that kneel-

ing prayer is unnecessary—that all of life should be a prayer. Such a proposition is astounding to us—the logic of it is incomprehensible. True, we are to pray always, to be always in the spirit of prayer, to be so devoted to the Lord that we shall ever manifest in our lives the beauty of holiness, the preciousness of Christ to us, and that we shall be shining lights in the world. But we hold that no Christian can maintain this heart attitude, or glorify God in his life, without going to the Lord in a particular and formal manner, and preferably upon his knees, and if possible, in private. Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."—Matthew 6:6.

Our dear Master's constant attitude of prayer did not hinder his more particular devotions when he turned aside to pray in the night or from distraction. It is not hard for us to make prayer a part of our lives, and to have obedience to the Father by putting prayer in secret—sometimes briefly and sometimes spending the entire night in prayer in the mountain solitude. The very isolation of the Lord from all human help drew him the nearer and the oftener to the Father in prayer and communion. So should it be with us, if we desire to have the nearest and truest fellowship with the Father.

As we grow in his character-like-ness we will, like him, pray without ceasing, in everything giving thanks, singing and making melody in our hearts to the Lord, recognizing him as the center of all our hopes and our joys.

(182-183) [5460]
OUR "SOLITARY WAY"

We all realize at times the inability of even our dearest ones to enter fully into and appreciate our sorrows and our needs. They are unable to sympathize with us fully in our struggles and our trials. This realization should send us, as it sent the sons of Jacob, to the fountainhead of hope—Jesus, the true Israel, to whom all dispensational blessings were frequent grace, where we are always sure of having the ear of One who understands us perfectly and can make all needful allowance for our frailty; who knows the limit of our ability to do and to be, in our imperfect flesh; and who can give us the perfect grace that we need. He Himself taught that the outer desires we have to have and to do are not always to give us! He assures us that as earthly parents are pleased to give good gifts to their children, so our Father delights to give us his holy Spirit—his very best gift—the gift which comprises all blessing and glory, which will insure to us every blessing which is dear to the heart of the true child of God; whose Lord's people have consecrated their all to him, could be brought to the point where their one aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the Spirit of holiness, the Spirit of Christ, the Spirit of a sound mind, what an unspeakable blessing it would mean!

ISRAEL—MIGHTY WITH GOD

Jacob got the blessing and with it a change of name. Therefore he was called Israel, which signifies, Mighty with God. A prayer of the Apostle is not addressing the world, but those who justified by faith in the precious blood, who have been accepted of the great Advocate Jesus, and have been begotten of the holy Spirit. But it is not sufficient that we become justified by faith in the precious blood, who have been accepted of the great Advocate Jesus, and have been begotten of the holy Spirit. But it is not sufficient that we become

FASHIONING Ourselves

"As obedient children, not fashioning yourselves according to the passions of lusts in your ignorance; but as he who hath called you out of darkness into a wonderful inheritance of his grace, have I begotten you, that ye should not be like unwise..."—1 Peter 1:14, 15.

The Apostle is not addressing the world, but those who have become children of God—those who have passed out from their position of condemnation with the world, and have become good things which God had promised him. He desired the Lord's glory in the fulfilling to him and his posterity of his great covenant. Many of God's children ask and receive not, because they ask amiss, that the answer may minister to the desires of their flesh. The Lord has promised to care for his people. It is the peculiar privilege of his children, and they surely give them what is best, whether this be little or much.

How few seem to remember that as new creature our desires and requests should be especially for the things...pertain to our spiritual interests; that it is this class of desires and requests that the Father desires us to have and to ask! He assures us that as earthly parents are pleased to give good gifts to their children, so our Father delights to give us his holy Spirit—his very best gift—the gift which comprises all blessing and glory, which will insure to us everything which is dear to the heart of the true child of God; whose Lord's people have consecrated their all to him, could be brought to the point where their one aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the Spirit of holiness, the Spirit of Christ, the Spirit of a sound mind, what an unspeakable blessing it would mean!
children of God: for these newly begotten children are only started in the narrow way, they are in an imperfect, undeveloped condition. They have this standing as children because they have put themselves into the hands of God and desire to do his will, loving righteousness and hating iniquity. 

On the basis of this stand that we took—of enlisting under the banner of Jesus in this great contest—God purposed to prove how thoroughly in earnest we were when we espoused his cause. He wishes us to attain to that development of character which will fit us to be associates with Jesus in his great kingdom, which is to bless the world. If we are obedient children, everything will work well. We shall get the proper tests, the proper chiseling and polishing, everything that will make us ‘meet for the inheritance of the saints in light.’ But if we do not prove obedient, this will hinder us from ever getting into the elect company, although we may have had to be chastised and finally brought to proper obedience.

By this we are not implying that any of God’s children are exempt from discipline; for we are told that every son must be obedient to the Lord (1 John 2:3). This is the reason that came to our Lord Jesus were not desired, but were experiences by which he proved his thorough loyalty and worthiness of exaltation. And so the chastisements that come to his followers are to fit them for future service and to demonstrate their worthiness of being counted as members of his body.

The chastisements which are in the nature of punishments for sin should bring about a thoroughly loyal condition of heart and rite. If these lessons do not have effect, it is because we have to the will of our minds. By this we mean that our minds shall be educated along the lines of obedience, that we may be properly exercised by all the trials which God has purposed for us.

We as new creatures should learn to think as God would have us think. We have, so to speak, been thought with the divine thought, to bring about the new creature. We should eat and drink according to his will, and our clothing should be regulated according to his will. We are to seek his guidance in our life in all things—because of the weaknesses of the flesh, the promptings of the devil, our own inclinations, and our own desires. Then, as the result of God’s grace, we have been given definite instructions in the Scriptures, by which we may regulate our lives in harmony with his Word; and we should seek more and more to know the will of God and to profit by his providences in our lives, and to apply the principles of his Word, for ‘he that drink, or sleep, or labor, we shall do all to the glory of God.’

Our organism of flesh we receive by heredity. These blemishes of ours have various weaknesses and inconsistencies—some in one direction, and some in another. But they are all, more or less, evidences of the true self which we gave. Centuries of sin have left their mark upon us, upon our minds and bodies; and this mark is seen in the theories which have come into our minds. These errors in the past had control of us. We followed the Lord’s way, we thought it was right to follow after earthly pleasures and pursuits and to put self first. We naturally said, This is the proper course for us to take. We see that the prominent and the great are following this course, seeking first the affairs of this present life—praise of men how they may be found ‘in the world, and the foreordained number will be found for the bride class. Others will be given another position not so good; and those who manifest that they have not the true spirit of obedience will die the second death.'
"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Verse 45.

It was at the close of Jesus' ministry. For more than three years the Master had been calling his disciples and inseminating their faith. He had come to reveal the Messiah, the heir of all God's promises, the one through whom the Messianic kingdom would be set up, which would bless all the world of mankind—the dead as well as the living.

The Master had particularly assured them that if faithful they should sit with him in his throne. But these words were talked as he promised, without the communication that they would need the change of the first resurrection before they could be sharers of it. He had not yet made clear to them the fact that a whole age would intervene before they would be sharers in the kingdom, and the kingdom itself would be established among men. But he had hinted all this. He had said, "I have many things to tell you, but ye cannot bear them now. Howbeit when the Spirit of truth is come, it will bring my words to your remembrance and show you the things to come." }

Jesus did, however, begin to break to the disciples a part of the news necessary for them to know and appreciate, lest they should be entirely overwhelmed and discouraged. He told them that he was going up to Jerusalem, and that the result would be his crucifixion. St. Peter, always courageous, this time brought upon himself a severe rebuke. He undertook to correct the Master, saying, "You are not telling us truth; these things shall not happen to you, and your saying them to us will only discourage us." But Jesus, addressing St. Peter as the head of the Messianic church, said to him, "You are to reign; You are not to be crucified at all. Give up that thought, dear Master; and let us continue to think about the glorious things of the kingdom into which you will go forth and take the world, in which we, as your faithful disciples, shall be sharers."  

But Jesus rebuked St. Peter, saying, "Get thee behind me, adversity; for thou savorest not the things that be of God, but those that be of men."  

And now in this lesson Jesus, in the same journey, again broke up the matter of the shame, suffering, death and death which was to come upon him. This time he included the thought of his resurrection from the dead on the third day. However, the matter was incomprehensible to the disciples; and when St. Peter, who had just above all others, made the dark sayings of the Master which seem so mysterious. Remember how he said to us on one occasion, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." That was a dark saying, and we could not understand it. But we hung on, although we did not then, neither do we now, understand the meaning of these words. Here we have another similar statement: the Master is representing himself as receiving the treatment due to the villain of criminal crucifixion.

This view of the Master would not comprehend the meaning of the Master's words; these thoughts seemed so different from what they had been expecting! How could they receive them? Not until after Pentecost did they get the full grasp of the situation and of what Jesus had told them. There the holy Spirit began to make clear the divine arrangement—that the sufferings of all the church must come first before the glories of the kingdom would be revealed and the blessings to the world begin.

ON EIGHT HAND AND LEFT

Another of the Gospels tells us that the mother of James and John came with them and vied their plea for them. The Lord loved this insistent mother, and the kingdom of the kingdom was very near at hand. They wanted to speak for prominent places. We need not assume that these two dear disciples sought the positions closest to the Master merely for ambition's sake. Rather, let us suppose that they loved the Lord very dearly, and therefore thought that they could appreciate a nearness to him more than could some of the others. Indeed, they evidently appreciated being near to the Master in his hours of suffering and deepest experiences; and they were permitted to come nearer than the majority of the twelve. For a time there was the occasion of the Lord taking the same James and John, and Peter. They were with him in the holy mount, and at the awakening of Jairus' daughter, and in Gethsemane's Garden. They were glorious characters, whom the world should never forget.

Let us mark carefully the words of Jesus. He did not say, My dear disciples, there will be no throne to sit upon, but on the contrary he declared that while there would be a throne, and while there would be places of preference in that throne, they would not be distributed by himself, but by the Father. The Father stands as the representative of absolute justice, while Jesus stands as the representative of mercy, compassion, forgiveness. Places in the Millennial kingdom are not to be given in the scope of mercy or favoritism, but absolutely on the score of quality. The Lord Jesus himself will have the highest place, because he is worthy. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The Father would be able to distribute them, and Jesus would know that he has shown us the way by his sacrifice and work—shown the way in which the Father and the Son together will fulfill its mission. But by and by a theory sprang up to the effect that the church was to be organized as Messiah's kingdom and was to conquer the world before Jesus' second advent. This unscriptural view changed the whole course of church history. Instead of longer spiritual struggles and inquisitions, etc., the church would receive the church to glory with himself and establish the kingdom of divine power for the rule of the world and the reception of all things to the will of God, and that this Messianic kingdom would be forever a ruling kingdom. Inquirers were begun, false claims were asserted, and the endeavor was made to obtain control of kings and nations along the lines of superstition. Additionally, persecutions were used; and as such as possible civil rulers were enjoined, threatened, induced to become the representatives of ecclesiasticism, for the purpose of establishing a worldwide dominion of the church.

For a time—through inquisitions, etc., etc.—these things flourished; but ever since 1799 all thought of ecclesiastical, the dominion of the earth has given way. In their confusion about the kingdom, they make ready for kingdom honor and glory, the course changed. There is the change of the same kingdom. Others believe that Christ's kingdom is now represented in the great governments of the world, and yet are abashed and confused when asked who are the representatives of Messiah's kingdom. Others believe that Christ's kingdom is not only future, but apparently more—ever at the door.

"ARE YE ABLE"—"MY CUP, MY BAPTISM!"

To the two dear disciples who requested places of special nearness to the Master in the kingdom, Jesus made known the fact that any position whatever in the kingdom would require the fulfillment of certain conditions. It was not enough that they asked to sit upon twelve thrones. St. James, St. John and other Apostles could not sit upon twelve thrones without there being a ruling kingdom. They would also see that the kingdom must be future, in harmony with the Lord's prayer, "Thy kingdom come; thy will be done on earth, as in heaven." What we need is the return of a portion of Messiah's kingdom. That is not only future, but apparently near—even at the door.

These conditions the Master declared, saying, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" What did he mean? Did he mean, Would they be able or willing to give up the passover cup and all the things associated with it, and the bread and drink of the memorial cup which he would institute? They had already been baptizing many. Did Jesus mean that they should be baptized again in water? What was the purport of the words, my cup, my baptism?

We reply that Jesus' "cup" was the one to which he [5463] (186-187)
elsewhere referred, saying, "The cup which my Father hath poured for me, shall I not drink it?"

In the divine plan God had already marked out that whoever will be of the great Messiah, and entrusted with the Messianic kingdom glory, honor and power for the blessing of the world, must demonstrate worthiness of that honor and glory. In the case of Jesus himself the cup meant all the ignominy and shame, including crucifixion, which he experienced during the three and one-half years of his earthly ministry and which he fully accomplished at Calvary when he cried, "It is finished."

Of that cup the Master said to his disciples, "Drink ye all of it." In other words, whoever will be successful as a disciple of Christ in attaining to joint-heirship with the Master in his kingdom glory, honor and power, must first of all demonstrate a loyalty and faithfulness in respect to suffering with the Master, in order to prove his full and unswerving faithfulness unto death—walking in the footsteps of Jesus.

The Master made no reference to water baptism, but to his baptism into death, of which he spoke a few days later, saying, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" The Master's baptism in the beginning of his ministry was merely a symbol, or picture, of the real baptism. His going down into the water, his burial in it and rising up from it symbolically represented his going down into death and his resurrection therefrom. His baptism into death progressed for three and a half years, from Jordan to Calvary; and when he cried on the cross, "It is finished," He meant that his baptism into death was completed. He was raised up out of that death-baptism on the third day by the Father's power, to the exaltation of all earthly rights. And now he asked those dear disciples whether or not they were ready, or willing to follow him to every city and town, and every village, to borrowers of his cup of ignominy and his baptism into death. Only by faithfully following him thus might they hope for any share in his kingdom. The same principle must apply to all the followers of Jesus, whether or not they believe, will volunteer to share his sufferings; be he holy, harmless, undefiled and separate from sinners. We can merely, therefore, will to do right; and the Lord must needs take us under his care and into his school of suffering and experience, giving us the lessons necessary to prove our loyalty and faithfulness even unto death. How gracious, how Godlike, that because of our weakness as members of the fallen race we could not do all ourselves, God has provided for us in the Savior whom he has appointed! Our imperfections are accounted as imputed to the Redeemer, while his perfections are accounted as imputed to us. Thus through him only we may hope to gain the kingdom and glory and honor and immortality.

CHIEF SERVANT—MOST HONORED

The other apostles were indignant that St. James and St. John should have much more in that cause, pertaining the divine power and acknowledging Jesus as the Messiah.

"JESUS, THOU SON OF DAVID"

The blind man's words, "Jesus, thou Son of David," had special significance to him and to the Jews of his day, which is easily seen. For the blind man was despised, and the eyes of his soul had never before been opened. St. Paul cites the divine declaration to this effect in the Psalms of David: "I have sworn and will not repent, Thou art a priest forever, after the order of Melchizedek." (Psalms 110:4)

St. Paul bases highly important arguments upon this prophetic statement. He shows the divine foreintention in respect to

WHAT BLIND BARTIMAEUS SAW

JULY 19.—Mark 10:46-52.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a dumb sing."—Isaiah 35:5, 6.

The Passover season, and many were journeying in the same direction with Jesus—toward Jerusalem. Bartimaeus, a blind beggar, sat by the wayside, hoping to receive charity from the passersby. An unusual commotion was one of the followers in the concourse, praising the mercy of the Master. Surely not! Only a right view of the kingdom dove-produces mercy. Bartimaeus had asked the cause. In the divine plan God had already marked out that whoever will be of the great Messiah, and entrusted with the Messianic kingdom glory, honor and power for the blessing of the world, must demonstrate worthiness of that honor and glory. In the case of Jesus himself the cup meant all the ignominy and shame, including crucifixion, which he experienced during the three and one-half years of his earthly ministry and which he fully accomplished at Calvary when he cried, "It is finished."

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St. Paul bases highly important arguments upon this prophetic statement. He shows the divine foreintention in respect to
Jesus and the Messianic kingdom, and the character of the same.

The committee arranging the order of these International Bible Studies evidently had in mind the fact that the miracles of Jesus at his first advent were the merest foreshadows of the greater miracles and works which he will accomplish at his second coming. In line with this thought, they have given us as the Golden Text for today's lesson Isaiah's prophecy respecting Messiah's kingdom. This agrees with the general trend of the Apostolic teaching to the effect that all the miracles which Jesus performed were foretold. In this connection we are also to be accomplished by the establishment of his Millennial kingdom, in due time. We read, “These things did Jesus and manifested forth his glory”; that is, showed in advance his kingdom glory and power.

We are not for a moment to think that Jesus and his disciples attempted to heal all the sick of Palestine. On the contrary, while many were healed, they were the exceptions amongst the multitudes that were sick—such as manifested special faith. In the present instance, Bartimaeus was one of many blind beggars by the wayside, we may be sure; for Palestine, Syria and Egypt are the lands of blind beggars. The Lord had already passed Bartimaeus by, not heeding him, not offering to heal him. He had his eyesight restored because of the faith put forth, though not by reason of any special qualifications. He was only a blind beggar. Bartimaeus, then, was merely an ordinary example of the blind who were healed, because he would not listen to those who sought to still his voice and turn aside his faith.

THE WORST OF BLINDNESS

A similar case, we remember, was at the Pool of Bethesda. Multitudes were lying there, waiting for the movement of the waters, in order to step into the pool for healing. Jesus addressed himself to only one of these, saying, “Take up thy bed and walk.” It is when we come to understand that the miracles of old, gave us the faithful assurance of the power of God to do great things among the multitudes that were sick—in the Messiah kingdom that we get the proper view of matters, and may rejoice accordingly that a good, glad day is coming for all the blind, all the lame, all the deaf, as indicated by Isaiah’s prophecy, Isaiah 35:5, 6.

Six thousand years ago, Satan started this work of blinding
ing human understanding to the goodness of God and to those who see it, from the least to the greatest. The answer is that thus only could he make them the servants of sin. So long as they recognized God as their wise, loving parent and had confidence in him, they would remain loyal to him, and correspondingly would not be the servants of Satan.

Satan has continued this work of misrepresenting God’s character. He had a grand plan for no less than six thousand years. St. Paul says that he puts light for darkness, and darkness for light, and that “we are not ignorant of his devices.” After telling us that the god of this world has blinded the minds of believers, St. Paul adds the statement that they have done lest the light of the knowledge of the glory of God should shine into their hearts—lest they should see the real goodness of God. He explains that this light of God’s goodness is reflected, to those who see it, from the face of Jesus Christ.

In this beautiful, poetic form the Apostle presents a wonderful truth which Bible students are more and more coming to appreciate. God is love; and all the stories that we have heard, and all the things that we have seen, and all the devotion to which we have been prompted by the love of others, the love, the power of God. Thus the world will come to know God, being helped to that knowledge through the Messianic kingdom; and all who avail themselves of the privileges then extended may attain to that glorious degree of knowledge mentioned by Jesus when he said: “This is life eternal, that they might only the few yet see

Writing to the church of Ephesus, the Apostle intimates that while they had seen something, there was still much for them to see. We quote: “Making mention of you in my prayers, that the eyes of your understanding being enlightened, ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” And again: “I bow my knees unto the Father... that ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.” We still need to offer this prayer on behalf of ourselves and of all the church.

As for the world, it still lies in darkness, in the wicked one, contrary to the trend of the Apostolic teaching to the effect that all the miracles which Jesus performed were foretold. In the present instance, Bartimaeus was only one of many blind beggars by the wayside, we may be sure; for Palestine, Syria and Egypt are the lands of blind beggars. The Lord had already passed Bartimaeus by, not heeding him, not offering to heal him. He had his eyesight restored because of the faith put forth, though not by reason of any special qualifications. He was only a blind beggar. Bartimaeus, then, was merely an ordinary example of the blind who were healed, because he would not listen to those who sought to still his voice and turn aside his faith.

The question naturally arises, What motive did Satan have in misrepresenting matters to our first parents? Why should he be interested in their disobedience and alienation from God? The answer is that thus only could he make them the servants of sin. So long as they recognized God as their wise, loving parent and had confidence in him, they would remain loyal to him, and correspondingly would not be the servants of Satan.

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MIND AND WILL

In THE WATCH TOWER for April 13th there occurs a statement which seems to call for an explanation. On Page 117, lines 11 and 12, we read: "The will of the body was reckoned entirely dead before the individual could be counted a new creature. While it is true that the words mind and will are often used interchangeably, nevertheless, it has been customary to differentiate between these; but in the above sentence this was neglected.

The will of the flesh dies actually; and we receive a new will, that relearning to the time!" See

Many are by your faithful service. For several years I have of but boy.

Wreck me wnns

Willing to save them is God's will and do it with his help.

Way- to

Should he rejoicing also to the extent that be given strength these should he remembering also to the extent that they mean.

Feeling that are some so blind mentally that they see not.

Thank you, and punctual, and faithful if I go on is largely of God, instead of our own will.

To the lessons owing and there

There

What any held

Flesh that a life-policy for $1,000, and I have an counted.

They can conveniently pay the debt.

Who were the children of places of faith-seeking that they never lift their eyes to the glorious beauties of nature. The shining stars are telling of a divine wisdom and of an omnipotent Creator, yet the blinded ones fail to get a blessing from the message, because they fail to see. 'Eyes have they, but they see not.'

All nature is speaking of a great, eternal God, and telling us that humanity is his chief earthly handiwork, and that our highest aim should be to seek to know him and to serve him. But how many are born blind and deaf to the lessons of truth, of which the Prophet declares, "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard!" There are some so blind mentally that they see not that the unhappiness which they feel is largely the result of their own selfishness. They see not that their wishes more beautiful, might be places of comfort and happiness, instead of places of selfish grasping, upbuilding, discontent.

All who realize these conditions to be prevailing in themselves or others should be crying out, "O Lord, that I might receive my sight!" and should be rejoicing also to the extent that they are learning that the time is coming, yes, is near at hand, when Messiah's kingdom will grant the blessing of the opening of the eyes of understanding to all of Adam's race.

SOME INTERESTING LETTERS

Dear Brother in Christ:-

Accept love and greetings from one who has been greatly blessed by your faithful service. For several years I have recognized THE WATCH TOWER publications as the means of grace provided for the "feet-members" of Christ—the Anointed.

The information herein desired I feel sure has already been given, had I a mind sufficient to have grasped and retained it. But I hope you will bear with my feebleness and, if you think proper, serve me as an example to a wife and three children for whom I am able to earn but a bare living. As a colporteur I have been able to provide as well for my family as by other employment. For some months I have suffered from a peculiar physical weakness, causing a nervous strain which, in turn, affects my mind. My salvation has been in concentrating my attention upon the study of God's great plan, so that, by his grace, what seemed about to wreck me was turned into a great blessing.

I have found, in secret prayer and study, peace of mind which enabled me to bear my disordered condition, although I grew physically weaker.

Having taken up the colporteur work I find joy and peace in keeping actively engaged in the service, but I can barely make expenses. I am owing a note at bank which will be due October 1st. I have a life-policy for $1,000 and I have undimmed faith in the correctness of our chronology. In spite of the deadly attacks of Satan I have hope that I shall, through much tribulation, enter the kingdom.

My question is, Shall I be accounted faithful if I go on in the colporteur work and leave it to the Lord's providence to provide the $100 to pay the note on October 1st? I have given instructions that in case of my death the note be paid from the policy, as it now appears that the insurance companies may hold up longer than the church militates of the "meat in due season" provided by our Lord through you, as a "chosen vessel," and that to me, also, the article, "The Peace of God," in the August 1st Watchtower was a master-piece and one of the weapons of resisting Satan's attacks upon me. I have learned that there is life in activity, mentally, physically and spiritually.

Pardon my obtruding upon your valuable time. Please do as you see fit in this matter, but I shall be glad to be remembered in your prayers—that I may be given strength to serve acceptably. It is a delight to remember you and all the dear ones at Brooklyn Bethel and everywhere.

Your brother in love, service and hope,

GRATEFUL FOR THE TRUTH

My Dear Pastor:-

It is nearly twelve months since I wrote, thanking you for your kindness in THE SCRIPTURES. In that letter I said that if nothing happened apparently to fulfill our expectations, that 1914 marks the end of Gentile favor and the setting up of Christ's kingdom, I should be as prepared as ever to accept with gratitude and joy your explanations of the Scriptures.

Oh, what blessings I have received from THE STUDIES IN THE SCRIPTURES, THE WATCH TOWER, the tracts, TABERNACLE SHADOWS, etc.; I have feasted royally on "present truth." I grow hungrier after each meal! I feel I must thank you, and tell you also what a blessing the vow has been to me.

I have gone over into the way. Having been a professing Christian for thirty years, and taking part in all kinds of religious work, yet I was most unhappy, with a longing for something I never received. One day I said, I will read nothing but the Bible; I will know, if possible, what God's will is. What we would better do, the matter may stand for some time, until you can conveniently pay the debt according to the evident original intent of the lender. But if, at any time, payment be demanded, you should cash your insurance to pay, or borrow on it.—Editor.]
PLAN OF THE AGES. The verse on the front page caught my attention at once: "To make all see what is the fellowship of the children of God." I felt, This is something I want. I started to read and never rested till I had read it through; looking up all the references, with growing joy and wonder over every chapter. Oh! how I appreciated it then! And now I find, as I read and study the book, that I would not give away the knowledge this book has given me for a thousand pounds. In six weeks I had all the Studies, and soon I had all of your literature that I could get.

The Divine Plan of the Ages had been in the house for four days, and I was not so much as to open that book; I had put the Swedenborg book; I do not know how it got there. It seems it had been sent to my father four years previous. But the most remarkable thing I have not yet told you: A few days previous to finding your book I had gone to the library and taken out a large number of Swedenborg's works. I was so unhappy I was not being "persecuted for righteousness sake"; most people appeared to love me. I told Him, I wanted, like Paul, a share in Christ's suffering: I was ready to die, if only I might attain. I wanted nothing less than the best. In a few days I found The Divine Plan of the Ages, as I have told you. Then I was short of time to read, and I fell and sprained my ankle very severely, and so had plenty of time to read. Now, how thankful I am for my heavenly Father's mercy and loving kindness and cedescension in allowing me to have a place in his little flock! My heart is full of Christ, and "longs its glorious matter to declare." But so few will hear—especially because I have come out of the Wesleyan church and all the offices I had there. My dear friends and my heavenly Father have both been kind to me: some have told me they would rather not hear if it would convince them they must come out.

I am only a woman keeping house for my dear father, and now that I have no offices in any church, I feel I am fecking and not passing the food on to others. I do not wish to be like the servant who buried his talent. I speak to all as I have opportunity, and some listen with great interest; but I do not know that I have succeeded in bringing any into the track. I have bought full sets of the Studies in the Scriptures, but are not reading them.

I have never looked back and feel I never shall. I feel consumed day by day to know my God, and do his will. Though a Wesleyan I was baptised (immersed) eleven years ago, and so it is a new beginning with me. I feel I am understanding more than ever before, as I understand today. Do you think I need to be baptised again? Please excuse me for taking your valuable time.

Yours very gratefully and lovingly in His service,
Grace E. Rowse—Eng.

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NECESSITY OF SELF-CONTROL

"He that hath no rule over his own spirit is like a city that is broken down and without walls."—Proverbs 25:28.

In olden times cities were particularly places of refuge, where the inhabitants of the country congregated for protection. When the earth was less populous and the necessity for government was less appreciated than now, any marauding band was likely to take possession of whatever was open to their attack. So the cities of ancient times had strong walls. This was true, we remember, of Jerusalem and Jericho. It was true of ancient Troy, and also true of cities in Europe. In Vienna, the old wall of the city still stands; and so with other walled cities.

But as improved forms of government were adopted, cities no longer needed protecting walls. The police nowadays constitute a wall of protection. Our text is referring to a wall such as was formerly used, and to a city which had become dilapidated and the wall broken down. Swedenborg gives this as a picture of a human being who has no rule over his own spirit. He is unable to protect himself against evil influences, from within or without, as a result of having suffered his will to be broken down.

All mankind are born with more or less of determination. Some have this in a very marked degree; others in a lesser degree; no one, we believe, is wholly without this quality of will, purpose. But we find that whether our wills are strong or weak, they need direction. Lessons in the directing of our wills come from various quarters; for instance, we have the laws of the city, the laws of the state, the laws of the country, which direct the individual as to what he may do and may not do—particularly what he may not do. All mankind look upon the history of these laws, he finds that they represent the accumulated will of a long period. Mankind now have very good laws. We have often thought it strange that fallen men have produced such just laws as we find on the statute books today.

But although very good laws may be made, yet people may ignore the law. A jury may set aside all law. A judge may pervert the law. Those things that are unlawful may become a practise of an individual or a town or a city. To cultivate in one's self a lawless disposition is to cultivate the spirit of anarchy—a spirit of indifference to the rights and interests of others. There are some who misconstrue the law; for the laws of man because necessity or public opinion makes it impossible or unadvisable to do otherwise, who may at heart be anarchists as regards the law of God, the great Law-giver of the Universe.

BAD PERVERSION OF SOUND JUDGMENT

To yield ourselves to passion, to allow it to sweep over us and master us, is disastrous, whether we are weak-minded or strong-minded. The weak-minded have their limitations; the strong-minded have the excess of power, and are more prone for evil. We hear a great many say, they when they have lost control of their temper, or have been petulant or morose or ill-natured or discourteous, Well, that's my way; I do not mean any harm. They acknowledge the matter, and seek to justify themselves by saying that it is natural to them. But no human being should live according to what is natural to him or her fallen nature. A being created in the image of God, and still retaining some traces of his original Godlikeness, should live above the plane of the lower animals, which follow merely their natural instincts and passions.
Some seem to glory in what they are pleased to term their high spirit, which will always be ready to judge and censure all and everybody run over them! If they do not like what others do or say, they will tell just what they think of the others. They have some force of character! Oh, how the great adversary and his footmen will have a very hard job of it to deceive and mislead and blind the judgment that is not guided and instructed by the only true guide—the Word of God! How they can make that which is noble, and truly strong and Godlike appear weak and puerile—and make that which is weak, base, and weakling appear strong and only!

**ALL NEED REGULATION BY SOME STANDARD**

All should recognize that the inclinations, the impulses and the prepositions of the natural nature of man are often con- tradictory, and which is right, noble, truly desirable. All should be regulated by some standard, either the civil standard by which the world is governed, or the standard of God. But one might live up to the letter of a law and yet be violating its spirit. The law and the spirit of God's law is embodied in the Golden Rule. This standard the whole world recognizes as right; and surely the Lord's people should measure all their conduct and their words, yes, their very thoughts, by this standard. Thus they will be rulers over their own spirit.

The word spirit in the text under consideration represents the mind, the impulses of one's nature. We are to rule our mind, our natural impulses. This means that if a thought presents itself to our mind, or if we have a feeling impulse, we should be quick to perceive the nature of the thought or impulse; and if it is not in harmony with the principles of righteousness or with our covenant as children of God, we should at once resist it. This is a matter to be cared for as soon as it is known. It is often the case, the heart should be promptly lifted to the Lord for His promised grace to help in time of need. If we feel an impulse toward a certain action or course, we should carefully weigh the matter, and decide as to the true character of the impulse, the nature of the principle, to which it is related, and then resist it or obey it as God directs. Conscience is commanded; it is an important matter. The battle with self is the greatest battle. We must learn to rule our own spirit, to have a will that will rule. The will is the deciding factor. 'He that ruleth his own spirit is greater than he that taketh a city.' He is greater because he has learned to exercise the will, the determination, of a true character in the right direction, in thought, in deed.

Moral strength is infinitely nobler and more to be desired than the greatest degree of physical strength or the keenest intellect. We must fight to the end. This ruling of one's spirit is by no means an easy task; and, as in the illustration, it cannot be done single-handed and alone. Consequently, the wise "general" will invoke all the assistance at his command, remembering the words of the chief commander, "for this a way'—for good or for evil. God will assist, through various means, blind the eyes of those blind to the truth, and strengthen you. But all have not had this natural advantage, and must battle the more determinedly for this reason.

**MORAL STRENGTH MORE DESIRABLE THAN PHYSICAL**

There is no place where the proof of our ability to rule our spirit is better shown than in our own home. With husband and wife, with parent and child, with brother and sister, this is an important matter. The battle with self is the greatest battle. We must learn to rule our own spirit, to have a will that will rule. The will is the deciding factor. 'He that ruleth his own spirit is greater than he that taketh a city.' He is greater because he has learned to exercise the will, the determination, of a true character in the right direction, in thought, in deed.

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ties most make their appeal to this Congress and, as the Will insists, in due and proper order. Their appeal to the Will to execute their desires before submitting them first to Conscience, and then to Judgment, should never be tolerated; but when approved there, they may freely urge their claims upon the executive power, the Will. The Will governs; and if the Will be weak, the government is slack, and the decisions and unholy ambitions take advantage of the situation. They seek to overbalance Judgment and to silence Conscience, and loudly clamor to the Will to have their own wild way.

If the Will be weak, but strive to keep itself under the influence of Conscience and sound Judgment, it will be fitful and irregular in its rulings; and the government will be unstable and ultimately wholly at the mercy of the fallen appetites, passions and ambitions. The condition of such a soul is one of insecurity; its counsels, if not fulfilled, will hurriedly sweep the whole being toward destruction. It is all-important, therefore, that the Will be entirely consecrated to God and righteousness; and that it strengthen itself in the Lord, and in his name and strength guide with a firm hand, cultivating as its assistants Conscience and Judgment, in determining the good and acceptable and perfect will of God, as expressed in his Word.—Romans 12:2.

The Will has the most difficult office to fill; and the Lord's commendation will be to the man of resolute Will, in-structed by an enlightened Conscience and Judgment. Blessed is the Christian who sets his house in order, and who maintains that order to the end of his days. The thorns and thistles of his old nature have been exterminated; the beautiful flowers of the spiritual life have been nurtured; and now they flourish and adorn his character. The warring ele-

ments of his old nature have been brought into subjection to his new Will. As the poet Whittier has beautifully expre-
sessed it:

"All the jarring notes of life
Seem blending in a psalm;
And all the angles of the strife
Now rounding into calm."

OUR RESPONSIBILITY CONCERNING PRESENT TRUTH

"His Word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jeremiah 20:9.

The Prophet Jeremiah is here using a very forceful com-

parison. He had a burning zeal in his heart, a consuming

sense of the importance of the message given him to deliver. His previous declaration of the Word of God concerning Israel had been so disastrous and so rejected by Israel that he had himself declared: "The Word of the Lord, was made a reproach unto me, and a derision, daily. Then I said: I will not make mention of him, nor speak any more in his name. But his Word was in my heart as a burning fire shut up unto my bones, and I was weary with forbearing, and I could not stay!" His message had to be spoken. The Lord had instructed him to tell Israel that they were about to be given over into the hands of their enemies.

This Word of the Lord to the Prophet Jeremiah was given practically every day of his ministry as a zealous and firm

Prophet of the Lord, who gave them the real Message from Jehovah to Israel. "If Jehovah had withhold the message, undoubtedly he would have been set aside as the mouthpiece of God, and another would have been commissioned to deliver the message. While burned within the heart of the Prophet would have grown feebler and would ultimately have died out. When a fire is real, the carefully kept draft for some length of time, it will become extinguished. This is as true in the realm of moral and spiritual forces as in that of physical nature. This is why the Apostle Paul urged: "Quench not the Spirit." We might let the holy Spirit of God die out in our hearts by a failure to do our duty, a failure

that of the present religious systems of Christendom and he shall reign forever and ever."—Revelation 11:15.

The Lord shall give us the opportunity. We are glad that our message is not to be stated in a rude manner. We are to tell it in our actions, in our words, by the printed page, by pictorial presentations to the eye, and in every way that the Lord's commendation will be to the man of resolute Will, in-structed by an enlightened Conscience and Judgment. Blessed is the Christian who sets his house in order, and who maintains that order to the end of his days. The thorns and thistles of his old nature have been exterminated; the beautiful flowers of the spiritual life have been nurtured; and now they flourish and adorn his character. The warring ele-

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GOD'S MESSAGE GIVEN US TODAY

"Thus it is with us today. God has let us into the secret of his counsels, and has given us a message of salvation and perpetuation. He has given us a message of the utmost importance to deliver to his professed people. We have been informed by the Lord that a great change is impending—that the lease of power to the Gentile nations is about to expire. We are instructed that the present religious systems of Christendom are to go down, that the rule of the present order is about to end, and that the dominion is about to be given to "him whose right it is" to reign. The kingdoms of this world are about to become the kingdom of our Lord and of his Christ, and the kingdom of righteousness, peace, and harmony will ever reign.

This message is not to be stated in a rude manner. It is to be stated, nevertheless. The great King whom God hath appointed is about to come in. In Jeremiah's time, the message was that the kingdom of God, His typical kingdom, was about to be overthrown. The lease of power to the Gentiles, under the domination of the Prince of this world was about to be inaugurated. This order of things was to be permitted to run for an appointed time. That time is now about to run out. The King's Son is soon to receive his long-promised inheritance. (Psalm 2:9.) We are glad that our message is not now the overthrow of God's kingdom, but the very opposite of this—the overthrow of the kingdom of darkness and the establishment of the kingdom of God.

So we are to tell forth this glorious message. We are to tell it in our actions, in our words, by the printed page, by pictorial presentations to the eye, and in every way that the Lord shall give us the opportunity. If through fear of persecution, of losing prestige in the eyes of men, for love of ease, or for any reason whatever, we should fail to give forth the Message of God, it will be taken from us and given to one who is worthy. The Lord is seeking those who are valiant for Him, for righteousness, for truth. If we prove ourselves weak, we are not fit for the kingdom.

And what ARE OUR COMMISSION?

Is this wonderful message, this message the like of which was never before granted to men or angels to tell, burning within us? And are we speaking it forth, that its inspiration may cause other hearts to take fire? Can we sing with the poet:

"I love to tell the Story,
It did so much for me!
And that is just the reason
I tell it now to thee!"

If we refrain from telling the glad tidings, the result will be that the fire of God's holy Spirit will become extinguished within us. And that God's holy Spirit is our comfort, our light, our life, how great will be that darkness! The possession of the truth—God's message—brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of his loving kindness in granting us the knowledge of his wonderful message of salvation, his glorious plan, with its times and seasons?

There is a difference between the operation of the Lord's Spirit in his children now and its operation in the days of the Prophet Jeremiah, and the other holy prophets. During the Jewish age the holy Spirit acted upon the servants and mouthpieces of God in a mechanical manner. Now the people of the Lord have both his message in his written Word and the gift of the Spirit, which gives us a spiritual understanding impossible to man except through the mysteries of God. We are now opened up to his faithful children, the watchers; and we are granted a clear understanding of "the deep things of God," some features of which were never revealed until the present time, even to the most faithful of the Lord's saints.—1 Thessalonians 2:16.
“THE DAY IS AT HAND!”

We are told by the Apostle Paul that the things which were written of the servants of the Lord in past dispensations were written for our admonition and instruction and comfort, “upon whom the ends of the ages are come.” (1 Corinthians 10:11) Seeing all these things, dearly beloved, “What manner of persons ought we to be?” “What matter of conversation and godliness?” How earnestly, with what painstaking care, should we give heed to the Word spoken unto us! Let us be faithful in proclaiming the message of our Lord, now due. Let us be faithful to the Lord, as Year One points us into our world, whether others hear or whether they forbear; whether our faithfulness bring us the favor or the disfavor of the world and of nominal spiritual Israel. But let us speak his Word in meekness and love, leaving the results with our great Chief Shepherd. “The day is at hand!”

“He cometh to his own—our glorious King! Can human tongue or pen show forth such glory? Through earth and sky let our glad praises ring! O saints of God, tell forth the wondrous Story!”

“He cometh now to reign. What wealth of joy. Till all the world! Thy matchless Name confessing, O Son of God, who dostthou glory forth! O'er land and sea—thy promised Reign of Blessing!”

THE GREAT SHEPHERD AND HIS SHEEP

“The Lord is my Shepherd.”—Psalm 23:1.

Throughout the Old Testament the word rendered Lord is in the Hebrew Jehovah, and therefore applies to the heavenly Father and not to the heavenly Son. The thought presented in our text—as in other Scriptures—is that the great Over-Shepherd appointed his Son to be the Under-Shepherd of the sheep, even as the Son has appointed under-shepherds in the church subject to him. The work of shepherding is not exercise were to range over the great Lord, so the blesses all sheep goats or wolves. The only ones who are shepherded are the sheep; and special care is taken of the flock of God. The great Over-Shepherd looks out for the interests of his sheep, provides for them, leads them into green pastures, as the Lord does to his spiritual sheep. He also protects them from wolves and other ravenous beasts.

If we would inquire, Who are these sheep? we find that the Scriptures give us good evidence that originally the Jewish nation constituted this flock, and that King David recognized himself as one of the sheep. He was a sheep in the Lord because they were better than the rest of mankind; but God made an exception of that people on account of Father Abraham, for whose sake he became the “Shepherd of Israel.” Because of Abraham’s great faith in God and his implicit obedience under the most cruel tests, the Lord promised to make of his seed a peculiar people above all the peoples of the earth. He promised to bless them, to assume a particular care over their affairs, and eventually to use them in blessing all other nations. Abraham was the Hebrew type of the sheep, and whenever they went astray, he chastised them and brought them back again under his care.

But Abraham was to have another seed, a spiritual seed, who was the natural seed, and to bless all nations and kindreds through the natural seed. The special application of this text, then, we understand to be to spiritual Israel, just as all the chiefest of God’s promises are to spiritual Israel. Natural Israel were the children of Abraham according to the flesh but the spiritual Israel are those begotten of the holy Spirit to a new nature—the spiritual nature. So while the Lord had a care over the affairs of natural Israel, and still has a care, he has a still more particular care over the affairs of spiritual Israel. Hence, we understand that the speaker of this text, viewed from the prophetic standpoint, is primarily the Lord Jesus; and that all his consecrated followers throughout this Gospel age, all the members of his body, are also represented in the speaker. All these are likewise privileged to use these words: “Jehovah is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name’s sake.”

SEWRVE OF WOLVES

In this 23d Psalm there is a distinction implied between sheep and wolves. The world likes to be considered strong and well fortified to protect themselves and their rights. On their escutcheons we never see a sheep or a lamb; we see the eagle, with its outspread wings and its sharp claws and beak; we see dragons and bears and serpents—everything to indicate ferocity, rapacity, cunning, desire for conquest. The Lord, however, is the Great Shepherd, the Over-Shepherd, strong, fierce nations—the lion, the eagle, the bear, etc., and has called out a new nation, altogether distinct from any of these.

God has chosen for the members of this nation those who are sheeplike in disposition and who desire to understand God’s great plan for the salvation of men, and who are desirous of being led by the true Shepherd. We are to be careful to see that there is only one Shepherd who is able to care for our interests and who can be safely entrusted with them. A strange shepherd would lead the sheep astray, would lead them into difficulties, dangers and disaster. For this reason we do not trust everybody who wears the garb of a shepherd. There is but one Shepherd that we can trust.

THE TENDER SHEPHERD’S CARE

The great Over-Shepherd is willing to receive all the stray sheep that long to come back to the fold. He has appointed as the Under-Shepherd the one who died for us, that we might be forgiven from the evil— the roaring lion who walketh about seeking whom he may devour. Our gracious Savior left the courts of glory and came down to earth, and for thirty-three years he traversed with weary steps this vale of tears. He mingled with the poor and lowly; he wept with the sorrowing and the sinful; he had no place to lay his head. He bore the griefs and sicknesses of those about him. He suffered and sorrowed; he bore shame and ignominy—and all this even unto death! And why? It was that he might save the “lost sheep.” His blessed fellowship with the shining hosts of heaven was all relinquished during these years of earthly pilgrimage, that the wandering sheep might be found and brought back to the fold of God.

“There were ninety and nine that safely lay in the shelter of the fold; But one was out on the hills away, Far off in the dark and cold— Away on the mountains wild and bare, Away from the tender Shepherd’s care. There is but one Shepherd that we can trust.

* * *

“But none of the ransomed ever knew How deep were the waters crossed; Nor how dark was the night that the Lord passed through, Ere he found his sheep that was lost. Out in the desert he heard its cry; Sick and helpless, and ready to die.

“Then all through the mountains, thunder-riven, And up from the rock’s distant retreat There arose a glad cry to the gates of heaven, ‘Rejoice! I have found my sheep!’ And the angels echoed around the throne, ‘Rejoice, for the Lord brings back his own!’

How grateful we should be for such a Shepherd! How can we sufficiently show forth his praise! Truly we can never know this side the veil, ‘how dark was the night that the Lord passed through,’ that he might redeem us to God. And from the time we become his sheep he tenderly cares for all our interests, shielding us from every foe and the dangerous pitfalls that lie in our path.

NAME THE STRAYING SHEEP

All of the race of Adam are this “lost sheep.” Soon the great heavenly Shepherd will have gathered his sheep of the present age into the fold beyond the veil, and then he will have another flock—the world in general. “Other sheep I have, which are out of this fold; them also I must bring,” said the Master. Ultimately, all who become godly indeed will be glad to be counted among the Lord’s sheep. They will understand God’s great plan for the salvation of men, and will appreciate the marvelous blessing conferred upon the world’s great shepherd in sending his Son to die for all mankind, that they through him might live.

All who will accept the gracious arrangements and obey the rules and regulations of the Lord’s kingdom, doing their best, will be brought into the sheep-fold. In proportion as they
are obedient they will be raised out of degradation up to perfections. There shall be shepherds in the land, who shall feed in the pastures of the Lord, and they shall be fed. They shall be clothed; and there shall be no fear, neither shall there be harm. For the Lord of all the earth shall bless them, and they shall be blessed. 

The sheep characteristics

My sheep hear my voice and follow me,” said the Master. If we followed the Lord’s true shepherds in the truth of these words. We shall not make a mistake. A stranger will we not follow, but we will flee from him; for we know not the voice of strangers. (John 10:27, 5) In designating his people “The sheep of my pasture” (Jeremiah 23:1), the heavenly Father chose a figure of speech that must indicate a kind of mixed condition; the new sheep will become a new creature, and if these sheep recognize that the character, and ever keep close to our heavenly Shepherd and Guide, dwelling under his loving care and watchful eye. Those who thus abide in Christ are assured of the following

Trust him, they cannot stray:

They can never, never lose their way.”

HE THAT IS BEGOTTEN OF GOD DOES NOT PRACTICE SIN

“My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.”—1 John 2:1

According to history the Apostle John at the time of writing this Epistle was quite an aged man. He was the last of the apostles to die, according to tradition. In his ripe age he was set as a watchman over the church; he had become very mellow in character through his experiences. According to the original, our text would more properly read: “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.”

So the one who is now our Advocate will soon take the church class to himself. As the great Priest after the order of Melchizedek, He will then receive all the sin of the world; having lived for a thousand years—not as Advocate, but as Mediator between God and fallen man. He will do a work of restitution for the world during this reign of a thousand years, and will bring up to perfection all who will avail themselves of the privileges and blessings granted during that period. At the close of the Millennium, when mankind are perfected, Messiah will turn them over to the Father: they will not need a Mediator after they have become perfect. So we see the difference between the advocacy of Christ for the church and his future work as Mediator for the world from mankind.

SEEMING CONTRADICTIONS HARMONIZED

The Apostle John in this same Epistle says: “He that is begotten of God sinneth not.” How can this be true? Is the Apostle contradicting himself? Does he here say that “he that is begotten of God sinneth not,” and does he say in our text that there is danger of our sinning? And again, that we would be lying if we denied that we have sin? What then, is it possible to say by the statement, “He that is begotten of God sinneth not”?

We reply that that which is begotten of God is the new creature—the holy will, the new soul. But this new creature has not the mortal sin of Adam, for then he would die. He may be chargeable with the sin of which Adam was guilty, and with his weak flesh, or fall into a snare of the adversary, but this would be unintentional on his part. And Jesus, our Advocate, will intercede for such sins, but not for deliberate sin. Jesus did not die for wilful sins of the new creature, but for sins due to the fall—Adamic sin. So if any sin will: As a new creature, he perished thereby. Our first life was in Adam; our first death was the Adamic death. When we accepted Christ and the new creature was begotten, our second life was begun. Now if such a one is guilty of a wilful sin, he would no longer have any standing whatever before God; he would again come under the sentence of death—the second death.

SLAUGHTER IN THE NEW CREATURE

We might wonder at the term “slaughter.” At times there is a kind of mixed condition; the new creature has been slain in guarding against temptation, and has yielded with some degree of culpability. To the extent that the new creature has been derelict, neglected, the face of the Lord will be
darkened to him. If the flesh start to do wrong, the new will be in conflict to the, or allow the evil. The new creature is to mortify, put to death, the flesh. To whatever extent he is slack in this matter, to that extent it is sin. A full sin would be a full consent of the new will, a full turning away from God.

The flesh might have certain desires and temptations, and there might occur a partially willful sin. In such a case stripes would be administered in proportion to the willfulness. Such an individual might get into a place where he would be spiritually sick, so that the Lord would entirely shut him off from the light of his countenance. The Apostle Paul points out that the only proper action then would be for the individual to apply to the elders of the church, the seniors of the church, the spiritually minded ones, that they go with him to the throne of grace in order that he might obtain mercy and find grace to help in time of need.

Seniors, spiritually minded ones not elders, might do this service for the one who is sick, but preferably it should be the chosen elders of the congregation. This course would be a very humilitating one for the sin-sick brother, such action might save that soul from death by a proper humbling of self "under the mighty hand of God." Thus such a one might be recovered and become again a true child of God.

### FAITHFULNESS TO OPPORTUNITIES

**JULY 26.—Luke 19:11-27.**

"'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things!!:"

We are not to confound the parable of the pounds with the parable of the talents. They teach totally different lessons. In the case of the talents, the amount given to each of the servants differed. In the case of the pounds, it was the same—each servant received one pound—approximately sixteen dollars. This parable, therefore, deals with something that is common to all of the class to which reference is made. This parable was intended to inform them that a considerable period of time would elapse before the kingdom would be established.

The disciples knew that the kings of Palestine were appointed by the Roman Emperor, and they had recently had an experience along this line, when one of the Herods went to Rome, seeking an appointment to a kingdom. Some who hated him sent a message to Rome, discrediting him and declaring their preference for another king. Jesus seized this opportunity of instruction and gave the parable of the pounds.

This parable was to illustrate to the disciples the principle of faithfulness to opportunities. As one in the parable gained ten pounds, so such a one might be recovered and become again a true child of God.

### OCCUPY TILL I COME

During the interim of the Master’s absence—in heaven, waiting for divine investiture with the government of earth—he has committed to his disciples, his servants, otherwise styled his "Masters." Only to his servants did he give to each of the pound, and only those servants will be reckoned with or held responsible, either for reward or for punishment in respect to the matter.

CHRISTIAN, WALK CAREFULLY!

If we realize that through lack of proper watchfulness, or through some infirmity of the flesh, we have taken a wrong step, contrary to the Lord’s will and to our interests as new creatures in Christ, let us lose no time in retrace the step and in calling upon the Father for forgiveness. "We have one who interfereth not with the word of God, but keepeth hold of the [typical] tabernacle"; an altar not sanctified by the blood of bulls and goats, but by the precious blood of Christ; and we are urged to "come boldly [with holy courage and confident faith] to the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:15-16) How blessed this throne of grace, this mercy seat, provided by our Father’s love! How undone we should be without it! Yet, beloved, let us walk with great carefulness—let us never presume upon the mercy of our God by being careless of our steps and careless of the world, our watchfulness, "work out our own salvation with fear and trembling," while our Father "worketh in us both to will and to do his good pleasure."—Philippians 2:12, 13.

"Christian, walk carefully! Oft wilt thou fall, if thou forget on thy Savior to call. Safe shalt thou walk through each trial and snare, if thou art clad in the armor of prayer!"
you would be expecting considerable return from the amount which you gave me.

The master in the parable addresses this one still as a servant, but a wicked servant, who knew his master’s will, who had undertaken his service, but who had been found unfaithful in respect to it. Had he not professed to be a servant, he could not have been referred to as such; the master had no right to hold him responsible for his performance. He should have made use of his privilege and opportunity. He should have lived for his master. If not so actively and so directly as did the others, he should have made at least some use of the pound entrusted to him, so that he would have had some results to show his master. This indicates their lack of loving zeal; and all this means that they will not be fit for a share in the kingdom. This class is referred to on several occasions by the Lord; for instance, they are represented in the foolish virgins, who failed to enter in to the wedding; and so these will fail to become members of the bride, the Lamb’s wife.

SAVED SO AS HYPERBOLIC

The same class seems to be pictured by St. Paul when, speaking of the same testing of the church in the end of this age, he declares, “The fire of that day shall try every man’s work of what sort it is.” He proceeds to say that they will build with gold, silver and precious stones; but fire will not consume it; but all those who build upon the same Rock, Christ Jesus—the same justification by faith—will suffer the loss of all their time and opportunity. He adds, however, that they themselves shall be saved, yet as fire.

We understand to mean that this class of servants who maintain their justification, seeking to live harmless, honest lives, but who fail to sacrifice as they have covenanted to do, will not lose, in the worst sense of that word. They will indeed lose the greatest prize—the highest blessing—the kingdom; but because they still remain servants and have a love for righteousness they will be saved so as by fire; that is, through tribulations. They will ultimately gain everlasting life on the spirit plane, but will be quite inferior to the other class. They seem to be represented in the Scriptures as the virgins, the bride’s companions, who follow her. Psalm 45:14.

These seem again to be pictured in Revelation, Chapters 14 and 7. Here the elect church are referred to as an hundred thousand, who will stand on Mount Zion, because they followed the Lamb whithersoever he went. Then a great multitude is pictured as coming through great tribulation, washing their robes and attaining before the throne, instead of on the throne. To sit with him on his throne, as branchers, instead of as crowns. They are victors, but not “overcomers.” In this respect, they are not wholly copies of God’s dear Son, and are not esteemed worthy of being members of his bride class, who are to share with him the honors and glories and services in his kingdom. They are pictured as virgins. The fear expressed by this servant, saying, “For I feared thee,” reminds us of the Apostle’s words respecting this same class. He declares that Christ at his second coming will deliver those who all their lifetime were subject to bondage through the fear of death. The consecration of the Lord’s anointed will be unto death, and those who fear death are fearful of performing their covenant vow. They will not be worthy of the Lord’s approval as faithful servants. Nevertheless, there are many vessels in the house of God, who will be found to have more honor and some to more honor.—2 Timothy 2:20, 21.

THOSE MINE ENEMIES!

Not until first he shall have finished dealing with his own servants at his second coming, according to the parable, will he deal with the world, and especially with his enemies. This is the statement of the parable, and it is borne out by numerous Scriptures. When Jesus prayed on the night before his crucifixion, he said, “I pray not for the world, but for them which thou hast given me; because they are mine.” (John 17:19, 20) Thus we see the work of the Gospel age outlined by our Lord. It is merely for the selection of his servants, and the testing and proving of these. It is with a view to determining which of them shall be found worthy of being found in the great Millennial kingdom which God has decreed, and whose work will be for the blessing and uplifting of the whole world of mankind.

So the second Psalm points out that the Redeemer will not pray for the world, until, at his second advent, he is ready to establish his kingdom, his church having first been gathered to glory. Then he will ask for the heathen. By the term heathen, or Gentile, is signified all out of fellowship with God, “enemies through wicked works.” The Psalm points out that Messiah will deal rudely with the heathen. “He will dash them in pieces as a potter’s vessel,” etc. This, interpreted by other Scriptures, means that the inauguration of Messiah’s kingdom will bring a great time of trouble, symbolically foretold by the psalm. “They shall be burned up in flaming fire, tale vengeance.” Everything appertaining to present institutions contrary to the divine standards of justice will be rudely shaken and eventually destroyed.

However, the Lord wonds that he may heal. The lessons, the Lord’s words that he may heal. The lessons, the Lord’s words respecting this same Tribulation class. He speaks of the great Millennial kingdom which God has decreed, and whose work will be for the blessing and uplifting of the whole world of mankind. These judgments will not in any sense continue upon all throughout the thousand years of Messiah’s kingdom, but will be inflicted only upon the portions of the earth which have not learned righteousness. All who learn righteousness will thereby deliver themselves; and as they come into harmony with the King of kings and Lord of lords, blessings will be their portion, uplifting them gradually to human perfection.

SING THEM BEFORE ME

At first thought we may wonder that these words signify that the King of Glory will be implacable, ferocious, unsympathetic, with his enemies. We might wonder how this shows sympathy! He admonishes us to love our enemies and to do good to them that despitefully use us. Gradually we come to realize that this is indeed the policy which the great King will pursue. He will be doing the greatest good for his enemies in bringing upon them punishments for their wrong course—shame, publicity, contempt. These things will be necessary to arouse them to an appreciation of their true condition and shown them their true position.

We are not to forget that during this age the Lord’s dealings with his faithful servants has been in permitting fiery trials to try them and to instruct them. It should not be a wonder to us therefore that fiery judgments upon the world are the Master’s design, not for the world’s injury, but for its blessings. We read that as a result of St. Peter’s preaching at Pentecost the truths struck home to the hearts of his hearers—“They were cut to the heart, and said unto Peter and the other apostles, Brothers, what shall we do?” and that it prepared them for the message of divine mercy. So here we read of the Lord’s slaying his enemies; they will be cut to the heart. A picture of this slaughter is given us in Revelation, where the Lord is represented in his Ancient of Days glory, showing forth out of his mouth, that with it he should smite the nations. (Revelation 19:15) Blessed smiling! The sooner it begins, the better for the world, we might say; and yet we remember that God’s time is best for everything.

Here is another parallel of Messiah’s kingdom being given us in figurative language, as follows: “Gird thy sword upon thy thigh, O thou most Mighty, with thy glory and thy majesty. Thy right hand shall teach thee terrible things. Thine arrows shall be sharp in the hearts of the King’s enemies; whereby none shall fall under thee.”—Psalm 45:3-5.

Here the establishment of Messiah’s kingdom with power, great glory and majesty, is presented in pictorial imagery; to the Trump arrows of divine truth are represented as slaying the hosts of error. This terrible carnage will mean a blessing; for the Lord smites to heal, and when his Word cuts to the heart the effect is to destroy the enemy. Unless the enemies of the Lord be thus brought into subjection to upon those deserving them. Hence the judgments will be especially severe at the beginning. All who learn righteousness will thereby deliver themselves; and as they come into harmony with the King of kings and Lord of lords, blessings will be their portion, uplifting them gradually to human perfection. —Acts 3:23.

THE IMPORTANCE OF EXAMPLE

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity [love], in spirit, in faith, in purity."—1 Timothy 4:12.

We remember that Timothy was an elder in the church, though young in years. Therefore, it was appropriate that St. Paul should impress upon his mind that he should be an example of the believers, an example to all the church; and such instruction is implied in other parts of the Epistle. But note that the Apostle, in our text, does not say: Be thou an ex-
ample to the believers, but, "Be thou an example of the believers." How different!

Being an example of believers means that one should show forth not only to his fellow-workers in the Gospel, but especially to the world, what believers stand for—what they believe, what they teach, how they live. We should see to it that we are setting such an example that the world will perceive the character of our language when declaring the message of truth. We are not to be merely smooth-tongued and unctuous; we are not merely to use kind words; but the kindness and interest manifested should be genuine—from the heart. All of the Lord's people are thus to be examples, striving to show forth the praises of our Master.

St. Paul further urges: "Be thou an example in conversation." This word conversation does not refer merely to the manner of speaking, but in the present sense, this word is conduct. Our conduct relates to our manner, to the way we walk, to the way we act, to our general deportment, and not to our words alone. We are to be an example in our gentleness of demeanor. We should not slam doors, nor be boisterous, nor unclean, nor thoughtless of others. In every way we are to be gentle and kind and considerate, and not rude.

"LET YOUR LIGHT SHINE!"

Those who are begotten by the new nature should strive to be examples to everybody of what Christians ought to be. The kind of example that these should strive to be would be someone who, having been born again, would be a pattern of active zeal in the service of our Master. Such an example would be secular work, yet it should be done as unto the Lord, carefully, faithfully, not merely as men-pleasers, but in singleness of heart, as servants of God; "for we serve the Lord Christ." The walk of the Christian should be in charity—love—in sympathy, in benevolence, in kindness of word and deeds, his entire behavior. The heavenly Father loved man-kind; while they were yet sinners, he so loved the race that he gave the choicest treasure of his heart for man's recovery. And he still loves the world, and is fitting the church to be the blessers of the world in the future. So any begotten of the Lord's Spirit should have a transforming influence at work in life—an influence that will manifest itself even to those who are of another way, those who have not yet been blessed with the light of God.

Our text also reads: "Be thou an example in spirit." This phrase, "in spirit," is not found in the original, but the thought seems proper enough: we are to show kindness of spirit. Anyone who has in a general way sympathizes with their neighbors, and to whom the light of God is a signification, may be said to be an example in spirit.

We are exhorted to be examples "in faith." The Apostle's exhortation applies to us all. The Christian's faith is also manifested to others in his conduct, his words, his course in life. If he is full of faith, he will not be murmuring against the experiences of life as they come, against the providences of God, beingtrilled with "this world." This phrase, "in spirit," is not found in the original, but the thought seems proper enough: we are to show kindness of spirit. Anyone who has in a general way sympathizes with their neighbors, and to whom the light of God is a signification, may be said to be an example in spirit.

CHRIST'S TRIUMPHAL ENTRY

AUGUST 2.—Mark 11:1-11.

The message of John the Baptist was, "The kingdom of heaven is at hand." This same message Jesus bade his disciples carry from village to village throughout Palestine. This same message was the burden of his preaching and the theme of his parables. Finally, at the close of his ministry, the kingdom came to the Jewish nation in the sense that it was offered to them—it was theirs for the accepting. Today's lesson tells of the formal offer of the kingdom by Jesus and of the neglect of the Jews as a people to accept it. Thus "he came unto his own, and his own received him not." The multitude seemed to accept him, but a final trial before the Feast took place at the close of the Jewish Sabbath day. The next morning the disciples came to our Lord, the first day of the week.

THE CRISIS OF ISRAEL'S EXPERIENCE

In preparation for presenting himself as King, Jesus sent two of his disciples for an ass's colt, telling them where they would find it, and instructing them to say that it would be returned after the Master had used it. By the time the colt arrived, a considerable multitude had gathered—people of the village of Bethany and others who had come out from Jerusalem, about two miles distant, to see Jesus and to see Lazarus, upon whom the notable miracle had been wrought. It had long been the custom of the kings of Israel to ride to their coronation upon an ass; and the multitude seemed to enter into the spirit of this occasion and to accord it what it meant that Jesus was about to ride into Jerusalem on that ass. It signified that finally he was ready to assume the office of King.

For some time the disciples had recognized him as the Messiah; the glory of Messiah had been proclaimed, and he had shared; and the multitude in general had learned to regard him as such. When Messiah cometh, will he do greater works than this man?—"could we expect anything more of Messiah than we see being accomplished by this man Jesus? But this was the spirit of this occasion and to accord it what it meant that Jesus was about to ride into Jerusalem on that ass. It signified that finally he was ready to assume the office of King. We may be sure that the heart's of the apostles thrilled with excitement as they thought of the nearness of their Master's glory and of their own share in it; for as yet they did not fully understand this, and could not be crucified and must depart to a 'far country,' even heaven itself, and be invested with authority, and later return to establish the kingdom which would bless the world. Jesus, however, was fully aware that the presentation of himself as King was a formal matter, fulfilling the prophecy of the Lord. The Almighty has accepted us as his children; we should have continual and implicit confidence in him, and wherever has true faith has this confidence. If any of us lack faith in God we shall not manifest faith to others, nor inspire faith in them.

We are to be examples 'in purity.' There is a purity that is with all that pertain to God and to His Word—a loftiness of standard, which is not to be found elsewhere. There are people in heathen lands who live more or less chaste lives, but there is nowhere so high a standard as in the Christian, religion. Everything is pure as to God. Purity is one of the component elements of Christian character. As the Apostle said on another occasion, we are to be "first pure, then peaceable, gentle."
and leaving the nation of Israel without excuse. If, when he entered the city, the people should raise a song, acknowledging him as Messiah, it would bring him into line with the divine requirements which would bring them the greatest of all blessings. But Jesus knew that prophecy had already declared that he would be despised and rejected, and that his own death would be directly connected with that rejection. (Isaiah 53:3) The journey and the preparation for it, therefore, meant something very different to Jesus from what it signified to the disciples and the multitudes.

**THE STONES WOULD CRY OUT!**

When the time was at hand the people put their garments upon it in lieu of a saddle; Jesus mounted, and the procession began. Some went before him, and some followed after. The people were familiar with the prophecy relating to Messiah's coming, and declared, "Shout, O daughter of Jerusalem! behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass." They were familiar also with the "shout" the prophets had foretold and the response upon their crying, " Hosanna to the Son of David! Blessèd is the King of Israel, the cometh in the name of the Lord!" Again came the cry, "Blessed be the kingdom of our Father David, that cometh in the name of the Lord!" Then the response, "Hosanna in the highest!" These different expressions are recorded by the different evangelists.

But not all were enthusiastic acclamations of Jesus; a discordant note was heard. Some of those who had come from the city throughcuriosity criticised the shouting, and wondered why the Messiah should thus humble himself for the honor to him. They sent word to this effect to Jesus through his disciples. Jesus made answer that a great prophecy was being fulfilled. The Prophet Zechariah had by inspiration said, "Shout, O daughter of Jerusalem! and such a shout shall the trade. Jesus declared that if the multitude failed to shout, the prophecy would still have been fulfilled—the very stones would have cried out.

**THE FIRST PALM SUNDAY**

It is customary with some Christians in various parts of the world to commemorate especially Sunday of the triumphal entry of Jesus into Jerusalem. The record tells us that on the journey many of the people strewed their garments in the way, a prominent mark of respect. The rams skins, the animal had passed over them, and then running on before and placing them again. Others brought reeds, flowers and grasses, and strewn them in the way. Still others, St. John's Gospel tells us, brought branches of palm trees.

It was a jubilant procession, fulfilling the prophecy of Zechariah. Yet to Jesus it had the sad feature, as indicated by the account. When they had reached the turn of the Mount of Olives, which brought Jerusalem into view, the Master looked off to the left and wept, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not! Behold, your house is left unto you desolate; yea, and me no more, until that day [nearly nineteen centuries later] when ye shall say, Blessed is he that cometh in the name of Jehovah!"

Jesus realized that that day was a turning point with the Jewish nation—that their rejection of him meant their rejection by the heavenly Father for a long time. It meant that they would be cast off from divine favor, except a few who would become his disciples. It meant that during those long years of being cast off from favor Abraham's natural seed would be in distress. It meant that the favor of God, which had been with them for centuries, would instead be extended to the Gentiles, to gather out of the Gentiles a company of people that would become joint-heirs with Abraham and Jesus and the faithful ones of the Jews in the heavenly kingdom. It meant that not until this event, heavenly, spiritual kingdom class would be received to glory would the Jewish people be again received into fellowship with God.

This fact is in line with the prophecy of Isaiah's natural seed would be in distress. It meant that the favor of God, which had been with them for centuries, would instead be extended to the Gentiles, to gather out of the Gentiles a company of people that would become joint-heirs with Abraham and Jesus and the faithful ones of the Jews in the heavenly kingdom. It meant that not until this event, heavenly, spiritual kingdom class would be received to glory would the Jewish people be again received into fellowship with God.

But not all were enthusiastic acclamations of Jesus; a discordant note was heard. Some of those who had come from the city through curiosity criticised the shouting, and wondered why the Messiah should thus humble himself for the honor to him. They sent word to this effect to Jesus through his disciples. Jesus made answer that a great prophecy was being fulfilled. The Prophet Zechariah had by inspiration said, "Shout, O daughter of Jerusalem! and such a shout shall the trade. Jesus declared that if the multitude failed to shout, the prophecy would still have been fulfilled—the very stones would have cried out.
ace on his foes. But especially, how shall we understand the declaration that, at his coming in the clouds of heaven, all the tribes of the earth shall wait because of him?

Of this Prince of Peace it may be said that he will wend to heal, that whatever disasters he may bring or permit to come upon the world will be so overruled as to make of them blessings in disguise. Undoubtedly much that is said respecting our Lord is highly symbolic. For instance, he is to smite the nations with the sword that proceedeth out of his mouth—the Word, or message, of truth. Such a smiting is in full conformity with the declaration that when St. Peter preached the Gospel at Pentecost, some of his hearers were "cut to the heart!"—not with St. Peter's literal sword, but with "the sword of the Spirit, which is the Word of God." Eventually, that sword will smite all opponents of righteousness for their greed and wickedness and will, eventually be destroyed in the second death.

We are not to forget, however, that the inauguration of the

Messianic kingdom is to be in the midst of the time of trouble, and that Christ will have to do with the bringing, or at least the permitting, of that trouble. Apparently mankind will be permitted to bring the great trouble at the end of this age upon themselves. There are forces of evil, Satan and his angels, ready to do us harm and, through human forces, sin-forces encouraged ready to do harm to the social fabric. The Bible represents that divine power holds these in check—the four angels holding the four winds—that they shall not blow upon the earth to its injury until the ap pointed time, until all of God's elect church shall have been sealed in their foreheads—their intellect—with the truth.

At the appropriate time those "winds" of strife will be let loose, and great will be the trouble, until in due time the King of kings and Lord of lords shall intervene to rescue the race from itself and from the adversary. Then Satan shall be bound for a thousand years, and Messiah's kingdom shall be established for the blessings of all the families of the earth.

From faith to faith, from grace to grace,
So in thy strength shall I go on,
Till I appear before thy face,
And glory end what grace begun.

SOME INTERESTING LETTERS

Queries of a Colporteur
Dear Brother Russell:—

How shall we do respecting the Studies in the Scriptures after October, 1914? Will the Society continue to publish them? Shall the Colporteurs and others continue to circulate them? Is it right to circulate them now, since you have some doubt respecting the full accomplishment of all expected by or before October, 1914? With Christian love,

Your brother,

M. F. C.

In Reply

My Dear Brother in Christ:—

Yours of May 20th has reached me. Thanks! I think that you are not taking a right view of the matter treated in Scripture in this respect. The Bible is our only authority. Our thought that these books will be on sale and read for years in the future, provided the Gospel age and its work continue.

So far as the features are concerned, we have merely set forth the Scriptures and their vital application and significance. We have not attempted to say that these views are infallible, but have stated the processes of reasoning and figuring, leaving to each reader the duty and privilege of reading, thinking and figuring for himself. That will be an interesting matter a hundred years from now, and if he can figure or reason better, he will still be interested in what we have presented. In any event, we think that the consummation cannot be long deferred.

To cease to print and circulate the Studies in the Scriptures after October 1914, even if the event suggested therein has not been, apparently, fulfilled, would be like rejecting our Common Version of the Bible because the chronology given in the margin throughout is known to be incorrect to the extent of a number of years. Usher's chronology is used in our Common Version, and shows the birth of Christ in the year 4004. Scholars are agreed that the event varied at least two years from that date—some say four years. And Studies in the Scriptures show from the Bible that the date was actually 4288. Nobody thinks of throwing away his Bible on this account. No more need any one think of throwing away his Studies in the Scriptures or failing to circulate them on account of the fact that October, 1914, may not witness all that we had expected and in the manner expected. With much Christian love,

Your brother,

M. F. C.

A Significant Message

Dear Friend:—

As one who believes in "the present truth," as presented in Studies in the Scriptures, I venture to write you for a word of advice and comfort. I am in deep distress and have suffered intense mental agony during the last few months through being careless of the privileges connected with present truth.

I came, through God's favor, into touch with the truth ten years ago, and had great rejoicing in it. My fatal mistake was then, I thought, to assert a certain failure to act according to my conscience. I became timid and avoided my fellowmen because of my failure to speak out. Added to this I stumbled, time and again, through weakness of the flesh, and gradually settled down to the thought that success in the "narrow way" was not for me.

At the end of last year my interest in Volume One was revived and I argued that if it is true why should I fear to come out of Babylon? Acting upon this I sent for withdrawal letters. I had a talk with our minister here, but at the critical moment I gave up. I cannot express the gratitude I shall feel. God bless you! Yours sincerely,

T. H. Hughes—N. Wales.

Our Reply

Dear Brother:—

Yours of the 28th ult, has come duly to hand and contents are noted. Frequently, "earth-born clouds arise" to obscure the Lord's face from us when we neglect to do those things which he indicates would be pleasing to him. Faithfulness to the Lord will restore a sense of his favor. My suggestion, therefore, is that you start anew, doing faithfully everything which you can help me to do, and I hope that you can help me. The very fact that you are persistent and feel the separation is a good sign. Those who have sinned the sin unto death are not usually penitent. A rereading of the Six Volumes, laying hold upon the promise quoted therein, should be of help to you. May the Lord's guidance and blessings be with you as you seek to return to a condition of favor with him. With much Christian love, we remain,

Yours in the Master's service.

The Correspondency Seems Clear

Dear Brother Russell:—

Have often thought of writing you as to how far the typical and antitype extend in the harvest of the Jewish and Gospel ages; particularly as to whether the time that the Roman army under Titus besieged Jerusalem and the length of the siege are types of the trouble coming on the world?

To my understanding the harvest of the Jewish age commenced in the fall of 29 A.D. and, being a period of forty years, ended in the fall of 69 A.D. In the spring of 70 A.D., at the time of the Passover, the Roman army besieged Jerusalem. The siege lasted about six months and ended in the fall of 70 A.D. Thus the great calamity that our Lord foretold to Jerusalem did not reach its worst until six months after the end of the Jewish harvest, and continued about six months thereafter, or one whole year after the end of the Jewish harvest. This same period in antitype, if antitype it is, would seem to be from April, 1915, to October, 1915. If there is any such an antitype, we should seem to witness the burning of the "tares" in the time of trouble will not take place until after the harvest is entirely ended.

This may be reaching after things where none are intended. Will be thankful for any suggestion along this line.

Yours in the one hope,

S. W. Pennock.

[6496]
OUR HOPE—"AN ANCHOR TO THE SOUL"

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised."—Hebrews 10:23.

Nearly all that God has given us as new creatures is by faith or hope. When we become followers of Jesus and take up our cross to follow him, a sacrifice is involved, if the step be taken intelligently—along the lines of divine instruction. God will not allow us to take up our cross unless we make the sacrifice unless he had a hope or a conviction of some blessing that would result or of some reward that would come to him as the outcome of that sacrifice. In every proper action there must be some sacrifice. To be entertained, the hand has been invited to follow Jesus indicates that there was something in his course which brought the blessing and favor of God—some special reward; and that if we will follow him, we shall share that same blessing and reward—glory, honor and immortality forever.

So when we take up our cross to walk in our Master's footsteps, it implies that we are inspired with the hope of thus sharing in the glory and honor conferred upon him. The character of our God assures us that any offer coming to us from him with rigid conditions attached, must be infinitely worthy of our acceptance; and the "exceeding great and precious promises" accompanying this offer assure us of his assistance and sustaining power. So by availing ourselves of his strength and of his grace and holiness we may meet all the conditions and attain the glorious reward set before us in him. Hence our faith has a strong and sure foundation upon which to rest; "faith can surely trust him, come what may."—2 Corinthians 5:17.

INWARD FAITH-OUTWARD CONFESION

We exercise faith in the heart; for our hope is an outward profession—before we confess the Lord with our mouth. And we have no right to confess him with our mouth until we have believed "unto righteousness"; for "with the heart man believeth unto righteousness, and with the mouth confesseth he made unto salvation." (Romans 10:10) So we have the declaration of the Lord that he will not consider that we have a proper faith or hope unless we confess it. He has declared that if we refuse or fail to confess him before men, he will account us unworthy to be confessed before the Father and the holy angels. There is, then, no salvation without a confession of the Lord; the two are inseparable.

It is in vain that any entertain a hope of being accepted of the Lord and the world and the world and the Lord until the light under a bushel and shrinks from the reproach of the cross. "No cross, no crown," is the Lord's inflexible decision. All who have received the truth in the love of it will be glad to let their light shine to the glory of God and the blessing of others. If the glorious message of the Lord has filled our own hearts and blessed our lives, we shall rejoice to carry the living water to other thirsty souls. If the good seed has found our hearts fruitful soil, it will surely germinate and bring forth fruit in its season.

In harmony with the terms of our consecration, we confess to men that we have a faith that reaches beyond the present life; a hope that "entereth into that within the veil." Whether God's word is written or is spoken, it has entered for us. We confess our hope that we shall have a part in his resurrection; that "we shall be changed in a moment, in the twinkling of an eye," and like him be spirit beings, see him as he is and share his glory on the divine plane. We confess that we hope with him to be instruments in the Father's hands, bringing life and joy and blessing to all of mankind, the living and the dead; that we hope to uplift them from death, to raise them from all the sin and blight and sorrow and tears that have oppressed them for these six thousand years. Truly ours is a wonderful hope, a grace that is free, a blessing that is abundant. And to us all who have this hope is given the privilege of manifesting it in the world, opening our lips to share the joy of our hope with those who do not comprehend it. Are you willing to confess Christ? Are you ashamed to own his name before the world, or do you esteem this your chiefest honor? There will be temptations to become discouraged. Our weakness will rise up before us, and the adversary will take advantage of that weakness to discourage us. Our hope not only will there come these temptations along the line of our faith and hope, but there will come certain reproaches and persecutions, permitted for the purpose of proving our loyalty. Our hearts, our homes, and only heroic souls are wanted to fill the places in this elect class—only those who have the spirit of the Master.

DANGER OF WITHHOLDING THE LIGHT

If anyone is disposed to weep, or afraid to take a firm stand for the Lord and the truth, for fear that they will be esteemed amongst their fellow-men, or for any other reason, it will prove that they are not worthy to share with Christ the glories of his throne as members of his body. All who hope to be of this number have professed his name; and they must be esteemed as worthy of the high calling, and only heroic souls are wanted to fill the places in this elect class—only those who have the spirit of the Master.

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"Will your anchor hold in the storms of life,
When the strong winds rush and the waves arise?
Will your anchor drift, or firm remain?"

"We have an anchor that keeps the soul
Steadfast and sure while the billows roll;
Fastened to the Rock which cannot move,
Grounded firm and deep in the Savior's love!"

HOW AND WHERE SHALL I SERVE?

"Brethren, let every man, wherein he is called,
therein abide with God."—1 Corinthians 7:24.

The context, the Apostle has been discussing marriage and its responsibilities. He had also been discussing slavery and its state. He asks: "Are you called being a bond-servant? Then seek not to be free." Nevertheless, he proceeds to say that if freedom were to come to the slave, he should be glad to avail himself of the opportunity of having a wider field of service as a free man. But the slave should not say to his master: I am a servant of God, and therefore your regulations are nothing to me; you cannot longer hold me as a slave.

The Apostle gives the thought that the Lord's people are not to want an immediate change from the condition in which they were called. His thought is, You are not necessarily to think that you are to leave what you are now doing. Your business may be that of a servant, or a slave; therein abide— in the sense of having your mind at rest. If the Lord opens the door, then you are to look about. If your condition is one of great severity, it is right to ask the Lord that in his own due time he will get you out of it. He has promised us that with every temptation he will provide a way of escape or direct the issue, that we may be able to bear it. (1 Corinthians 10:13.) This would apply to our business relationships—to everything.

If one were single, he should consider very carefully the matter of taking on added responsibilities. He should think: "I was called when single. Does the Lord wish me to marry?" And if he comes to the conclusion that the Lord so desires, he should remember the Apostle's injunction: "If any man thinketh to be otherwise, he saith unto the Lord," If he were married when called, he should not say, "I wish I were not married. I could do so much more, so much better, if not married." He was married when called, and therein there is a mortgage upon his time. He has this mortgage committed to the Master.

ENTER OPEN DOORS, BUT DO NOT FORCE THEM

Nevertheless, the Apostle, in previous verses of this same chapter points out that if the unbelieving husband or wife should depart, let them do so. Do not seek to oppose their going if they desire to go. The Lord is able to provide for your affairs. And if that is the Lord's providence for you, so accept it. As for the thought of leaving our business to go into the colporteur work, or the pilgrim work, or the class extension work, or whatever it might be, the proper thing is for us to consider would be, Is this an opening of the Lord? If we find that a better opportunity for service comes to us, we would have just as good opportunity for work in the harvest field, and there is an open door, then we should rejoice and should enter the door.

But if we find that there is no open door and we would have to force one open, to violate some right principle to enter such work, that would alter the case. We must stand firm. We shall never have to oppose any right principle existing in the Lord's service. When the door opens to serve, the Apostle is here addressing brethren, and his words could not refer to any who were then engaged in a dishonorable avocation.

To Brother in Disreputable Business

But suppose that a man, before receiving the truth, had been the keeper of a gambling house, or were in some other dishonorable business. Suppose he had been a saloon-keeper (several brethren have come from this business). After he had accepted the truth, he would say, Here! What am I doing? Am I dispensing to human beings that which is to their injury? I must quit this. And so he would have to get out of the saloon business before he could become a child of God at all; he would have to get out of some disreputable child of God. The Apostle's words were addressed to the brethren: "Brethren, let every man so abide." He would not be a brother in Christ while in a business repugnant to his conscience and injurious to his fellow humanity.

The whole matter was, of course, forceful to servants in the Apostle's day. In that time and in every time the humble classes, the servant classes, the slave classes, seem to have been ready to receive the message. Our Lord said unto the servant, when he found that he had not been working, "Go out into the streets and hedges, and press in the laborers to the harvest." We are called to make application for release, and if the application resulted in refusal, we should bow to that refusal as being the Lord's word in the matter. We would try to be thoroughly contented and thoroughly happy, and would say, "I will strive to show the prince of the dark powers the power of the light; and press me into his convulsive light." We could not know but that a man would have just as good opportunity for service there as anywhere else. The Lord will give what is best to all his faithful ones.

BRETHREN IN PENAL INSTITUTIONS

A prisoner in a penal institution would do well to say to himself, "Well, in God's providence this message has reached me here in prison. Perhaps I should have had it if I had not been here." If we were such a person, instead of hastening to try to open the doors by sending a paper to the Lord, we would consider well before we started such a paper. We would think, "Perhaps I may have opportunities for serving the Lord amongst these fellow-prisoners. Perhaps I may have an opportunity of preaching to them." Or if there were an application made for release, and if the application resulted in refusal, we should bow to that refusal as being the Lord's word in the matter. We would try to be thoroughly contented and thoroughly happy, and would say, "I will strive to show the prince of the dark powers the power of the light; and press me into his convulsive light." We could not know but that a man would have just as good opportunity for service there as anywhere else.

The Lord will give what is best to all his faithful ones.

ANOINTED—ESTABLISHED—SEALED

"Now he which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us."—2 Cor. 1:21, 22.

The Apostle is here addressing the church at Corinth, recognizing that this congregation are co-laborers with him—accepted of God as members of Christ, the Anointed. Christ is the great One foretold prophetically as the antitypical Prophet, the antitypical Priest, the antitypical King, who is to come to the world by his work of healing, instructing, helping, uplifting. The Apostle says that the one who has brought us into the body of the Anointed, and has set, or established us, is God. This implies that God does call the calling of those who come to him. It implies that there was a previous invitation —the Apostle says that no man taketh the honor to himself. Even Jesus could not have taken to himself the honor of being a priest and king; He could not say, I will be a Priest—I will be a King!

He who is sealed to be the great High over this ecclesia, or body, so through Jesus he has invited us to become its members. And as we conform to the terms and are made acceptable through our great Advocate, we are then set in the body—sanctified. It is not a haphazard, but we are set. And we shall continue in this position unless, because of some unfaithfulness, we shall be blotted out and the crown appropriated to us be taken away.

He who sets us, establishes us, and has anointed us of the holy Spirit, and thus made us members of this holy company, is God, the heavenly Father. It is not the province of even our Redeemer to set us and anoint us. As the Apostle says, "God hath set every member in the body as it hath pleased him." All things are of the Father, and all things are by the Son; hence this anointing that we receive comes from the Father. Nevertheless, the Channel is the Lord Jesus, This holy Spirit which the Father has given to Jesus, he has sealed upon us. The Father authorizes it, the Son shedeth it forth.

SEALED IN THE MASTER'S LIKENESS

And God "hath also sealed us." It is not only important that we be begotten of the holy Spirit, and set in the body, but it is another precious thought that we are to be sealed, or impressed; we are to receive a stamp. As we would set a wax stamp into wax, so with us who are desirous of knowing and doing God's will: we are impressed by his holy Spirit into the image of our dear Master; and the channel through which we are sealed is the truth.

So those who are sealed by the holy Spirit have a considerable measure of appreciation of the truth. All the promises come through God's Word; it is a power that is now at work, so that all of God's people in all parts of the world are being impressed through the promises of God. God works in us to will and to do his good plea-ure. This sealing is of the Father,

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Because it is through his promises; it is under the direction and head of the Head of the church, our Lord Jesus, that he may in due time present us blameless and un reprovable before the Father.

The PURPOSE OF OUR TRIALS

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12.

The word blessed in this text may be understood to signify the condition of one in the favor of God. The state of such will be a happy one, a desirable one. The word blessed does not, of course, always suggest a happy condition as refers to the temporal affairs of this world; for such are sometimes dis pleasing to God, and if we put, we will seek to keep his commandments. The child of God might fail once, or he might fail repeatedly along the same line, until in deep humiliation and anguish of soul because of his continued manifestation of the same weakness, he might feel that for him the path of duty is open to the heart and to the will, and that he is the victim of his own weakness. He might turn away from the narrow and shallow path of the world, and might now be enabled to walk in the broad and high way of God.

Who will gain this crown of life? Of what character will he be? The Scriptures declare that it will be that man or that woman who endures temptation, trial. What is signified by enduring temptation? Evidently the thought is not the enduring of one temptation for one time or for many times. Even the world must endure trials. The reference is to the retaining permanently of the attitude of patient endurance and faithfulness when tempted, of remaining true to God under temptation and trial, and free from sin.

They may come from friends, who may tempt us to live a life of more or less self-indulgence, to relax in a measure to our fidelity to the Lord. The enticements of wealth or worldly society, a natural love of ease and disinclination of the flesh to endure hardship—no one of these may prove strong and subtle temptations to the Christian.

But if we love the Lord supremely, that love will become the chief impulse of our lives. Our one aim will be that we may glorify God in our spirit and in our body. We know that the love of money is a snare which is dis pleasing to God, and if we put him we will seek to keep his commandments. The child of God might fail once, or he might fail repeatedly along the same line, until in deep humiliation and anguish of soul because of his continued manifestation of the same weakness, he might feel that for him the path of duty is open to the heart and to the will, and that he is the victim of his own weakness. He might turn away from the narrow and shallow path of the world, and might now be enabled to walk in the broad and high way of God.

The CROWN OF RIGHTEOUSNESS

While we shall never reach the point of perfection in the flesh, nevertheless he who endures temptation should become more marked by day to day, stronger, more resolute, and more loyal, still resisting and striving still harder to resist and be true to the Lord in thought and word and deed. Blessed is the man who shall endure—time after time, day after day—thus proving his faithfulness and obedience to God. For when that period of trial or the trial time is over, when God has seen that he has demonstrated fully his loyalty, then when God's "due time" has come, that tried and proven one shall receive the crown of life.

The expression, "the crown of life," is another way of saying the reward of life; and this life is on the highest plane. The Apostle Paul speaks of this same crown as the "crown of righteousness." The Apostle Peter calls it the "crown of glory." It is the crown of righteousness because it is the reward that comes as the result of righteousness, of obedience to God and the principles of his government, of faithfulness to our covenant. It is the crown of glory because it is the reward which brings glory, honor, immortal ity.

In the Grecian games certain rewards were given, according to the skill of the person who endured successfully the trial of their skill, of their prowess and of their physical endurance. The reward given was usually a crown or wreath of laurel. That crown was valuable; not so much in itself, but especially as an outward token of the honor and applause from the world. If the popular green would suggest to the Christian that our reward as "overcomers" will be a lasting reward, an eternal reward.

The Lord is to give us life in fullest measure. The penalty that came upon our race because of sin was death; but now those born into "the new life" have the opportunity to walk in life—in perfection—untainted, unending. This life is in the Son of God. At the present time life can be gained only by being begotten to the spirit nature. The crown of life, to be given to the "more conquerors," is a very special kind of life—immortality, the highest form of life possible, the crown, or pinnacle, of all life. This is to be the reward of the class called in Scripture the bride of Christ, when they have demonstrated their faithfulness, when they shall have been proven worthy to be members of that exalted class.

There will be a crown of life in the next age—perfect human life—as the result of obedience to the tests and trials of that time. These tests will differ in many respects from the trials and difficulties of the church at the present time. They will be much more cruelly for then temptations to sin without will be removed, and bodily and mental uplifting and assistance granted, which will make their trial a more favorable one. Righteousness, too, will immediately be rewarded in that day, and sin and disobedience of every kind will be promptly punished. But now righteousness often brings suffering, reproach, pain and loss, from the human standpoint; while sin often brings present advantage, popularity and pleasure to the flesh.

THE PROPER VIEW OF OUR TRIALS

There is a special love required by God of the Gospel church—the near church. The apostle Paul says that these are to have love that is so selfless that it will be willing, yet, glad, to lay down the earthly life in the service of God, that they may bring blessings to others. To these God has promised the special crown of life—immortality, his own nature. These are the ones who are the "lovers of their brethren, those of the nature of the Lord supremely, that love him. As Isaac was the lover of Rebekah, and of the sons of Keturah, and as the first-born of Israel were the lovers of their brethren, so these will bless all the peoples of the earth, from among whom they were chosen. How thankful we should be for an honor so great!

If these favored children of the heavenly King could always keep in mind the fact that every trial and testing, every persecution and difficulty, permitted to come upon those who have known the Lord supremely, that love him, is designed to develop them, to prove and test their love, to demonstrate whether or not their characters are fixed, rooted and grounded in righteousness, it would set all their painful experiences and temptations in a new light, and would be a great assistance to those who are fighting the fight of faith successfully. For if by these trials and tribulations the Lord is proving our love and devotion to him, then whatever they may be, whether great or small, we should diligently use them as opportunities to demonstrate to our God the faithfulness of our love for and obedience to him, and as an aid by which we may rise day by day to greater heights of spiritual attainment, being changed into the likeness of our Master.

Thus viewed and thus met, every trial and affliction would prove a blessing, a heavenly messenger, bearing us forward, "Never, our God, to thee, nearer to thee, do we go," Then, beloved, "count it all joy when ye fall into divers temptations [trials, testings], knowing this, that the trial of your faith worketh patience [patient endurance]. But let patience perfect her work, that ye may be perfect and entire, wanting nothing." Herein we greatly rejoice—though now for a season, if need be, ye are in heaviness through manifold temptations [testings provings], that the trial of your faith, being much more precious than of gold, which perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls!"—James 1:24; 1 Peter 1:6.

Truly, "these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal, but the things which are not seen [the glories to come are eternal]."—2 Corinthians 4:17, 18.

"WILL YE ALSO GO AWAY?"

Thus we are assured in the infallible Word of God that those who love the Lord, and who are to receive the kingdom, will have their love tested by trials and temptations on the
way to that kingdom. Those who do not love the Lord with all their hearts, in whom some other idol has first place, will be seduced by the world, the flesh or the devil into some form of rebellion against the divine Word or the divine providences. They will have schemes and theories which they will prefer to the Lord's plan and the Lord's way; and their schemes and theories will usually be found to be based either upon selfishness or ambition or upon an evil spirit of envy, hatred, jealousy, etc.

The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly; and like the ten who went away from the Master at his first advent, and said, "This is a hard saying," so these also go away and "walk no more with him." But some will continue to walk with the Lord; some will not be driven away nor deceived by him; the arts and wiles of the evil one and his helpers. These have learned that the call of the world, the promptings of the flesh, and the arts of the adversary, are all snares and traps and pitfalls to drag them down to death. They have learned the sound of the true Shepherd's voice, and cannot be enticed by the voice of strangers.

Precious children of the Lord, blessed are ye! Sheltered in the "secret place of the Most High" no evil shall befall thee, neither shall any plague come nigh thee dwelling. "He shall give his angels charge concerning thee; they shall bear thee up in their hands, lest thou dash thy foot against a stone." How safe and secure are these! Though a thousand fall at their side, and ten thousand at their right hand, yet the plague shall not come nigh them. They have "made the Most High their habitation," and he will keep them from all harm.

"Under his wings I am safely abiding, Though the night deepens and tempests are wild; Still I can trust him, I know he will keep me; He has redeemed me, and I am his child.

"Under his wings! What a refuge in sorrow! How the heart yearnings turns to his rest!

"THE LORD THY GOD IS A FAITHFUL GOD"

"O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved."—Psalm 66:8, 9.

In this Psalm the Prophet David calls upon all the world to praise the Lord. In prophetic language he exalts: "All the earth shall worship them; they shall sing to thy name!" Then he recounts the wonderful manifestation of the power of God in his dealings with Israel; he calls upon the people to bless the Lord and sound his praises abroad. Taking a recent illustration he expresses the thought which lies in his heart, and he continues: "For thou, O God, hast proved us, thou hast tried us as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loin: thou hast caused men to ride over our heads: we went through fire and through water; but thou broughtest us out into a worthy place!"—vs. 10-12.

The Psalmist then declared that he would enter into the house of the Lord, and would pay unto the Lord the vows which he had made in the time of his troubings. He recounts the goodness of God to himself. He tells how he had cried unto the Lord and extolled his praises, that his prayers had been answered, and that he had been lifted up and blessed and delivered. He calls upon Israel to remember all the leadings of the Lord in his days, and these are such as to make his heart glad, as a people, and exalts them to sound forth the praises of his great name. God had brought the people of Israel up out of bondage to Egypt; he had protected them through all their wilderness journeys and ever since.

King David reminds them that they had been kept alive, often when earth had no balm for my healing, Here I find comfort, and here I am blest.

"Under his wings! Oh, what precious enfolding! Here will I hide till life's trials are o'er; Sheltered, protected, no evil can harm me, Resting in Jesus, I'm safe evermore!"

As the faithful disciples of the Master in the first harvest, realized a meaning in his teachings which others of the professed children of God could not appreciate, so now, at the second advent of the Lord, his words have a precious significance to those who are in heart-harmony with him which none others can realize. And we see now, as at the first advent, that some are stumbling and going back, while others are being drawn more closely to the Lord than ever, by means of the knowledge of his plan which he is supplying.

FEASTING IN THE BANQUET HALL

As we draw nearer to the close of the harvest, we shall not be surprised if the way become still narrower, still more difficult, and if the temptations to stumble and to fall become more frequent. Let us then, dear brethren, be more and more on our guard against the wiles of the great enemy of our souls, and against the deceptions of our own fallen nature. Let the perfect love of God rule in your hearts, driving out self-love and world-love, with their pride, ambition and folly. Let entire devotion to God bring into your hearts the promised fulness of joy and rest and peace. Be fruitful branches in the vine, abiding even in him, responding to all the promptings of the great Husbandman with more abundant fruitage.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chron. 7:14.

Let the promise of God be the guiding star of your life and to the dear ones in your family. Let none be led away, as was the case with the apostles, that these promptings and leadings when analyzed will usually be found to be based upon their selfishness or ambition or upon an evil spirit of envy, hatred, jealousy, etc.

Let Spiritual Israel send their Praises!

But although this Psalm has a primary significance as relating to natural Israel, our thought is, in harmony with the application made by our Lord and the apostles, that these words are even more appropriate in their application to spiritual Israel. The Lord has brought us out of the world, and from the world, and from the wiles of the devil. He has delivered us from the great tempter, Satan. He has guided us through the wilderness, and has supplied us with the manna from heaven; He has brought us forth the water of life from the great Rock of Ages smitten for us, that we might drink and live. He has washed our feet from the dust of our wilderness way. He has faithfully disciplined and chastened us, that we might learn and grow, and thus has gone before us through all the toilsome march, and has been our rearward as well, to protect us from all danger and harm. If natural Israel had great cause for thankfulness and praise, what should be our attitude, for all the marvelous manifestations of his love and care for us, his spiritual Israel? Truly, as no other people on
earth, past or present, can we praise our God! With the poet we can say:

"He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears!

The billows that guarded my sea-girt path
Carried my Lord on their crest;
Where cloudy days of my wilderness march,
I lean on his love for the rest.

"He emptied my hands of their treasured store,
And his covenant love revealed;
There was not a wound in my aching heart,
But the balm of his breath has healed.

Oh, tender and true was the chastening sore
That taught and tried, to:
Till the crooked road was straightened in him,
And in nothing on earth beside!

"He guided my steps where I could not see,
By ways that I had not known;
The crooked was straight and the rough made plain,
As I followed the Lord alone.

I praise him still for the pleasant palms,
For the waters-springs by the way,
For the glowing pillar of flame by night,
And the guiding cloud by day.

"There is never a watch in the dreariest halt
But some promise of love endear:
I read from the past that the future shall be
Far better than all my fears.

Like the golden bread of the wilderness,
Laid up with the blossom-rod,
All safe in the Ark with the law of the Lord,
In the covenant care of my God!"

SOME FAITHFUL THROUGHOUT THE DARK AGES

Our God never fails his children: his name is Faithfulness! He has never permitted his church to be exterminated, notwithstanding all the attacks of error and of the powers of darkness. There are still true people of God in the world, and ever have been. Throughout the dark ages, the greatest fact of our Redeemer's sacrifice for sin was still held by some of the true saints of the Lord. This precious truth was never completely lost during those years of darkness and obscurity, and in God's due time his church emerged from the wilderness, "leaning upon the arm of her Beloved." The light has since grown brighter and brighter to the faithful, watching ones. And what a flood of glory now shines upon the path of the saints!

CHRISTIAN LIBERTY BASED ON PRINCIPLE

We must never forget that our authorization to meet as brethren is the Master's Word. "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) As this is our charter-right for meeting as the Lord's people, we must concede an equal right under it to all God's people who may choose to meet in his name at any place and at any time. We should remember the Bible illustration of this principle: On one occasion the twelve disciples had returned from a preaching tour, and St. John said to Jesus, "Master, we saw one casting out devils in Thy name; and we for the water-springs by the way, was still held by some of the true saints of the Lord. This precious truth was never completely lost during those years of darkness and obscurity, and in God's due time his church emerged from the wilderness, "leaning upon the arm of her Beloved." The light has since grown brighter and brighter to the faithful, watching ones. And what a flood of glory now shines upon the path of the saints!

"Looking back, we praise the way
God has led us day by day!"

The saints of God during the past centuries did not need these exceptional blessings which are supplied to the faithful of today, but their every need was supplied. We are living in the days of the "cleansed sanctuary." More truth is now due than at any time in the history of the church. Truly, our Lord has brought us into his banqueting house, and his house over us is lovingly kind. We are living in the day of grace, not for the rest. 'He who has seen the glory of the Father has seen me.' (John 6:46) The light shines on the faithful, watching ones. We reply that this must depend upon the brethren or violated. Nor is anyone who stands faithful to his con-
Thirty-six, besides four Canadian Provinces and one from Fiji Islands, and British representatives. Best of all, the Lord was with us by his holy Spirit, which was manifested in the faces, the words, the conduct—not only of the convention but throughout all the arrangements of the convention and remaining a few days, and others coming toward the close, and some remaining the entire time.

We had many evidences of the Lord's favor and blessing. The total number attending was thus six thousand; the total number of baptisms three hundred; thirty-six from States represented thirty-six, besides four Canadian Provinces and one from Fiji Islands, and British representatives. Best of all, the Lord was with us by his holy Spirit, which was manifested in the faces, the words, the conduct—not only of the convention but throughout all the arrangements of the convention and remaining a few days, and others coming toward the close, and some remaining the entire time.

No doubt personal growth in grace and knowledge and the spirit of the Lord has much to do with this greater appreciation. The whole idea of getting together for the purpose of the convention, and especially the manner in which the arrangements were handled, mentioned. We thank God as we notice the various manifestations of growth in grace amongst his people. "What manner of persons ought we to be," in view of our glorious relation to the "Shining Ones" and our previous fellowship with the Lord and with his brethren.

Only one thing did the Editor fear in respect to the influences mentioned and the addresses of the speakers. He fears that the dear friends in several instances were overstimulated by too positive assurance that the present year will witness the "change," the church, establishment of the kingdom, etc. With all due respect to the opinion of the brethren, we believe that the present is a time for great soberness of mind, avoidance of speculation and waiting for whatever the Lord may please to bring to pass. We greatly fear that some of the dear friends will experience sharp disappointments, if some of the confident statements made on the personal liberty was exercised, and that the majority were too careless of the sentiments of the brethren constituting the minority. But even where it may be found necessary or desirable to have more than one gathering of the Lord's people in one city, it cannot still be of the utmost importance that all brethren are harmonious with the arrangement. But where the brethren find it advantageous to meet in different classes, it will usually be found, we believe, that originally too great restraint of anxiousness regarding the convention platform miscarry. At no time has the Editor ever spoken or written as positively as some of these dear brethren are speaking now. In the books, Studies in the Scriptures, as well as in The Watch Tower, we have set forth the chronological and historical aspects of the prophecy, but the spirit here manifests a confidence in it. However, we have always encouraged the friends to examine for themselves, to use their own judgment. To assist them in this we have given in detail the references, etc. In recent numbers of The Watch Tower we have plainly stated that fulfillments of the prophecies, although marked and manifest, are not as far developed for the time as we had expected.

The Editor at all three of these conventions took occasion to reiterate the views already presented in The Watch Tower; and during the interval between them he prepared a number of arrangements. We have one heart and his brethren. But, in spite of this assurance, it still seem as strong as ever—still seem to teach that Gentile times will end next October.

(2) He pointed out, however, that the ending of the Gentile times might not usher in the great time of trouble so quickly as we have been expected. He pointed out that the long expiring might not mean an instantaneous dispossess, but possibly, might mean a gradual dispossession, or perhaps a sharp notice to quit, followed by eviction a little later on.

(3) He reminded the convention of a recent article in a recent number of The Watch Tower, to the effect that it is possible that the Gentile times might close without world-wide trouble immediately, and that the church might be completed with some of the members this side the veil participating for a little season in London, etc. As for the Drama in Europe, September conventions were received from Los Angeles, San Francisco, Mountain Lake Park, Md., and Saratoga Springs, N. Y., but nothing has yet been determined in respect to any of them.

THE DRAMA IN EUROPE

In the course of plans for introducing the Photo-Drama in Europe, the Editor, accompanied by three trained operators, left New York on the S. S. Lustseania, May 19th, several friends coming over from the United States to participate for the London Convention at Whitsuntide. The three days at the convention proved very interesting and profitable. All the sessions were held in the London Opera House, the largest audiences being two thousand. The various features of God's great plan were set forth by several of the special features apportioning to the Drama of Creation. A Scotch class and two English classes were promptly started, totaling fifteen fine young men consecrated and eager for service. Lessons or two demonstrated that they will speedily be very efficient. Meantime another class of five will be trained as soon as the work shall seem to call for their services. Delegations from France, Switzerland, Germany, Denmark, Sweden and Finland were represented, and one of the men who came from France was the only one baptised by water coming their full consecration to the Lord even unto death.

Meantime, preparations for the Drama were in progress. A school was started for giving finishing instructions to brethren who had already gained a considerable knowledge of cinematic operation—to acquaint them with the special features apportioning to the Photo-Drama of Creation. The Scotch class and two English classes were promptly started, totaling fifteen fine young men consecrated and eager for service. Lessons or two demonstrated that they will speedily be very efficient. Meantime another class of five will be trained as soon as the work shall seem to call for their services. Delegations from France, Switzerland, Germany, Denmark, Sweden and Finland were represented, and one of the men who came from France was the only one baptised by water coming their full consecration to the Lord even unto death. 

The Drama was started with the Drama made at the Princess Theatre, London, on Sunday, June 14th, on which day about twenty-two hundred were in attendance. The Drama is to continue every afternoon and evening for a month. Further shows will be in London in September. For the Drama in their several home lands and to gain information respecting its operation and the necessary steps of preparation. It is our hope that July will witness the presentation of the Drama in all those countries. The friends seem very keen and the prospects favorably seem.

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Barren Fig Tree—Defiled Temple

**August 9—Mark 11:12-26.** "By their fruits ye shall know them."—Matthew 7:20.

The triumphal entry of Jesus into Jerusalem was a past incident. After spending a portion of the day in the Holy City, Jesus returned to Bethany, which is merely a suburb. The next morning, going again to the city, Jesus noted a fig tree by the wayside, bearing plenty of leaves. He approached it, seeking figs, but found none. The good show of leaves was deceptive. Then Jesus put a ban, a curse, a blight, upon the tree, declaring that it should not bear fruit hereafter, or to a completion. What did this mean? Surely it was not an intimation that the followers of Jesus should place a curse upon every unfruitful tree or unfruitful field? There must have been some deeper meaning by which the words were to be understood. Bible students believe that they now see the deeper significance of this carefully noted incident. They believe that that fig tree was used as a type, or picture, of the Jewish nation; and that that blight upon the tree because of its unfruitfulness corresponded to the situation of the Jewish people before the day of the Lord, against the Jewish nation because of its unfruitfulness.

On the day previous Jesus had said to the Jewish nation, "Ye shall see me no more until that day." So he declared of this tree that it should be blighted to the end of the age, or age. Again, when speaking to his disciples respecting the end of this age, Jesus declared, "When ye shall see the fig tree putting forth leaves, then know that summer is nigh." That the winter time, the blight time of the nation of Israel and of the church at an earlier or in other words, one of the signs of a new dispensation would be the sprouting, or indication of life, hope, promise, amongst the Jews.

**Significance of Zionism**

These same Bible students are now pointing to the revival of hope amongst the Jewish people, as especially manifested by Zionists. It is being pointed out that this new horn of hope and faith to the Jews respecting their land and the divine promises of the past is opportune—exactly in line with prophecy. They point to Isaiah 40th chapter as now in process of fulfillment: "Comfort ye,; comfort ye, Jerusalem! call out ye help; let us help one another; for it is the Lord's hand that comforteth you." They are convinced that the spirit manifested is the spirit of love and zeal—the holy Spirit. The reason for this manifestation is explained by the Apostle's words, "We are all baptized by the one spirit into one body."—Christ.

**The Watchtower**

Arrangements for various cities in Great Britain were in progress when we left. In Glasgow the Drama was to open on the very next day, June 21st, in St. Andrew's Hall, the largest auditorium of that city. We have no doubt that the Lord's blessing upon the energy of the brethren there will make the presentation a success, profitable to many.

Leaving the operators to install the Drama in Great Britain, Scandinavia, Germany, France and Switzerland, in cooperation with the Society's branches in those countries, we began our homeward journey June 20th, on the S. S. Aquitania. A remarkably quiet and pleasant journey brought us to the home land in good season for the conventions at Asbury Park, N. J.; Columbus, Ohio, and Clinton, Iowa.

The Editor was both encouraged and continually inspired and refreshed by his contact with the brethren in and from the various parts of the world. It is helpful to note the spirit of loyalty and devotion to the cause of the spirit of devotion prevailing, extending for months and years. The spirit manifested is the same everywhere—the spirit of love and zeal—the holy Spirit. The reason for this manifestation is explained by the Apostle's words, "We are all baptized by the one spirit into one body."—Christ.

**Barren Fig Tree—Defiled Temple**

### (1) Primarily it had to

### (2) Secondly it was typical of a cleansing of the anti-

### (3) We made it a den of thieves.

**Made It a Den of Thieves**

Jesus intimates that responsibility for the prevailing condition of things rested upon those in authority—the scribes and the Pharisees. For craft and other considerations they had perverted the spirit of love and zeal, and turned the Temple into a place of merchandise. Moreover, it is claimed by some that the Temple was frequently used as a place for bartenders on a larger scale. Here money-sharks found opportunity for meeting people in distress, who came to the Temple for prayer. Others, who had been cheated also, sought solace and comfort while for pretense they made long prayers. In other words, Jesus judged that some in his day made a cloak, or pretense, of their religion in order to take advantage and reap pecuniary benefit. Hence the Temple had become a 'den of thieves.'

In olden times, as with many at present, there was a literalness attached to the word theft which only partly covered its meaning. The loan-sharks infected the Temple, pretended sympathy for those in distress, and on an exciting pretense finally devoured the property of the widow and the orphan in a legal manner. We fear that the same is true today—that religion is still used as a cloak to cover selfishness. People who do not think of literally committing theft, robbery, or succumb to the arguments of warped consciences. The Master, who was especially indulgent at such misuse of the house of God of old, holds the same sentiments today. It is in vain that any claim to be his followers, his disciples, his friends, members of the true church of Christ, who at the same time use religion commercially.

**The House of Prayer**

While Jesus often went into the mountain to pray, or prayed in the Garden of Gethsemane, while Pharisees sometimes prayed on the street corners, while St. Peter went to the house-top, nevertheless the Temple was recognized by all the Jews as especially a house of prayer. Thus we read that St. Peter and St. John went up to the Temple to pray. (Acts 3:1) It was the one place of all others in the world where the soul might feel that it could draw especially near to God.
In the Most Holy was the Mercy Seat, upon which rested the Shekinah light, representing divine presence.

The nearer to that Most Holy any one was able to draw, the more was he understood to be in communion with God. Thus the priests alone might enter the Holy and the Most Holy. The Israelites, as a nation, were not permitted to come nearer than the Court. Of this we have several references. It was the one for the Jews; second, the one for Jewish women; and third, an outer Court, where believing Gentiles might worship the true God, but separated by "a middle wall of partition," (Ephesians 2:14) these courts represented different degrees of approach to God. Paul's favor with the antitypical church, which is not yet complete, Christ and his church will be the temple proper; and all mankind desiring to approach God will approach through the Christ, the temple of God.

And then St. Peter declares (Ephesians 2:19-22): "For you are the body of Christ, and the temple of the Holy Spirit, who dwells in you, and are built together for an habitation of God through the Spirit." St. Peter and St. Paul both tell us of this antitypical temple: "Know ye not that your body is the temple of the holy Spirit?" (1 Corinthians 6:19) "The temple of God is holy, which temple ye are. (1 Corinthians 3:17) The church, making increase for years in the fruit of the grace of the holy Spirit, "growth unto a holy temple of the Lord." (Ephesians 2:21) "Ye also as living stones are built up a spiritual house." (1 Peter 2:5) "Ye also are builded together for an habitation of God through the holy Spirit." (Ephesians 2:22).

This antitypical temple may be viewed from four different standpoints. In harmony with the last quoted, it is still under construction. In the living stones are being quarried out of the world, and being separated for places in the glorious temple of Christ, the Head. That temple will be spiritual, unseen of men, each member like unto the glorified Jesus, far above angels.

In that temple God by his holy Spirit will dwell in fullest measure. Through all mankind, during the Millennium, will be privileged to draw near God and receive divine favors and uplift out of sin and death, back to the original image and likeness of God lost in Eden, redeemed for all at Calvary, and to be offered to all during Messiah's kingdom reign of a thousand years. Then in the largest sense of the world it will be God's holy place. Nothing for filling shall be brought into it. All merchandising and money-sharking will be left behind. It will be the house of prayer, the channel of prayer, the way of approach of mankind to draw near to God for forgiveness of sins and for the reception of all the blessings and mercies which God has provided in Christ for whosoever will. It was because the Temple at Jerusalem was a type of that glorious temple of perfection that all business of every kind done in it was profession—was spoiling the beautiful perfection of the type—was misrepresenting the future, the reality God's intentions.

"YOUR BODY IS THE TEMPLE!"

But now let us take a still different view of the subject—not contradictory to the foregoing, but confirmatory. As in the temple of the church will be the temple of God, perfect on the heavenly plane, so each individual member of the church, who has been begotten of the holy Spirit as a new creature, has to that extent God dwelling in his mortal body. The world in general are not temples of the holy Spirit, however saintly or meritorious they may be. No one becomes a temple of the holy Spirit until begotten of the holy Spirit. That spirit-begetting constitutes him a new creature, a son of God, even though only the will, the mind, is begotten again—even though the body is still an imperfect body of flesh. The new mind, dwelling in the old body and using it, constitutes that old body thenceforth a temple of God, and gives to that body a holiness or sanctity which it did not have before.

Now as the new creature dwells in this mortal body, it is styled a tabernacle rather than a temple, because through sin and degradation it is impaired, and not glorious. Besides, the word tabernacle signifies that which is temporary, not permanent, not eternal. Our heavenly house, our spiritual body, will be the temple, but none can enter that perfect temple until after his first resurrection, as Jesus said, "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." (Revelation 20:6). No one knows the power of the heart, whether it be a new heart or merely that of the natural man or woman who has learned politeness, morality, etc. The only way in which we are permitted to judge each other is by the outward fruit. If the spirit of the Lord dwells within, the fruitage must be good. Christ himself being the chief corner stone, Ephesians 2:20-22.

WICKED VINE-DRESSERS

August 16.—Matthew 21:33-46.

"The stone that the builders rejected, the same is become the head of the corner."—Matthew 21:42.

"The vineyard, the husbandman, or caretaker of the vineyard, where the religious leaders, of whom Jesus said, 'The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do.' (Matthew 21:2, 3) These vine-dressers became conceited, got to feel a proprietary right in the vineyard, acted as though they were the real owners, and not merely the Owner's servants. Even in their speech they became accustomed to refer to the masses of Israel as the laity and to themselves as the aristocracy. (Psalm 119:124) '"When I shall come, who shall there be to receive me?' etc. In other words, they failed to glorify God properly, and therefore in thus taking honor to themselves felt themselves more than the servants of God, honored in being permitted to be vine-dressers in his vineyard.

As centuries rolled on, it was only proper to expect that the operation of the Law Covenant would produce good fruit among the people—that through their inability to keep the law they would become stronger in character; that these united experiences would make them more reverential, more submiss, more charitable, more faithful, more kind, and good, and would show God that they had been begotten of the holy Spirit, and would give place to the antitypical one, when the Owner would be present, either directly or through some especially appointed representative. In due course of time, the Owner, Jehovah, the Lord, would arrive at his vineyard with its message, sometimes with another. These servants and their messages became tests as respected the love devotion and loyalty of the vine-dressers, and tests also relative to the character-development of the people of Israel.

But ah! the very ones who should have been glad to wel-
come the Owner’s representatives, and glad to have manifested to them the fruitage of the vineyard. They acknowledged that they were responsible under the general law governing all. Their pride and their desire to show off before the people prompted the mistreatment of the Owner’s special representatives, the prophets. As the parable shows, some of these were beaten, others killed and destroyed. This was done to eventually fulfill the will of God in the age that came upon the Jewish nation, in fulfilment of the foretold destruction of the temple and the rejection of Messiah. The two vines are spoken of in the Bible. The one is said to have been planted by the devil in the garden of Eden, and has never since produced any fruit for God. The other is manifest in the holiness, in his miracles and mighty works, and in his mightier words of life.

However, the spirit of selfishness and self-conceit is powerful, and it leads those who possess it to monstrous and monstrous ways which afterward they seek to blame upon the Jews. How the Jewish nation, in the multitude and ingenuity of its sins, has offended the holiness of the Father, and thus have obtained forgiveness and a blessing. Whatever reasons there might have seemed to be for their thinking that Isaiah, Jeremiah, Habakkuk, Malachi and others of the Prophets were deceivers, none of these would hold against the Jewish nation the true vine of the Lord—the church, the body of Christ. Of this vineyard, putting into it only the true vine, he speaks in his parables, that his glory would be obtained, even though the branches were cut off. The two vines are spoken of in the Bible. The one is said to have been planted by the devil in the garden of Eden, and has never since produced any fruit for God. The other is manifest in the holiness, in his miracles and mighty works, and in his mightier words of life.

THE NEW VINE-DRESSERS

The Lord said that those originally appointed were wicked vine-dressers. He appointed new ones; namely, the twelve apostles, St. Paul taking the place of Judas. Moreover, he started a new vineyard, putting into it only the true vine, with which this new vineyard is filled. By stumbling over him they injure themselves. The two vines are spoken of in the Bible. The one is said to be well cared for, and the other is planted by the devil. That he spoke of them as the vineyard, putting into it only the true vine, he speaks in his parables, that his glory would be obtained, even though the branches were cut off. The two vines are spoken of in the Bible. The one is said to have been planted by the devil in the garden of Eden, and has never since produced any fruit for God. The other is manifest in the holiness, in his miracles and mighty works, and in his mightier words of life.

THE CHIEF CORNER-STONE

The Scriptures give us the thought that the church of Christ is represented by a pyramid, which has five corner-stones, the chief one being the top-stone—a perfect pyramid in itself, the lines of which control the entire structure. Jesus, rejected by the Jews, crucified, is the chief corner-stone of this great temple of God which is the church. Already he is glorified. During this age his footsteps followers, shaped in harmony with his character-likeness, are being prepared to be united with him in heavenly glory.

The church, the kingdom of God was taken from Israel—the natural seed of Abraham—to be given to spiritual Israel. God is thus developing or creating the new nation, a holy nation, a peculiar people, separate and distinct from the world, through the channel of the Church and Gentiles, bound and free, from every nation and denomination. Christ Jesus, the top-stone, is indeed “a stone of stumbling” to many. By stumbling over him they injure themselves; but if he fall on them, in the sense of condemnation through them, it would signify their utter destruction; their cutting off in the second death. The chief priests and the Pharisees heard the Master’s parables, and perceived that he spoke of them as the wicked vine-dressers. They sought to lay hold of him and destroy him forthwith; but they feared the multitude, who, although they did not recognize him as the Son of God, did esteem him the great Prophet, or Teacher.

I, the Lord, am with thee, be thou not afraid; I will help and strengthen, be thou not dismayed. Those servants, who shall uphold thee with my own right hand; Thou art called and chosen in my sight to stand. Oeward, then, and fear not, children of the day; For his word shall never, never pass away.
INTERESTING LETTER

Dear Brother Russell:

Thinking that my experience in coming into the truth might be of interest to you, I am sending to you the following:

In 1886 my father saw your advertisement in the Christian Herald, that Volume I, Millennial Dawn, was in preparation. As soon as he saw the announcement that it was ready, he sent his $1 and got its teachings, accepting it as rapidly as he saw that it harmonized the Scriptures.

At that time I had joined the Baptist church. After making sure that the book contained nothing but the truth, my father endeavored to give the same teaching to my brothers and sisters. He wrote to me about the unscripturalness of the doctrine of eternal torment, the immediate going to heaven or hell at death and the doctrine of the natural immortality of man. I was fearful of doctrines which were so different from my Baptist belief; but as he quoted Scriptures, I did not feel that I should oppose them. It seemed to me that there were other Scriptures which taught the opposite; and I felt sure that he must be mistaken, though I did not say so. I quietly determined to read the Bible through, noting all the passages I could which bore on these subjects, so that I could see what the teaching of the whole Scripture is. I felt sure that if I prayed to the Lord for guidance that I might know the truth, he would not let me go astray. I realized that there was no use in quoting a text here and there. When I spoke to my father, I would give him quotations from every portion of the Bible, and thus show him that the general teachings of the Bible were opposed to his newly found ideas.

Reading during my spare time, it took me six months to read the Bible, marking down the texts I noticed. At the end I had some 725 Scriptures cited:

(a) The first column contained texts which seemed very clearly to teach the old doctrine of eternal torment, the immediate going to heaven or hell at death, and the immortality of the soul.
The collection contained about twelve or fifteen texts.

(b) The second column contained texts which clearly supported my father’s side. In this column I had about one hundred and twenty-five texts. This somewhat disturbed me.

The third column contained texts which were not exactly in favor of the Bible, but which, while they seemed to favor my father’s side, I did not feel like conceding to him until I had further examined them.

I then went over these texts and found that those in column two remained in the original, and the texts in column one also went into column two. With this new fund of Bible knowledge, I went over column one, and found that over one half of my texts had to go into column two also, leaving me only about twelve or fifteen Scriptures, nearly all of which were in figurative language. I then saw clearly that the doctrines I had been taught from the creeds are wrong; and I at once accepted the truth. In the last twenty-six years, through the Lord’s grace, I have never had occasion to doubt the truth on these subjects.

While I was reading the Scriptures, my father frequently tried to persuade me to read The Watch Tower publications; but I felt that I was seeking in the right place for truth, and that if I were to read something of which I was already fearful, I might be taking my case out of the Lord’s hands, and going into darkness. He groaned considerably that I would not talk with him or read anything he offered to me. I did not tell him that I was studying the matter all the time. He was greatly surprised when six months later, I showed him the results of my study.

I now see how much truth and time I might have saved had I gone prayerfully at once to The Divine Plan of the Ages. That book today seems more wonderful and satisfying and Scriptural than when I first read it. It has proven itself more impregnable to assaults from all parties than has the Millenary Dawn. I rejoice that the whole series of Studies in the Scriptures, and have now heard any New Bible expositions worthy of comparison with them. With much Christian love,

Your brother in Christ,
A. J. RITHRIE.

PREPARED HEARTS

FRANCES DARDEN

Prepare our hearts to know thee, Lord,
And seek for wisdom in thy Word.
So, as our days, our strength may be,
To spread thy truth, o'er land and sea.
O'er all the earth this light must shine,
Restoring faith to all mankind.
Run swiftly, oh! ye angels feet,
Upon the mountains: tidings sweet,
Send forth! Proclaim the Word,
So men shall know their reigning Lord.
Earnest watch, on Zion's wall,
Lift high his banner over all;
Two all I sound the Seventh Trumpet call!

Let truth prevail, and error fall!

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No. 15

THE WAY, THE TRUTH, THE LIFE

"If ye continue in my Word, then are ye my disciples indeed:
and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

At his first Advent our Lord came to the Jewish nation, which was a house of servants in covenant relationship with God. To these was to be granted the first privilege of becoming sons of God, and their blessing would be in proportion as they were faithful to the light that would come. Before they could become sons of God, however, it was necessary that Jesus should be their Redeemer, should make reconciliation for iniquity, and thus open up the way. This had to be done. It does not do them any good to have forever been to understand the divine purposes and arrangements, and not in harmony with them, should be made free, should be liberated from the condemnation resting upon them as Jews, from the results of the weaknesses of their flesh, and would be brought into full accord with God. These, as the Scriptures that gave the light of the Master’s words: "This is a hard saying! Who can hear it?" Who could believe it?

The particularly hard saying referred to was that his "flesh was made perfect, as his blood was made perfect," and that by eating and drinking he meant that they might gain eternal life. So we read that after this many foresaw him and abandoned the thought of being his disciples, so blinded were they to their own interests. Instead of following on patiently, they said, This is all foolishness! We do not understand it!

Jesus was anticipating this condition of things when he spoke these words to them. He would put them on their guard. It was as though he would say, You have declared that ‘never man spake like this man!’ Already you have heard words very different from the words of the scribes and Pharisees. Now (c) The third column contained texts which did not, you will grasp the situation in due time. Exercise faith—perseverance. You have begun to have interest in these things, and as you fully become my disciples you will be granted a knowledge of the truth. And this truth will make you free; it will bring all the blessings that are spoken of in the third column, who are "the children of God. Greatly blessed were the few who took heed to the Master’s counsel!

BLESSINGS BEGAN AT PENTECOST

These words of Jesus were not addressed especially to the twelve apostles. They were addressed to everyone, and all the blessings that are spoken of are to be sought by every one. For instance: "All the nations that fear him shall come to thee."—Psalm 2:11. But some saw enough in Jesus to attract them to him. These, in honesty of heart, said, Surely his words are true,
and his criticisms of our nation are true. We do not see how he is going to fulfill these prophecies; but he says to us, Hold on and you will understand later. And some did hold on—"above five hundred brethren." As Jesus had promised, these were given the privilege of becoming disciples indeed.

He continued, "He that came the heavens opened to all who had continued in his word," and they were begotten of the holy Spirit into the Lord's family. Then they began to see spiritual things—they were illuminated. All the light did not come at once, but they progressed as the days and years went by. "The day of the Lord opened," and the Son of God was revealed in the flesh. In the days of Jesus as the Father was pleased to recognize. They were not only made free from the condemnation of the Law Covenant, but made free from sin and death. They received a new will, a new mind, and the holy Spirit showed "the deep things of God" to them.

In his prayer to the Father, our Lord said, "Sanctify them through thy truth; thy Word is truth." By the word truth Jesus was here referring to the Father's revelation of his divine Name. The true God, the holy Spirit, and the sanctifying influence would come through the knowledge of that truth, received into an honest heart. This sanctification, or setting apart, strictly speaking, began with the Pentecostal blessing, and still continues to operate. And this sanctification progresses as long as the individual allows the truth to have its designed influence in his life. We see a difference between our text and the one just quoted. In the latter case it is the Word of Jehovah, and in the former it is the word of Jesus. Jesus says, If you continue in my word, you will become more and more like me. Thus the Father, being crucified in his will, his way, his method; thus you will know his Word. All things are working out his will—the will of the Father—and seeing and doing the will of the Father, the sanctifying process will go on. Jesus says to all, "I am the way; I am the truth; I am the life." If you have come to the Father and become his sons; and abiding in me will bring you the grand consummation. This sanctification, or setting apart, is not limited to the resurrection; a sanctifying work is being done even now.

THE CHANNEL OF ALL OUR BLESSINGS

We are working out and proving the divine plan, which God has provided for us in all respects. "He of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [remission of sins]." (1 Corinthians 1:30) We first received, through the truth, our new birth; that is, perceiving, through our beholding and taking in the truth on our behalf, necessary wisdom, instruction and guidance, by which we may through his merit come to the Father. And he is our wisdom all along the way. The heavenly Father had a glorious plan before the foundation of the world; this was hints in Eden, just after the fall. In due time he gave the further instruction of that plan through Moses and through Abraham, and still later through Moses and the prophets. But how the world was to benefit from it was all hidden, kept secret.

Not until Jesus came was the way of life opened up, made manifest. "He [Christ] hath brought life and immortality to light through the Gospel." The essence of the Gospel was never even declared, much less known, before Jesus came. The Father's plan was hidden, and the Son revealed it. Everyone who is begotten of the Spirit, "through thy truth; thy Word is truth." By the word truth growing in the process of sanctification already begun in us to the service of God and the teachings of Christ would not only be members of the heavenly Father's priesthood—prospective members of the body of the Anointed One. This is Scripturally called a foretaste, or "earnest," of our inheritance, which will be experienced to the full when we are changed from the human to the spirit nature—"changed in a moment, in the twinkling of an eye," in the twinkling of an eye, our blessed hope of the second phase of our inheritance, is given us with the intention of our growing in the process of sanctification already begun in us until its completion. We attain this through Christ.

Those who make satisfactory progress will have in the future full deliverance from sin, all imperfections of the flesh, and from the flesh itself—full deliverance through the power of the first resurrection. Christ thus becomes our deliverance. We shall then attain the full completion of sons of God on the divine plane.

In all these things Christ is the center; through him alone can we obtain these blessings. While the Father gives them, he says, through the Son, whose righteousness they are. Jesus is the representative. Jesus received the Spirit of the Father and has shed it forth upon us. This is pictured in the type, in the anointing of the high priest. The holy anointing oil was poured upon his head, and it ran down over his body. So we are anointed through our Head as members of the great High Priest.

"He who raised Jesus from the dead will raise us up also by Jesus;" that is to say, Jesus will be the active agent. But there are certain features of the divine plan which Jesus alone has the privilege of revealing to the world, that is, the plan of the ages and the work of God. "He who has begotten us, though it is through the Son that he is going to fulfill these prophecies; but he says to us, Hold on, Brother-look!" Jehovah, the God of the ages, is the one who is doing it, and the one who is intended to be the active agent in the work that Christ will do in our day. But his work for the church is different. "The God and Father of our Lord Jesus Christ, according to his abundant mercy, hath begotten us." (1 Peter 1:3) It is not the Son who has begotten us, though it is through the Son that we receive this divine favor. The price, or cost, of obtaining this special divine favor is the sacrifice of our lives. The peculiar thing which the church receives more directly from the Son is justification. Yet this justification is of the Father, and it is not an actual justification, but an imputed justification. It is a special work that the Son is performing to prepare us for the first-fruits unto God and the Lamb.

Ours is a wonderful God, and his great plan of the ages is marvelous. Jesus himself is the great High Priest. Our hearts rejoice that our eyes have been anointed to see these glorious things hidden to the many during this Gospel age, knowing that all the blind eyes shall yet be opened, and all the deaf ears be made to hear, and all the imprisoned souls set free.

TURN THEIR EARS FROM THE TRUTH

The Lord's preaching always produced two opposite effects upon the promiscuous multitudes that heard him: He attracted one class and repelled the other. Those who were full of pride and conceit, and who preferred darkness to light were naturally repelled. But others who loved the light and desired to learn more because they realized that if they admitted the light of Truth they must of necessity conform their characters to it—all such were repelled by the teachings of Christ. And if the Lord had undertaken the service of the Father in an altogether different manner, depending for support on the good will and contributions of the people, that support would often have been very meager, or at least, very fluctuating.

In some occasions multitudes received his testimony, but later desired Brethren to come in contact with him as intended to enforce the lessons of divine truth. (Luke 4:14-29). Sometimes the multitudes hung upon his teachings, "wondering at the gracious words that proceeded out of his mouth;" yet in others he was repelled. "They persecuted him, only the merest handful remaining.—John 6:60-69.

What consternation would follow in the various churches of today, if the professed ministers of the Gospel should follow the Master's example in similarly declaring the whole counsel of God! Then quickly they would become impartial and be charged with breaking up the churches! The congregations of the great temples of fashion ostentiously dedicated to the service of God and the teachings of Christ would not
stand it. They go there to be entertained with pleasing and eloquent discourses from titled gentlemen who presumably know the tastes and ideas of the congregation, and will preach to please them. They are quite willing to pay their money for what they want, but they do not want the truth.

Those who followed the Lord only for a little season and then drifted away were in the same manner. The consciousness of his discipline and were no longer so recognized; nor did they presume longer to claim to be his disciples. A disciple is a pupil, a learner; and when a man ceases to be a student and pupil of Christ, the great teacher, he is no longer his disciple. This was very true in the case of the apostles. The day when Peter was one of reproach among men; but later, when his presence was withdrawn, and when his doctrines were unceremoniously mixed with human philosophies to such an extent as to divert them from the truth, and to make them really void, then he began to claim to be a disciple. This was long after his doctrines had been utterly repudiated.

THE REWARD OF TRUE DISCIPLESHIP

The Lord's expression, "They are ye my disciples indeed," implies a distinction between real and merely nominal disciples. And since we desire to detect in the various writings of the prophets and the apostles, to study and meditate upon them, to trust implicitly in them, and to faithfully conform our characters to them, what is implied in "continuing in the Word of the Lord," the Word of the living God, who said that his disciples were "abiding in his bosom," that is, in his bosom being: it is in the living Word, the Word of the living God, that the apostles find the secret of their power and the power of their truth. They go there to be instructed, to receive instruction from the living God, who is the great Teacher, and who shall make "the enemies of the people of God to be silencing by the appearance of the light of righteousness, peace, joy in the holy Spirit, love, meekness, faith, patience and every virtue and every grace, which time and eternity doth not contain," as the apostle said. The light is the "knowledge of the truth;" it begins to strike off the fetters of sin, of superstition and fear. Its health-restoring beams penetrate the darkest recesses of our hearts and minds, and thus invigorate the whole being; it quickens our mortal body.

"THE ENTRANCE OF THY WORDS GIVETH LIGHT"

Sin cannot endure the light of truth; and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity must inevitably lose the light, because it is upon the light that the light throws; upon the darkness, and the darkness upon the light. There is a great difference between the light that is upon the darkness, and the darkness that is upon the light.

We are made free, too, from the fear that we now see coming upon the whole world as the great civil and ecclesiastical establishments of men are weakened, that are the world, people being terribly shaken. All thinking people are in dread of the possible out come of anarchy and terror; the alarm of all is increasing as we near the awful crisis toward which we are rapidly hastening; and as the danger becomes more and more apparent, we are in the highest degree of this great revolution that has taken place, and in the course of which the infallible Word of God as to the terrors of the conflict through which the world will soon have to pass, the true disciples of Christ who able in his word are not afraid, but rejoice; for they know that God's object in permitting this mighty storm is to clear the moral atmosphere of the world, and that after the storm, there shall come, by his providence, an abiding peace. Instructed in the truth, they realize the necessities of the situation, and have confidence in the divine providence that can work even for good to those whom he has" (Ref. 29:230).

"CHRIST, OUR GREAT BURDEN-BEARER"

These comforting words of the Apostle Peter are addressed to the church of Christ; and all who are of the Lord's people surely realize that there are cares and difficulties of life which are our portion and which are perplexing. These cares of life come also to those who are to the world—to some more and to some less. But they surely come to all who are the Lord's children.

The word care is used in two different ways. Thinking of the word in the sense of exercising proper thought and giving proper consideration to something, which we call discerning which we are responsible, we might be in danger of misunderstanding our text. The word care, however, very often has in it the thought of worry, trouble of mind; and this is its use by the Apostle in this place. The Apostle Paul also says, "Be careful for nothing"—he worried about nothing, have anxiety about nothing. So we might render the words of St. Peter, "Casting all your anxiety upon him; for he is taking thought for you."
influence for good may be greatly marred by inattention to what might appear to be the little things in life; but we in light are not so. There is a trite saying which is full of meaning: "Trifles make perfection; and perfection is no trifle." The Lord's people should be the most careful people in the world. Our Lord said, "He that is faithful in that which is least is faithful also in much; and he that is unjust in a little thing is unjust also in much." (Luke 16:10) These little things of every-day life may prove to be more crucial tests of real character than will seemingly larger matters. The little things are the opportunity to serve others. "Trifles," or "little things," or "small duties," are the real things. It would be equally true—that he that is unjust in that which is least is unjust also in much. (Luke 16:10) These little things often affect the happiness of those around us and our own influence as ambassadors of Christ! So we need to exercise much care and thoughtfulness in regard to our words, our actions and every little thing we have to do. This is the care that we are to cast upon the Lord for him to bear. This we are properly to bear ourselves.

**OUR EXPERIENCES SUPERVISED BY THE LORD**

God is the most careful Being in the universe, we may be sure. He is not careful, in the sense in which the word is used in our text—in the sense of worry and unrest of mind—but he is care-full in the right and proper sense. There are cares that come to the Lord's people because they are harried by the adversary. These experiences the Lord had for the very purpose of lending his people to cast their care upon him, of bringing them closer to himself, of teaching them patience endurance, of showing them more fully their need of him, their utter helplessness and wretchedness without his keeping. But worries and frettings—anxieties that would hinder us in the Lord's service, that would rob us of our peace in the Lord—should be dropped, not carelessly, however, but intelligently, with the thought that Jesus, our great Burden-bearer, has invited us to cast all our care upon him, of bringing him closer to himself, of teaching us that he is both able and willing to supply our every need—yea, that he delights to bless us, if we abide in his love.

"How strong and sweet my Father's care! The words like music in the air. Come answering to my whispered prayer—"He cares for thee!"

"Then naught can hurt me, shade or shine, Nor evil thing touch me or mine, Since thou with tenderness divine Dost care for me!"

**SPIRITUAL ISRAEL'S ENEMIES**

"Be thou strong and very courageous."—Joshua 1:7.

These words of Jehovah to Joshua upon his succession of Moses, as the leader of Israel, were used on the occasion of the entrance of the children of Israel upon their new life after they, as the people of God, had crossed the Jordan. They would still have battles, more now than before, and perhaps more than others. In the words of Jeremiah, "You have sinned, and therefore you have sickness in your hand. The basis for their strength and courage was the promise of God. God had declared to Abraham that he would bring his seed into the land of Canaan, and would give it to them for a possession. Those who believed this promise would need a large measure of strength and courage. God had sent Moses his servant to deliver them from Egypt, and to bring them as his people unto his fathers should be theirs. It required a good deal of courage to do so. The people of Egypt; and God had manifested his favor to them in the wilderness, by the blessings which came to them when they were faithful and obedient, and by chastisements when they failed and were disobedient and rebellious. Now they were entering upon the realization of that promise which had been antedated, and that "be strong, be courageous," they were admonished by Jehovah through Joshua. They had come into the promised land, and now they must war a good warfare against their enemies. God had not promised to give them amicable possession; they were to pursue enemies, to destroy them, and even to slay the foe.

As Israel was a typical people, so theirs was a typical warfare. It would have been terrible if they had thought that all these people whom they were commanded to destroy were thus to drop into a hell of torture unending! If the Israelites were to destroy the inhabitants of the land of Canaan, God's enemies into such a hell, it would be a horrible thought! But when we perceive that the penalty of sin is death and not eternal torment and that "hell" is the condition of death, we view the matter in a different light. Whether men die by the sword or by pestilence or by consumption or by accident, it is merely the fulfilment of the divine sentence upon the whole race, which will continue to be fulfilled in God's own time and way. This gives a different aspect to the whole matter.

**HOPE FOR THE AMALEKITES, HITTITES, ETC.**

The wickedness of the Amalekites, Hittites, Amorites, Periz­sites, Jebusites, etc., had come to the full. They had had some opportunities, some light, and the sinful course they had pursued should now come to an end. They, and all others that have been the enemies of Israel, those who were entrenched in our own hearts, will be brought to a realization. This gives a different aspect to the whole matter, when we perceive that the penalty of sin is death and not eternal torment and that "hell" is the condition of death, we view the matter in a different light. Whether men die by the sword or by pestilence or by consumption or by accident, it is merely the fulfilment of the divine sentence upon the whole race, which will continue to be fulfilled in God's own time and way. This gives a different aspect to the whole matter.
lodged and destroyed; it was much easier to destroy others. So far as we know, the Israelites were long, long years—perhaps—in thoroughly conquering the land and their enemies. It was not until the time of King David that these enemies were thoroughly subdued. And so it is with the enemies in our flesh—we should war a good warfare against them. We must make no provision for the flesh; all these enemies are to be exterminated—fought to the death.

The result of this warfare is death; either the death of the new creature or the death of the old creature. If the new creature fail to overcome, he will be exterminated—he will die the second death. Jehovah, in using the words of this text, is speaking more to us—the spiritual Israelites—than to Joshua and the natural Israelites; that is to say, we may make a still deeper application of his words than could fleshly Israel, in the coming more perfect dispensation. Paul explains, "When I am weak, then am I strong," meaning, When I realize my own weakness and cannot successfully battle alone against the flesh and its infirmities, then am I strong in the Lord. I could not fight a good fight of mine own strength. He realized the fulfillment of the promise of the Lord: "My grace is sufficient for thee; for my strength is made perfect in [thy] weakness."

Surely this is the experience of all of God's "little ones." And the realization of this leads us to look to the exceeding great and precious promises of the Lord, in order to strengthen our heart and to renew our endeavors, that we may be strong and of a good courage, and that finally by God's grace we may come off conquerors, and more than conquerors, through him who loves us and bought us with his own precious blood.

TRUE COURAGE VS. SPIRIT OF BRAVADO

Let us be of a good courage! There are various kinds of courage—one kind must be ruled out; another kind results from a spirit of recklessness, which fails to take a proper estimate of the difficulties to be encountered. But true courage, the courage which the Lord's Word enjoins upon his people, and which all spiritual Israelites should possess, is courage which, while carefully noting and realizing the trials and difficulties before them, and recognizing their own insufficiency, looks to the Lord in faith for the needed assistance, trusting in his precious promises. This enables them to "not fight a good fight of flesh but of spirit."

It will be noted that our Mooto-text for this year—1914—"is along this same line, and is a part of verse 9 of the chapter from which the text at the head of this article is taken. This will be a momentous year—a glorious year! Then let us all "be strong and very courageous"—strong in the Lord and in the power of his might! Greater is he who is on our part than all they that be against us! Let us put on the whole armor of God that we may be able to stand in this evil day.

THE WEDDING FEAST

AUGUST 25—Matthew 22:1-14

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen gathereth her ow"y children together, as a hen gathereth her ow...ye would not!"—Luke 13:34.

Here we have another parable of the kingdom. Today's lesson shows that the promises of God and his provisions toward Israel under the Law Covenant were all designed to fit and prepare the Israelites to be God's holy nation, and especially to provide of the coming of Christ a sufficient number of Israelites of the proper class of character to constitute the kingdom—his bride. The parable shows that only a few were "Israelites indeed," in whom was no guile—not enough to constitute the kingdom class; hence the call of this Gospel age, selecting from the Gentiles a sufficient number of saintly characters to be joint-heirs with the Jewish remnant in the Messianic kingdom.

The kingdom of heaven, otherwise styled the kingdom of God, is not to be an earthly kingdom, but a heavenly one, whose ruler, the glorified Christ, will not be an earthly king, but a heavenly king, whose dominion is over the entire universe. This kingdom, representing God and the heavenly rule, or dominion, is to be established amongst men for the eradication of sin. Its first work will be the binding of Satan, the "Prince of this world." Afterward all the works of darkness will be overthrown. The overthrower will at first create a great time of trouble, following which, as the reign of righteousness progresses, the curse in its every form will give way before the blessings of Messiah's kingdom—until there shall be no more curse, no more sighing, no more crying, no more dying.

But before this heavenly kingdom can be established, it is a part of the divine decree and arrangement that there shall be a bride class selected from amongst men. These are begotten of the holy Spirit and are God's workmanship in whom he works by the exceeding great and precious promises of the Scriptures and by the provisions of life. Thus they are being transformed in mind and made ready for the glorious birth-resource. That is, they shall be changed in a moment, an "instantaneous twinkling of an eye," from earthly to heavenly nature. Thus they will enter into the joys of their Lord by becoming his bride class, his joint-heirs in his kingdom.

APPLICATION OF THE PARABLE

For the development of this kingdom class the world has now been waiting since the days of Jesus, when by his death he opened up a new way of life and became the Advocate before the Father for all those desires of being his disciples, his joint-heirs with the Jewish remnant?

Today's lesson takes up the kingdom project at the time of our Lord's earthly ministry. "He came unto his own, and many as they found, were received..." When John the Baptist and his disciples did this work of calling to the kingdom, it was only the Jewish people the fact that the King's Son was in their midst. He said, "There standeth one among you whom ye know not." (John 1:26) Again he reported, "He that hath the bride is the bridegroom; but of the bridegroom, who standeth and heareth him, rejoice greatly for such a man is one:..." (John 3:29) John rejoined to hear the voice of the Bridegroom. Prophetically he foretold that the calling of the bride class had come, although he himself could not be a member of that class.

MADE LIGHT OF THE MESSAGE

Again other servants were sent forth. Jesus sent his disciples to the Jews, saying, "Tell them that are hidden. Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage feast."

But was the message of Jesus and his disciples received? Nay! The people, under the guidance of the scribes and the Pharisees, the theologians of that time, made light of the message. The word "made light of" means they tried to ridicule, to destroy. Jesus said, "For the kingdom of heaven is as a merchantman seeking goodly treasure...and having found one pearl of great price, went and sold all that he had and bought one pearl of great price." (Matt. 13:45, 46)

Thus the nation was "made light of the message," and not understanding the "kingdom" referred to in the parable, have sought to restrict the kingdom to the Jews, and to others through them. The wedding was prepared, but the Jewish nation, which was especially invited, have not been found worthy of the honor. Go ye therefore into the highways, and as many as shall find, bid to the marriage feast. So those servants went into the highways and gathered together as many as they found, and brought them in. Thus the wedding was provided with guests.

THE WEDDING REVISED

The highways represent the conscience, the world over. The Lord's original invitations were no longer to restrict themselves to Jews, but were to make known to every people, kindred and tongue, the fact that God is now calling out of the world a little company, lovers of righteousness, to be followers of the Lamb and eventually to become joint-heirs with the Redeemer in his
kingdom. Be it noted that these ambassadors were not to inter­ ter all the people in the highways, but merely to urge upon all those whom they met in the concourse, the great privilege of the open door to the wedding feast.

These were not all saintly, good; some of them, on the con­ trary, were bad. The apostles explain this, saying that not many great, not many rich, not many noble, but the poor, the mean things of this world, hath God chosen. 6 The apostles speak, along the lines of our lesson, of the class that God is selecting from the world. No matter how mean, no matter how degraded, no matter how ignoble by nature—all who desire to be clothed with the robe of the wedding garment may be made acceptable for the wedding by the covering of the wedding garment, the righteousness of Christ.

Indeed, however noble or worthy many are naturally, they are not to be considered as prospective guests. Kings and others who attend this wedding must have the wedding garment—must be covered with the merit of Christ's righteousness. The wedding is thus furnished with guests—all that the King had intended—every place filled. Thus and otherwise does the Lord indicate that the number of the elect is a definitely fixed one, and that as soon as the special number has been found, the call will cease.

INSPECTING THE GUESTS

The custom of the Jews, arranged by divine providence doubtless, was that at every wedding, each guest was put on a white wedding garment, covering his own garments. Thus all at the wedding were on an equal footing as respects dignity, because they were the guests of the host. So all come to God's great feast provided through Christ must come, through having put on the robe of righteousness, but acknowledging that they have an insufficiency of merit to be acceptable to God, and must accept the merit of Christ as making them worthy of the honor to which they aspire in his presence.

Each guest entering the house was supplied with the robe, and was expected to put it on immediately. For any one to appear without that wedding garment would be a mark of disrespect to the host who had provided it. Indeed, for any one to appear at the wedding without the robe would indicate that he had taken it off; for no one was admitted without the robe. This is the picture given us in the parable. A guest was found there who had not on the wedding garment—one, therefore, who in disregard of his host had removed his wedding garment, the wearing of which was the condition of his admission.

The words, 'When the king came in,' signify an inspection just prior to the feast. Since the King of the parable is Jehovah himself, this would seem to mean that God takes note through the exhibition of righteousness by all who appear in any one professing loyalty, yet disregarding the merit of Christ's death. Or, Christ might properly be understood to be referred to as the King in this instance; for at his coming he will come invested with kingly authority as the heavenly Father, as our Lord himself indicates in the parables of the Pounds and the Talents. At his second advent, therefore, he tells us, he will himself inspect all those who pese as being his faithful servants—all those who are desirous of enjoying the wedding festival.

The man found without a wedding garment in the presence of the king we should understand to represent a class, and not merely one individual. So we might find just such a class today, professing to be followers of Christ, professing to be waiting for the marriage of the Lamb, professing to hope to enter into the joys of their Lord, yet telling us that they are no longer trusting in the merit of Christ's sacrifice for their standing with the Father. These have rejected Jesus as their Savior, their Redeemer, the Atorer for their sins. They merely retain him as their Teacher, and then, apparently, accept only a part of his teachings.

These are manifestly unfit to be members of the bride of Christ. Only the loyal, only the faithful, are to be of that class. The parable shows that all those who reject the merit of Christ's sacrifice will be rejected from the kingdom class. They are unable to say how they came in without a 'wedding garment'; for they did not come in without it. No one was admitted merely to the honor in the church which is the bride of Christ without first having on the wedding garment of Christ's merit, covering his imperfection. Those admitting thus that they have taken off the wedding garment are cast out summarily. The king said to the ser­ vants, 'Bind him and cast him out into outer darkness. There shall be weeping and gnashing of teeth.'

THE OUTER DARKNESS

When our minds were filled with hallucinations of the dark ages, we read into this and into other Scriptures what they do not contain. We assumed that the class represented by the man without the wedding garment would be cast into eternal torment, and there suffer to all eternity. But now, examining the Scriptures more carefully, we have perceived that as all these guests at the wedding came into the light of the wedding chamber from the darkness of the outside world, so the casting of one of them out of the light into the outer darkness was not because they took from such a one the knowledge and the joys represented by the wedding-chamber light.

As for the outside world, we know that the Apostle John declares that the whole world lieth in darkness, 'in the power of an evil one.' We know also that the revelation and message shall have been completed, a great time of trouble will prepare the world for the blessings of Messiah's kingdom later on. During that trouble all those who are in the darkness will have weeping and gnashing of teeth—descent, anguish, disappointment, etc., consequent to the fact that many of their wrongly based human hopes and expectations.

Our Lord concluded the parable with the statement, 'For many are called, but few are chosen.' This does not mean, as we once supposed, that only an elect few will get any favor from God in the future, and that all the remainder of mankind will be eternally tortured. We must read it in harmony with the context. The Jewish nation was called, or invited, to the wedding—and failed, except the few 'Israelites indeed.'

For eighteen hundred years the message has gone out into the highways, to one nation after another of the Gentiles, until many have more or less heard the call of the Gospel age. Yet only a few have accepted and have therefore come into the elect condition. And of those who come into this elect condition there will still be a class not properly appreciative which will be cast away, or rejected.

Again the Master drew attention to the matter, saying, 'Fear not, little flock; it is your Father's good pleasure to give you the kingdom. The little flock, composed of both Jews and Gentiles, will through their faithfulness become witnesses on earth. They are the chosen people, his elect church, the bride of Christ. Then, later on, they with their Lord will be the heavenly Father's agency for blessing all the non-elect with the glorious opportunities of restitution to all the earthly blessings and good things lost through Father Adam's disobedience and fall. If ye be Christ's, then are ye Abraham's seed and heirs.'

INSTRUCTIONS FOR GOD'S WORKMEN

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—2 Timothy 2:15.

God's approval should be the highest aim of every one who professes to believe in him as the Creator, and especially of those who accept him as their Father and who claim to hold the precious relationship to him of children. His will should be done through the exhibition of righteousness by all who profess to believe in him, and to all, in like manner, as it is their privilege, to seek to know his will and to do it. This implies study, consideration—not a mere formality of thoughtless reading, or perfunctory worship, but the diligent use of every available means to learn what is his will.

The Apostle Paul gives Timothy the advice contained in our text, and urges him to be his "a workman that needeth not to be ashamed, rightly dividing the Word of truth." And the intimation is that the ability rightly to divide the Word of God is to be gained by the study of his Word. The truth of astronomy might give us some knowledge; yet we see that some who have devoted their entire lives to astronomy have lost sight of God, and have become atheists. Guided by the Word of God there will still be a class not properly appreciative which will be cast away, or rejected.
in the building. We are the workmen. We are seeking to prepare ourselves for God's presence, for God's kingdom. This preparation is our first duty; we are to prepare ourselves and to help to prepare others.

**TRUE CAUSE OF MUCH FAILURE**

The fashioning of those "living stones" is the development of their characters. Each one thus engaged is working out his own salvation. We are God's laborers in doing this work in ourselves. But if we would have divine approval, we must have the divine wisdom—"which cometh down from above," and which we learn from the Word of God.—James 3:17.

Apparently a great many professing Christians, after they have given much time to the cultivation of their brain—spending years in seminaries, will fail both to have the Lord's ideal accomplished in themselves and to do much good to others. This seems to be the result of a failure rightly to divide the Word of truth. In that day many shall say, Lord, Lord, we have prayed and taught and done many marvelous things in thy name. But of these the Lord says he will not recognize as his elect. He may have a place in which he will use some of them, some day, yet for this special place he wishes those who are anxious to know and to do his will rather than to know how they may please men, or how they may receive large emoluments or honor of men. Those who are anxious to know his will are most sure to have his will done in them.

**MISAPPLICATION OF SCRIPTURES**

The expression, "rightly dividing the Word of truth," implies the full appreciation of all that the Word of God has to be handled. We see many ways of handling, or dividing, the Scriptures. Many Scriptures applicable long ago are quoted as appropriately now, and vice versa; and those which belong to the future are quoted as applicable now, or in the past. There is a general liability to error in not discerning how to divide them aright.

Rightly to divide the Word of truth, then, is to make such a prayerful study of it as will enable us to place things where they belong. We have an instance, if we fail to distinguish, of the beguiling of the holy Spirit, and of the quickening of the holy Spirit, and our spirit birth, and get these all confused, we shall do harm. It is not merely the seeking to show a variety of doctrines, but the seeking to make clear what we give to others, that is the part of wisdom. The Apostle was showing Timothy that, as an elder of the church of Christ, he might present the different features of the truth in such a way as to please his hearers, and yet be sure his hearers were being led to believe. Thus they would be in just the condition to accept whatever teaching any one brought them, especially if that one should happen to ridicule their belief.

This seems to be the condition of many today. Evidently there are many who are attempting or seeking to serve God, who have not been giving out "meat in due season," but who have been giving out truths in a very confused way. It is for us, then, to be on guard and seek carefully to follow the teaching of the Word of God, and to show ourselves approved unto God. Do not mind so much what men may say or think, but seek the approval of God first.

It is proper for us to seek the approval of the holy, the saintly; but God's approval should have the precedence. We should be workmen, not idlers and drones; for we will not have any place in the kingdom. God is calling to service now those who are willing to serve under disadvantageous conditions. We are, therefore, to remember that we are to be servants; and that unless we find the proper service, we cannot have a place in this company which God is training. If we wish his approval, as expressed in his Word, we are to see that the conditions as there outlined are fulfilled in our case. "If any man love the world, the love of the Father is not in him. We are told to, 'love not the world, neither the things that are in the world.'"

Nevertheless, the powers that be of the kingdom. God's followers were instructed not to be seditious, not to be quarrelsome, faultfinding, but to be thankful, holy, happy, subject to "the powers that be." Whenever the opportunity comes, to exercise their power and to advance their own selfish interests. Whenever, therefore, the Lord wishes to make a change in earth's rulership and arrangements, he needs only to remove the restraining hand of the world.
his providence, and forthwith evil influences will work the change. As for the people of God, they are exhorted to be persevering in propinquity to living peaceably with all men, fully subject to "the powers that be," and recognizing them as of divine ordination, permission.

In the case of the Roman Empire, of which Caesar was head, we have plainly and acceptably to God. Before the redemption, through the prophecy of Daniel, its rise to universal dominion. It was not, therefore, for Jesus or for any of his disciples to speak against representatives of that Roman power. If Rome ruled, Rome needed to be supported; and the method of support was through taxation. How just, then, were the words of Jesus, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's!" We remember that the Master himself paid tribute, instructing St. Peter, when they had no money, to dip his net at the end of his journey and obtained the coin necessary for his taxation and that of Jesus.

RENDER UNTO GOD HIS DUE

Had the questioners been intent upon rendering to God their obligations due to him, they would have been in so dire a state of mind that, instead of seeking Jesus in his words, they would have been glad to be his disciples. What things, then, are God's? What do we owe to him? We answer that as his creaturs we are his. Every talent and power we possess are his property, "right of justice to be used in the service of our Creator and for his praise." Additionally, we who recognize the fact that we were sinners by nature, and that God's mercy has provided a redemption through Christ, should gladly present our bodies a living sacrifice, holy and acceptable to God. We who recognize that reasonable service is accentuated when we realize the goodness of God; namely, that he purposes to bless the whole world with the privilege of restitution to all that was lost by Adam and redeemed at Calvary. When we learn that the call of this Gospel age is to have a view to permitting the followers of Jesus to be associated with him in his Messianic kingdom, we should be filled with reverence, as well as with astonishment. Realizing the possibilities of such a high calling, such a trust, and the attendant blessings, glory, honor and immortality, we should render to God our little all, and realize that it is unworthy of divine acceptance, except as being worthy through the merit of Jesus' sacrifice. We are accepted only in the Beloved One.

PHOTO-DRAMA TRIALS AND BLESSINGS

The DRAMA is sweeping over the country at a wonderful rate, being shown every day in approximately sixty cities. The audiences vary from one hundred to three thousand and more—usually, perhaps, averaging five hundred. Surely a great witness in defense of the Bible is going forth! We are learning that God's people are more blessed by the DRAMA when it is thoroughly content to do as they see fit. If forty thousand dollars is due, etc.—nevertheless their standard is so different from that of the world's, that it breeds an antagonism, a conflict of interests, that it breeds an antagonism, a conflict of interests.

All this signifies that the world's standards, customs, ambitions, views, etc., are so different from those inculcated by the spirit of the truth that it is impossible for these to fully harmonize one with the other. "No man can serve two masters." Hence to serve the Lord with all our might, souls and strength, to render him his due, means to put ourselves crosswise with the views and sentiments of the world. This is the real test of Christian character. Only such as stand this "thing different" can be "kingdom class". Among those who can, can hope to be members of the kingdom class which is now being selected.

In other words, rendering to God the things that are God's, will eventually cost us every earthly interest and enjoyment. But to be loyal, God provides compensation. Instead of the world's smile which they lose, they receive the smile of the heavenly Father and the favor of their Redeemer. They have also the Master's promise of a hundredfold reward in the coming kingdom for everything which they sacrifice for his cause, the cause of God, the cause of truth divine! And with this abundant compensation in the present life comes the assurance of everlasting life in the coming age, under its favorable conditions.

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time for putting into operation the Apostle's words, "Yea, all of you be subject one to another, Galatians 5:22."

**GENERAL INSTRUCTIONS**

Before the opening of the DRAMA the superintendent must expect to look for newspaper publicity, to see that the people at the close of the room. When the house has been put in readiness, then turn on the gas, and the members of the class should be ready.

The class will also look out, when needed, to see that the class, and if any of the people at the close of the room, and order. Avoid frequent extension work and believe they are able to carryon this work. The class is to be ready to take up the public is being, for which you think unwise may be avoided.

GOLDS RULE and the rights of others.

**THEREFIE**

Following the fourth part of the DRAMA comes the final sermon. On that occasion the speaker will call to attention to the regular meetings of the I.B.S.A. in your city, giving the address; or, if you think worth while, cards bearing that address distributed to the people at the service. It is not wise to discuss local meetings during the showing of the DRAMA.

No books are to be hawked, or sold, in the ordinary sense of the term. With the opening of each DRAMA a set of books is to be distributed to the people at the service. It is wise to discuss local meetings during the showing of the DRAMA.

We avoid special effort to sell the STUDIES in the Scriptures lest any should get the impression that the sale of the books is the object of the DRAMA. At the last, or finale meeting, the speaker will ask for addresses. Afterward he will take charge of these addresses, distributing them amongst those whom he deems best qualified for the calls. The matter is left entirely in his hands, but give him the best advice you can of the capability of those who desire to participate. The good of the Lord's cause alone is sought. Let us all sink any personal feeling. The Editor would not have his column used at all if it did not come so much into the DRAMA, but it has seemed absolutely necessary for two reasons:

(1) The public would take comparatively little interest in the work if to the public, and the Editor would have his column used at all if it did not come so much into the DRAMA, but it has seemed absolutely necessary for two reasons:

(2) If the personality were not made prominent, we would be charged with hypocrisy—deceiving the people. We want the people to see the parts who are unrehearsed, that they may judge for themselves where the hypocrisy and misrepresentation come from.

The class will introduce the superintendent, the person whom they nominate to be the floor manager, or head usher, and two sisters to learn phonograph operating to relieve each other if necessary.

**PHOTO-DRAMA CLASS EXTENSION**

We are not yet ready to give full particulars, but we are planning to have the class, who have been engaged in class extension work, to proceed the same in conjunction with the Photo-Druma. In our next issue we hope to be able to outline this work fully. To operate a Drama properly there should be at least three brethren with each of the three parts—sir, ma'am, and child. The Drama would operate one to operate the phonographic lectures, oratorios, hymns, etc.; one to serve as usher and general order-keeper. More could be used, but three will do.

Part I. would be presented in a town on Sunday, either in the morning before morning giving; or, if the interest and the population justified, it could be presented all three of these times. But after it has been shown, it should go to the next town, and to another and another—keeping on continuously from town to town, visiting schoolhouse, court house to court house, public hall to public hall. Following it the next day or the next Sunday or the next session, as the case might be, Part II, would be going on and on. Following this would be Part III. As soon as the three presentations have been made, another set of brethren should be ready to take up a series of chart talks on the Bible, and, later, on, to invite theinterested to regular Dawn Circles. These Dramas for the smaller villages and country places will not have the finest pictures now shown in the regular presentation of the DRAMA, but those will be elegant, nevertheless. The story will be just the same, and the value to each individual, we doubt not, just as great. We may be sure that country folk will attend the Drama, and talk about it and read about it, as with the present DRAMA.

We are preparing a special stereopticon, which can be used by attachment of a cord to an ordinary electric light fixture, and can be, if necessary, transformed quickly so as to use acetylene gas—obtainable from the reservoir of an automobile.
Variable Rheostat (five amp., ten amp., or fifteen amp.) may be effective for house current or for heavy current are lights ................................. 6.00
Attachment for Acetylene Gas or Presto Light (useful in places where there is no electric current, but where gas can be taken from an automobile tank) ...... 4.00
DRAMA stereopticon Cartons, beautifully tinted, with spe-
cial carrying box and carrying case ............................... 38.00
One portable Phonograph, one Operator's Book, Lecture
and Hymn Records for Part I, and carrying case ... 19.50
Total cost of Part I, "EUREKA DRAMA," No. X. $87.50
Additional would be the expressage from Brooklyn.
The Society will furnish posters, window-cards and free
Scenario, and would supply the bound Scenario for sale in any
quantity at one-half retail prices.
Part II, and Part III, will cost exactly the same as the
above, the entire three Parts amounting to $262.50.

Now, to say, all the prices here quoted are extremely low.

RE PHOTO-DRAMA OF CREATION

Dear Brother Russell:—

I want to thank you; oh, I want to thank you so much, for
the privilege of seeing the PHOTO-DRAMA OF CREATION! I had
never thought to live to see the everlasting Gospel preached
to those who dwell on the earth, and to every nation, and kindred,
and tongue, and people!

Yet so it is. Our Boston audience is cosmopolitan. Some
are not able to understand English; some cannot read; yet all
are reached. All have the Gospel preached unto them. Words
cannot tell you; I will not try to tell you! How near, how blessed,
how real, these things are to me!

Last Sunday as I was making my way to a box, an usher
said to me. "We have strict orders to allow no one in the
boxes." I said, "Oh dear! what shall I do! I cannot take
a seat while strangers are being turned away!" She said,
"But you cannot see the pictures there." I answered, "I can
see fairly well, and I can hear splendidly, and best of all
I can see that great audience having the everlasting Gospel
preached to them."

Surely they are being prepared for the manifestation of the
sons of God and the blessing of all the families of the earth!
The Drama is put so wisely, so kindly, that no one can take
offense. When some great truth is brought out, then always
the view from the other side is taken, as some pleasing picture
is shown. From laying down life for the world. I love to think that we
shall have the "Lord's anointed" all in his own calling and
paradigm which. Our Lord and the brethren is a constant encouragement to me to
serve in like manner; and I thank God upon every remembrance of you, and
particularly, I remember you daily at the throne of grace.

With much love, I am

Your brother by his grace, Geo. T. R. Swan.—Eng.

SURELY, USE EVERY OPPORTUNITY

Dear Brother Russell:—

I thought I would write you for information and advice.
We had the pleasure of spending three days with our dear
Brother T. in our old haunts—Lima and Van Wert. There
we met some of our old friends and they were surprised to see
us for we all had thought we would never get to see them.

Brother T. is a prominent and respected man in the
community. He had done all in his power to get me on the sober path, but he did not do so.
Nor had he ever thought of our old "Mad houses" a step nearer life for the world. I love to think that we
shall have the "Lord's anointed" all in his own calling and
paradigm which. Our Lord and the brethren is a constant encouragement to me to
serve in like manner; and I thank God upon every remembrance of you, and
particularly, I remember you daily at the throne of grace.

Oh, how happy he was! Then he urged me to give a public
talk to them all, know, in Mendon, Ohio, where we once lived, and told me how I might, like to have some advice
on. We thought that it would be good to use for our subject,
"How I Became a Sober Man," telling all our experience, how
we came to learn the truth, bringing in God's great plan of
the ages, and after the meeting pass the literature.

This Lima man would go with us also a former saloon
keeper who is about to symbolize his consecration.
May the Lord bless and keep you! Pray for me.
In the service of our King.
C. B. H.
ties, before their relatives or acquaintances discover their real position in the game; so there is no other course open but either to hide their religion.\textsuperscript{74} This means that in themselves they feel a loss, a sense of insufficiency, and in searching for help turn to any or all forms of faith. I am sure we do not wish to give the demons more glory, credit and notoriety than we can help! The only thing we can do is to be ready to give them the hospital, and to my usual question: "What do you think is the cause?" put to two of the family separately, the prompt reply from each was, "Russellism." \textsuperscript{75} They were shown that she had been insane seven years before she attended a meeting. This is the case with the other nations, who have no hesitation, and in each case the falsity of the reasoning was made apparent to the relatives. Creduity is such a common weed! and it flourishes because it requires so little to feed upon. But in the best morning already is here!\textsuperscript{76}

Your sister in the glorious hope,

MARY CHRISTIANITY (M.D.).

Of State Hospital for Insane.

\textbf{Vol. XXXV, BROOKLYN, N. Y., AUGUST 15, 1914 No. 16}

\textbf{VIEW FROM THE TOWER}

The long expected shaking of the social earth is, we believe, already in progress. The great war for which Europe has been drilling for years is, in part, because of knowledge and ignorance. Europeans are living every nation of the world, financially, socially, politically. Strong as the nations feel themselves to be, all tremble in dread at the results of the conflict now in progress. Only the Bible can or does speak authoritatively of the reason. In the same breath it tells of disaster and of blessings—disaster to the nations, but ultimate blessings to the people through the new government of Messiah's kingdom.

St. Paul is referring to our day and to present conditions, declaring the Lord's message: "Yet once more will I shake, let the earth only, but also the heavens." By inspiration the Apostle informs us that this will be the last great shaking which the world will ever have, because in this troubled time in the early dawn of the Millennium, everything shall be destroyed, but only that which the beast and his kingdom shall remain force them upon the public. As a result, we are coming to see that our error in the past has been that we studied not the Bible, but the history of the past thirty years, other forces have been shaking with great severity the ecclesiastical heavens. Inquire where we may, we find it related to the war by superstitions and bigotries. Only the true church, only those who are in vital union with Christ, only the faithful, will remain unshaken in the strenuous storm described by the Apostle.

While Socialism has been shaking the political earth for the past thirty years, other forces have been shaking with great severity the ecclesiastical heavens. Inquire where we may, we find that not only ignorance and superstition have been letting go their hold upon all Christians, but additionally many of God's professed people have been shaken loose from faith in a divine revelation, and even shaken loose from faith in a personal God. Indeed, it is the habit of Christian ministers to boast amongst themselves that they have lost faith in the Bible—under the influence of what is known as higher criticism, formerly styled infidelity. Probably not more than one in ten of all the Protestant ministers of the world would today acknowledge that he still holds fast his faith and confidence in the Bible as God's inspired message. The other nine-tenths, if cross-questioned...

\textbf{SYMBOLIC SHAKING AND BURNING}

Note again St. Paul's quotation of the Lord's words: "Yet once more I shake not the earth only, but also heaven." (Chapter 2:7) The Bible foretells that there will be a social revolution based upon the shaking loose of the world. Even though, as we shall seek to demonstrate, much of its reasoning is fallacious, and much of its work likely, in the future, to be terrifically injurious; in fact, if not eventually overridden by Christ's kingdom, nothing would escape its misguided destructiveness.

\textbf{NATIONS HURRYING TO ARMAGEDDON}

Europe is honeycombed with Socialism, which, like yeast, is fermenting the entire social fabric. Kings and emperors dare not oppose it too openly, and all of their secret intrigues have failed to hinder its development. The general war now begun has in its various quarters, different in its kind from anything of the past. Socialism and revolutionary schemes based upon the shaking loose of the world, have been not only being accepted, but have even been implied in the future. The motto, "Woman suffrage," and the like, is not known as the Greek and the Roman in every party. And these alone constitute the true church, the new government of Messiah's kingdom. The shaking loose of the social earth is a stage. For years Europe has been trembling with occasional violent revolution based upon the shaking loose of the world. The Lord's message, "Yet once more I shake, let the earth only, but also heaven." (Chapter 2:7) The Bible foretells that there will be a social revolution based upon the shaking loose of the world. Even though, as we shall seek to demonstrate, much of its reasoning is fallacious, and much of its work likely, in the future, to be terrifically injurious; in fact, if not eventually overridden by Christ's kingdom, nothing would escape its misguided destructiveness.
CONTROL OF THE TONGUE A NECESSITY

"I say unto you, that every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof in the day of judgment."—Matthew 12:36.

Our Lord was addressing some of the scribes and Pharisees, who were trying to "catch him in his words"—to take advantage of technicalities of language. In their endeavor to oppose him, these scribes and Pharisees were doing everything they could to discomfit or vanquish him in his reasoning, even going to the point of stimulating others to the same. This was the really believe. This is a very dangerous procedure. No matter how just we think our cause to be as a whole, we are not to resort to any misuse of language to uphold what we believe to be the truth.

"The wise Pharisees might have said amongst themselves, "We must use strong arguments to keep ahead of that Nazarene. He uses strong language himself. We must hold up our end of the controversy, and not show the white feather." But this position did not justify their conduct. Since justice is the foundation of the earth, there cannot be an advantage of another in any manner whatever will surely bring its own punishment.

From our Lord's comments at various times on the subject of the tongue we realize that in his day there must have been some seriously wrong condition prevailing amongst those with whom he came in contact. The scribes and Pharisees attributed evil power to him, and declared that he was the tool of Satan—that Satan was speaking through him, etc. At first our Lord did not allow them to proceed in the way that they desired, but later, he reproved them severely and showed the fallacy of their arguments. In connection with our text he declared that by their words they should be condemned—he dealt with, corrected in righteousness and brought to true reformation, or else perish in the fire of the truth.

THE POWER OF THE TONGUE

Human beings are the only earthly creatures that can talk—whether orally or in writing or otherwise. More and more the people of God realize the wisdom of the Apostle James' statement that although the tongue is a little member, yet it is the most dangerous of all the muscles of the body. If a man sit in contact with his tongue, he is a perfect man (James 3:2). We cannot estimate the possible results of our words. This influence may reach even to the ends of the earth. Therefore we are to consider carefully what we may say, in order to determine whether our words will glorify God or whether they will dishonor him—whether they will stir up good thoughts and impulses in the minds of others or whether they will stir up that which is evil.

In his wisdom God has seen fit so to create us that our conduct of today has much to do with our character of tomorrow. This is the reason why making or breaking character continues. It is well that we should know the fact. Not only worldly people, but Christians also, should understand this principle; for Christians are now on trial for glory, honor and immortality. Therefore by neglecting to weigh carefully our words they might lose the great prize for which they are striving.

THE DAY OF JUDGMENT

By way of emphasis our Lord declared that every idle word—every unprofitable utterance—must be accounted for in a day of reckoning. With the church, we understand the Scriptures to teach that this day of reckoning is this Gospel age. Daily are we to go to our heavenly Father and say, "Forgive us our trespasses, as we forgive those that trespass against us." Not only must we render up our account daily, but at the end of our course there will be a general summarizing up. By this we do not understand that at the end of our race course we shall be lined up, and questioned just as a horse in a race course. But that each one who comes into contact with the truth is either building up character or else breaking it down, and that his character at the end of his probation will determine his reward. As a pupil daily learns his lessons and prepares himself for the final exam, so we are working in the same way.

The shaking has proceeded from the clergy and the college professors, down to the students in the high schools, and, to some extent, the grammar departments of the public schools. Everything that can shake the faith of the people in respect to the inspiration of the Bible seems to be at work, and extremely few anywhere are found lifting up their voices in defense of the divine revelation and a personal God.

Let no one think that the shaking of the ecclesiastical heavens is ended. The Bible pictures the culmination as a sudden catastrophe which will awaken and set free all in Babylon who have built their people's—Israelites indeed—without guile.—John 1:47.

"THE DESIRE OF ALL NATIONS"

The shaking of the heavens and the earth mentioned by St. Paul, corresponding with the shaking mentioned by the Prophet (Haggai 2:2), is referred to under a different figure in St. Peter's writings. Following the style of some writers of today, who tell us of a general European conflagration, St. Peter describes the end of the nominal church systems of our day under the figure of a fire. The heavens being on fire shall pass away with a great noise—great disputation and confusion, etc.—"the earth also and the works that are therein shall be burned up," writes St. Peter. "The fire of that day shall try every man's work of what kind it is," writes St. Paul.—2 Peter 3:10; 1 Corinthians 3:13.

Those who have built with gold, silver and precious stones supplied by the divine message and its promises, will survive the conflagration, because their faith and hope and relationship to God are indestructible. But all those who have built with wood, hay and stubble of human tradition and churchianity will find their work utterly destroyed in the fire of that day. All their hopes, all their anticipations, will be utterly gone. "Yet themselves shall be saved, as by fire." (1 Corinthians 3:11-15) Then he explains that God will save this class because they have been truly consecrated Christians, who have built their false hopes and wrong expectations upon the sure foundation—Christ and his redeeming work.

The passing away of the present symbolic heavens, or ecclesiastical powers, will leave the place of spiritual control to the "new heavens"—the church in glory. The passing away of the present social earth will pave the way to the new order of things styled "the new earth, wherein dwelleth righteousness." (2 Peter 3:13) The new earth will be this same planet, but under new conditions, new social arrangements, not the Messianic kingdom. At that time the prophecy of Haggai will begin to be fulfilled—the portion which declares "the desire of all nations shall come." That new earth condition is pictured by St. Peter most beautifully, saying: "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, as before was preached unto you, whom the heavens must receive [retain] until the Times of Restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

"Soon shall restitution glory
Bring to earth a blessed rest;
And the poor, and faint, and weary
Shall be lifted up and blest.

Just beyond the coming trouble
See the reigning Prince of Peace!
Lo! God's kingdom now is coming,
And oppression soon must cease.

Tell how Eden's bloom and beauty
Once again shall be restored,
Making all man's wide dominion
As the Garden of the Lord.

He's now gath'ring out his jewels,
Those who with him soon shall reign;
And earth's weeping and sad farewells
Soon shall change to joyous strain."
be servants to that class or whether we shall be unworthy of life upon any plane of existence.

OUR LORD'S ESTIMATE OF SLANDER

But there is also a reckoning with us now. Our Lord declares that the tongue is so important a member that it represents our hearts more accurately than any other. The hand might do a good deed, yet the heart might be very different from the hand. In fact, the hand might not express the real sentiment of the heart at all. But the tongue is sure to give utterance to what is really in the heart. Therefore before we are judged by the good and by the false, we are daily either building up or tearing down character.

There is a spirit which shoots out bitter words. From the standpoint of the Lord, this is murder. Thus at the end of the first century, Paul says: "Let not this unbridled tongue slander our Lord. Although from their knowledge of the tongue, they knew that they would be accountable for their actions, yet they did not appreciate the fact that they would be judged by their words."

So, in the world's judgment day—the Millennium, mankind will be held responsible for the work of their tongues. But they will have a more favorable opportunity then than if judged now; forces will then be at work which will give them a more prompt judgment; and therefore they will learn their lessons quickly. They will have a responsibility for their words. Those that "knew not will be beaten with few stripes"; but those who "knew and did not" act according to their knowledge, "will be beaten with many stripes."

SPICE IS FAR MORE PRECIOUS THAN SALT

Under stress of sudden temptation the Lord's people, who are now on judgment, might impulsively say that which is not pleasing to the Master. But we must learn not to speak these words without a better intention. Since we are servants of God, we should ever take heed to our words, in order to render the best possible service. We are not merely to have a good will to do that which is right; we are to seek to bring our tongues. Whatever vows or resolutions or restrictions we may make, our words will be the index of our character. The Lord assures us through the prophets of the ancient ones that he is ready to accept the limits of the people of his household. In spite of the frailties of their heart, they are good at heart; else God would not accept them. With these there is a constant conflict between the new will and the desires of the flesh.

Therefore we come to consider those who are good at heart, we find that all of them have imperfect bodies—some more so than others. Shall we give up the struggle for the prize because we cannot do perfectly? No! The Lord assures us through the prophet Isaiah that there will be a very gracious arrangement through our Lord Jesus by which the imperfections are cleansed away. "The blood of Jesus Christ his Son cleanseth us from all sin." Therefore all his children may come with courage to the throne of heavenly grace, there to obtain mercy and help in every time of need.

AN IMPORTANT LESSON FOR ALL

Although our Lord declared that men should give account for everything that they have done. This refers especially to the thoughts behind the words. It was the attitude of heart that distressed him. He knew the attitude of heart displayed by the serpents and the Pharisees would bring injury upon them.

"But the people, there is nothing more important than that they should learn to be upright and honest. While it is right to be loving, kind, generous, yet justice is the very foundation of character. All love and kindness not based upon justice are neither satisfactory nor pleasing to the Lord. In dealing with others we child of God will not think, What will my fellow men let me take from them? but, What are the rights of others, and what would my heavenly Father have me do?"

It is very natural for one to recognize his own rights in any matter, but the fallen nature does not so quickly perceive the rights of others because one of the most important lessons for the Lord's people to learn is to do unto others as they would have others do unto them—simple justice.

We fear that many of the Lord's dear people have not fully realized the many rules which govern the new nature means absolutely the "General Rule" ever toward all others. They must not do to others what they would not have others do to them. It is the duty of the new creature to bring the body into such subjection that justice shall rule in every act, and integrity in every thought. One must be just in his thoughts before he can properly be just in his dealings. Whoever thinks unjustly will act unjustly in spite of endeavors to the contrary.

THE TREASURE STORED IN OUR HEARTS

As we reflect that the church is standing before the Bar of Divine Judgment, under the personal inspection of our Lord, and that in his estimation our words are a criterion of judgment, we cannot weigh too carefully the underlying principles upon which this is settled. Of course, as recorded in Matthew 12:34-36, indicate that both the heart and the mouth are under special scrutiny. How necessary therefore is a right condition of heart, in order that the words of our mouth may be acceptable to our Lord and Redeemer.

In our Lord's statement, the heart is representative of the character, and the mouth is the index of that character. The word heart is sometimes used in Scripture with the force of the word mind. Out of the abundance of the mind the mouth speaks. A good man brings forth good things out of the treasure of his mind. But all mankind are by nature sinners; therefore all that they have to do is to some extent, God does not approve of any who are under the sentence of death. Nevertheless there are those of the condemned race of Adam who are relatively good—those who, despite the imperfections under which they have been, the blinding of their fallen nature, are destined of being in harmony with the One who is all good.

We find nothing in Scripture to support the doctrine of total depravity—to imply that there is nothing whatever of good in humanity. Even though no one is perfect, nevertheless, there is a point where some are seen to be superior to others. Such superior characters of past ages were represented in the ancient worthies—Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, the prophets of Israel, etc., who fully demonstrated their obedience to God and their loyalty to the principles of righteousness.

THE CLASS APPROVED OF GOD

During this Gospel age also there are some who are good. Amongst the heathen, as well as in Christian lands, there are those who are well-meaning, well-intentioned, not malicious, not deifying to do right. In order to have the divine approval in this age, however, one must be of those who come unto the Father through Jesus; for none others are accepted of God. The Father will not allow any overthrowing of the Son, which is not sincere, who does not have good intentions, who does not manifest loyalty to him and to the principles of righteousness.

Therefore any whom we have reason to believe are approved of God, begotten of the holy Spirit, are no longer to be designated children of God, but "children of the household of faith. Despite the frailties of their flesh, they are good at heart; else God would not accept them. With these there is a constant conflict between the new will and the desires of the flesh.

As we come to consider those who are good at heart, we find that all of them have imperfect bodies—some more so than others. Shall we give up the struggle for the prize because we cannot do perfectly? No! The Lord assures us through the prophet Isaiah that there will be a very gracious arrangement through our Lord Jesus by which the imperfections are cleansed away. "The blood of Jesus Christ his Son cleanseth us from all sin." Therefore all his children may come with courage to the throne of heavenly grace, there to obtain mercy and help in every time of need.

CHIPS OR APPLES—WHICH?

The good things brought forth from the treasure of a good man's heart will be those things which he has stored up from time to time. As the Psalmist says of the godly man: "He delighteth in the fear of the Lord; in his law doth he meditate day and night." And of himself he declares, "Mine eyes prevent [anticipate] the night watches, that I may meditate in thy Word," law, precepts—the spirit, the letter and the meaning. In every case, those who have good intentions, who do not have evil purposes, who do not have evil intentions, who do not have evil words, who do not have evil deeds, who do not have evil thoughts, should meditate upon the spirit of the law of God. The sentiment of our heart should be the desire to get the divine mind as nearly as possible on every subject. All who are eager to be in harmony with God and to attain his character likeness will think upon things that are good, pure, holy.—Psalm 1:2; 119:148; Philippians 4:8.

As one thinks upon things that are good, the mind becomes stored with good. Wherever there is a mouth disposed to speak upon things that are evil, there is a evil disposition and evil thoughts, and inwardly that which has been spoken. Whatever one has stored up in the mind will be topmost and sure to be spoken. An evil thought will show itself, despite all endeavors to hide it; and likewise a good thought will manifest itself; for the mind can hold only one thing at a time amount.—Luke 6:45.

A father saw his son reading a novel. He knew that his son was in the habit of reading along this line. Calling the boy, he said, "John, I wish you to empty the apples out of that basket, and then take the basket to the woodshed and fill it with apples." The boy returned and said, "No, father, I cannot do this, because there was not room enough in the basket for both chips and apples."

The father said, "That is just what I want you to do, empty the apples out of the basket, and then when you try to put in apples, there will be no room." Thus it is with all of us. If we fill our minds with jokes, foolish sayings, etc., we shall not be able to fill them with the things of the holy Spirit.—Ephesians 5:1-7.
Many of the Lord’s people find that, while their hearts are good, there is in them a flesh a tendency for certain things that are not good. Thus there is a continual struggle between the flesh and the spirit as to whether the treasure stored up shall be chips or apples, so to speak. It is for each creature to decide which shall fill his mind—what kind of society he will associate with, which kind of influences he will come under, what kind he will resist, etc. If in the past he has to any extent treasured up evil things, he should now try to rid himself of them. If his mind has been filled with jokes and levity, things not proper to the child of God, he should seek to put these away.

HOW CHARACTER IS BUILT

Finally, there is a relationship between this laying up of a good treasure in our minds and that of which our Lord spoke when he said: "If a man has wealth stored up in heaven, then he will be rich toward God." This is the building of character. Whoever goes into a man’s house and sees what he has gathered in the way of treasures can easily perceive the direction in which that man’s mind is bent. His preferences denote his character. Thus it is with us all; the things which we cultivate are an index to our character.

THE IMPORTANCE OF DAILY SELF-SCRUTINY

"If we would judge ourselves, we should not be judged; but when we should not be condemned with the world."—1 Corinthians 11:31, 32.

In these words the Apostle seems to be saying that if we as Christians should properly criticize ourselves, examine ourselves, correct ourselves, the Lord would not find it necessary to take us in hand and give us judgments, warnings, or punishments. If the faculties of discerning of ourselves, then it will be necessary for the Lord to do it; for he has taken us into his family, he has made us sons, and we are in the school of his Son, our great Elder Brother, to be trained and instructed. This is called the self-examination.

The object of this chastening on the part of the Lord is not to vent his displeasure upon us by causing us pain; but it is as the Apostle states, "that we may not be condemned with the world." We judge ourselves when we criticize our own acts, our words, our actions—compare them by the principles laid down in the Word of God—justice, kindness, mercy, love. As our Master admonishes us, if we find that we have done wrong, we should leave our gift before the altar—we should first go and make apologies to the one whom we have injured or wounded by any word or act of unkindness or rudeness. Then we may come and offer our gift.

Such a course would be forcing one’s self, obliging one’s self to do the right thing. It is not enough that one should say, "I know that I was wrong; I should not have done what I did; but, then, I am imperfect; I cannot do just what is right in everything." This course would not be in harmony with the spirit of our text. Our text shows that if we do wrong we have a solemn duty to make it right, to the best of our ability. If by our heart we are encouraged, our conscience is not to be deceived, but we should make the matter worse by doing. But we should judge ourselves in the matter and give ourselves a thorough settling-down. We ought to give ourselves a good lesson, a lasting lesson.

The Lord will resist unrighteousness at the proper time. Thus it is with us all; the things which we cultivate are an index to our character. When we come to render up our account as new creatures, character will decide whether we shall be esteemed worthy to be of the Lord’s elect little flock. Only those who have laid up the treasure of a character like that of the Lord Jesus Christ, our Pattern, will be fit for an inheritance in the kingdom of heaven. Our eternal destiny therefore will be decided by the way in which we use our minds and the thoughts which we now accumulate. Whoever cultivates good thoughts will receive a blessing, not only in the present life, but throughout the future.

In the first concern, then, must be for the heart—that its affections and dispositions may be wholly under the control of grace divine; that every principle of truth and righteousness may be enshrined there; that justice, mercy, benevolence, meekness, self-control, faith, brotherly-kindness, love, supreme reverence for God and for Christ, and a fervent love for all the beauties of holiness, may be firmly fixed as the governing principles of our minds. If we try to do this we will have no difficulty in controlling our tongue; for out of the good treasure of our heart the mouth will speak forth words of truth, soberness, wisdom and grace.

NOT OUR PROVINCE TO PASS SENTENCE

"Every one应当 render an account of his course of life to God that is dis­­pleasing to the Lord. We hear others use vile language or improper language. We see acts of cruelty or injustice. So we can be judging these things as we go through life and getting lessons out of them. This does not mean that we should judge the people who do these things and decide what punishment they should receive. We are neither authorized nor competent so to do. We are not to sit in judgment as to the condition of the heart, except along lines where the Word of God plainly states that we are to judge. Appearances are very often deceptive and things are not always as they seem to be.

The Lord tells us that the time will come when we shall be appointed judges of the world, but that this time is not now, and we are not to anticipate our work of the future either in our minds or in our words. Nor should we repeat to others what we may see or hear that would lower another in the eyes, save in a case when to do so would be a matter of duty. If we were to form judgments of others and go around telling what we think of one or that one, we would have a hard time of it and would do immense amount of harm. Thus we would come under the just condemnation of the Lord and surely bring upon ourselves his rebuke. While we appreciate the truth of the Lord’s words that a good tree will bring forth good fruit, and while we can see that there are certain ones, yet we are not able to judge of what would be the proper punishment for such conduct. We may know that the daily fruitage of a life indicates the condition of the heart, but we are not to pass sentence upon anyone. The Lord will pass sentence upon the world."

"If we should judg­­e, would we know them?" He gives us the thought that it is only in regard to that of which we have positive knowledge that we should render a decision in our own minds. We can know that the fruitage of a certain life proves that such a one is out of harmony with God and we do have such knowledge (In 4:25) it is ours to know and pass sentence in the case. We cannot know what may have led to that unfavorable condition.

"I JUDGE NOT MINE OWN SELF:"

In regard to things that are our own case, no one should be so well able as ourselves to know our heart. But St. Paul shows us that we should use a certain amount of leniency in judging even ourselves. He says, "Yea, I judge not mine own self;... but he that judgeth me is the Lord." This is not
LOYALTY PROVED BY PROMPT OBEDIENCE

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:21.

The words of our text are a part of our Lord's last discourse to the twelve before his crucifixion. The words, "He that hath my commandments," signify, He that hath received my commandments, and is willing to become my disciple. The mere hearing of the command, or the mere understanding of the command, is not necessary. It is not the making a point, as when he says, "If I will not try to turn every one of you, and fail in the endeavor," is not in the right attitude to enter the school of Christ. There are certain steps by which we become Christ's disciples. A person may be a visitor at a school, but he has not become a member of the school unless he has met the terms—has accepted the rules and regulations which our Redeemer has established. The mediator of the Law Covenant was not competent to make any allowance for imperfections.

Our Lord here speaks of "commandments," plural. We should, therefore, not misunderstand these words to mean the same as when he said, "A new commandment I give unto you; neither should we understand him to mean the epitomized statement of the law of the Ten Commandments——"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor as thyself."

Saying, "GIVE US OF YOUR OIL"

Such should try to judge themselves justly. All judgment should be just, even when we ourselves are the culprits. Justice is the foundation of the Lord's throne. We should never lose sight of the fact that we have the covering of the robe of our Savior's righteousness and the Mercy-Seal, to which we should go every day for cleansing from every defilement. But we should only proper appearances—that we daily scrutinize ourselves, and see that we keep the body in subjection to our new mind. Thus doing, and thus applying daily, nightly, for the application of our Redeemer's merit to cover our unwitting mistakes and faults, we shall be kept in our Father's love and approval, and shall not need so much chastening from the Lord.

This daily taking stock of ourselves, the discernment of our gains and losses as new creatures in Christ, and of how and where these came to us in our constant warfare with all spiritual foes within and without, will surely prove perfectly able to teach children of God to become themselves in the fear of the Lord, desiring only to be pleasing to his Father in heaven, to become all that God would have him to be—a saint indeed.
A WORD OF CAUTION

Now is the time for our moderation of thought, speech and manner. When our dear relatives, friends, neighbors and the public begin to inquire of us respecting the horoscope of God's Word, we should be very meek, gentle, patient in our replies. Any haughty manner, any spirit of 'I told you so,' would be a rebuff to those who are now inclined to listen to us for in- stance, guidance, instruction in the teachings of God's Word. Sympathetically we should put ourselves in their places and treat them most kindly, telling them that this war is probably connected with the great anarchy in which the scenes of terror and the signs of the times before the final consummation of this world will probably usher the nations as nothing else would have done, and thus give the discontented element of society, not only an excuse, but an opportunity, for overthrowing all gov- ernments and precipitating the world into the most terrible calamities of the ages.

We recommend that the distresses of the time of trouble be not so much discussed as the grand outcome, the Messianic kingdom, to follow. We should help our friends and neighbors to look beyond the dark clouds to the silver lining, assuring them that God's Word implies that the time of trouble is to follow that which the Spirit has been willing to take the time necessary for proper investigation and the filling of the Spirit. All this, we believe, still more abundantly true now.

Many of this overcharged class, neglecters of their Coven- ant of Sacrifice, will be stimulated by the outward signs of the times. Doubtless referring to the Lord's parabolic prophecy. While it has been said that Christian leaders have been chafed by the l dressed in the olive green but therefore not filled with the Spirit, the oil, and lacking the light of the lamp, they have been unwilling to take the time necessary for proper investigation and the filling of the Spirit. All this, we believe, still more abundantly true now.

THE FOOLISH VIRGIN CLASS
It is not for us to determine who will be of the foolish virgin class and fail to get into the marriage, and thus as a result pass into the great tribulation and get a lesser reward. Nevertheless, we must feel some interest in the Master's parabolic prophecy. While it has been said that Christian leaders have been chafed by the l dressed in the olive green but therefore not filled with the Spirit, the oil, and lacking the light of the lamp, they have been unwilling to take the time necessary for proper investigation and the filling of the Spirit. All this, we believe, still more abundantly true now.

THE GREAT COMMANDMENTS

SEPTEMBER 6.—Mark 12:28-44.

'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: and thy neighbor as thyself.'—Luke 10:27.

On the question day when the Doctors of Divinity sought to entrap our Lord many questions were asked. A week ago we considered one. The final question constitutes today's study. A scriptural man of more than ordinary talent may not have heard the various questions propounded and had perceived how well our Lord had answered them. Then he essayed a question—quite probably in all sincerity, and not with a view to entrap Jesus. He asked, 'What is the chief commandment of all?'

To the question of the religious expert, Jesus gave the answer that the first, the chief of all the commandments is, 'Hear, O Israel: The Lord our God is one Lord; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the chief commandment.'

Our Lord here made a quotation from the Old Testament. (Deuteronomy 6:4, 5) How wonderfully comprehensive the statement! Who today, hundreds of years afterwards, could not completely epitomize the greatest truth of this text? Heavenly wisdom was manifest in its first statement. The same heavenly wisdom was manifested in our Lord's reference to it. He added nothing, because nothing could be added.

Moreover, we are daily seeing more clearly the force of this expression—love. Love is the principal thing! Many in the time gone by, according to the creeds professed, might have changed this statement to read that we should dread, fear, tremble; for the Almighty God of the universe, we were told, had a great hell of torture prepared from before man's creation, in which he who had sinned had been forever tormented by the eternal torments. But that was in the creeds. The Bible stands out distinctly separate from all human creeds and superstitions, and tells us that God is love, that he is the Father of light and mercy, from whom cometh down every good and perfect gift.

The Bible, too, tells us of the divine forgiveness, divinely arranged for through the precious blood of Christ from before the foundation of the world. It tells us also that this forgive-
The divine arrangement which provided the death of Christ as an offset for Adam’s sin has also provided the reign of Christ as the offset of the reign of sin and death. And the divine promise assures us that ultimately all who love and desire righteousness and truth shall be blessed and perfected, and shall have everlasting life. It assures us also that the earth, God’s footstool, will be made glorious again, to be honored in the years of Messiah’s reign; and that eventually all lovers of sin, refusing to make progress in righteousness, will be destroyed from amongst the people in the second death. Thus will the hireling be ushered in for which we have so long prayed: “Thy kingdom come; they will be done on earth, even as it is done in heaven.” Then will be fulfilled the promise that every knee shall bow and every tongue confess, and the whole earth be filled with the glory of God.

**NOT FAR FROM THE KINGDOM**

The Scribe who represented in the parable the truth of Jesus’ answer. He said, “Master, thou hast said the truth; for there is one God; and there is none other but him; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love one’s neighbor as himself, is much more than all whole burnt offerings and sacrifices.”

And when Jesus saw that he answered discreetly, He said unto him, Thou are not far from the kingdom of God!

By this the Master meant that the writer was very near to the point where he might become one of his disciples—one of those waiting for the kingdom, hoping for it, striving for it, preparing for it. It was such “Israelites indeed,” in whom was no guile, that Jesus especially sought to gather from amongst the Jewish people, to bring them to us, to bring us to them, to bring them to Himself. This was a new opening to the door to kingdom privileges. The Jews understood that at his coming Messiah would select a kingdom class, to which would be granted divine power. This is just what Jesus was doing. His words, his teachings, were drawing some and repelling others. All the sincere, all the heart-born, are like this young scribe—not far from the kingdom. If their honesty, their sincerity, lead them to zeal to know and to do the will of the Father, they will be blessed; for “the secret of the Lord is with them, and he will show them his covenant.”

**THE TEN VIRGINS**


“Watch, therefore; for ye know not the day nor the hour.”—Verse 13.

The parable of today’s study is supposed to have been uttered by our Lord about three days before his crucifixion, as part of his response to the question, “What shall be the sign of thy coming and of the end of the age?” In the preceding chapter the Master traces various experiences down to the time of his second coming—the time of the consummation of this Gospel age and of the inauguration of the Messianic age, the age immediately ahead of us.

Parables were not easily noticed, first of all, that it has not been applicable at all times and under all conditions. This is shown by the first word, “Then”—at that time, “the kingdom of heaven shall be likened unto ten virgins. Furthermore, it should be noted that the parable does not describe the world in general, but only a particular class—the “virgin” class—the church class—the pure ones who have left the world, who have come to God through Christ, who have been justified by faith in his blood, and who have thus been made prospective members of the kingdom class, the bride class. This parable shows, then, in that in the end of this age a separation, or division, will take place, in the true church of Christ, regardless of what may be the attitude of the world or of the nominal church.

Both the Jews, betroth took place between the bride and the bridegroom usually a year before they came together at the marriage feast. During that year the obligations of marriage applied, and any unfaithfulness to the bridegroom vitiated or annulled the contract, which was usually made, not by the bride, but by her father, or by others in his behalf. So, during this Gospel age, a church is being betrothed to Christ, and covenant obligations are being entered into in behalf of the Bridegroom, Christ, who is “afar off” and who is now entering into a covenant with whom would be the pure church. These covenants and agreements are made through brethren, ministers, servants, of the Lord and of the church.

The Scriptures represent that during the long period between the time when our Lord went away and the time of his return there has been a serious unfaithfulness on the part of many professing to be of the church of Christ. In the Revelation these are charged with harlotry. We are assured that they will not be recognized, but will be fully repudiated, rejected, at his second coming. But the name of those professing the truth who are now entering into a covenant with the Lord will be recorded in the books of the Lord to be reckoned as the true covenants, and the true connection of Christ and of the church. Thus will be confirmed the Master’s words. He said, “It is not every one who says to me, ‘Lord, Lord,’ who shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven.”

**PAROUSIA AND EPIPHANIA**

Many Bible students hold that this parable began to have its fulfillment in the Millerite movement, which in 1844 culminated in a disappointment. For some fourteen years prior to that time a cry had gone forth throughout the church that the time of the second coming of Christ was at hand. History tells us that many noble characters at all denominations believed the message and, in the strength of their faith, went forth to meet the Bridegroom. But they were disappointed, in that the Bridegroom tarried.

Then all of the virgins, both wise and foolish, slumbered and slept. A general stupor, indifference, and apathy came over all. Some of them dreamed of strange knockings during that time, too. Later, at midnight, the Bridegroom appeared, and announcements were made to that effect—“Behold, the Bridegroom cometh; go ye forth to meet him.” An increasing number of Bible students believe that this latter cry sounded forth just thirty years after the disappointment of the followers of William Miller; namely, in 1874. They do not claim that Jesus came in the flesh then; but, on the contrary, they are sure that Jesus, who had said that he is flesh no longer, that he has “ascended up where he was before”—to the spirit plane—far above angels.

These Bible students call our attention to the fact that the Bible distinctly differentiates between the parousia of Christ and his epiphania, at his second coming. The word parousia...
signifies presence, without in any sense of the word indicating that the presence is visible. The word epiphania signifies the revealing of one who is already present. These Bible students claim that in the end of this Gospel age Christ will be present, invisible to men, during a period of forty years, doing a work especially in his church—rewarding the faithful, as shown in the parable of the Lord and the ten virgins. They will come Immanuel’s Epiphania, revealing all things forth. “When he shall appear, ye also shall appear with him in glory.” “He shall be revealed in flaming fire, taking vengeance.” In other words, the revelation of Christ to the world will be subsequent to his revelation of himself to the “wise virgin” class. The world will know him not, and he will take his rightful place and begin his reign of righteousness, not by seeing Jesus in the flesh, but by seeing the great time of trouble which then will break upon the world—“a time of trouble such as never was since there was a nation.” —Daniel 12:1; Matthew 24:21.

THE LAMPS AND THE OIL

The views of these Bible students are interesting to us. Whether all of their conclusions may be accepted or not, they are at least worthy of consideration, inasmuch as they furnish a new interpretation of some Scriptures not previously understood. We desire to follow the reasoning and the sense they divide is another matter, upon which each individual Christian should use his own judgment. Let us follow the parable from this standpoint; for we know of no other to which the terms and conditions of the parable could be applied.

Let us not fail to hear the message, “Behold the Bridegroom!”—the expected one has come.

It does not follow that they will all hear at once—rather the contrary. During the period of the “cry,” whether it be forty years or more or less, as long as the cry goes forth there will be opportunity to hear it. And all of the virgins must hear it.

The “oil” of the parable evidently represents the Holy Spirit, while the “lamps” represent the Bible. All of these virgins had the Bible and some light therefrom; but only those who took the light to heart and who will ultimately receive the supply would be able to hold out. To the others the Lamp would cease to burn. They would cease to be able to appreciate and apply the Scriptural prophecies relative to Christ’s second coming.

ONLY ONE WAY TO GET THE HOLY SPIRIT

The “wise virgins” trimmed their lamps in response to the message—they examined the Scriptures. Like the Bereans of old, they “searched the Scriptures daily to see whether these things be so.” Thus they had light in their lamps, as well as “oil.” But the foolish virgins, who “were not wise,” as the Bible says, “foolish virgins” said, “Give us of your oil.” We wish that we could be as earnest at Bible study as you are, but these things are no longer interesting to us. Do give us some of your oil (Spirit).

There is but one way to get the Holy Spirit, and that is from the Lord himself and upon his own terms. In order to receive a fresh supply of oil we need to look well to our covenant with the Lord and to our zeal for him and the truth, to our loyalty to the principles of righteousness. This costs something of time and study. It costs something, perhaps, of neglect of the things of this life. It means to forego strife for wealth and fame. It means to live close to God. This is the cost of the precious oil which is to give light to those who trim their lamps in response to the “cry.”

None, not even the wise virgins declared, in no ungenerous spirit, that they had none too much of the oil of the holy Spirit for themselves. Then they advised their brethren who were deficient to go to God, who giveth liberally and spareth not, and to seek the oil by obedience to his Word, by the searching of the Scriptures and by close following of the Master’s leading in the narrow way.

THE SHUTTING OF THE DOOR

Meanwhile, while the wise virgins had gone in and were represented that all the foolish virgins and all the remainder of mankind were shut out of God’s favor—banished to eternal torment. Now, however, we notice that the “door” merely shuts in the kingdom class, the little flock, to whom it is the Father’s pleasure and privilege to give the kingdom. While others will never be able to enter into that kingdom, God has other blessings for them, all of which will come through the kingdom class—Christ and his bride.

The parable shows that those on the foolish virgin class got nothing of the holy Spirit in proper measure and are able to get light from their lamps; that they recognize that the end of the age has come, and earnestly desire, and in prayer “knock,” that the door of the kingdom may be opened to them. There is the Lord’s answer to them, “I will not recognize you. There is only one bride class, and they have already come in to me.”

In view of this, all of the Lord’s consecrated people should be earnestly on the watch, filled with the Spirit and having their “lamps” trimmed, in response to the “cry.” That opportunity to hear the message must be available. Let us take this as a signal to get ready to receive that message to which the unfaithful have not been called. This is an occasion to dedicate ourselves to the service of the Lord, to be renewed in the spirit of our mind, and to take hold of the things that belong to our calling. In this way we will be ready to help the bride and her companions, when Christ shall appear, ye also shall appear with him in glory. The expression “in glory” is used only here and in Revelation 21:23 to indicate the hope of the faithful in the near future.

EUREKA DRAMA—CLASS EXTENSION

Read over several times our explanation of this proposition in August 1 WATCH TOWER. We have stated matters there carefully and as clearly as we know how. With each outfit goes an Instructor’s Book and a letter giving general explanations of how the Drama should be presented. But we want to call your attention to the fact that we have put out a special edition of the Stereopticon, not for our Drama, but for use with the Eureka Drama. We are issuing this as a help to those who have been using the Drama and who do not know how to understand the third section of the Drama, which is the section dealing with the return of Christ to the world and his triumphal entry into Jerusalem. The Lord’s words, “I will come quickly” (Revelations 22:20), do not mean that he will come any time after that section of the Drama. They mean at the close of that section of the Drama.

One metal carrying case, with handle, containing stereopticon, 18 inches long, 7 inches wide, 12 inches high, weight, 22 lbs.

One fibre case, with handle, containing 10 slide carousels, 10 inches long, 9 inches high, weight, 12 lbs.

One fibre case, with handle, containing 10 slide carousels, 26 inches long, 7 inches wide, 7 inches high, weight, 35 lbs.

One carrying case, with handle, for phonograph and its records and two operator’s books, 26 inches long, 9 inches wide, 13 inches high, weight, 40 lbs.
Some inform us that they have stereopticons that will serve their purposes, and wish merely to purchase the remainder of the outfit. Such should indicate this in their order and deduct accordingly from the amount. See itemized statement in last issue.

You have never seen or heard our new portable phonograph. It is very small and light, but powerful. Our records will fill large court room. Some write us that they have suitable phonographs. We advise, however, that our portable phonograph is so cheap ($8.00) that you would best have it and leave the other for the family or sell it.

EUREKA DRAMA sent out on the loan plan must go just as we are preparing them, so as to have uniformity. This means a phonograph and a stereopticon with each part and implies the promise that the three parts will be kept busy.

We have not proposed furnishing moving pictures for five reasons: (1) Our films are too costly. (2) Only experienced persons can operate them. (3) We are arranging to have full DRAMA shown in the smallest places having Motion Picture theatres. (4) The Class Extension Dramas will be kept in many smaller villages of under 1000 population. (5) These usually have school houses or union church houses obtainable free.

We have not to report from these EUREKA DRAMA's weekly. Please make them out Mondays, Address I. B. S. A., EUREKA DRAMA, 7 Broadway, Brooklyn, N. Y.

"EUREKA DRAMA" OUTFIT NO. X
Any of our readers desiring to purchase for his own use the full set of 90 DRAMA lectures (three Parts, two hours each) with nine choice introductory, intermission and closing records, of the phonograph, with a carrying case, can have the entire outfit for $18.50.

"EUREKA DRAMA" OUTFIT NO. Y
This outfit is the one especially intended for the DRAMA extension described in Part I. It would cost exactly the same as the above, the entire Three Parts amounting to $262.50.

With only one Stereopticon, one Rheostat, one Acetylene burner and one Phonograph, $185.00. Expresses from Brooklyn extra.

SOME INTERESTING LETTERS

FIRST SOUTH AFRICAN CONVENTION

DEAR BROTHER RUSSELL:
The first South African Convention of the International Bible Students Association has now gone down into history, leaving with those who were privileged to attend a glorious memorial which will serve as a stimulus and an inspiration until we get to the greatest of all conventions, the veil.

On Friday, April 10, the brethren gathered from all parts of the sub-Continent (one dear sister traveling nearly a thousand miles) to enjoy four whole days of blessed fellowship with the Lord and with one another. We were a very "little flock," indeed. Our largest attendance was 34; but whether in his providence he will ultimately bestow upon us the kingdom or not, the Lord did certainly on this occasion give us a foretaste of the things of the Kingdom and the fulness of his love.

Of four days, from the "Welcome" to the "Farewell," we were on the mountain top with the Lord, and we enjoyed the experience so much that we, too, would fain have built tabernacles to dwell there!

Our Bible Study was difficult to single out for special mention, but the baptismal service on Friday afternoon was especially helpful. Although we were a small company, I think we made a record on this occasion; for we immersed almost half of the entire convention. Eight sisters and eight brothers sealed their consecration in the Lord's appointed manner. The hearts of all present went out to them, and our prayers ascended for them, that he who has begun the good work in them, will enable them to finish their course.

In the evening this service was followed by the Memorial, when the immortality of the spirit of those who have broken holy, and, thoroughly furnished thereby, symbolically drank with him the cup which the Father had poured. Our hearts grew solemn as we realized that possibly this might be our last Memorial on this side the veil. We called to mind our Lord's words on a similar occasion: "With desire I have desired to eat this Passover with you." We remembered that the special sufferings followed hard upon this "Passover," and sought to encourage the brethren to "hold the faith which the received and breathed in their souls."

The day closed with an excellent address on "The Triumph of Love" by dear Brother Stuhbs, of Durhan.

Sunday morning we had a modern Berean Study in Volume I., Chapter 5, when the method of Scripture study was simply described. The discussion was much enjoyed by all. In the afternoon seven brothers participated in a symposium on "The Graces of the Spirit." This stimulated us all, and we feel the need for greater diligence in seeking to obtain the "Lamb's supper," the "golden apple of perfumed flesh." Sunday evening was given over to the public, but owing to a heavy rainstorm, only about fifty turned out to hear a lecture on "The Resurrection of the Dead, its Nature and Purpose," although at previous lectures the audiences numbered as many as five hundred.

Monday morning we talked about the harvest work, and considered how best it might be advanced in South Africa. This was followed in the afternoon by a splendid exposition of "The Benefits of Christian Fellowship," by dear Brother Howat, of Johannesburg. In the evening was the farewell meeting of the convention. On this occasion, following St. Paul's argument in Ephesians 6:10-19, we were exhorted to put on the whole armor of God and to fight the good fight of faith, that we might lay hold upon eternal life. Our hearts and our eyes both were full as we filled the brethren representing various classes, to the strains of that old, familiar hymn of hallowed memory, "God be with you till we meet again."
again," bidding each other farewell, and hoping to meet again in the kingdom, if not before.

What shall we render unto the Lord for all his benefits toward us? By his assisting grace we shall grasp more firmly the cup of salvation and, calling upon the name of the Lord, drink it to the dregs.

All the brethren at the convention were filled with a deep sense of gratitude to God for you, dear Brother, and in this I know that we represented the sentiment of all the brethren in Africa. They desired me to convey to you their hearty appreciation of your faithful ministry, and your noble example of forbearance, patience, and love. The brethren desire to assure you of their loving sympathy with you in the many besetments that necessarily fall to your lot in your exalted position in the harvest-field, and of their constant prayers that he who has brought you thus far will sustain you to the very end.

I have been asked to forward to you: Philemon 7; Hebrews 6:10; 2 Thessalonians 1:11, 12.

SOME GOOD SUGGESTIONS

DEAR BROTHER RUSSELL:-

I want to express to you my continued love, and to assure you how much I myself and our class appreciate the Piro-DRAMA. We are very thankful to the dear Lord for this added privilege of service. There were over 40,000 free admissions here. The DRAMA is certainly wonderful, especially the record Lectures; and the book form of Scenario does seem about the next best and most direct way imaginable of opening blind eyes. Praise the Lord!

For about a year it has seemed to me very strange that some of the friends are so inclined to question the accuracy of the chronology if certain events do not transpire by or about October of this year. The present Savior did not startle the world with the bright-shining of his presence suddenly in 1874, though he came at that date; that even the Jews was not aware of his favor until 1878, but it began; that Babylon did not feel its rejection, nor topple over in 1881, but was "spewed out" and is no longer recognized, just the same, while even yet, after 33 years, the world is not startled by the evidence, nor does Babylon believe it. Hence I feel that should the present world have any ideas of how the Lord will order events may be wrong. The Lord may permit seeming inaccuracies to test whether our consolation is to chronology or to him, and he may be as apt to wind up matters very suddenly as to seem to prolong them. Therefore let us have faith, but await his enlightenments as to events.

Affectionately in Him,

S. H. HUSTON.-Texas.

"A GREAT WASTER"

Dear Friends:-

A recent experience has caused me to write you in order that a word of caution may be given those distributing Vol­unteer literature.

I have just returned from the post-office, one mile distant, and am deeply grieved at finding this year's Volunteer literature scattered in the street, gutters, on the trolley track, run over by every kind of vehicle and soiled and torn. It was in many cases thrown from an automobile without being properly folded.

(1) I had previously covered the town with the same literature myself.

(2) The local by-law against scattering literature on the street was broken.

(3) The Truth was evidently more apt to wind up matters quickly, and thus avoid duplicating the work and wasting the literature which was much possible by the sacrifice of others.

Your Brother in the Lord,

GEO. E. BLAKE, JR.-Mass.

"NOT SLOTHFUL IN BUSINESS"

Dear Brother Russell:-

I believe many of us would work with greater zeal if we could better realize the opportunities for presenting the truth among those we know. We are apt to think that many have no ear for the message.

Recently I received a more direct inquiring for those who might be hungry for the truth. According to the custom I carried in my produce wagon a supply of Bible Students Monthly, No. 61, displayed more conspicuously than usual, so as to attract attention.

One thanked me very kindly for a copy. I had known him to be somewhat friendly to the truth. Another came to the wagon with Bible in hand, and when asked whether a Baptist or a Methodist replied Presbyterian, but had lately begun to read Pastor Russell's Scripture Studies and was greatly interested in them; adding, "I have gone to my Pastor with some Bible questions that he has so far failed to answer."

Another asked my purpose of displaying the papers, and said he had two little books which were very interesting that he wanted me to read. They were Tabernacle Shadows and the [5525] booklets. He asked me to bring him Vol. I on the next trip.

In our daily petitions we remember you and the harvest work. Pray for me that I may never look back.

Yours by His grace.

F. M. MORRIS.-Florida.
"Ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet."—Matthew 24:6.

The Scriptures speak of a great time of trouble in the conclusion of this Gospel age. Our Lord in the prophecy recorded in Matthew 24 mentions this great time of trouble. Under a figure of the distress of earth and the shaking of the heavens, etc., he tells of the momentous events of our day. In connection with it he says, "When ye see these things begin to come to pass, then lift up your heads and rejoice; for your redemption draweth nigh"—linking this great climax of our Lord's prophecy to the beginning of the church, their change from earthly nature to heavenly nature.

It is in this connection that our Lord says, "Ye shall hear of wars and rumors of wars; all these things must come to pass, but the end is not yet." These things continued all through the age. We are not to think of wars as being the particular things that the Master had in mind when he referred to the great trouble with which this age will close. That trouble is pictured in Daniel's prophecy as a 'time of trouble such as was not from the beginning of nations to that time.'

Our Lord speaks of this same time of trouble and says that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. (Luke 21:24) These "times of the Gentiles" represent a period during which the world was to be ruled by Gentile nations. The Gentiles were to show their skill in giving in the world a government. This giving of the world into the hand of Gentile governments followed the taking away of the typical kingdom from typical Israel. With Zechariah's fall and the taking away of the cross from the Temple the Lord declared an overturning of his government until the establishment of Messiah's kingdom. Ezekiel 21:25-27.

Simultaneously, King Nebuchadnezzar had a dream, which portrayed the Gentile rule of earth during the interregnum of God's kingdom. God's kingdom was not at hand. This king, the monarch had forgotten, and gave him the interpretation. The king had dreamed of a great image, the head of which represented the Babylonian kingdom; the breast of silver, the Medo-Persian kingdom; the body of brass, the Greek kingdom; the legs of iron, the Roman Empire. The Holy Roman Empire was represented in the feet, part of clay and part of iron. A stone was to smite the image upon the feet, which were iron and clay, and break them to pieces. This crushing of the feet of the image was to come in the end of the age, and would be the preparatory step to the establishment of Messiah's kingdom. Daniel 2:31-45.

So long as these governments would be here, they and Messiah's kingdom could not co-operate. The Gentile governments were so preoccupied, in their efforts to secure their objective, that they could not join hands with the Messianic government, which was to be based upon justice, love, mercy, under the Prince of Peace. The two could not rule at the same time. Hence it was foretold that Messiah at his second coming will first bind the 'strong man' of Gentile supremacy, and on the ruin of which he shall establish his kingdom. The present terrible war is not the great time of trouble in the fullest sense of the word, but merely its forerunner. The great time of trouble of the Scriptures will be brought on by another—the general uprising of the people; as the Prophet says, "every man's hand against his neighbor, no more to him that goeth out to or him that cometh in."—Zechariah 8:10.

FRUIT OF THE VINE OF THE EARTH

The Lord declares that he has a handful of nations that are a natural outcome of human selfishness, aggressiveness and greed. The Lord has to do with all this, in that at the appropriate time he granted to the world the knowledge which is stirring them up. In other words, men with sin and selfishness of every kind, are established in the hands of God's government. The whole world would become the serfs of these few. The money in the hands of the wealthy increases rapidly. On the other hand the population doubles in a century. Who cannot see that a conflict of human greed can only result in nothing but slavery for the masses, governed by an autocracy? As long as governments are strong, their overthrow will be impossible. Our thought, often presented in these columns, is that a great war will weaken the nations, preparatory to the period of anarchy. Such a great war, crippling the world financially and discreditting the rulers in the eyes of their peoples, will open the way for the anarchy. The people of former times looked upon their rulers as demi-gods. This veneration for authority still obtains to some extent, especially in Russia, where the people almost worship the Czar—except those who are anarchists. The present war is the one we have expected. It will drain the world of blood and treasure. Then the nations, sick, weak, faint, will fall a prey to Socialism, which will come in to take the place of the Bible-destroying earth. Russia will be the leader in this. The nations together. All the nations of the world will be devoured by the fire of mine anger. And then will I turn unto the people a pure message."—Zechariah 12:10.

What did Jehovah mean by "wait ye"? He meant that we are to wait for his time. He told us of the general leveling of the things of this world; he declared that all the kingdoms would be submerged in general anarchy. There will be an outpouring of heat, discussion, tumult, strife, and at this time the nations of the world will "melt"—go down quietly. We believe this. We are not thinking of Christians as contending with the sword; for those who take the sword are to perish by it, our Lord said. God's people are to stand aloof, receiving their crown of thorns, "crowned with thorns." This present moment is the drawing of the nations together. All the nations of Europe—and even China—are nearer to us today than Chicago was seventy years ago. The nations are drawn closely together by the Atlantic and Pacific cables, so that China and Japan are within a few hours' communication with us, and a financial panic affects the whole world within twenty-four hours. While the Lord has been doing this work, we are not to think that he is pitiful these nations against each other. He is using them to teach the moral lesson, and the result is strife. Knowledge is doing this—bringing on the restless social condition.

THE FINAL OUTLOOK

We see that this war has been brought on by very peculiar circumstances. Russia and Austria have long been anxious to have an opening to the Mediterranean; but they have been fearful that a great war would result from any attempt to secure it. They have more or less "egged on" the smaller states—the Balkan States. They have done everything that they could to weaken each other's influence in these states—the "Buffer States," as they are called. Paid agents have been sent into that region by one nation to create antagonism against the other.

And this is the fact that she had a good excuse for war against Servia on account of the assassination of the heir to the Austrian throne by a Servian. She hoped that this excuse would seem to be sufficient. She hoped that Russia would say nothing; or that, otherwise, Germany's shaken fist would deter her. But this time the time has come when they are determined. The Servians, who are her kinsfolk, and this has brought in the others nations. Apparently the great European kings and emperors realize that their own thrones are tottering, and also that this war may unify the Balkan States, and, in the end, result in the establishment of a great democratic republic. This has given an important factor in connection with any war. A war with another nation is preferable to the civil strife of a social upheaval. Their judgment is approved by facts. A Socialist in Paris the other day was out against anything against the war, and he was assassinated immediately.

Our thought is that this war will so weaken all the nations, so impoverish them, as to make them ready for the anarchy which the Bible portrays. The disinclining of the troops and the returning of them to their homes, disappointed, dissatisfied
and angry with the kings, rulers, nobles, will result in the anarchy which will doubtless prevail throughout Europe—and extend to every nation, as the Bible predicts. We understand that Christ's kingdom is associated with this in the sense that Christ is about to take to himself his great power and reign. The Lord speaks of the anarchists as "his great army" in a figurative sense, as a parable, as the caterpillars, which are used figuratively to represent his army. The saints will not be in that army at all. The Lord has used even the devil as his agent, and "the wrath of man to praise him." Anarchists may be part of the Lord's great army in that he will supervise their campaign.

Eventually, the United States will become involved, and so fall with the other nations; not necessarily because the United States will engage in this war, however. To do so would be very foolish indeed. Our government is strong because the people govern themselves, and they have the government and their own liberties, and can change their own laws. We believe that they are doing this more and more, and are preparing to do so still further, so that finally our Government will come down to a socialistic basis. But before this shall happen, the wealthy, seeking to protect themselves and their less bring things to pass in violation of the laws, and will thus precipitate trouble, believing that they are resisting injustice. Wise would it be for all to accept as graciously as possible the inevitable levying; but will they be wise?

It is human nature to make the strongest, strongest run with blood rather than to suffer defeat and surrender "rested rights." The people are being led on by hatred, and an appeal to unreason. While certain truths are presented, the presentation is not truthful. But many are being inoculated, and are preparing, as they think, for Socialism—we would say, for anarchism, here as easily as in Europe.

**ARMAGEDDON STILL FUTURE**

While it is possible that Armageddon may begin next Spring, yet it is purely speculation to attempt to say just when. We see, however, that there are parallels between the close of the Jewish age and this Gospel age. These parallels seem to point to the year just before us—particularly the early months.

The Scriptures indicate that the Gentile governments will receive from their own peoples their first notice that their lease of power has expired. The people will take note of the sign of the Son of Man in the heavens. The judgments of the Lord will begin to be manifest in the world, and will run counter to many of their interests. This manifestation of his presence is Scripturally called the epiphany, the shining forth, the apparent manifestation of the King of Glory. "He shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." (2 Thessalonians 1:7,10) As a result, the nations of earth will be broken to pieces like a potter's vessel.—Psalm 2:8, 9.

The Gentile forecast tells us that the trouble will begin in the ecclesiastical heavens, and later will proceed to the social element. The picture given of the end of Gentile times is that of a stone striking the image of Gentile supremacy in its feet. (Daniel 2:34, 35) The impact will be so sharp and so sudden as to dash the representations of the image to pieces, until, by the day they will cease to be—"become like the chaff of the summer threshing floor." The next event in order will be the Messianic kingdom, of which it is written, "The desire of all peoples shall come!"
covenant: This discourse, of which our text is a part, and which compasses the largest part of the book of Deuteronomy, was delivered to Israel just before Moses' death in Mount Nebo—the highest point of the ridge of Pisgah—whence the Lord showed him all the land of Canaan, and where he was buried. God had told Moses that he should not go over Jordan, because of his disobedience at the waters of Meribah, when he smote the rock contrary to the command of God. This discourse was his last message to Israel, and is very touching and impressive.

Moses finished his message with these words: "I call heaven and earth to witness this day against you, that I have set before you life and death, blessing and cursing. Therefore choose life, that thou mayest live; and that thou mayest love the Lord thy God, and that thou mayest cleave unto him; for he is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Such words were very forcible at such a time; for Moses had told them that he was about to die, and that God would give a new law and covenant to Israel.

ONLY 'ISRAELITES INDEED' ARE SOUGHT

As a matter of fact, we know that Israel did not live up to their engagement, as God had assured Moses would be the case. They were like unto their fathers who died in the wilderness, walking tomorrow in their dwelling in Canaan; however, there were quite a large number who individually proved worthy of the blessing and favor of the Lord. St. Paul refers to these in Hol. 11, and declares their loyalty to God. These are to have a 'better resurrection' than their fathers and than mankind in general. The question is proved: whether it is self first or God first—whether it is success in life or the honor of God and the doing of his will. He is trying us because he wishes to find out who will be worthy of a place with the Lord on the throne, who will be deserving of the second death. Our answer, we trust, will all be solved for us ere long. We know that God proves his professed people and demonstrates their heart attitude just as if he did not know—perhaps only as a proof to angels and men.

WHAT WILL THE ISSUE BE?

God is proving the church now. There are many of the professed church of Christ who have never made a covenant with God at all. But he is testing all those who have made a covenant with God, to see whether it is self first or God first—whether it is success in life or the honor of God and the doing of his will. He is trying us because he wishes to find out who will be worthy of having a place with the Lord in the kingdom, and who of the remainder will be worthy of a place in the company of antitypical Levites, and finally, who will be deserving of the second death.

Ours, therefore, is not only the high honor of being sons of God and of being brothers in the Lord, but also that of elect; brethren of the elect class. 'Israelites indeed' were honored with this invitation to become joint-heirs with Christ, sons of God. Only those who love God with all their heart and soul are Israelites indeed. The average Israelite of our Lord's day was found in the 'children of the world,' 'children of iniquity,' and 'children of perdition.' The Apostle mentions not one 'Israelite indeed' accepted the invitation. Throughout this Gospel age these true Israelites have been entering into this wonderful favor with all their heart and with all their soul.

It is not because we are more nearly perfect in the flesh that we have obtained this great favor, but because the Lord opened the way, and because we had a love for righteousness and an honesty of heart. Those who lived before our time, during the Law Covenant dispensation and prior to it, needed justification also; and the same God of grace has made a way so that God could not know, that God could not know, that there is anything that God does not know—but we can say that there are not able to understand what God could know what we must do tomorrow, unless he coerced our mind or hedged us up our way, so that we could do only certain things.

In the matter of the Gentile times, God permitted various governments—Babylonia, Medo-Persia, Greece and Rome—to rule the world successively. We can understand how he could say: "Thus far shalt thou go and no farther." The tendency of sin in the fallen race would lead people to go any length, if not restrained. We can understand how God would know in advance. He knows, too, when the church will be selected, as he has a definite plan concerning this selection. He knew that Satan would raise up an anti-Christ counterfeit of the true Christ. He knew how many saints within a given time could be developed under those conditions, and how much time would thus be necessary to gather his predestined number; for he purposed to permit Satan to operate within certain bounds for the time he had purposed.

It would not be wise for us to say that there are some things that God could not know, that He does not know—or that there is anything that God does not know—but we can say that we are not able to understand what God could know what we must do tomorrow, unless he coerced our mind or hedged up our way, so that we could do only certain things.

WHAT IS EVIL SPEAKING?

'Speak evil of no man.'—Titus 3:2.

The Apostle's injunction is very positive; we are to speak evil of none. The question then arises, What does St. Paul mean here? Does he mean that we should speak nothing of any man with an evil intention toward him? Or does he mean, Speak no evil, whatever the intention? We answer, We surely know that to speak evil with a wrong motive, a wrong
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THE WATCH TOWER
(304-305)
intention would be a heinous crime, especially in a child of
God. But we think the Apostle meant, No matter what your
thought-and we believe it hardly controvertible-it places
a very stringent requirement upon all of the Lord's people.
If the motive for speaking evil were bad, all the worse;
but good motives would excuse it not.
Now another question comes up, What is evil-speaking?
We answer, This subject has various sides. To speak evil is
to speak that which is injurious; therefore one should say
nothing that will injure any man. It is very easy to per-
cede to injurious remarks, and yet not think evil.
It is a fact that every one who hears injurious remarks
if we apply the Golden Rule. Would we wish any one to do
us evil? Would we wish any to speak slightly of us, to
comment on our faults, or on what the speaker considered
faults, and thus lower us in the eyes of others? If the Lord's
people were always to set straight everyone else in the
Golden Rule to every affair of life, it would surely be very
helpful.
Some of the most conscientious Christians have difficulty
along this line. Is this a matter of our text in the case of
the office, for instance, or the
office? Suppose that we are connected with an office or a
home where certain rules are laid down for the govern-
ment of that office or home. Would it in such a case be evil-speaking
or not consider this evil-speaking. If we were ourselves violating
those rules, the person who would report us would be doing
right—not doing us evil or wrong or injury. By not report-
ing the misdemeanor or violation of rules, the person would be
considering we are not evildoers. It is not a personal matter, such as
God's people are supposed always to have no other than
good motives for any course pursued. To have any but a
good motive in dealing with others would be to have a
murderous motive. We are not, therefore, to take the motive into
consideration. But a person who accepts a new position in an of-
face, a home or an institution accepts also the conditions and
sundry rules connected with such a position. Doubtless nearly
all rules and regulations in an office or home are made, not
with the view of injuring any one, but for the general welfare
of the business or the family or community. We may
not consider this evil-speaking. If we were ourselves violating
those rules, the person who would report us would be doing
right—not doing us evil or wrong or injury. If we do not
report violations of the rules of the house or of the office.
It is to the interest of every member of a family or an in-
stitution that the interests of whole body be looked after, in
a proper way and order.
Would not be proper for any one in an office to attempt
to set straight every one else in the office. It is not for any
one to go around and correct others; this is not his business.
But if another is breaking rules, it is his business to report
the facts—the facts, without any coloring whatever. If we
would do otherwise, if each one who notes an infraction would
go to the one who violated the rule, to try to settle all the affairs
of the office or the family, there would be continual confusion.
The one who broke the rule would be disposed to defend himself and to say, "My course was all
right, and it is some of your affair whether that gate was
left open or shut. If you think it is not right, it is your
duty to report the matter to the proper authority, and
then you are relieved of the responsibility of the affair.
This is a personal matter, such as to be dealt with according
to Matthew 18:15-17. It would not be our duty to tell Tom,
Joe, or Bill, that they were wrong. In such a case, he never
had lost a finger or a toe. He would not know when he had lost a foot, until he stumbled and fell.
SUBJECT NOT TO BE DISCUSSED WITH THE OFFENDER
We should not be always looking to see if our own
personal matters are being impinged. We know that we, as
well as others, have imperfections. If others inadvertently tread
upon our toes, we know that we are likely to sometimes tread
on others' toes. But personal matters are different from those
that have to do with injuries to the heart. They may be
reported on by someone else, and harm may be done.
If there is opposition against us, it will be only because we
are doing our course in the interest of every member of a family or institution. We are glad
to see the world better be let alone as a
rule; for if we should start out to right everything that is
wrong, we would not have any time left for the
church of kings and Lord of lords. Our time is limited enough,
and there are many things we can do in an office, a homp
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Joe, or Bill, that they were wrong. In such a case, he never
had lost a finger or a toe. He would not know when he had lost a foot, until he stumbled and fell.
SUBJECT NOT TO BE DISCUSSED WITH THE OFFENDER
We should not be always looking to see if our own
personal matters are being impinged. We know that we, as
well as others, have imperfections. If others inadvertently tread
upon our toes, we know that we are likely to sometimes tread
on others' toes. But personal matters are different from those
that have to do with injuries to the heart. They may be
reported on by someone else, and harm may be done.
If there is opposition against us, it will be only because we
are doing our course in the interest of every member of a family or institution. We are glad
to see the world better be let alone as a
rule; for if we should start out to right everything that is
wrong, we would not have any time left for the
church of kings and Lord of lords. Our time is limited enough,
and there are many things we can do in an office, a homp
disposed to defend himself and to say, "My course was all
right, and it is some of your affair whether that gate was
left open or shut. If you think it is not right, it is your
duty to report the matter to the proper authority, and
then you are relieved of the responsibility of the affair.
This is a personal matter, such as to be dealt with according
to Matthew 18:15-17. It would not be our duty to tell Tom,
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I consider Brother A. wholly unfit to be an elder; I know that I did understand that he cheated a woman out of a sum of money—whether the charge might be. Shall we say this? No, indeed! Is it our duty to speak evil in the interests of the church, to do evil that good may come? Certainly not! But the old creature always wants a chance to speak evil of you, and will give him half a chance and he will soon tell all that he knows!

Then what shall we do? Well, if we were ourself a member of that congregation, we would go over and speak to the brother thus nominated, and say, "Brother A., there is a case against the truth of the report of the Hebrews which I do not wish to mention to anybody. I would not wish to speak evil of you at all, dear brother. But I believe that this feature of your life is wrong, and that it would not be right for this congregation to elect you. I do not wish to tell them that you have any such charge against you, except in my own heart to serve. If you promise that you will decline to be elected, that is all that is necessary. Or if you think that my point is not well taken, just state the matter publicly to them. If you do not do this, and do not refuse to be elected, then I must say the matter publicly—I will have to tell all I know; for you know it as I state it. I have come to you in kindness and have no desire to injury you."

If the brother answers, "Well, Brother —, I will decline the nomination; and as regards the matter you mention, I am now quite ready to get the truth out. The report of the Hebrews is quite incorrect."

We would be glad we believe that we would in this way do that brother good. We would also be preserving the class from what would be hurtful or contentious, and would be keeping the congregation on the right side, the brother should be disprov'd, we would say to him. "Why, Brother, it is changed!"

But if the matter were something that occurred in the brother's life long ago, he might be entirely changed by now—in the matter of a year, or two years, or five years, or whatever. We would be glad if he were changed from the old course. Then we might go to the brother and say, "Brother, I notice that you stood for election. Is it not true that you have been changed?"

If he replied, "Yes, Brother; it is changed entirely," then we would be glad. But if he got angry and told us it was none of our business, we would say, "Now, Brother. I must make a report of this to the church. You are indicating by your manner that you are advocating the same course that you took before. If I had done such a wrong, and continued in it; or kept to that course of conduct, I would wish to have my mouth closed. So I shall report this matter, that the class may consider again whether they will have you for an elder (or a deacon)."

But suppose that the brother should not be nominated for office in the church? Then we would consider that his past was none of our affair.

A CONCLUDING WORD OF EXHORTATION

Anything injurious to the real interests of another should never be spoken. We cannot be too careful of our words concerning others. There seems to be a tendency with some of our church members to exclude the brethren and to relate incidents that reflect upon another brother or sister, show up certain manifestations of weakness in that one. The disposition that thus exposes the imperfections of the brethren is surely not the love that should be in the church (1 Cor. 13:4-8). We should not enter into the narrow way, who do not seem even yet to have overcome this disposition. Do they forget that they themselves have weaknesses perhaps as pronounced as the brother or sister whom they criticize? The very fact that they ignore the matter only demonstrates that the little thing proves their own lack of development. Yet these would probably resent the implication that they are guilty of evil-speaking.

The sooner every follower of Christ comes to see that all this is slander, that it is besmirching the good name of a brother, and that it is an open breach of the command of the Lord, the sooner they will see this subject as it really is, in all its hideousness— as it must appear in the sight of the Lord. Once seeing the matter from the divine standpoint, the child of God must surely awaken to the greatest possible energy in overcoming such works of the flesh and of the devil. Let each one who reads these words search his or her own heart and think over his or her own conduct, and then ask the question, "Is it 1?"

Let every one who hopes to be accounted worthy of a place in the kingdom, so soon to come, purify out the old leaven of malice, envy, backbiting, strife, if any yet remain, that he or she may become indeed a copy of God's dear Son. To do it is very seductive; and I am inclined to make all manner of excuses for itself. Let each one make this a matter of personal heart-searching. There is, we believe, only a very little while remaining in which to perfect our characters. Let us pray more earnestly than ever. "Set a watch, O Lord, before my mouth! Keep thou the door of my lips!"

JUDGMENT OF THE NATIONS

SEPTEMBER 20.—Matthew 25:31-46.

"Trasmuch as ye did it not unto one of the least of these, ye did it not unto me."—Verse 45.

Having given his disciples many parables illustrating the expected end of the world, the Lord in his last discourse and preparation for kingdom honor, it was eminently proper that Jesus should give the parable of this lesson to illustrate the work of this kingdom after its establishment— to show its purpose, and its effect upon the world of mankind.

Many of us have in the past read the Bible too carelessly. Our minds were sluggish respecting spiritual things. For instance, today's lesson was at one time applied to the church. We failed altogether to notice that it says not a word respecting the church, but is entirely applied to the world, to the nations, the heathen. For centuries the Jews had been accustomed to think of themselves as God's nation, God's people; all others they styled heathen, Gentiles, the people, the nations; and in the prophecies God treated the matter from that standpoint. When the Son of Man was received into divine favor as the royal priesthood, the holy nation, the peculiar people, all the remainder of mankind were properly enough to be thought of and described as "the nations," "the Gentiles." In line with this, our Lord in this parable tells what is to befall after his kingdom shall have been set up—after the selection of the true church class to be the bride, the Lamb's wife and joint-heir in his kingdom, in his throne. This, we notice, is the work of the church, not the kingdoms of the world, the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Who, after proper consideration, will say that this is a description of Christ's kingdom, following his parousia and his epiphania at his second advent?

APPLICATION OF THIS PARABLE

Then follows a description of the work of the Millennium age. "Before him shall be gathered all nations. This means all the people of the world outside of the Lord's holy nation, all the Gentiles, all who except the church will be before his great white throne of judgment, mercy and love: that will be their judgment time.

Six thousand years ago, Adam and his entire race were judged in Eden, and the sentence was death. None of the first family were worthy of everlasting life. There were all the time all the time the holy nation, and they were in full view of God. But suppose that the brother should not be nominated for of-...
Master tells us, will come forth, not all at once, but gradually. Messiah's kingdom will exercise its power and disseminate the knowledge of God and of righteousness, with a view to encouraging, helping and uplifting all the willing and obedient. All such may rise more and more out of sin and death conditions—out of imperfection of mind and body and out of ignorance of the real image of God, as possessed by father Adam in the beginning.

It will be the work of the entire Millennial age to bring this about. Righteousness will reign then, as sin reigns now. That is to say, it will be in control, in the ascendency; and whoever will will all be saved. How shall this be brought about? How will the world ever be transformed? In a place, where ‘nothing shall hurt or destroy’; where ‘the inhabitant shall not say, I am sick’; where the curse shall be gradually rolled away, and there shall be a manifesting of the blessings of God, bringing perfection, will prevail. ‘O happy day!’ we exclaim. And surely it will be such; for all who live through those thousand years will have a great blessing.

But, some inquire, what about the sins of the world? Will there be no chastisements, no punishments, for these? We answer that it will be equally as just for God to forgive the sins of Messiah's kingdom as for Him to forgive the sins of the church of Christ's sake. If the one is just, so will be the other; for God is no respecter of persons, and is equally as willing to forgive the sins of the world as the sins of the church, when the world, repenting of sin, will turn to God as the Savior and Redeemer.

This does not mean, however, that justice is to be ignored. In the case of the church, note how the sins of youth may leave their scar and sting to the end of life. And so we may reasonably assume that certain strops, or punishments, will be permitted to follow on the sins of the world, just as in the case of the attitude indicated by the world toward the church.

It will be from these weaknesses and failings that they will be gradually raised up to perfection during those blessed thousand years of Christ's kingdom, when Satan will be bound and not be permitted to deceive any during that period.

The world will be made conformable to the divine law in an outward way will bring blessings to all, will there not still be a difference between the people—some coming heartily in accord with the Father, and others merely outwardly, because of the outward harmony will be the way to restitution, perfection. Undoubtedly this is correct reasoning. It is along this line that the parable before us teaches; namely, that outwardly the sheep and the goats will have much the same outward appearance of the Father, but those who will hear the word and ultimately will manifest to all that there has been a real heart-difference between for two classes, all of whom have been on trial for a thousand years, receiving blessings from the kingdom.

All the while each individual will be making character. This character will be fully appreciated by the great Judge, and the individual will be rated either as a "sheep" or as a "goat," according to the word he has believed to be given by the great Jehovah: and of all the goat-class will be rated as out of favor with him, even though all the while they will be receiving the blessings of the Millennial kingdom and outwardly manifesting obedience to its laws.

Not until the conclusion of the Millennium will the decision of the Judge be manifested. Then great surprise will be shown at his decision—by both parties. To the "sheep" at his right hand he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." When God laid the foundation of the earth and planned its human habitation, it was his design to give it to you. Now the time has come for you to enter into this kingdom and to possess it.

This is not the same kingdom as the Messianic kingdom. On the contrary, it is the kingdom which God gave to Adam, which Adam lost through his disobedience and which Christ redeemed by the sacrifice of himself. It will be given only to those who will possess the divine life. God's "sheep" character—those who will have become the Lord's "sheep" during the Millennium.

Then the other class, the goats of the parable, will be sentenced to a different report, ye cursed, depart from me, forever. The everlasting punishment. Granted all the privileges, blessings and experiences of a thousand years of contact with righteousness, truth and the spirit of God, you indeed render an outward obedience, but at heart you have not come into harmony with God. I cannot recognize you as my sheep. I cannot pre-sent you to the Father blameless and irreprovable. You must be destroyed; the punishment is the second death, everlasting destruction. The penalty upon you is an everlasting one because there will be no other provision made for your redemption or for your resurrection from the second death. You will be as though you had never been. You have failed utterly to appreciate the real character of God and of God's likeness. Eternal life is only for those who have God's likeness and God's spirit. 'The Father seeketh such to worship him as worship him in spirit and in truth.'

Both classes, the "sheep" and the "goats," were surprised at what the King, the Judge, declared to be the basis of his judgment. To the sheep he said, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye visited me.

To the goat-class he said, "I was an hungered, and ye gave me no meat; I was thirsty and ye gave me no drink; was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

Both "sheep" and "goats" claimed that they had knowledge of many such experiences. When did we minister unto thee? When did we fail to minister unto thee? The answer was, Inasmuch as ye did it unto one of the least of these my brethren, or did it not unto him, ye did it, or did it not unto me.

CHARACTERISTICS OF THE SHEEP CLASS

Now, who are these respecting whom there will be a test upon the sheep-class and upon the goat-class? Will there be people sick, hungry and in prison during the Millennium? Does the Lord wish us to understand that there will be such? -- just as in this world. The church, the 'goats' in the world, repenting of sin, will seek the blessings of God, the spirit of love, will be glad to carry the heavenly message of reconciliation to all humanity, glad to apply the eye-salve to the blind, glad to unstrop the ears of the deaf, glad to help the sin-sick back into harmony with God through the blessings of the kingdom, in the way in which these may be obtained—helping them to cover their nakedness with the merit of Christ.

All who will take pleasure in this work will thus manifest that they have God's spirit and are co-laborers with him. These will be in the great privilege of Messiah's getting to help others. The world is blind and starved now, for lack of spiritual food and the accompanying eye-salve of the truth. While the Millennial blessings will be showered upon those who accept the Lord's terms, there will be others who will not understand the spirit of God. The spirit of love, will be glad to carry the heavenly message of reconciliation to all humanity, glad to apply the eye-salve to the blind, glad to unstrop the ears of the deaf, glad to help the sin-sick back into harmony with God through the blessings of the kingdom, in the way in which these may be obtained—helping them to cover their nakedness with the merit of Christ.
NO CROSS, NO CROWN

"Let no one take thy crown."—Revelation 3:11.

The text of today's study is a prophecy by Jesus himself. Picturing the seven stages of his church, the Master used these words in addressing one of them. There is, nevertheless, an appropriateness in all of the Lord's counsel at any time. So there would be any who were particularly addressed, may find instruction in our text.

It teaches, in harmony with the entire Bible, that there can be no remedy for the reign of sin and death, except that which God has provided, to be applied at the second coming of the Redeemer, when he will set up his kingdom. Meanwhile, the delay in the fulfillment of our prayer, 'Thy kingdom come; thy will be done on earth, as it is in heaven,' does not indicate any carelessness on the part of the Father or of the Redeemer in respect to the world and its terrible reign of sin and death. This is to be understood from the concomitant of God's part and on the part of the Master. It indicates that the plan of God is working, and that it will ultimately bring a blessing to the whole world, the blessing which God has promised since the days of Abraham—the blessing of all the families of the earth.

But shall any of these neglect this covenant of sacrifice, and through fear of death be subject to bondage either to sin or to sectarian errors, or in any other manner fail to be responsive and loyal to their covenant, they will thereby fail to maintain their election and make it sure. After a time of testing they will be relegated to a secondary place; they will be no longer counted part of the royal priesthood, even though they might still maintain their standing as Levites, servants of the priest.

The number of the elect

This Scripture, with others, shows us definitely that the church is to be composed of a definite, fixed number—not one more, not one less. This is also illustrated in the body of the Jewish high priest. The head of the priest represented Jesus; the body of the priest represented the church. As the Apostle says, "Now are ye the body of Christ, and members in Christ together a figure.

And the number of the elect

The Lord indicated the completeness of the antitype of the Levite class. Then following that picture we have one of the antitype of the Levite class. The first shows a definite number, one hundred and forty-four thousand—twelve thousand for each of the tribes of Israel. Thus God indicates that he is following out a definite purpose. Israel was first written to be the people of God.

At Pentecost a few out of the different tribes responded, and became the nucleus, or earliest members, of the church. Then the door of opportunity was opened to the Gentiles; and all coming in are assigned to places in the twelve tribes to fill up the vacancies. This is shown in the pictures in Romans 11: the wild olive branches being grafted into the olive tree to take the places of the branches broken off because of unbelief.

Those loyal to the Lord, yet not sufficiently loyal to be of the tribe class, after having been tested as to their loyalty
September 1, 1914

THE WATCH TOWER

GOD'S MUCH DIVERSIFIED WISDOM AND MERCY

“...if the casting away of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead? If for the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches.”—Romans 11:15, 16.

But since this testing needed to come upon them as a judgment, it was designed to bring the Jews to the point of knowing that their covenant of sacrifice, therefore they cannot be of the elect body of Christ. They will miss the throne. They miss the glorious crown of the divine nature—immortality. But they receive palm branches, signifying victory, and we have the assurance that they will be permitted to serve God in and through his temple, the church which is the body of Christ.

INTERESTING LETTERS

LIFE IN “DARKEST AFRICA”

Dear Brother:

The harvest work is growing stronger than in past days. Our friends who were much against the truth are now attending privately, and we are surely showing them the way of our Lord Jesus through his Holy Scriptures, a many...
by putting them in prison and by making them pay so much money, private things, the people would not do it. No; not at all! If these were the great Preacher's words and the words of our heavenly Father, and His punishment against the wicked, they would surely stop the people from sinning. But we read in the Bible that the Deliverer shall come, and that He shall... (Continued)

This brother rejoicing in the love of Brother... (Continued)

We are his debtors, even for our wrongs, which we have done in the way. (Continued)

Is not now the day of the Lord's visitation? Behold, God is... (Continued)

Let everyone be subject unto the higher powers. For there is no power but of God: the... (Continued)

The plan which God has adopted for dealing with sin and with sinners seems to the worldly mind, to worldly wisdom, to be a very foolish, a very unwise plan. The declarations of the Bible along this line do not appeal to such minds as reasonable. First of all, God created man perfect. Then he placed Adam in the garden of Eden, where he was tempted by Satan and fell into sin. God then pronounced upon him a sentence of death, as he had forewarned him to be the result of disobedience. After thus sentencing man, Jehovah himself provided for a release from that death penalty by furnishing a Redeemer for the sinner at great cost. When he was reared and... (Continued)

 brethren are preparing themselves to be called on to do. We have never seen a single line in the Bible saying that the king... (Continued)

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Brother... (Continued)

and the plan of God has been most wise, through... (Continued)

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as if they were just what she wished, and that she really expected to see these things being fulfilled. Also... (Continued)

the plan of God has been most wise, through... (Continued)

In his address from that standpoint, he is still declaring that sin is not now... (Continued)

As the收盘 company, the Lord's assistance, I... (Continued)

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As the收盘 company, the Lord's assistance, I... (Continued)

A dear brother hearing your name (Russell), although but the first time reading the "Helping Hands," is rejoicing in the truth therein. He gives evidence of having made a conversion and is already showing his faith by his works. He is... (Continued)

As the收盘 company, the Lord's assistance, I... (Continued)
once? Or, suppose we put it this way: Are you glad that you have an existence, or would you rather that you had never been born? We believe that the great majority would reply that they desire to live, that they prefer to live as long as possible. They do not wish to die, either today or tomorrow or next year; indeed they would never die if they could help it! They do not wish that they had never been born, are those who have had more than ordinarily evil and unhappy experiences; or else they are unbalanced in mind. Many have not so much money as they would like, not so pleasant surroundings and conditions, or health; but the evil they have and as they would have, if they had been in the same situation; life is sweet; and they hold on to it as firm a grip as possible. Love of life is inherent in man, and has survived even the sorrowful experiences consequent on the fall.

WHY GOD PERMITS THE PRESENT REIGN OF SIN

It is a common thing to say that Jehovah weeps in anguish because mankind are suffering and dying. He is a God of infinite love and sympathy; but from the beginning he knew that man would fall, and that he himself could overrule the entire matter for the ultimate blessing and instruction of men and angels—all his created intelligences; and he purposed so to do. We ourselves know that sin and death with all their direful effects have prevailed in the world for six thousand years. We also know that our God is at the helm, and that all things will be made to work out good in the end. We think of the flood as a terrible overthrow, because so many lives were lost. Yet the calamity would have been far greater if one half had been left to mourn for the others. It is claimed that men do not suffer very much when drowning—that death by this means is comparatively easy. Six thousand years of sin, sorrow and death seem a long way to a human thinks in the present time. Yet the majority of the race have not lived beyond the age of twenty years. Perhaps one half have not lived to the age of five. Very few have reached the age of one hundred years. We all have seasons of comparative comfort, blessing and enjoyment; even under present conditions. God has been very merciful. And from that point, most of us, would choose the present advantages of life, in every part of the world, and are designed to prove a lasting lesson to all his intelligent creatures who now exist or ever will exist, we can see why he has permitted the reign of evil which to man has seemed so long. When we see, too, that God is now choosing certain classes of intelligent beings, for the purpose of being used as agencies under his only begotten Son to recover and uplift to perfection and life everlasting all the human race who will accept the gracious provisions, we can understand why he has been pleased to call them his instruments by very humble and obedient ones, to law. He must heal blindness. He must save a very select class, of very humble and obedient ones, to law. Thus he has manifested the humble ones, who will receive his message by any means which he is pleased to use, and who are glad to forsake sin and serve him.

A SAVIOR AND A GREAT ONE

God might have said, 'I will lift my curse from mankind and let them have another trial for life—an individual trial.' But even if this had been in harmony with God's justice, it would not have sufficed. All others had sinned in this sin. They were powerless to profit from any new trial granted them that would not include a Redeemer, a Savior, who was strong, not only to bring about the destruction of evil, but also to deliver them from all the bonds of sin and death in their members. He must be a savior having power to bind the great adversary who has so long held the race of man in slavery and blindness. He must heal their wounds, open their blinded eyes and their deafened ears, and lift them up, up, into sight and hearing of the things of the world. The Son of God was a mighty savior; and such, praise God, has been provided in his beloved Son!

As we trace the various steps of the marvelous plan of the ages, we recognize this fact. To all the steps of the ages, whatever plane of being, the path of humility is the path to glory. "He that exalts himself shall be abased; but he that humbleth himself shall be exalted." None will be granted the inseparable blessing of life everlasting who are not those who freely prove themselves to be the humblest, who do not cheerfully humble themselves under the mighty hand of God. This principle applies to both human and spirit beings. Only those who gladly obey God, out of love for him and for his righteous laws, will be permitted to live beyond the harvest time of the Millennium. It is the path of humility that leads on to glory.

GOD'S GLORIOUS CHARACTER REVEALED

The holy spirit in every sphere, in every part of the mighty universe of God, shall ascribe glory, honor and
praise to the almighty Creator and to his glorious Son throughout the ages of eternity. All will then see and acknowledge how marvelous was Jehovah’s plan of redemption, how far beyond the power of fallen man to fathom. The majesty and glory of the divine character will stand revealed—his unsurpassable justice combined with infinite compassion, his glorious wisdom, his marvelous love, his mighty power. Then all will bow before him and adore! “When all thy mercies, O my God, My rising soul surveys, Transported with the view, I’m lost In wonder, love and praise!”

THE ANOINTED ONLY ARE COMMISSIONED TO PREACH

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are in darkness; and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes; the oil of joy for their mourning; the praise of God for the spirit of righteousness, the planting of the Lord.”

When the Prophet Isaiah uttered these words he spoke by the power of the holy Spirit. As the Apostle Peter tells us, “Holy men of old spake as they were moved of the holy Spirit.” Further, he says, “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister those things, which are now reported unto you by them that have preached the gospel, with the holy Spirit sent down from heaven.”—2 Peter 1:21; 1 Peter 1:10-12.

In our text the word anointed is used in the sense of ordination. The high priests of Israel were successively anointed, or ordained, of God, the anointing oil representing the holy Spirit. Their kings were anointed to reign over the typical kingdom of God, the oil here also representing the holy Spirit. And so Christ, the great High Priest and King, was ordained of God by the anointing of the Spirit. It was not an anointing of men or by men.

In our Lord’s case we know exactly when this prophecy was fulfilled. It was when he came to John at Jordan to be baptized, and there presented himself in sacrifice to God. The divine acceptance of this sacrifice was manifested by the impartation of the holy Spirit. John the Baptist saw the Spirit as a dove descending upon the Lord, the sign given to John, but seen by no one else. Jesus recognized that he had received a special anointing and unction from the Father—and others from that time performed miracles before he was anointed, but this does not signify that he did not speak kind words and do kind acts before that time; for as a perfect man he possessed the Spirit of God in the full measure that a man in the image of God would possess it.

The fact that our Lord Jesus waited until he was thirty years of age before making his special consecration and receiving his ordination and commission to preach does not mean that his forty years of life until thirty were to be spent idle.

It was necessary that Jesus should conform himself to the requirements of the law of Moses, given by God to the Jews; for Jesus as a man was a Jew, born under the law and subject, therefore, to its every feature. Full manhood under the law was not attained until the age of thirty, and he being the anointed of God, he was to come to give him life as a substitute for the devoted life of Adam. Adam was a complete, perfect man, and our Lord must attain maturity as a perfect man before he could be a perfect substitute, a corresponding price.

THE “BODY” OF CHRIST NO PART OF THE RANSOM

When the very words of the Lord Jesus during this Gospel age, of God’s face is hid unto all the world and not otherwise visible to whoever has the maturity of mind to realize clearly what he is doing—to realize the merit of Jesus’ death and the significance of becoming a joint-sacrifice with him. The giving of the ransom is not shared by the few, but is a matter of his work alone. But his disciples are permitted of God in the opulence of his favor, to be counted in with Jesus as a part of the Sin-offering for the world, after his merit has been imputed to them and they have become members of his body, which gives to their privilege of performing every work in his stead, which God manifest was in his flesh; for he was the perfect human representation of all the qualities of Jehovah’s glorious character. This was demonstrated in his resurrection from the dead after his sacrifice had been finished. Otherwise his work of sacrifice would have been a failure and he would have remained in the congregation of the dead, and there would have been no benefit accruing to mankind from his death. Jesus was begotten of the holy Spirit and anointed at his baptism, and was born a complete spirit being of the very highest rank at the beginning of Creation. Not one spirit being had ever been created on this plane of life. Hitherto Jehovah alone had possessed divine, incorruptible life.

OUR TEXT APPLIES TO THE ENTIRE CHRIST

We might have inferred without any direct statement that the words of the Prophet in our text apply to our Lord Jesus, but no doubt is left in our minds when we find that he himself quoted these words in his sermon in the synagogue at Nazareth, where he was brought up. He there stood up and read a part of this prophesy aloud. Then closing the book he said, “This day is this Scripture fulfilled in your ears.” (Luke 4:16-21)

He pointed out that he was the one referred to by the prophet. And we see the appropriateness of this application in every way.

But while the prophecy was primarily fulfilled in Jesus, and applies especially to him, it applies also to the members of Christ. These by becoming his body, thus became a part of himself. It is not because of any merit of their own.

This anointing that is on the church comes to us through Christ being poured out on the head of all the body members, as shown in the type of the high priest of Israel, and as declared by the Psalmist. (Psalm 133:2) The Lord Jesus is our great Advocate with the Father, and in him alone have we any standing before God. We are thus received of the Father spirit-begotten sons, even as was our Head. We are begotten of the Spirit, as was he.

Our vital union with our Lord as members of his body is also further shown by the Prophet Isaiah. Read carefully the sixty-sixth chapter, vs. 7-9, and these words are the interpretation of the Apostle Paul in 2 Corinthians 12:1, 2. The Apostle further declares, “For as the body is one, and hath many members, and all the members of that one body, being many, one body, so also is Christ.” Again, “The cup for which we bless, bless also we who partake of it. This is the Lord’s Supper; and all eateth thereof. For this cause there is indignation against you, to the Lord, and to me, and to the father of the Lord Jesus Christ; For if we would judge ourselves, we should not be judged. But when we are judged, we are beatified; but not by ourselves, but by the Lord.” (1 Cor. 10:16-21)

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He pointed out that he was the one referred to by the prophet. And we see the appropriateness of this application in every way.
One of the features of our commission as ambassadors of the Lord is “to comfort all that mourn.” The children of God, who have learned the true source of comfort, are the only ones properly qualified to be real comforters, in the Scriptural sense. These have had their own hearts bound up and healed by the Great Physician, and hence they know where to direct loving, soothing words which will heal the wound which only God can heal. The Apostle says: “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” (2 Corinthians 1:3, 4) So then, whether while still in the flesh or after we have come into our inheritance beyond the veil, we are to be comforters, to lift up those who are oppressed with sorrow and care, to bring to them the “silver and gold of grace.”

**ON THE EVE OF THE DAY OF VENGEANCE**

We are to be comforters at this particular time of “them that mourn in Zion.” This is a work that the saints of today, who have been enlightened and blessed by the message of present truth, are eminently qualified to do. Many of us were not born in Zion when the proclamation of this message took place; but we have had the favor of the Lord to receive a portion of the message. We are to be comforters to the mourning because of the confusion and worldliness and dearth that prevailed in the nominal systems wherein we were bound. But now we are free, and no more are “our harps hung upon the willows of Babylon.” They are attuned to the harmonies of Zion and will not depart from the understanding of the glorious “song of Moses and the Lamb.” So let us be zealous in carrying this glad news to all the mourners in Zion not yet delivered, that they may join with us in this glad song.

This message as given in our text is now due to be proclaimed. We remember that on the occasion when our Lord read from the prophecy in the synagogue, he omitted the words, “and the day of vengeance of our God.” The part of the prophecy was not due to be proclaimed; and Jesus could not have said of these words, “This day is this Scripture fulfilled in your ears”; for he was not to proclaim as then at hand the day of vengeance. So he read only the part of the prophecy whose fulfillment was then due to begin. He told the people of the Messiah, “Till the day of vengeance were accomplished.” (Luke 13:32, 33.) We are on the eve of this great day of vengeance. We are now proclaiming in the words of the Prophet Zephaniah, “The great day of the Lord is near; it is near and hasteth greatly, the voice of the day of the Lord; the mighty men shall shout in that day, as they Understanding the glorious ‘song of Moses and the Lamb.’” So let us be zealous in carrying this glad news to all the mourners in Zion, not yet delivered, that they may join with us in this glad song.

A LESSON NEVER TO BE FORGOTTEN

In that day of terror and darkness men shall come to learn their need of a strong arm to deliver them. Their pride and self-sufficiency will be humbled into the dust. But out of that prideful, self-willed nature, the hand of God shall work, and will be ready to be led out of the ruin and defeat of their own schemes and hopes, out of the darkness and chaos which in their ignorance and selfishness they precipitated upon themselves, out of the power of evil angels, into the light and blessing of the power of God’s love, given by the manifestation of the kingdom of God’s dear Son, long promised for the blessing of all the families of the earth.

It will be a lesson never to be forgotten. The sons of God, then exalted to the rulership of the kingdom, will begin their work of healing and blessing, of binding up the bruised and broken hearts of men. Their own experience in the present life will have taught them how to sympathize with the poor, sin-sick world; and they will be able to pour into humanity’s wounds the blessed balm of Gilead, “to give beauty for ashes,” to wipe away all tears, and to lead all who will step by step up the grand highway of holiness then east up for the people. Then the world shall be transposed into a palace of joy, and the people drowned in songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isaiah 35:10) Only the incorrigible shall again have pronounced upon them the penalty of death—the second death, utter destruction. “These shall be cast into everlasting cutting off, but the righteous into life eternal.”—Matthew 25:46.
THE BLESSING OF THE ‘CUP OF SALVATION’

“What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord in the presence of all his people.”—Psalm 116:12-14.

Whit, then, shall we render unto the Lord for all his benefits? What have we, indeed, that we have not received? Nothing! But the Father has arranged, in his loving kindness, that loves to see his child appreciatively accept his favors, so does our heavenly Father regard our attitude toward him, and our manifestation of appreciation of His favors and love toward us. His unspeakable gifts to us were purchased at a great cost to the Father in his Son. The Father said, “I love you! I love you!” through his heart cried out, “What shall I render unto the Lord?” What return can I make for all his loving kindness?

David knew of God’s promise to Abraham; he knew that God could some time bless all the families of the earth, and that this blessing would bequeath to Abraham’s seed and all the seed of his sons. The children of Israel knew that they were Abraham’s seed. David was one of those, and he felt that in some way he would be identified with this promise. The matter was made clear for him when he declared, “I will render unto the Lord the cup of salvation.” But, nevertheless, Abraham’s seed was to bless the world.

In proposing to “take the cup of salvation,” we think the Psalmist had in mind that whatever experiences the Lord might consider necessary for him he would accept; for he must bear a share in that salvation. He would continue to call upon the Lord that he might have such a share: he would pay his vows unto the Lord “in the presence of all his people.” He had made solemn vows, and he would fulfill them—he would consider this a privilege; he would delight in doing God’s will.

DEEPER SIGNIFICANCE TO SPIRITUAL ISRAEL

To the Christian, however, all this has a much deeper significance. Beginning with our Lord Jesus, these words have a special meaning to each of the sons of God called to joint-heirship with the great Head of the church. Having been born again by the holy Spirit and received into sonship, these words assume a new meaning. We are not only God’s children, we have the actual forgiveness of their sins through Jesus, as David did not. His sins were only typically covered; and if he could say: “What shall I render?” surely much more should we say: “What shall I render unto the Lord?”

The Apostle Paul exhorts us: “If we be dead with Christ by his blood, yet live we with him by the faith of the Son of God, who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto his God and Father: to him be glory and dominion for ever and ever. Amen.” (Revelations 1:5-6)

Our Savior said to his disciples who desired to sit next to him in the kingdom: “Are ye able to drink of the cup that I shall drink?” (Matthew 20:22) He himself continued to drink of that cup until the end—he drank the dregs of the cup. And it was with the cup that he would drink his cup of death on the Cross.

It is our individual cup, and yet it is his cup. If we truly loyal we will accept our share of the cup thankfully. And we know that as we drink of it he will be with us in our efforts and in the enjoyment of the experience of each of his members; and with every temptation and trial he will provide some way to escape, if the trial threatens to become too severe.

THE CUP OF JOY IN THE KINGDOM

On the occasion of the institution of the Memorial of his death and resurrection, he said, “This is my blood of the covenant, which is poured for many for the remission of sins.” (Matthew 26:28) Our Savior was here contrasting two great days—the day of suffering and the day of glory. This Gospel age has been the day of suffering. The Millennial age will be the day of glory, and is especially spoken of as “the day of Christ.”

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced at the cost of the grape. It is a symbol of what we possess. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of wine—the juice of the grape—represents, however, not only the crushing of the grape, but also the Holy Spirit, who is to be the Comforter. It is an image of the drinking of this figurative cup. To us it symbolizes our Savior’s sufferings and death, and our own participation with him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which we have used the words “fruit of the vine,” quoted in the preceding paragraph, the cup represented the joys of the kingdom.

In the earthly experiences of our Lord Jesus the Father manured out for him, and the disciples of Christ experienced his cup of suffering and death. But the Father promised him that after He had drank this cup faithfully, He should be given a different cup, a different experience—glory, honor and immortality. And then the Savior was filled with joy, for the Prophet foretold that he would make the cup of joy “not one thing that has failed of all the good things which the Lord your God spake concerning you!” (Joshua 23:14)

In the smallest and in the greatest affairs of our lives he has ever watched for our interests. Every cloud has had a golden lining!
The condescending statement of the Psalmist as given in our text is that he would pay his vows "in the presence of all his [God's] people." It is not enough that we shall be loyal in our faith; but the Lord desires a public confession, a witness before men. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:10) And all the witnesses for the truth must be martyrs for the truth. They must, in other words, be willing to suffer for it. And so it will be to a large extent with those who are faithfully, courageously, holding up the banner of truth. They will be targets for the adversary.

Our Master said that whoever would not confess him before men, he would not confess before the Father and before the holy angels. Only those who are thoroughly loyal are to be of this very select company of which our Lord is the head, and which is soon now to be gathered into the heavenly garner.

Then let us appreciate more and more this "cup of blessing" which we are privileged to drink with our blessed Master; and let us "call upon the name of the Lord" for grace to help in every time of need. We need him daily, hourly, momentarily. And we may come to the throne of grace at any time in the name of our Master.

Our Father's ear is ever open to the cry of his children. They are as dear to him "as the apple of his eye." They "are graven upon the palms of his hands." "As one whom his mother comforteth, so will I comfort you," is his promise to his heart's delight. And it is his promise to every heart which is turned to the Father to have a trying time for him down to the last moment, when he cried, "It is finished." And so with the church. We must drink all of the cup; none of the contents is to be left. We must endure all of the experience.

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The Christian's position in the world is a peculiar one. None others can afford to be so courageous and independent as he. Yet the true child of God is not self-sufficient nor independent of any outside help. He is exalted in the Word of the Lord to be not boasted, but humble-minded, realizing his position as son of man and his need of God. Indeed, unless he is humbly-minded he cannot be pleasing to the Lord. Nor is it sufficient at any time to be of full courage and confidence. No power in the universe is able to cope with our God; we may holdly say, The pathway of conduct, manner of life, be without God given to us. No doubt it was a glorious cross of joy will be complete when the body of Christ shall have finished its course. The new cup of joy was given our Lord when he was received up into glory. Then all the angels of God worshipped him. Soon our cup of joy will be given to us. No doubt it was a glorious time when the sleeping saints were awakened in the spring of 1878, and entered into their reward and received the cup of blessing. And one by one, those who were alive and remained at the coming of the Master are being gathered home.

"What shall I render, Lord, to thee? Thy love surpasses all my thought! What can a fitting tribute be To him who my poor life hath bought? Who sought me in my low estate, And raised me up to heights divine! What words can fitly sound thy praise, Or thought encompass love like thine? What shall I render, Lord, to thee? My heart, my strength, my life, I bring! My hands, my voice, in service glad. To thee, my Savior and my King!"

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THE CHRISTIAN'S TOWER OF STRENGTH

"The Lord is my helper, and I will not fear what man shall do unto me."—Hebrews 13:6.

The Christian's position in the world is a peculiar one. None others can afford to be so courageous and independent as he. Yet the true child of God is not self-sufficient nor independent of any outside help. He is exalted in the Word of the Lord to be not boasted, but humble-minded, realizing his position as son of man and his need of God. Indeed, unless he is humbly-minded he cannot be pleasing to the Lord. Nor is it sufficient at any time to be of full courage and confidence. No power in the universe is able to cope with our God; we may holdly say, The pathway of conduct, manner of life, be without God given to us. No doubt it was a glorious time when the sleeping saints were awakened in the spring of 1878, and entered into their reward and received the cup of blessing. And one by one, those who were alive and remained at the coming of the Master are being gathered home.

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We should not say, "The Lord is my helper, and therefore he will not suffer my house to burn, nor burglars to break in and steal my belongings. I will not lock my doors at night; for the Lord is watching over me and mine." This would not be the spirit of a sound mind. It would not be true faith,
but presumption. We should take all reasonable precautions to prevent losses of such kinds. The Lord expects us to do all in our power for our own protection, and not expect him to work unnecessary miracles to protect us from our own carelessness and inefficiency. Under such circumstances he might allow us to become involved in difficulty and loss, and thus to learn the necessity of being prepared. He has entrusted to us, and he expects us to exercise care in regard to whatever is properly under our care but belonging to him. We should have buckets and water at hand so as to be ready in case of fire. We should have proper fastenings upon our doors and windows. When our own duty is done, we are to leave ourselves fully in the Lord's hands, knowing that all will be well with us.

If the Lord permits seeming calamity to come, we may rest assured that it will work us good, if we are properly exercised by the experience. After having endured it we should trust all consequences to him, not doubting that he will care for us in his own best way. The Lord will give us whatever help along temporal lines he sees fit for the highest interests of the new creature, if we do not remove ourselves from his keeping and seek to manage our own interests. Even in the event of such a mistake, if we come to see where we have been willful and have leaned to our own understanding and renew full allegiance to the Lord, the difficulties in which we are plunged will be a means of being taught an even greater lesson, opening our eyes to our wrong course, in showing us our own insufficiency to guide ourselves, and in bringing us wholly back to God.

"THAT WICKED ONE TOUCHETH HIM NOT" Our highest interests, our real interests, are matters of our Father's constant care. If we keep very near to the Lord, we are protected from the power of the fallen angels, who would, if permitted, bring about our ensnarement and overthrow. They cannot really harm us if we guard against their attacks and keep our garments white. Only a lack of faithfulness would subject us to their power to any extent so far as our new creature interests are concerned. They can neither harm our Lord nor us in any way. In the Lord permits it for our highest good—perhaps for our deliverance and exaltation, as in the case of our Master.

Let us, then, keep ourselves, that 'that wicked one toucheth us not, if we walk in the Spirit, are subject to various attacks by the deluded servants of the devil. Indeed, at no time during Jesus' ministry did his crucifixion seem less likely than when it occurred. His preaching and the preaching of his disciples, first the twelve and afterward the seventy, had awakened considerable interest throughout the land.

Great throngs of people were at Jerusalem to celebrate this feast, which would last a week. Thousands of them had heard of Jesus; and many of them had been recipients of his mercy in the healing of their diseases. Just a short time before, a considerable number had discussed the temptation of the Master Jesus. Indeed, on the very next day after the incident of this lesson, the multitude, some following and some preceding him while he rode upon the ass, had acclaimed him king. They had cried out, "Hosanna in the highest to the Son of David, who cometh in the name of Jehovah!"

But the Master knew that the masses would be only as children in the hands of the great teachers of the time. He knew that there was a murderous hatred against him among the priests and scribes, and that the leaders of the nation had written that they hated him without a cause; that is to say, without a just cause (John 15:25); but they had cause enough to hate him, from their own viewpoint.

THE ATTITUDE OF THE RELIGIOUS TEACHERS Although the Jewish nation had lost its liberty long before and had no prospect of ever winning it back, nevertheless there had never been a time since the days of Solomon when their political prospects looked so favorable. The Roman emperors had manifested their willingness to co-operate with these very priests, scribes and religious leaders. The emperors wished merely to rule, and realized that they could exercise more influence through these religious leaders than in any other way.

Thus the great religious teachers felt themselves sponsors for the people. They perceived that their hold over the mass of people would be with the help of the scribes, which was now in their hands. They felt so satisfied with themselves as claimed representatives of God and as intermediaries with the Roman government that they did not think it worth while to make inquiry respecting Jesus and his teachings. Indeed, from their point of view, everything was going along reasonably well. They could wish for nothing better than that their plans might not be interfered with.

Many of them had lost all faith in God and in a future life. Others, retaining faith in God and his promised kingdom, thought that affiliation with the Roman empire would be the best way of strengthening their nation and preparing it for the Messiahian glories. From this viewpoint, Jesus was a disturber of the peace. He did not belong to their clique. His teachings were less useful than it would be to remove them and to break all their influence with the people.

The religious leaders had heard that Jesus was coming to the feast. Our lesson tells us that they discussed how he could be wisely dealt with, killed, gotten rid of in any way. They seem to have been unanimous in believing that his de-
A SUGGESTION WORTH CONSIDERATION

TWO PASSOVER MEMORIALS

OCTOBER 11.—Mark 14:12-25.

"As oft as ye eat this bread, and drink this cup, ye do proclaim the Lord’s death till he come."—1 Corinthians 11:26.

The subject of today’s lesson is one of the most interesting features of Jesus’ earthly ministry. He knew that the apostles did not know that this was to be his last supper with them. He knew that the disciples who he had intimate association with the movements of Jesus and that evidently several were influenced by his speech. Judas might have been a Radical, but he was not selfish or personal, but that he thought what good might have been done to others.

The Apostles afterward learned that this speech was hypocritical. At the time Jesus understood the anger of Judas, which led him openly to insult one of the hostsesses of the occasion. St. John tells us that the anger of Judas was because he had failed to get this money himself. He was the treasurer of the little company of disciples; he carried the money-bag; and as the afterward came to know, he was a thief, who privately was laying by for himself. (John 12:6) And Judas is probably not the only person who has plead for the poor and at the same time sought to divert funds to himself.

THE MEASURE OF MARY’S DEVOTION

The statement of Judas that the perfume was worth three hundred pence is probably not an extreme valuation. Three hundred pence would be about six dollars. At a time when the silver penny, worth sixteen cents, represented the labor of a year. Sixteen dollars per ounce, sometimes more, has been paid for the attar of rose; and history tells us of fabulous prices paid for perfumes in the past.

Today perfumes can be made and sold at trifling cost, in comparison with the past. And yet the ancients were passionately fond of perfumes; and the liberal use of them, as in the case before us, marked a deep respect, yea, reverence.

Jesus, if allowed to proceed, would certainly awaken the people to comprehend fully. The one who will be chief in the kingdom of heaven, Jesus, who had been the brother of Lazarus, not only the Messiah, the Son and Representative of Jehovah God. The reverence which he felt for Jehovah she should express toward his highest Representative, Jesus.

Poor Mary must have felt quite crushed as she heard the harsh criticism. But Jesus came to her defense, saying, "Let her alone. Why trouble ye the woman? She hath wrought a good work on me. She hath done what she could; she hath poured out of her love for its burial. The poor ye have always with you; and whenever ye will ye may do them good; but me ye have not always."

Surely the Master’s approval comforted Mary; and wherever the Gospel of the Lord has been preached, this story of her love devotion, to the extent of considerable cost and probably considerable self-denial, has been told as a memorial of her, not merely to honor her, but especially to inspire and encourage others of God’s people to the obtaining and exercising of a love which delights in service, yea, in costly sacrifice.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they bring them now in my weary and troubled hours, and open them, that I may be refreshed and cheered, while I need them and can enjoy them. I would rather have a plain coffin without a flower, and a funeral without an oration, than a life without the sweetness of love and sympathy. Let us learn to adorn our friends beforehand for their burial."

"Post-mortem kindness cannot cheer the burdened spirit. Flowers on the coffin shed no fragrance backward over the weary way by which the loved ones have traveled."

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Poor Mary must have felt quite crushed as she heard the harsh criticism. But Jesus came to her defense, saying, "Let her alone. Why trouble ye the woman? She hath wrought a good work on me. She hath done what she could; she hath poured out of her love for its burial. The poor ye have always with you; and whenever ye will ye may do them good; but me ye have not always."

Surely the Master’s approval comforted Mary; and wherever the Gospel of the Lord has been preached, this story of her love devotion, to the extent of considerable cost and probably considerable self-denial, has been told as a memorial of her, not merely to honor her, but especially to inspire and encourage others of God’s people to the obtaining and exercising of a love which delights in service, yea, in costly sacrifice.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they bring them now in my weary and troubled hours, and open them, that I may be refreshed and cheered, while I need them and can enjoy them. I would rather have a plain coffin without a flower, and a funeral without an oration, than a life without the sweetness of love and sympathy. Let us learn to adorn our friends beforehand for their burial."

"Post-mortem kindness cannot cheer the burdened spirit. Flowers on the coffin shed no fragrance backward over the weary way by which the loved ones have traveled."

"As oft as ye eat this bread, and drink this cup, ye do proclaim the Lord’s death till he come."—1 Corinthians 11:26.

The subject of today’s lesson is one of the most interesting features of Jesus’ earthly ministry. He knew that the apostles did not know that this was to be his last supper with them. He knew that the disciples who he had intimate association with the movements of Jesus and that evidently several were influenced by his speech. Judas might have been a Radical, but he was not selfish or personal, but that he thought what good might have been done to others.

The Apostles afterward learned that this speech was hypocritical. At the time Jesus understood the anger of Judas, which led him openly to insult one of the hostsesses of the occasion. St. John tells us that the anger of Judas was because he had failed to get this money himself. He was the treasurer of the little company of disciples; he carried the money-bag; and as the afterward came to know, he was a thief, who privately was laying by for himself. (John 12:6) And Judas is probably not the only person who has plead for the poor and at the same time sought to divert funds to himself.

THE MEASURE OF MARY’S DEVOTION

The statement of Judas that the perfume was worth three hundred pence is probably not an extreme valuation. Three hundred pence would be about six dollars. At a time when the silver penny, worth sixteen cents, represented the labor of a year. Sixteen dollars per ounce, sometimes more, has been paid for the attar of rose; and history tells us of fabulous prices paid for perfumes in the past.

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ple holds good in respect to all of his followers. Whoever of them, therefore, might be guilty of the most sinfully, most earnestly, most solemnly, served the brethren will thereby be increasing his favor with God, and be preparing himself for so much higher station in Messiah’s kingdom.

With the thought that any menial service would signify almost a necessity when sandals were worn. By way of rebuke, Jesus arose from the table and performed this menial service for his disciples, telling them the import of the lesson—namely, that no matter how humble a service they might be able to render to each other, they should be glad to render it.

The lesson is still with us, not as a form or ceremony to be performed, but as an illustration of a principle. Any humble act of service done to one of the Lord’s brethren corresponds to this foot-washing.

THE CRISIS IN JUDAS’ LIFE

The Passover Supper proceeded—the eating of the lamb with the bitter herbs and the unleavened bread, which considerably resembled thick pancakes, and which was sometimes used instead of a spoon to sop up the essence of the meat. One of the Gospels declares that Jesus began to be heavy-hearted, and then said, One of you twelve, eating with me as my guest, as a member of my family, is plotting my betrayal.

First, it would show the disciples that Jesus was fully aware of the premeditated betrayal. They would not, therefore, think that something had happened to him unexpectedly, or out of the question. Second, he would have made known at the Passover the final reproof to Judas—to startle him, to cause him to think. The spirit of the evil one got complete control of him, and he is plotting and planning.

Jesus spoke of the cup, the fruit of the vine, as representing the bread of the Passover, which is the opposite of the Old Covenant, which failed to bring the blessings to the Jews, because they could not keep it. Hence, also, they were not qualified to bless the other nations of the earth. But God promised a New Covenant, a better one, which would be inaugurated by the sacrifice of Christ; but in a secondary sense all the followers of Christ, after having been justified through his sacrifice, are privileged to become members of his body, parts of the one loaf that is being broken. Likewise, after partaking of the merit of Christ’s blood, his sacrifice, all of his true followers are counted as members with him and as participants in that one cup.

Hear the Apostle’s words: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The chalice which we utter, is it not the communication of the body of Christ? For we are many one bread, and one body; for we are partakers of that one bread.”—1 Corinthians 10:16, 17.

THE SEALING OF THE NEW COVENANT

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Jesus’ death constituted the blood which seals, or makes efficacious, that New Covenant. But mark further: The church is not to be blessed under that New Covenant of the Millennial age, which will be inaugurated at the second coming of Jesus, at the establishment of his kingdom. The church is to be blessed in advance of that New Covenant. Indeed, their covenants and lives (Christ has said) are being established in as a part of his own sacrifice, which seals the New Covenant. Hence the New Covenant cannot be fully sealed until the entire body of Christ, which is the church, shall have shared with him in the drinking of his cup—in the sacrifice of earthly rights, privileges, life itself.

THE COVENANT OF SACRIFICE

Meantime, we see that Jesus and the church receive their reward neither under the Law Covenant nor under the New Covenant, but under a special covenant, called a Covenant of Sacrifice. Reference is made to this covenant of Christ and the church, according to the words of the Lord Jesus, saying, “Gather my saints together unto me, those who have made a covenant with me by sacrifice.” (Psalm 50:5) The gathering of those who enter into this special Covenant of Sacrifice with the Lord has been in progress for now over eighteen hundred years. We have every reason to believe that the sacrifice is nearly completed, and that soon all the sacrificers, members of the body of Christ, will be glorified, changed by the power of the first resurrection and will enter into the joy of their Lord. The Lord had foreseen these things, and in advance had planned for them. The Father has poured the same cup for all the followers of Jesus; and they must drink of his cup, as well as partake of the merits of his broken body, if they would be his joint-heirs in the kingdom, soon to be established.

This was the import of our Lord’s words to St. James and
St. John, his disciples, when they asked for special places in the kingdom. Jesus asked, "Are you able to drink of the cup which I am going to drink of, and be baptized with the baptism that I am baptized with?" They heartily declared their willingness. Jesus assured them that they should have their request; that if they were willing, he would see to it that they would drink of the cup which he and his followers would drink. The Scriptures assure them, saying, "All things shall work together for good to them that love God, to the called ones according to his purpose."

INTERESTING LETTERS

A REPLY BY THE EDITOR

Dear Brother Russell:

I am pleased to acknowledge receipt of yours of 18th ultime.

After making copies of your letter, I went to the Editor of the Gazette and submitted to him your original letter. After reading it he said he would publish all except that portion which he did not consider proper to print. I was therefore unable to publish the full article of the Gazette containing the article, and I praise the Lord for rewarding your efforts in defending the truth here.

Through the Lord's providence I had heretofore been able personally to parry every blow directed against the truth, but in this attack of Rev. Ross the javelin seemed to pass me and strike notwithstanding my best efforts to turn it aside; but now the darkness disappears and the light again shines on the cause of present truth through the good defense which you have offered; the Lord has shown us again how he can make the 'wrath of his enemies to praise him.' The Editor of the Mirror (Protestant), a contemporary of the Gazette, told me he would run your letter in full.

Dear Brother, would it not be well to let your letter come out in one of the Bible Students MONTHLY or in THE WATCH TOWER? It would give many of the dear friends some good ideas as to how to offer defense along this special line of the adversary's attacks on you and the cause of present truth. I received a letter from a brother in Grenada, stating that some prominent Plymouth Brethren were circulating Rev. Ross' pamphlet. Of course, they will not circulate so very many, as the pamphlet costs 10 cents, and very few of the Plymouth Brethren or other denominations are willing to pay that much to defend their opinions.

How grand it will be when the people are delivered from the bondage of error! I am glad for the ministers' sake also, for they will not have to fight any more, and I am sure that will be a great relief to their minds. One Catholic gentleman told me he was not astonished at all, and would not stop us until we got to the Bible, and then they had to stop!

Assuring you of my continued love and fullest confidence, which you have always had and which have never wavered since I laid my life upon the altar of sacrifice in 1887, I am Yours in the Redeemer's service,

E. J. COWARD

Below we reprint the whole of our letter as published in THE PORT-OF-SPAIUS GAZETTE, Trinidad, B. W. I.:

PASTOR RUSSELL REPLIES.

Mr. E. J. Coward.

Port-of-Spain, Trinidad, B. W. I.

Dear Brother in Christ,—Yours of October 3rd is before me. Thanks for its clippings from the Gazette and the Evangelical Christian.

I am quite familiar with the slanderous screech issued by Rev. J. J. Ross. In Canada they have just two laws governing libel. Under the one the falsifier may be punished by the assessment of damages and money. Under the other, criminal libel, he is subject to imprisonment. I entered against Rev. Ross under the criminal act, at the advice of my attorneys, because, as he has no property, a suit for damages would not intimidate him nor stop him. The lower Court found him guilty of libel. But when the case went to the second Judge he came to a different conclusion, in which it was held that criminal libel would only operate in a case where the jury felt sure that there was danger of rioting or violence. As there was no danger that myself or friends would resort to rioting, the case was thrown out. I could still bring my action for financial damages, but it would be costly to me and impotent as respects Rev. Ross. He, however, is having troubles of his own. Since he began to attack me, he has split two Baptist Congregations—one in Toronto, the other in Hamilton. The last heard of him, he was in the state of New York, in a place with trouble with his congregation. A lying spirit is sure to be a hoarder.

As respects my education in Greek and Hebrew: Not only do I not claim very special knowledge of either language, but I do not think that one minister in a thousand is either a Hebrew or a Greek scholar. Therefore, I can easily see while Greek works are of no earthly value. Nor is it necessary longer to study these languages, in order to have knowledge of the Bible. Our Presbyterian friends have gotten out at great cost Young's Analytical Hebrew, Chaldaic, Greek and English Lexicon Con-cordance, which anyone may procure. And our Methodist friends have issued a similar work—Strong's Analytical Con-cordance and Lexicon. And there is a still older one entitled English-Greek Hebrew, Greek and English Lexicon and Concordance. Additionally, Liddell and Scott's Greek Lexicon is a standard authority. The prices of these are not beyond the reach of the average man. By these works scholars may be led to believe that there is evidence that the Bible is unreliable. I have all four of these works here under the same cover.

Very few college professors, even, would risk to give a critical translation of any text of Scripture without consulting these very works of reference, which are standard. To merely refer to the Greek and Hebrew without a six years' course in their grammars is more likely to hinder than to help in Bible study; far better take the acknowledged scholarship to which I have referred.

Additionally I remind you of the many translations of the Bible which exist—all of them very good. I have all of these and find them useful in comparison in the study of any text—sometimes giving a thought which another may not. The other day, for curiosity's sake, I counted Bibles in different translations etc., in my study and found that I have thirty-two. As respects my business dealings, Brother Coward, I need not remind you that American Courts are very strict and that if anybody feels that I have wronged him out of a dollar, he would have no difficulty in finding me out. You have my assurance, dear Brother, that I do not owe any man one cent, nor have I ever taken a penny from anyone unjustly. On the contrary, as you know, I have spent several small fortunes in seeking to do good to my fellow-men in helping them to a better understanding of God and the Bible. There is nothing that I have told you that you could not do for yourself. It is just as it is recorded that our Saviour said, 'Whereunto shall I liken thee?' I have heretofore been found that I had confused the teachings of the Bible with the teachings of the creeds, and that the Bible's teaching is a glorious, grand doctrine, it has since been my business and pleasure to do all in my power to help fellow-mortals out of darkness into the true light.

If you choose, you may make such extracts of this as are likely to reach intelligent people through any of the newspapers. But really I care little for what men may say or think about me. Of course, such things are painful; but they are only what the Bible tells us will be more or less the experience of all who would be loyal to God and his Word. So persecuted they the saints and prophets of the past—even the Saviour himself. And as for how I got my education—it seems to me of little consequence. I have enough to serve my own purposes, and, apparently, too much to please Rev. Ross and others of his type, who, not knowing how to meet my defence, go on to charge me with ignorance. As I read his vile slanders I thought of what the New Testament says about St. Peter and St. John. They were so woefully ignorant that all the people perceived that they were 'ignorant and unlearned men.' If they were living today, I suppose that the Rev. Ross and Co. would be after them to show them up as not having been or-dained by the Baptists and not knowing anything anyway. Very truly your servant in the Lord,

C. T. RUSSELL

The portion of our communication omitted above, follows:—I need not tell you how absurdly untrue Rev. Ross's statements are in respect to my ordination; but really it seems strange how little people use their thinking faculties in such matters. Ordination in the Reformed Church here would see their absurdity. For instance, he is a Baptist and was authorized or ordained by the Baptists—not by Methodists, Presbyterians, Lutherners, Catholics or Episcopalians. Would an Episcopalian recognize Rev. Ross' ordination? Surely not! If they ever talk about ordination, they talk about the one sometimes giving a thought which another may not. Ordination merely means authorization. The Catholics will authorize, or ordain, those only who belong to their faith. The Baptists will ordain, or authorize, those only who are Baptists. How foolish, then, to talk about ordination from this standpoint!

But ordination from my standpoint, the Bible standpoint the standpoint of an increasing number of Bible students all over the world, is different. It is a divine ordination. But our Baptist friends and our Methodist friends would say that...
they, also, recognize Bible ordination, that they are not merely dependent upon each other. But we challenge them to prove that they ever had a divine ordination or that they ever think of it. They merely think of a sectarian ordination, or authorization, each from his own sect or party.

7 Those who have not recognized are different and do recognize a Divine ordination. They claim that Jesus ordained his twelve apostles and that these have successors in the bishops who are styled "apostolic bishops," and under the theory of "apostolic succession" have the same power as the original Twelve. They have the same authority to teach, exhort and govern. We would maintain that they err in this claim and that the doctrine of "apostolic succession" is unscriptural. The Bible recognizes only twelve apostles. More than that, the Bible denotes all apostolic bishops as being in error. Referring to them, Jesus said that they shall be called apostles, and are not, but do lie. (Revelation 2:2.) In other words, contrary to the superstitions of Catholics and Episcopalians, their bishops have no authority whatever to ordain anybody. What, then, is the proper ordination of a minister of Christ, and how can it be obtained, according to the Bible? We answer that God's ordination, or authorization, of any man to preach is by the impartation of the Holy Spirit to him. Whoever has received the Holy Spirit has received the power and authority to teach and to preach in the name of God. Whoever has not received the Holy Spirit has no divine authority or sanction to his preaching. In other words, he is unordained in the highest, truest sense of that word.

These words of our Lord are addressed to his disciples—not merely his apostles, who were chosen to be his special messengers, but all his followers throughout this age. A disciple is a pupil—one who is being taught by another. All who are Jesus' disciples are to take the message of our text to heart. They are not to neglect the lesson—nor will God permit them to neglect it. They shall revile you—not because of the reviling, but because they shall say these things of you falsely, for Christ's sake.

No one would choose naturally to be persecuted or to have persecution against him. But the great Scriptures say that a good name is more to be esteemed than great riches. But if it is for Christ's sake that we suffer, we may know that the Lord will recompense us. In the Lord's arrangement there is to be a time of "evening up" for all we suffer here. Thus we lay up treasure in heaven. All that we suffer now is storing up for us a far more exceeding and eternal weight of glory, if borne for him.

From this standpoint we should really desire persecution. We are not to strive for it, nor to endeavor to bring it upon ourselves unnecessarily; but realizing that if we lack persecution we lack one of the evidences of being true disciples of the Lord, we rejoice when in the providence of God it is our portion. Some, it is true, might be reviled for something evil or unwise that they had done. There would be no blessing in such an experience. The blessing comes when the accusation against us is false and is for the truth's sake.

"All who will live godly in Christ Jesus shall suffer persecution." Hence we should investigate our lives to see whether we are those who are "blessed" ones of whom the Master speaks in our text. Will we not trim our lamps—study the Bible—find it to shine out brightly and to point them to the new age of blessing under Messiah's kingdom.

Rejoicing in tribulation

For perhaps you take it for granted that whenever you hear the reproof of the Lord—when you see yourself reproved for an evil act, or when you are reproved for a wrong thought or action, or when you are reproved for being unrighteous, you are being persecuted. But the Lord is saying much more. He is saying, "If ye are reproved for the name of Christ, happy are ye; for the spirit of glory and of God rests upon you. On their part, evil spoken of, but on your part he is glorified." (Luke 6:22-23.)

The Master was not surprised at the attitude of the chief priests and religious leaders of his day. He knew from the beginning that he would have their opposition and hostility, and he warned his disciples not to expect otherwise. As to the one who suffers as a righteous person, he knows that it is for the sake of righteousness. The righteous suffer as a test, and in order that they may obtain mercy. (1 Peter 4:14, 15.)

They who are of the darkness hate those who are of the light, because the light reproves the darkness, and the darkness does not like to be reproved. Wherever righteousness is, it is a rebuke to that which is sinfull, dark. Our Lord stood for the light. He represented the truth, the heavenly Father. And those who were in darkness were in opposition to him in proportion to their darkness—some of these knowingly, others in more or less of ignorance. "The god of this world hath blinded the minds of them which believe not." Satan has been skilful in putting darkness for light and light for darkness.

The fact that many of the world are in opposition to God and righteousness is not because as a rule they are evil of their own heart to see whether or not she was as faithful as she professed to be. After we had a little talk with Jesus, our sister seemed glad, and in better spirits. We asked the sister to study righteousness and should wish to be one does not like to be reproved. Wherever righteousness is, it is as a rebuke to that which is sinful, dark. Our Lord stood for the light. He represented the truth, the heavenly Father. And those who were in darkness were in opposition to him in proportion to their darkness—some of these knowingly, others in more or less of ignorance. "The god of this world hath blinded the minds of them which believe not." Satan has been skilful in putting darkness for light and light for darkness.

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heart, but because Satan has succeeded in making the darkness seem desirable and the light undesirable. It was thus in the religious systems of Jesus' day, and we believe that it is the same in the religious systems of today. Saul of Tarsus was for a time one of those blinded by Satan. In persecuting the followers of Christ, he believed that he was doing God service. But when he was apprehended by the Lord and the light was revealed to him, he proved himself loyal to God.

And so we trust it is with some who today oppose the light and truth now being proclaimed. They are deluded; but if their eyes are opened by the truth, and if they consent to study the Word of God and to follow its teachings. But during the long centuries in which the Word of God was neglected and the truth was obscured by gross errors, there were persecutions of Protestants by Catholics and of Catholics by Protestants. Many of those who have failed to study the Word of God and to follow its teachings. But very few in these dark times had access to the Word.

Some of the opposition to our Lord was open, and some of it was hidden. Many of the apostles, like their Master, suffered death. But the spirit of Christ was not permitted to any great extent. The Socialists say that they intend to have some of the wealth and glory taken away from the world that it might be distributed equally among all people. The answer is that the Father wished to demonstrate the worthiness of his character and would show him special deference. But we must not expect this under the present reign of Sin. It would be a very broad way into the kingdom, and many may think it would be a welcome way to go. We must expect similar treatment to be meted out to their followers by those whom the adversary has blinded; for we are less able to uphold the standard of righteousness under such conditions than when we are held in the protective atmosphere of the Father's presence. Our leaders may appear vile in the sight of others, he did not retaliate. Jesus did not retaliate. But on proper occasions point out the wrong-doing, the wrong character, of those who were the religious leaders and the denominational leaders. He was not trying conditions. He submitted to the treatment. But the treatment was such that he would not permit it to be done. But the persecution is of the same brand, the same spirit—merely governed by circumstances and conditions. Those who would say all manner of evil falsely, knowing the charges are false, are the very kind who would crucify Christ. This was the way of viewing the world that he was teaching. The answer is that they would receive revilings. Would he say, 'I will have none of this! I did not come into the world to bear such indignities!' His painful experiences were tests of his loyalty to the Father.

The right attitude of the persecuted ones is indicated in our text. Instead of feeling downcast and discouraged by these experiences, and thinking them strange, evidences that God is against us, we conclude the reverse. We should say to ourselves, 'This is the same kind of experience that the Lord had, and that his people of the past have had.'

'Think it not strange to suffer as you do, seeing it is to the testing of your faith as gold is tried in the fire. For Christ did not suffer as a son but as a son of man. Let us be thankful that the Father permitted the Son to suffer for the sins of the world. Would he say, 'I will have none of this! I did not come into the world to bear such indignities!' His painful experiences were tests of his loyalty to the Father. He was not reluctant to submit himself, even unto death, and he had agreed to do so. Why did he submit? He knew that the Father wished to demonstrate the worthiness of his character and would show him special deference. But we must not expect this under the present reign of Sin. It would be a very broad way into the kingdom, and many may think it would be a welcome way to go. We must expect similar treatment to be meted out to their followers by those whom the adversary has blinded; for we are less able to uphold the standard of righteousness under such conditions than when we are held in the protective atmosphere of the Father's presence. Our leaders may appear vile in the sight of others, he did not retaliate. Jesus did not retaliate. But on proper occasions point out the wrong-doing, the wrong character, of those who were the religious leaders and the denominational leaders. He was not trying conditions. He submitted to the treatment. But the treatment was such that he would not permit it to be done. But the persecution is of the same brand, the same spirit—merely governed by circumstances and conditions. Those who would say all manner of evil falsely, knowing the charges are false, are the very kind who would crucify Christ. This was the way of viewing the world that he was teaching. The answer is that they would receive revilings. Would he say, 'I will have none of this! I did not come into the world to bear such indignities!' His painful experiences were tests of his loyalty to the Father. He was not reluctant to submit himself, even unto death, and he had agreed to do so. Why did he submit? He knew that the Father wished to demonstrate the worthiness of his character and would show him special deference. But we must not expect this under the present reign of Sin. It would be a very broad way into the kingdom, and many may think it would be a welcome way to go. We must expect similar treatment to be meted out to their followers by those whom the adversary has blinded; for we are less able to uphold the standard of righteousness under such conditions than when we are held in the protective atmosphere of the Father's presence. Our leaders may appear vile in the sight of others, he did not retaliate. Jesus did not retaliate. But on proper occasions point out the wrong-doing, the wrong character, of those who were the religious leaders and the denominational leaders. He was not trying conditions. He submitted to the treatment. But the treatment was such that he would not permit it to be done. But the persecution is of the same brand, the same spirit—merely governed by circumstances and conditions. Those who would say all manner of evil falsely, knowing the charges are false, are the very kind who would crucify Christ. This was the way of viewing the world that he was teaching. The answer is that they would receive revilings. Would he say, 'I will have none of this! I did not come into the world to bear such indignities!' His painful experiences were tests of his loyalty to the Father. He was not reluctant to submit himself, even unto death, and he had agreed to do so. Why did he submit? He knew that the Father wished to demonstrate the worthiness of his character and would show him special deference. But we must not expect this under the present reign of Sin. It would be a very broad way into the kingdom, and many may think it would be a welcome way to go. We must expect similar treatment to be meted out to their followers by those whom the adversary has blinded; for we are less able to uphold the standard of righteousness under such conditions than when we are held in the protective atmosphere of the Father's presence. Our leaders may appear vile in the sight of others, he did not retaliate. Jesus did not retaliate. But on proper occasions point out the wrong-doing, the wrong character, of those who were the religious leaders and the denominational leaders. He was not trying conditions. He submitted to the treatment. But the treatment was such that he would not permit it to be done. But the persecution is of the same brand, the same spirit—merely governed by circumstances and conditions. Those who would say all manner of evil falsely, knowing the charges are false, are the very kind who would crucify Christ. This was the way of viewing the world that he was teaching.
did reverence to the Doctors of the Law, who made broad this little piece and were very exact to the letter of the law, the paying of tithes, etc. Jesus did not seek honor and high position. But he appealed to the people to turn from sin, to walk in his steps, to stand for the truth as against all unrighteousness and untruth. This appeal touched no responsive chord in the worldly-minded.

For this reason, we say that the world has not changed that the world is still in opposition to the Word and its spirit—particularly the religious world. It is still true, however, in the days of our Lord in his own company, to Galilee, if not blinded by the religious leaders. But today, as in Jesus’ time, many are influenced by the false representations of those to whom they have been accustomed to look as their spiritual shepherds. If they are influenced to believe in, and to accept, the world, and should speak well of us, and we should become popular, we should come under the condemnation expressed in the Master’s words, “Woe unto you when all men speak well of you; for so did their fathers unto the false prophets.”

If, on the contrary, we find that in spite of our best endeavors we are beset by opposition, and are viewed with suspicion, if unworthy constructions are placed upon our selfish efforts to do good and to carry others the glorious light of truth, let us not be surprised or feel aggrieved; for undoubtedly it is for the same reason that Jesus was opposed.

The spirit of light is the spirit of Christ. The spirit of darkness is the spirit of Satan. The spirit of the Lord is that which is drunk with the love of truth, which is ever, will determine who are good men, but who are fighting the light. We may suppose that they do not realize what they are doing—that unwittingly they are holding on to the ignorance of error, in bondage to sin and Satan. For this reason they are in antagonism to those who are lifting the veil from before the Lord’s people and showing them the character of God, that he is love. Hence the conflict which is going on.

Another phase of opposition is in respect to financial matters. We believe that the Lord’s interest is the most paramount interest of some to promote priestcraft, extreme views of things, and you will get what you sow. If faithfulness is not shown in things which are of no consequence, how can you expect the great King! Do not let the thought get into your mind that you are to be crucified! And the Lord turned to Peter and said, “Get thee behind me, adversary!” He was the Lord’s adversary for the time.

So the world often becomes adversaries of the children of God. We find all the world of the Lord’s children in a perfectly natural way, aside from the direct influence of the evil one and his cohorts, a certain amount of反对 will arise. For instance, our Lord was but so long as we wholly abide in his love—so long as we wholly abide in his love. Amen. We are to remember, dear brethren—and this is to be a great lift in our lives, for civic reform; build hospitals, establish orphanages, etc.; but do not spend so much time studying that old Bible, or they will call thee an extremist or a heretic. So also, if we should bow our hearts before us not be permitted. Our trials and tribulations, rightly re- presented, are the Lord’s adversaries; and all who have walked in his steps, to walk in his way.

There was another question that was raised in the early days of the Watch Tower. The question might arise with some, To what extent does this world. There were the Baptists, and then the Methodists, and the Seventh-day Adventists, and the others, and the others, and the others. But a careful study of the Bible teaches us that the same course is to be followed by all of the Lord’s faithful people, and that all these will receive persecution.—2 Timothy 3:12.

All will not be crucified, nor will all be thrust in a caldron of boiling oil or be sawn under or be hedged. We shall probably not have any of these experiences; but we must suffer. So we bid our flesh be silent, and rejoice in the experiences that we do have; for “if we suffer with him, we shall reign with him” (2 Timothy 2:12). And the world says that we are going insane!

THE NATURE OF OUR EXPERIENCES SUPERVISED?

As our Master was hated without a cause, so let this be our experience, as far as possible. Let us see to it that the hatred, the malice, the envy and spirit of murder which is heaped upon us is entirely undeserved. Let it be our earnest endeavor to influence others, to do good to all men, to be a light to the people of the world, to do the will of God, to walk in his steps, to walk in his way.

The question might arise with some, To what extent does God supervise the experiences of his children? The Master said, “The cup which my Father hath poured for me, shall I not drink it?” Then how would it be with our cup is God not also our Father? Are not we members of Christ? Who, then, but the Father pours our cup? But we know that God is not a participator in any evil thing; how, then, has he anything to do with the evils that come to his people?

We answer, There are many manner of evil forces and influences surrounding us. The fallen angels and the children of Satan are strong willed and mighty in their evil influences. “Our adversary, the devil, and the fallen angels go about seeing whom they may devour,” and the fallen angels also go about seeking how they may assault the children of the Lord. But they can have no power whatsoever over us if we permit no evil influence to touch us to our injury as new creatures, if we keep close to him. And he will prevent harm or injury to our persons, unless he sees it will out work good to us, if we are rightly exercised by it. 

ALL IS SUFFERING FOR OUR GOOD

We have also the opposition of the world. But Satan, the prince of this world, succeeds in blinding the minds of men, putting error for truth, and darkness for light, in order to make the way of righteousness and obedience to God appear foolish and an undesirable and extreme. Those who have more or less of the spirit of the world bring against the Lord’s children a great enemy. And we answer, There are all manner of evil forces and influences that are now working against us to our injury.

We answer, There are all manner of evil forces and influences that are now working against us to our injury. We answer, There are all manner of evil forces and influences that are now working against us to our injury. But Satan, the prince of this world, succeeds in blinding the minds of men, putting error for truth, and darkness for light, in order to make the way of righteousness and obedience to God appear foolish and an undesirable and extreme. Those who have more or less of the spirit of the world bring against the Lord’s children a great enemy. And we answer, There are all manner of evil forces and influences that are now working against us to our injury. We answer, There are all manner of evil forces and influences that are now working against us to our injury.
THE NIGHT ALMOST OVER

And we must expect the same today. Persecution will come to those who have the courage of their convictions. The Lord tells us that the anointing that we have received of him is for the very purpose that we may show forth his praises. (1 Peter 2:9) We must examine ourselves to see if any extenuating circumstances will later arise to put us right. In sending his people through the wilderness, chapter of Hebrews, St. Paul recounts the sufferings of the prophets and worthies of old. Some of them were stoned to death, some saw an assur; they were killed and persecuted in a variety of ways. These godly men endured much for righteousness' sake. "And all who will live godly in Christ Jesus shall suffer persecution." But the night is almost over. Soon the Lord will rise up. He will stretch forth his hands—his power—and his children shall be delivered. Soon will come the glorious reign of Jesus, when all who will live righteously shall have peace. Altogether, dear friends, the near time is very precious—one that should encourage our hearts and help to guide us on our way, and bring us comfort and rejoicing in these closing days of our pilgrimage.

"Our God is love; he loves to hear our voices; in Christ we share the riches of his grace; he loves to fold his arms of comfort round us, and let us nestle in the children's place. He loves to answer prayer, though not it may be in just the way that we should think the best; but in his own prospective, perfect judgment, he gives the blessings and withholds the rest." When God speaks of his presence with his servants we are not to think of his being with them in his bodily presence, but in the Spiritual nature of himself and his. He shows his all-embracing power and grace upon the earth. He loves to hear our voices, or aided by the modern invention of the telephone, to pass over, by the power of Jehovah. They had also received various blessings along their way, notable proofs of divine guidance. Yet in spite of all this, here was rebellion. "It doth not yet appear," even to the saints of the Lord who are still in the Mount. The Lord had told him that He would, "My presence shall go with thee, and I will give thee rest," Moses then besought the Lord, "Show me thy glory." It was here that God put Moses into the cloud of a rock and there passed before him a voice crying, "The name of the God of Israel, Put every man his sword by his side, and every man shed blood but his own. He has a central seat of government, but in his own prospective, leading, blessing and guiding them. He protects them from whatever will harm them. He watches over their every interest and tenderly cares for them.

IDEA OF GOD'S OMNIPRESENCE AN ERROR

It is a common, but erroneous, thought that God is actually present in person everywhere. We do not understand the Scriptures so to teach. This generally prevailing error that God is everywhere present in person, and at the same time, has led many to think of him as being not a person at all, but merely an influence. We understand the Bible presentation of this matter to be that God has a personal, bodily presence, aside from the power and influence which he exerts; and that he has a central seat of government, where he resides. "Heaven is my throne, the earth is my footstool," says Jehovah. "The earth is the Lord's, and the fullness thereof is His footstool is the earth is a great God! But this godly presence is a forceful figure of speech, showing his all-embracing power and control. God does not actually sit in a certain part of his universe and have his literal feet in another part. The language of Scripture accommodates itself to the mind of man, and speaks of God as if he possessed the name bodily members as humanity. But actually we know not what a spirit body is like. "It doth not yet appear," even to the saints of the Lord, who are still in the Mount. We understand that the bodily presence of Jehovah is in heaven. Everything in the Bible teaches us that he is very great—infinite in power. We read that "the Lord looketh down from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth." (Psalm 33:13, 14) He has beheld men in their distress, and has provided for their deliverance in due times. But we should clearly distinguish between this idea of God's looking down from heaven and the thought that he is personally present in his own place at any distance of five or five miles off, by the power of our sight. We can be a hundred or more feet away and he present by the power of our voice; or aided by the modern invention of the telephone, we can be present his voice several hundred miles away. In that sense of the word the Lord is present everywhere throughout his mighty universe, and his power can be exerted everywhere. He has means by which he can be cognizant of all earthly affairs and of matters pertaining to all his great domain.

We have these powers only to a very limited extent. The telegraph, the telephone, the telescope, etc., are all means by which our presence, power and influence are extended to a certain degree: what is limited to this small planet, except as we further extend them by means of prayer, and thus set in motion influences whose extent we are not now able to fathom. But this latter privilege is only for a few at present. Not many thus have access to the power which controls the universe. And these who have the privilege of com-
ing to the mighty King of heaven may come only in his appointed way, subject to the conditions which he has laid down. Are we not, therefore, wise to ask of Jehovah the power of Jehovah? The inventions of this time of the end, which have increased our powers of communication, and so have united all parts of the globe, give us but a very faint conception of the infinite powers of the Almighty God. These powers, which we believe, will continue to increase and multiply through the incoming age, thus adding more and more to the powers and blessings of mankind. These will give mankind a greater and greater appreciation of the majesty, glory and might of their Creator and Ruler. These are the blessings which God is working him in spirit and in truth. Yet no human mind, even in perfection, will be able to comprehend the mighty Maker of the universe.

**GOD’S GUIDANCE THROUGH THE WILDERNESS**

So God promised Moses that his presence, his power and sustaining grace should go with him all the way. He wished him to understand that he was not to perform his great work alone; but he was to have the assurance of the presence of the Lord; that he was not to be left to carry his burden without the sustenance of the Lord. "I will be with you," was the promise. The Lord’s presence was indeed with the children of Israel in a very marked manner—continually with them from the time they crossed the Red Sea, guiding by blessings or by chastisements, as they should need. He was with them in the pillar of cloud by day and the pillar of fire by night, and by his presence in the Shekinah glory which covered the Mercy-seat in the Most Holy of the Tabernacle.

After the Tabernacle was set up by God’s instruction, these manifestations of his presence, his power and his watchful care continued. The pillar of cloud and of fire guided their journeys; and when these rested, it was an indication from God that they were to abide where they were until the pillar of cloud or fire again moved from its place.

"He is always with us. His presence go not with us, send us not up hence."—this is too great a task for any man to accomplish alone. But if thy presence will continue with us, if we can show thy will and he continued directed by thee, then I will be able to lead this people through the wilds and difficulties of the land of Canaan. We remember that there was a time when Moses realized that the work of judging the people was too great for him. He took the matter to the Lord, and seventy judges were then chosen to share his burden. The matters that were too difficult for them they brought to Moses. He went to God with all his difficulties and burdens and he had continual blessing.

**THE LESSON TO SPIRITUAL ISRAEL**

The experiences of natural Israel held the most important lessons for Israel and the Gospel Age. A people originally a part of the world, we have been invited to come out from the world and to journey to a new Country, to become heirs to a heavenly inheritance. We are marching toward the glorious Kingdom of our God in the heavenlies, to which our Lord, who has gone before us, has already led. The nations of this world see only the difficulties, and the marvelous ways in which God has guided his people. We have many burdens our Lord has shouldered for us. But we now have the advantage of the coming age, in which the power of the Lord is being increased to bear us the nations around us? Shall we give ourselves up to revelry, worldly merry-making and sin? Shall we forget all the way by which our God has led us, all the great deliverances which the past of our lives have recorded? Shall anything—either trouble or danger, poverty, sickness, or peril, or sword, or life, or death, or things present, or things to come or any other thing in creation be able to separate us from the love of God, which is in Christ Jesus our Lord?

The closer we live to the Lord, and the greater our faith, the more shall we realize the divine direction, and the more we shall make use of the means he has provided for our strengthening and upholding. We may call upon him in time of need, for he promises not to leave us in trouble, nor forsake us in any distress. "The Lord is my hired servant"—he assures us that he who entered into this rest shall in due time, if he faint not, enter into the complete "rest that remaineth for the people of God." This rest we shall enter into when we are transformed in body and made like our Lord, and shall see and know as we are now seen and known to God. We shall then be blessed with the exceeding glory which he has promised—immortality, his own nature—and a seat with our Savior in his Kingdom.

The God of Israel is indeed ever present with his true people. He never forgets us, but is constantly looking out for our interests, guarding us in every time of danger, providing for our every need, both temporal and spiritual, whatever is needed for our blessedness.
best for the interest of the new creature. He reads every thought of our hearts; he marks every impulse of devotion and love to him; he shapes all the influences surrounding our lives for our disciplining and refining, and hearkens to our every cry for aid and comfort and sympathy and fellowship with him. He is the Great High Priest who is interceding for us a moment for every moment of our days. "He that keepeth Israel neither slumbers nor sleeps." (Psalm 121)

If we call him in the busy hours of the day, or in the silent watches of the night, he is near to uphold and sustain and protect, whether we can realize his presence at all times or not.

How blessed the assurance of such constant, abiding care and faithfulness! No real child of God is devoid of these evidences of his precious relationship to the Father—the God of our Lord Jesus Christ. And have we not reason to believe that the great antitypical Priest was anointed at Jordan? There our Lord Jesus, the Head of the Christ company, received the holy Spirit without measure. At Pentecost the antitypical anointing oil began to flow down to the church. As in the type the oil ran down to the very skirts of his garments, so the holy Spirit has come down from the Head of the church even to the last members of the anointed body of Christ.—Psalm 133:1-3.

**THE ANOINTING OF THE CHURCH**

"The anointing which ye have received of him abideth in you."—1 John 2:27.

Reverting to the typical picture of the anointing of the Jewish high priest at the time of his induction into office and considering it with the spiritual perspective that the great antitypical Priest was anointed at Jordan. There our Lord Jesus, the Head of the Christ company, received the holy Spirit without measure. At Pentecost the antitypical anointing oil began to flow down to the church. As in the type the oil ran down to the very skirts of his garments, so the holy Spirit has come down from the Head of the church even to the last members of the anointed body of Christ.—Psalm 133:1-3.

**THE ENTIRE CHRIST COMPANY ANOINTED**

We receive this anointing from the Father through our Lord Jesus Christ. The whole Christ company and all things are by the Son. (1 Corinthians 8:6) The Father bestowed the holy Spirit upon the Son, and authorized him to bestow it upon his body. This granting of the holy Spirit was designed to be an anointing for the whole body of Christ, so that all the members be united to the Head. When Christ made imputation of his merit to cover the blemishes of the church, he made us acceptable to the Father; and this acceptance was outwardly manifested by the tongues of fire, etc., which came upon the members of the church as the outward representation for the purpose of convincing the beholders that the promised blessing and power had come.

When Cornelius, the first Gentile convert, was received into the church company, there was another manifestation of the fact that the holy Spirit had been given to the followers of Jesus. So there might be many manifestations of any fact. Even now God might give a manifestation to show that he had bestowed the holy Spirit; but by doing other things, would merely come into relationship with God in an outward, formal manifestation with the party who would be made according to a special prescription, and the people were not permitted to use it, upon penalty of death. After Israel had become a kingdom, the kings were also anointed with this holy anointing oil.

The two offices of priest and king were afterwards shown to be typical of a united service which would find its antitype in One who was to be a Priest upon his throne—a royal priest, a priestly king. The Scriptures give us a type of this united office in King Melchizedek, of which it is written that he was king of Salem and priest of the Most High God. (Genesis 14:18-20; Hebrews 7:1-17)

Thus comparing Scripture with Scripture we learn that Messiah, who is to come in the last days, will unite the offices of priest and king, and be the one who will combine the offices of both king and priest.

Examining the type closely, we find that the holy anointing oil was poured upon the head of the high priest only at the time of his induction into office. Poured liberally upon his head, the oil ran down to the very tips of the holy robes of office. As we shall see later, this circumstance was also typical.

Looking forward from the type to the antitype, we perceive the Scriptures to teach that there is to be established in the Gospel age a united office which will combine both offices, and which will restrain all evil influences and give the whole world of mankind a full opportunity of reconciliation with God. We also understand that there will be done a great priestly work in connection with this kingdom. This also will be a part of Messiah's great work, which is thus shown to be twofold; as King he will rule mankind with a rod of iron for their blessing, and as Priest he will instruct, uplift, heal their diseases and awaken the dead.

"CHRIST IN YOU THE HOPE OF GLORY".

The nation of Israel well understood that their Messiah was to be the promised seed of Abraham, who was to bless all the families of the earth; but not until the time of our Lord's first advent was it due to be understood that this seed was to come into this class. This evidence will not be by our speaking with tongues, etc., but by the appearance of the fruits and graces of the holy Spirit—meekness, patience, gentleness, long-suffering, brotherly-kindness, love. The manifestation of these fruits

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October 1, 1914 THE WATCH TOWER (297-298)
WHY GETHSEMANE'S AGONY?

OCTOBER 18.—Mark 14:32-42.

"Watch and pray, that ye enter not into temptation."—Matthew 26:41.

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oppression which seemed suddenly to rest down upon his soul. He exclaimed, "My soul is exceeding sorrowful, even unto death!"—I feel as if I would die now, without coming to that great crisis which is before me. We read that "he was greatly amazed and sore troubled." The Greek is equally strong, signifying utter amazement and sore trouble, carrying the thought of loneliness, home-sickness, forlornness.  

**THE CAUSE OF THE MASTER'S SORROW**

This feeling of wretchedness, despair, which suddenly came upon the Savior, continued for some time; for he went in prayer to the Father three times, petitioning that this hour might pass from him, this terrible oppression which was breaking his heart. The Evangelist Luke, who was a physician, tells this: "And he was在那里.

The only process can last wishes that 'the life, in the balance that night in Gethsemane, as also were all the sins of the people of the world. This thought dominated his entire life was in the balance that night in Gethsemane, as also were all the sins of the people of the world. This thought dominated his entire life.

How shall we explain the great distress of the Master in anticipation of his own death, of which he had knowledge in advance and of which he had told his disciples, assuring them also, as in this lesson, that he would arise from the dead on the third day? Why should the thought of death have much more terror for the Redeemer than it has had for some of his followers, yes, than it has had for people in general?

Hundreds of martyrs have gone to death equally terrible or more so. Hundreds have exhibited great courage, fortitude, in the face of the death penalty, because of their religious faith. How shall we account for this attitude of the Savior and his so earnestly praying that the hour or the cup might pass from him?

In order to appreciate this question and its proper answer, we must remember how different was the Master from all the remainder of mankind. Death sentenced thousands in the world. We all know that it is merely a question of time when we shall die. We all know that the dying process can last but a few hours at most. Not only have we no hope of escaping death, but that just for the moment death is inevitable. Our intelligent faculties are more or less benumbed. We are more or less reckless, careless, and proportionately fierce.

**EXHIBITION OF TRUE COURAGE**

There are soldiers who will rush to battle in the face of instant death with apparently not a fear, and there are horses which will do the same thing. The greatest courage, however, is manifested by those who know, understand, appreciate fully, justify, and remain calm, one who knows death, who notwithstanding press onward in obedience to the command of duty and of love. Jesus was such a soldier. He comprehended, as others had not comprehended, what death really is. He appreciated, as others did not appreciate, the meaning a vessel for life.

Jesus had left the heavenly glory, divesting himself of the higher nature on the spirit plane, exchanging it for the human nature, because man had sinned and because in the divine purpose he was to die, that he might be holy, harmless, the unjust, as man's redemption-price. This was the Father's will concerning him. He tells us that for this purpose he came into the world. This thought dominated his entire life. Daily he was laying down his life, in doing the will of God and in serving humanity. Now he had come to the great climax.

The heavenly Father had promised that if our Lord was faithful in this work given him to do, he would be raised from the dead by divine power to the spirit plane of being, and to a station still higher than he had had before. He doubted not the Father's faithfulness in this matter, nor did he doubt the Father's power. But the Father's provision and promise were conditional; only if our Lord would perform his part faithfully would he receive the resurrection to the higher life. If it was left to be done on our part, then the penalty for sin would be upon him—"Dying, thou shalt die." For three and one-half years his life had been devoted to God and to higher than he had had before. The only question was, had he done the divine will fully, completely, and absolutely in such a spirit as had been pleasing to the heavenly Father? More than this, could he, would he, pass through the experiences of the next few hours with proper courage, passion free, power over his own life, or that he should fail on a holy life in all death?

**NO ADVOCATE FOR THE MASTER**

Thus we see how different it was with the Master from what is with any of us who seek to walk in his steps. We have nothing to lose; for as a race we are all under sentence of death. Besides, the followers of Jesus realize that he was the Son of God who died for our sins, and that his merit compensates for our imperfections because we abide in him and desire to do the Father's will.

But had the Master failed, there was no one to make good for him. His failure meant everlasting death. Moreover, it meant the loss of all those special blessings which God had promised him as a reward for special faithfulness. It meant the loss of all the great principles of personal development, of self-control, of elevation, of the uplifting humanity from sin and death conditions through the Messianic kingdom. In a word, the Master's personal eternal life was in the balance that night in Gethsemane, as also were all the sins of the people of the world. This thought dominated his entire life was in the balance that night in Gethsemane, as also were all the sins of the people of the world.

No wonder the Master, realizing all this, was overwhelmed with the thought! No wonder he wished that if it were possible for the divine life to be otherwise worked out, he might be saved from, spared from, the special tribulations and horrible experiences of the hours just before him! Part of the horrors of that experience surely was the fact that he must be dealt with as a malefactor, as a blasphemer of God, as an enemy of God and of righteousness.

**WHAT OUR LORD DREADED**

To a debased and depraved soul, this would mean little; but to one full of love and loyalty to the Father such experiences would be terrible—that he who had sacrificed his all, even his heavenly glory and his earthly interests, to do the Father's will, should be considered a blasphemer of God, and a malefactor, and a blasphemer of his Son! What a terrible experience to one of the refinement and nobility of soul which Jesus possessed, of whom we read that he was "holy, harmless, undefiled and separate from sinners!" He realized that this thought would pass from him, this hour of trial; he did not pray that he might not die; for he knew that he had come into the world for that purpose, and that only by his death could the death penalty resting against the human family be removed. He had been talking about his death constantly; he had not once thought of escaping death. He well knew that "flesh and blood cannot inherit the kingdom of God."

But he did hope that the Father might have some way of passing by the special ignominy of opposition. Yet even in his prayer he added, "Nevertheless not my will, but thine, be done."

St. Paul assures us that the Master's Gethsemane experiences were linked with fear—not fear of dying, but fear of remaining dead, fear that he would not be acquitted of the Father's accusation of his sinfulness. He had not once thought of escaping death. He well knew that "flesh and blood cannot inherit the kingdom of God."

But he did hope that the Father might have some way of passing by the special ignominy of opposition. Yet even in his prayer he added, "Nevertheless not my will, but thine, be done."

St. Paul says, "Who in the days of his flesh, when he had offered prayers and supplications with strong crying and tears unto him that was able to save him out of death. Why, though he were a Son, yet learned he obedience by the things which he suffered. He was both in the suffering of death, stainless, and not a slave to fear."

Hebrews 5:7 He was saved out of death; and more than this, he was given the assurance by the Father that he would be saved out of death.

**STRENGTHENED FROM ON HIGH**

This is the explanation of the statement that an angel of God appeared to him in the Garden and strengthened him—gave him the assurance from the Father that he had been faithful up to that moment, and that the divine blessing would be with him in the hour of trial just at hand. From that moment onward, all the fear and agony were gone. If the Father had approved him thus far, and if the Father's blessing and smile went with him, he could endure all things, come what might. Throughout the remainder of that night and the following day, Jesus was the calmest of the calm, under the most trying circumstances. He comforted those who wept and cried over him; he committed his mother to the faithful St. John, etc.

In these experiences of the Master, we find more or less a repetition in his disciples. When assured that their sins were forgiven them, that he had accepted them, that his grace is sufficient for them, and that the Redeemer's role of righteousness covers them, the followers of Jesus can, under such circumstances, be courageous, even while dreading death.

One great difference between the Master and his followers should not be overlooked. That was the personal element in the Master's strategy, which also is not the same in others. We watch much of what we would pray with in the spirit is a source of strength in every time of trouble. Thanking him for all the divine provision and arrangements, let us go forward to our Gethsemane, strong in the strength which God supplies through his Son.
AN UNFAITHFUL TREASURER'S FALL

OCTOBER 25.—Matthew 26:14-25, 47-50; 27:3-10.

"Woe unto that man by whom the Son of Man is betrayed!"—Matthew 26:24.

Judas hailed from the south of Palestine, while the other eleven of Jesus' disciples were Galileans. It is inferred that because of superior business qualities Judas was made the treasurer of all the money voluntarily contributed by the disciples of Jesus noted the fact that he and his followers needed to give their entire time to the heralding of the kingdom. It is not strange, therefore, that we read that some voluntarily donated money for their support.

We find no reason for believing that Judas was a bad man at the time of his selection by Jesus to be one of the twelve apostles. We have every reason to believe that he developed a bad character even under the most favorable influences—in the continual company of Jesus and the other apostles, and with the message of the kingdom continually in his ears. There was, however, a beginning to his defection; and the intimation of the Scriptures is that his temptation came along the lines of avarice, love of money.

"A ROOT OF ALL EVIL"—2 Timothy 3:1-5.

Alas, how many honest men have been seduced from the path of righteousness by the love of money! We remember that the apostles were not allowed to make money by their profession; nor to be compelled, as the Pharisees were, that they were money-lovers. It would not seem at all strange if it should prove to be true that the difficulty with many Christians today also is along this line of love of money. It is still true that "the love of money is a root of all evil." (1 Timothy 6:10.) As we have seen, it is through this deception many piece themselves with sorrow—not always so seriously as did Judas, however.

Judas loved money to such an extent that he was willing to betray the Master who had given him thirty pieces of silver which was the basis of labor, amounted to between two hundred and three hundred dollars in value. Others have sold money to such an extent that they have sold their consciences to gain wealth. Some have sold the truth for money believing that they would preserve their business better by advocating error. Some have sold the church for money, and have been willing to preach what they did not believe for the hire of money and the approval of men. Some have sold their nation's interests for money, basing their patriotism on the need to have every one to be on guard against the insidious influence of the love of money. But we should clearly distinguish between money and the love of money; for it is the latter which causes ruin and which entices men to many pits of distraction and to a result of the soul's death. And as such it should be valued for the good it can do. But to love money, to serve it, to make it an idol and to allow it to alienate our hearts from God, we should not do. Let us not forget that this love of money was the primal cause of Judas's horrible failure.

A FULLFILMENT OF PROPHECY

Not at first, but afterward apparently, did the disciples learn that Judas, who carried the treasurer's bag, was a thief. (John 12:6.) Doubtless even when appropriating the money they supposed he was supporting the church, the number of disciples, Judas could have some plausible excuse; for sin is always deceptive. Doubtless he would have said, "I laid the money away, thinking that the time would come when the Master and all of us would have greater needs for money, and when my provident foresight would be appreciated." Brooding on the subject increased his desire for money, and led his active business mind to hatch out the plot for the betrayal of Jesus.

It is only when Judas perceived that Jesus had been condemned, he had remorse for his action and took back the money to the chief priests, wishing to undo his deed. They laughed at him, declaring that it was no concern of theirs, but his own, if he had betrayed innocent blood. Because the rope around his neck was excruciating, he cut it, hung himself, and came into the Temple treasury again. Instead, they purchased therewith a piece of cheap land, a potter's field, as a burial place for strangers. Thus they fulfilled to the very letter a prophecy which they had probably forgotten: "Then was fulfilled that which was spoken by Jeremy the Prophet, saying,

And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and they gave them for the potter's field, as the Lord appointed me."

The account implies that Judas was surprised when Jesus was condemned. Apparently he surmised that Jesus, brought to the cruel test, would assert himself as the Messiah and would triumph over his enemies. Judas thus probably thought that he would have an opportunity to establish himself, and to prove to the people to which he hoped to be of service. For his apology in the end he could say, "Well, we are ahead just thirty pieces of silver; and you may thank me for having brought matters to a climax sooner than otherwise. Thus he would have been as a hero, instead of as a traitor, and would have demonstrated his suitability for the post of grand treasurer of the kingdom.

But in addition to all this, apparently he got a little angry at Jesus because the Master had approved of Mary's conduct in pouring out an expensive perfumed oil on his head and feet. He probably felt himself under the impulse of that resentment that he first sought the priests and the scribes to negotiate for the betrayal.

OBSESSION—NO HOPE OF A RESURRECTION

We are not hereby suggesting excuses for Judas. There can be no excuse properly offered for treachery to God and his servants. We are merely pointing out the fact that every transgressor must face the same book in the course of his life. In other words, the mind, the conscience, must be perturbed before each step of sin. Hence the words of Jesus are fully justified: "Woe unto that man by whom the Son of Man is betrayed!"—Matt. 26:24.

Such treachery, such willingness to hand over his Friend, his Teacher, and the One whom he had accepted as the Son of God and through whom he had expected the Messianic kingdom, was perhaps not a secondary招商 of the life, all the more since, as the apostles, Judas had been called to walk in the footsteps of Jesus and to become a sharer with him in the sufferings and trials incidental to loyalty to the truth, misunderstood by the world and in the end if it. God's plan for the Master a share in the heavenly kingdom, which is to bless the world. Judas, with the others, had preached the kingdom, had cast out demons, and had healed the sick, by the power of God operating through the name of Jesus. He had been constantly with Jesus, had seen and heard and felt the influence of his love and loyalty to God. Therefore all these things constituted his responsibility and his guilt.

The fact that he succeeded implied a fulfillment of Jesus' words—that Judas wished that he had never been born. Every one who succumbs to sin is doomed to an unending hell forever. Yet there may be hope for other suicides, because of their ignorance, and because Christ died for all; and they, with others, must surely have a blessing and an opportunity for everlasting life as a result of his sacrifice.

But in the case of Judas, all this was discounted by the fact that he had already enjoyed such privileges, opportunity and knowledge, and had sinned against light and knowledge. The declaration that he went to his own place, his appropriate place, to not signify that Judas or anybody else is to be eternally tortured as a punishment for sin. Rather, his own place was oblivion, hopeless oblivion, without prospect of a resurrection. He died like a natural brute beast, nor could argument be shown why such a character, who had enjoyed such privileges, should ever have a future opportunity.

HARMONY OF TWO RECORDS

As to the fate of Judas, one Scripture tells us that he went and hanged himself. (Matthew 27:5.) Another Scripture declares that his iniquity accomplished the purchase of a field; and that, falling headlong, he burst asunder, and his bowels gushed out. (Acts 1:18.) To harmonize these two accounts is very simple. Both are true. To hang himself, he probably chose the branch of a tree overhanging a precipice, where he could the more easily accomplish his purpose. If under the strain the rope broke, we can readily see how his headlong fall was a mistake.

However, the matter of his death is of slight importance. The important thing is to notice how his soul died, in that he lost his relationship with God and with Christ, and all hope therefore of a future life. Yet the Master was gentle toward him, and would have very much desired that he would return to repent and to retrace his steps, down to the very last act.

The fact that God had foreknown from the beginning that one of the twelve would betray Jesus, the fact that the purchase of the field with the blood money had already been prophesied, did not alter the responsibility of Judas for his
The blessing of our heavenly Father has surely been with us richly on our Western Convention trip. Everywhere the European conflagration was the topic of absorbing interest. Many are convinced that the consummation of the Gospel age is at hand, and everywhere the household of faith are lifting up their heads and rejoicing that their deliverance is drawing nigh, as our Lord foretold in his great prophecy, recorded in Matthew 24 and parallel Scriptures. The Editor and his stenographers left Brooklyn on August 23 and arrived at Chicago on the 24th, in time for the inaugura tion of the 1. B. S. A. Temple. This building has been leased by the Chicago friends for the use of the local Ecclesia and for the Photo-Drama of Creation, and is well adapted for its purpose, being centrally located. The attendance was 1500 interested. The attention was excellent. From Chicago the party sped westward, and arrived at Spokane, Wash., on August 27. Here we spoke to an audience of deeply interested Bible Students, numbering about two hundred. Thence we went to Everett, August 28, where a public meeting had been arranged for. About six hundred were present and gave the closest attention to the discourse. At Belling ham, August 29, fourteen hundred were at the public meeting. From Bellingham the little party went to Vancouver, B. C., where seven hundred greeted them, giving very close attention to the discourse. August 30 was given to Seattle, Wash., where twenty-six hundred heard the address. Here, as elsewhere, the friends are very earnest and zealous. Thence we hastened to Tacoma, August 31, where fifteen hundred were in attendance.

Our next stop was at Santa Cruz, Cal. Here an interesting and profitable eight-day Convention of Bible Students was in session. The attendance was estimated to be about seven hundred and fifty, chiefly from the Pacific States. The party remained at the Convention about four days, September 2-4. The Photo-Drama was shown four evenings, and was greatly enjoyed by many of the citizens.

September 10 was devoted to a one-day convention at San Diego. Twelve hundred were in attendance at the public meeting, and many were turned away, for whose benefit an overflow meeting was arranged. September 11 the party were at Los Angeles, where the attendance was thirty-five hundred. September 13, at Salt Lake City, thirty-two hundred were in attendance. Thence we went to Denver, September 15, where six hundred friends listened to the discourse. Nine hundred Colorado Springs, September 16, where eight hundred were in attendance.

The testimony that Jesus knew in advance who would betray him does not prove that Jesus knew this at the time when he chose Judas. He knew that the Scriptures intimated that one of his disciples would betray him; and from the beginning of the defection of Judas toward sin, toward avarice, Jesus knew that he must be the one who would commit the traitorous deed; yet in no sense of the word did Jesus’ conduct lead Jesus to the wrong, but rather forewarned him to the contrary.

Jesus said that any one whom he instructed might know from the beginning that he would have severe experiences; he would not receive great honor. On the contrary, those who would be his disciples must take up their cross and follow in his footsteps. If love were tried all along the journey, he told them. The Lord did not wish any to become disciples of his under a misapprehension. “Where I am, there shall also be my disciple be.” Those who follow Jesus in this vale of tears, witnessing for God and the truth, will be blessed by him and forever share in his Messianic glory and honor and partake of immortality. But unless we partake of his cup and are immersed into his death, we can have no share in his kingdom.
Dear Brother:—

I arrived home safe Friday afternoon after a somewhat adventurous journey.

I have had an interesting experience. I was talking with two young women from Annapolis, when a young minister with whom they were acquainted came up, and they introduced me. Noticing my pin, he said in a rather challenging tone, "You are a Russellite?" "Yes," I said, "I am a Bible Student, and you are an Evolutionist." "Yes," he said, "I haven't been wanting to hear the doctrine from a real Evolutionist."

He then proceeded to explain Evolution. I then asked him where people would evolve to after death. He said the soul kept on evolving. I asked him where men got their souls if these were the outcome of Evolution, and monkeys did not have any. He replied that surely God could impart to each man a soul. He gave me a pamphlet on Evolution by Dr. Elliott, and I gave him my Watchtower to read.

When I had finished reading it, I thought of it. I said, "I think it is very good for a man's idea, but he has no proof that it is correct—nothing at all to back it up, no proof of any kind. Now, I can prove everything I believe by the Bible."

Then the minister said, "But the Bible is self-contradictory; and the proofs in the Bible are not contradictory when you read them." I finally promised to read some of the studies in the Scriptures, which he told me he had in his home.

Let the Lord's blessing be with you and all the dear Bethel family.

Your sister in Christ,

Stella H. Waterman.

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VIEW FROM THE WATCH TOWER

The Scriptures foretell that in the end of this age there will be a cry of 'Peace! Peace!' but that there will be no peace. (Jeremiah 6:14) This prophecy has been fulfilled. When the First National Arbitration Board convened at Geneva, Switzerland, and gave its first reward, September 14, 1912, the cry of "Universal Peace" went up all over the world. There was to be no war. All matters were to be settled by arbitration. How sadly disappointed must those people be who, in spite of the many wars since that time, have continued to cry, "Peace! Peace!" Their theory has been that peace between the nations would speedily usher in the Messianic kingdom.

How few look to the Word of the Lord to see what he has to say on the subject of, looking, entirely disregarding God's testimony through the prophets, to the effect that the present age would end and the Millennium be inaugurated, not by Peace Conventions and Peace Treaties, but by "A time of trouble such as was not since there was a nation." (Daniel 12:1; Matthew 24:21) The peace cry has received an especially severe rebuke in the present insane war, that obtains more than any other war on the earth! Instead of the present war being nearly over, we incline to expect much more serious complications in Europe—that other nations will be drawn into the war.

Notwithstanding the fact that the President and the Secretary of State of our own land are wise men, lovers and promoters of peace; and notwithstanding the fact that there is no apparent reason why our country should ever be involved in this war, nevertheless we are apprehensive. The great nations of the old world, impoverishing their commercial interests, as well as being robbed of hundreds of thousands of valuable lives by this war, will not wish to see the United States towering high above them in every way, by reason of not being disintegrated, but still praying, "Thy will be done!" Let us look beyond the present terrible war to the glorious things which God's Word assures us lie just beyond it; namely, Messiah's kingdom.

When we say that the kingdom lies just beyond the war, we should note the fact, according to the Scriptures, it will not be set up immediately. Following the terrible storm of this war will come a great revolution, symbolically styled "a great earthquake." (Revelation 16:18) In conjunction with this social revolution, the Bible indicates that churchmen will exalt all the hoped-for power by which the revolution may be offset and stopped. During that brief time of Babylon's prosperity, the true church will be in a hard line, from the earthly viewpoint. Nevertheless, "all things shall work together for good to those that love God, to the called according to his purpose."

Following the revolution and churchianity's exaltation quickly will come the anarchy, which the Bible everywhere symbolizes by the blindness of its destructive force and influence. That will be the time mentioned by our Savior, saying, "Unless those days should be shortened, there should no flesh be saved." (Matthew 24:22) The Master tells us, however, that those days and years of general strife—"every man against his brother, against his neighbor, and no peace to him that goeth out or to him that cometh in"—shall be shortened. The establishment of the church in glory, the bringing of the elect into control of the world, will shorten those days and years and smite the reign of the Prince of Peace.

PRAYING FOR PEACE IN EUROPE

Our honorable President with praiseworthy intent requested all Christian people to make October 4 a day of prayer for world peace. However, we cannot concur with our worthy President in this matter. Much as we appreciate peace—and we have all our life labored to be a peacemaker—we cannot pray the Almighty to change his plans to conform to those of our honored President.

For twenty-five hundred years God, through the Bible prophets, has been telling his people about this great war and concerning the more terrible Armageddon which will follow it; and can we expect him to reverse the program at our bidding? The prayers of those millions who have been praying for the prosperity of the Germans and the extermination of the Allies, and the prayers of other millions for the success of the Allies and the annihilation of the Germans, and the prayers of the Pope and of our President and other good people that this awful war should be promptly over and general strife—"every man against his brother, against his neighbor, and no peace to him that goeth out or to him that cometh in"—shall be shortened. The establishment of the church in glory, the bringing of the elect into control of the world, will shorten those days and years and smite the reign of the Prince of Peace.

CATCHING FISH WITH THE GOSPEL NET

"Jesus saith unto them, Follow me, and I will make you fishers of men."—Matthew 4:19.

Our Lord's parables, figures of speech, and more or less "dark sayings," such as this one, were usually based upon incidents connected with his ministry. We remember the context here—he had been preaching at the Sea of Galilee, and had put out in a boat because of the crowd of people. (Luke 5:11) The boat was one that was used in the fishing business, conducted by Peter, James and John. Following this discourse, Jesus invited these men to become his disciples, using the words, "Follow me, and I will make you fishers of men."
The expression, "fishers of men," suggests many good features illustrative of the work of the Gospel age. In fishing for fish there is a carefulness exercised that is very necessary to success. The skilful fisherman studies what kind of fishhook to use and what kind of bait to put on the hook. Then he enters the water individually. Likewise the work of this age has been an individual work, accomplished by talking to people; those engaged in it should seek wisdom from on high to put the message into such form as would be most helpful to people—that they may be caught by the Gospel.

The Lord uses an illustration which might make us think of the picture of the net, the sword, the harpoon, and the hook. But the idea here is to show us that the work of the Gospel age. During the past eighteen centuries the drag-net of the Gospel has been passing through the world. It has not caught all the fish; for it has been drawn only through certain parts of the earth which God chose especially to favor. Thus he has drawn a net full; and he says that at the end of this age there will be a sorting of these fish—a putting some back into the sea, as not worthy, and a retaining of others. Throughout this age there have been some drawn by the Gospel who have been unsuitable for God's work; they have not been the kind of people God has wished to choose. Therefore he did not make things so plain for such that they would stay; but rather he left some subjects obscure, in order that such would reject the truth and turn aside.

The nature of the harvest work

However, aside from this parable of the drag-net, which represents the Lord's people as fishers of men, and which might in some respects seem applicable only to the close of the Gospel age, there is another commission. The general commission to all the Lord's people applies to this. Teaming up with the Lord, the people are to fish. It rests with the people of this age to judge whether the Lord is upon me, because he hath appointed me to preach the good tidings to the meek; to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that be held in unrighteousness; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.'—Isa. 61: 1-3.

The nature of the harvest work

As children of God each one of us should use care that others are not injured by our liberty in Christ; for this would be condemned by the law of love. The Apostle clearly emphasizes this thought in this Epistle to the church at Rome. He points out that all the Lord's children are not alike in strength in that part of the work which we have brought in our Reformation, but cannot realize as yet the liberty which we as sons have in Christ. One realizes that he is at liberty to eat whatever agrees with him; while another, who is weak, eats vegetables only, lest he violate some law under which he has been caught and the Gospel net drawn to the shore, and will there be no more received? We answer that we do not so understand. We believe that we are walking down in the harvest of the age; if not fully at the end of the age, we believe that it must be very near.

Our present attitude

Looking at the harvest of the Jewish age, we see that it was forty years long in one sense of the word; yet the beginning of that forty years was a very indefinite thing—and the closing seemed to extend over six months, perhaps. We remember that in the beginning of our Lord's ministry there came forty days of his temptation; and that then came the time during which his disciples were being gathered to him. For a year there was very little of importance accomplished. If we consider his experiences as typical, we might consider that the early part of the harvest was not very sharply marked. The harvest seemed to increase as it progressed, and did not culminate until after the destruction of Jerusalem. This fact lends us to wonder if there are not six months more of the harvest here.

The Lord evidently saw that it would be better for us that we should walk by faith, not by sight, and that we should have the experiences we are having. These experiences are excellent. We have been receiving things so good, so refreshing to us, that if they continue for six months longer, or six years longer, we shall be very glad that the Lord has given us this longer opportunity of testifying to his goodness. On the other hand, it may be that the work of the harvesting of the "wheat" has been fully accomplished, and that the work of the present time is for the great company class and for the world.

"So on we go, not knowing, We would not if we might; We'd rather walk in the dark with God Than go alone in the light; We'd rather walk by faith with him Than go alone by sight."

The consummation of the Gospel age is now upon us. We are expecting wonderful things, glorious things. The things we are really the harbinger of are the harvest of Gentile dominion. The dissolution of the nation is at hand, and this disintegration precedes the establishment of Messiah's kingdom.

At what time the Lord's people will be taken beyond the veil the Lord has not fully indicated. But we have the assurance that when he shall appear, he will manifest—when his epiphany shall occur—we shall be with him, we shall be like him and see him as he is. He will not begin his great work of establishing the kingdom until the church shall be with him. We may not understand all that this implies. Perhaps we may be with our Lord in service on this side the veil for a while. We had not thought so; but we are simply willing that the Lord's will shall be done, whatever it may be, and we are waiting for the indications of his providence.

"We know not what awaits us, God kindly veils our eyes, And o'er each step of our onward way He makes new scenes to rise; And every joy he sends us comes A sweet and glad surprise."

"One step we see before us, 'Tis all we need to see. The light of heaven more brightly shines, When earth's illusions flee; And sweetly through the silence comes His loving 'Follow me.'"
conviction of his own mind—whatever he believes to be the will of God for himself—either because the advice is urged in the
free will of his own mind,” he does not mean that each
should make up his mind what is the will of God for all his
children, and then stick to his opinion, whether right or wrong,
and be unwilling to listen or consider the thought of any other
of the brethren on the subject. On the contrary, he urges growth into the full liberty of Christ, counseling patience
and consideration on the part of the stronger for the weaker.
He approves the stronger, and plainly states that the brother
who thinks himself under bondage regarding the eating of
meat, that the meat is the weak brother’s food, and the
observance of Sabbath, etc., is the weak brother.

LOVE AND CONSIDERATION FOR THE WEAKE

The Apostle, however, counsels that if the weak brother
does not want to eat flesh nor to drink wine, or to partake
of the company of those who do, that the stronger brethren
wishes him to be bound by such ordinances and observances,
and the stronger ones should not rail at his conscientious
weakness, or make light of it, but should receive him as a
brother, trusting that discipline, experience, and growth in
grace and knowledge will gradually bring him to the liberty
which others of the brethren reach more quickly.

Those strong ones who enter fully into the spirit of the
Apostle’s statement, “It is good neither to eat flesh nor to
drink wine, nor to do anything that makes for offense to
any; let not truth be brought to nought through you,”
wherein he exhorts the brethren who are of the stronger
class, to be long suffering and unselfish in their dealings
with the weaker class, should be received by the weaker
ones to use a liberty which they do not realize, it would
be forcing them into sin. Therefore the weaker brethren
should be left to the liberty of their own consciences. The
indulgence of the weak ones is the test to determine who
are of love, and who are of self-seeking; and the stronger
should be as solicitous to please the weak as the weak
are to please the strong.

THE BEAUTY OF SELF-ABNEGATION

The Apostle appears to be drawing to our attention the
thought of self-sacrifice. “Let the greater set under the lesson
of Hiram the Tyrian, who rise in the ship and yet at the
same time extending sympathy and love to those who have
not yet reached the high vantage-ground where they
can get a broad, comprehensive view of our blessed standing
in Christ. Thus we bear the infirmities of the weak brethren, our
companions in the way, and thus we are in harmony with
the law of love.

THE WORLD RECOGNIZES THE GOOD

We should endeavor to be as pleasing as possible to all of
our neighbors. If we rebuke in a rude way, it would not be
pleasing to them, nor would it be likely to edify them.
There is a way in which we can give proper reproof even to
very worldly people. The world has a higher standard morally
and religiously than they have for the reproof of the world. We
are not to please any of these to their injury, or in any
way that would not be for their edification. We are not to
descend to the world’s methods. If they wish to tell stories
that are not good, not pure, we are not to join in with them.
If we cannot please them, at least we can avoid unnecessary contact. We are to do good and to edify only.

A WORD OF WARNING

Let us here say that we fear that some of the Lord’s
children who have a husband or a wife not in harmony with
the truth, or perhaps more or less in harmony, but not fully
consecrated to the Lord, are letting this example prevent the
development of further interest in the companion. If, for instance, a husband is fully consecrated and his wife is not, the husband should exercise great care that
he not only speaks to the best of his ability when he
helps to lift the burdens of household care, etc., which are
pressing upon the wife. Volunteer work, meetings, etc., should
not so fill his spare time as to cause him to overlook the fact
that he owes a very special duty to his wife in ministering to
her real needs or comforts.
We fear that some have been embittered and hindered from a full and active life in the church by wrong or neglect on the part of the church. This lack of loving, thoughtful consideration on the part of the congregation may prove entire consecration to the Lord. If we are really fully the Lord's, our home is the first place where this should be demonstrated. No amount of zeal for the service of the Lord outside of our homes will cause us to neglect the duties which we owe to our families and which they have a right to expect. To fulfill our obligations is a real service for the truth, and often a most effective one. If there is water or coal or wood to carry, or other real services which a husband may and should render to his wife, these should not be neglected for any other service. If she is willing to attend some of the meetings, let him show an appreciation of her company and a pleasure to have her go.

The same rule applies to the consecrated wife. Some time and personal service are just requirements of the husband; and the wife should exercise the spirit of justice, love and of a sound mind along this line, and not give her companion just cause to feel that he is forgotten, unloved and uncared for because of the wife's new interests. The husband is right­ful­ly concerned over these interests. The wife has a right­ful­ly concern over the interests of the family, and probably should have most of the time and personal service. As the Lord's people is the opportunity of re­turn­ing this service, then the cause would not be ignored, for the Master especially informed his disciples of the special mission of our lives to discern the will of the Lord and to the one receiving the kindness and consideration. This is the spirit of love, the spirit of the Master.

In the body of Christ the different members have their various inherited weaknesses against which they must wage a lifelong warfare; and these weaknesses are sometimes of such a nature as to interfere to some extent with the rights and comfort of others as well as of themselves. And just here the Apostle offers the word of counsel, "We, then, that are strong, ought to bear the infirmities of the weak." This does not imply that we should not expostulate with such a one and endeavor to help him to bear his cross. This is this very spirit of meekness and kindness, while we humbly endure the trial of our patience. It is his good that we are to seek, not chiefly our own greater enjoyment of physical or mental comfort. We are to please him for his edification, for his growth in grace. He is truly a companion just right, but, if there be suitable opportunity, by kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to us.

If the spirit of faith, the Apostle further shows (1 Corinthians 12:24-26), there should be no schism in the body; for the members all have a mutual care and a mutual love one for another—a care which seeks to encourage and strengthen all that is good and to discourage, by our example and sometimes by a word, all that is unbecoming, and a love that throws its mantle over a deformity and endeavors to conceal a fault rather than to expose the weaker brother or sister to the reproach of the other brethren. Thus, in the true church of Christ, which is knit together in love, if one member suffer, all the members suffer with him; or if one member be honored, all the members rejoice with him, and to some degree share the honor, just as in an earthly family, when one member rises to an honorable distinction, all the members of the family partake of that honor and joy.

LET YOUR LIGHT SHINE!

For such self-sacrificing love how necessary is the spirit of humility, gentleness, patience and faith! The Master's words along this line are very forceful—"Except ye be converted from the spirit of the world; that it makes no­ble, devoted, faithful husbands; more kind, loyal and tender wives; more obedient, loving children; more kind, good neighbors; and that it pours "oil on the troubled waters" of all our experiences, bringing blessing wherever it reaches.

SACRIFICE OUR SPECIAL MISSION

Each member of the spiritual priesthood is to remember that the special mission of our office, our vocation, our calling, in the present time is to sacrifice. One form of service frequently not discerned by the Lord's people is the opportunity of renouncing our own desires or plans, our own methods or preferences, and in the interests of peace accepting instead the plans, the desires, the preferences of others where it is merely a matter of personal preference. Where we believe the Lord will be as well pleased to have the matter the one way or the other, a yielding of our own wishes often proves a blessing, both to the one yielding and to the one receiving the kindness and consideration. This is the spirit of love, the spirit of the Master.
When once we have seen the plan of God as revealed in Jesus, and have gone into it in detail and the study of his Word, the only way to retain our spiritual life is to continue in this doctrine, to root ourselves in this soil and remain there. We are not to seek other fields with the thought that we can receive the same benefit by familiarity with other elements with what we have will be advantageous. No theories will mix with the Lord’s plan. It is complete; it needs no assistance from other systems of belief. Any attempt to incorporate with it theories and ideas of men will only destroy its value. We can never become rooted and built up in Christ by such a course; our spiritual decay, and finally our spiritual death, would be the result.

No child of God can be carried about by every wind of doctrine; nor can he indulge in a morbid curiosity as to what this thing or that thing is—this teacher or that teacher. It is very dangerous to the spirituality of a Christian. For one who has never known the truth there might be some reason for such a course, but for one who has once thoroughly proven what is the truth in Christ to go hunting around for new postures in which to fit himself into the world, to find another soil besides that which is established in Christ, or else he has fallen into a spiritual decline. There is an exhausting field for thought and for mental and spiritual activity in the plan of God in all its varied features.

The works of Abraham through whom a blessing would come to all the families of the earth. Those who look for the fulfillment of this promise realize that Christ is the seed of Abraham and that his work is to fulfill this promise. For this purpose he came into the world, his headship in all the benefits of the new covenant. The Holy One, but also the church, his body, are sharing in the same faith, the same promise made to Abraham. Each individual has the opportunity of coming in, of exercising his faith, and of being built up as a member of the body of Christ. By this time the spiritual work of the Head of the body is complete, and the heavenly man, which is Christ, with us, and we are to apply ourselves especially to the mastery of spiritual truth, the deep things of the mystery of God, revealed to his saints for a specific purpose.

AN ESTABLISHED CHRISTIAN NOT A BIGOT

The truth embraces all the scriptural teachings relative to Christ and his work, to our relationship to him as members of his body in the true church. By ordering these teachings in a way that will abide therein with thanksgiving. We should familiarize ourselves with the different features of this truth more and more. We should be clear in regard to what our Lord taught and why he taught it, and should know how to connect the different truths into a harmonious whole. We are to be thoroughly furnished. We are heartily to appreciate the loving kindness of our God in revealing to us these glorious things, and to realize that we did not originate them ourselves, nor was it unnecessary for us to find them out for ourselves. We are the gift of God to us, and we are to be most thankful for this great gift, to guard it jealously as a priceless treasure, and to let our light shine to the glory of God’s name.

The general sentiment among the teachers of false doctrine, and even among the world in general, who do not believe in the necessity or the advisability of being established in faith, is that to be established is to be bigoted. Those who are so unfair in mind as to receive and tenaciously hold what they have never proven, either by sound logic or by the authority of the Word of God, are rightly called bigots. But one who in simple, childlike faith accepts and firmly holds to what God has inspired, what he has caused to be written in his Word for our instruction, is not a bigot, but a strong, established character. Christ himself will stand by the strong, and all of his numerously imagined men shall have fallen. The great day now upon us is trying every man’s character—structure, of what sort it is, but very few, even among the world, Christians, will stand the test. The man who can truly say that through this crucial trial without loss are those only who have become established in the truth of God, “rooted and grounded and built up into Christ.”

The difference between a strong and steadfast Christian and a man of the world is that one has the guidance of a Christian standard, the other is establishment in error. The “fire” of this day will continue to burn and to manifest the great difference between the two classes, until all have been tested and tried and found worthy or unworthy.

IMPORTANT OF SELF-SCRUTINY

The Apostle’s words in our text lead each child of God back to the time when he first made his own consecration. Under what conditions did we come into Christ? We recall that it required much humility on our part to acknowledge that

edge of the usages of polite society is less than that of many other of their brethren; they may have had fewer opportunities to learn all that is sought after in the edge of the usages of polite society; but the things in Christ may shame some who are more outwardly correct according to the social standards of the world. How careful we should be that our standards of judgment and our estimates of our brethren are conditioned upon the Lord’s standard; that we look beneath the surface; that we note rather the real, the essential traits, than any outward peculiarities of the flesh which in the sight of the Lord should have no weight in deciding the quality of the character or the place in the kingdom.

SUGGESTIONS FOR REFLECTION

If we are to be the judges of the world in the next age, how shall we be fitted for this position, if we do not learn now how to take the proper viewpoint, the Lord’s viewpoint, in the cases of our brothers? For Satan is always after the same old master; that we look beneath the surface; that we note rather the real, the essential traits, than any outward peculiarities of the flesh which in the sight of the Lord should have no weight in deciding the quality of the character or the place in the kingdom.
we were sinners, utterly unable to save ourselves. Some seem to forget the way in which they started. They started with faith and humility and meekness, and with the desire to be truly built up into the Master's likeness. But they seem by degrees to lose sight of this, and begin to grow in another direction than straight upward into the fulness of Christ. They like to make some show before the world. They come to neglect the first principles of Christian development, while still talking about the doctrines, or making up doctrines of their own.

Thus gradually these get away from the doctrines and the Spirit of Christ. The Apostles put us on guard again regarding the dangers of false doctrine. Are you ever really right with Christ? Are you sure that you ever actually made a full consecration to God and became a new creature? You should know this. If you did, then make sure that you are progressing in his likeness without careful scrutiny; you might think yourself progressing. The narrow way narrows to a narrow unto the end of the journey; a mere profession of faith and a certain round of observances are not sufficient. Remember that we are to confess the Lord by our looks, by our manner, by all the acts and words of life.

Only by continual scrutiny of ourselves in the light of God's Word can we make real progress in the narrow way in which our Master walked. Truth is to become brighter and fuller and more luminous as we go onward. To this end, we must keep close to the Word, and beyond these and the Word, the Lord will not accept little, undeveloped sprouts for the kingdom, but he wants those that have grown mature—strong, sturdy "trees of righteousness."—Isaiah 61:3.

SPECIAL FALL VOLUNTEERING

Already over ten million copies of the regular 1914 Volunteer matter have been distributed in the U. S. and Canada, although some places have not yet been supplied. We have a large quantity still on hand which, however, is being rapidly diminished. Further orders should be sent to us quickly.

As a follow-up to the regular 1914 ('"End of the World"') edition, we have just issued another number of The Bible Students Monthly (Vol. 6, No. 5) treating "The Distress of Nations" and the Cause of God's Anger—the prophetic aspect of the subject. It includes a special series on "The Great Time of Trouble." We recommend the distribution of this new matter wherever the "End of the World" edition has gone.

THE RESURRECTION THE

In his new creation God began to create something entirely distinct from anything that He had yet made. The new creature is not an earthly creature; and nothing that is of the earthly being will ever have a part, to our understanding, in that new creation, either now or at any time. Nothing will carry over from the human to the divine, the human to the spiritual.

The human being is more or less depraved. He hears something about God, about the divine nature, about what sin is and why it is undesirable, about the reconciliation which God has provided through Christ, and about the invitation to become joint-heirs with Christ in his heavenly kingdom. He becomes conscious of all this through his ears, through human persons: for he has no other power. He must have a hearing ear, else he would not hear the message at the present time. Some have more of the hearing ear, others have less. The one who has more of the hearing ear would be more attentive, more pleased, when he learns that God has a provision for the assistance of the imperfect. The next step for us to take is the next step for us to take is the next step for us to take

GREATEST OF MIRACLES

our own will, turned to go in the way of righteousness. This is conversion.

The next step for us to take is that of making a consecration to become a living sacrifice to God. And that consecration of our all to God includes everything that belongs to us—our own will, turned to go in the way of righteousness. This is conversion.

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As heretofore, the Society gladly supplies this literature gratis, all charges prepaid. Order promptly whatever you can judiciously use, stating exactly what localities you expect to serve, and the census report of the population of the district. Also mention a large proportion of population speaking any other language than English. We will have this new volunteer matter in the German and other languages later on.

The present is a favorable opportunity, while the eyes and ears of the masses are open. Let us labor for it, while it is day; for the night cometh, when no man can work. We can receive, wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."—John 9:4: 4:36.

GOD'S WORD ALONE WILL UNEBUILD

Delve into the promises of God more and more. As you do this, the roots of faith will draw up the nutriment and send it out into your life, and you will grow, just as a tree grows, because nourished, fed. Thus alone will you become established in the faith, and not in your imaginings nor the imaginings of others. Our faith is to grow stronger and more vigorous day by day. It is not to be a faith in ourselves or in anything apart from the Lord. Faith is what we started with in the beginning, and we shall need it in increasing measure as we go on in our work. And we shall need not only faith in the invisible, but faith in the visible. All that we know as children of the Lord has come to us through the channel of Jesus, his holy apostles, and the prophets of old, and we are to continue feeding at this same table with thanksgiving.

We are not to feel a spirit of bondage, and say to ourselves, "I would like to ramble outside; I do not like to confine myself merely to what the Bible teaches. I would like more liberty." This disposition is not the spirit of a true son of God. Such sentiments encouraged would lead to utter spiritual ruin. All such sentiments would be expanded and positively resisted. Our spirit should be one of deepest gratitude and thankfulness that we have been granted this glorious divine revelation. Following thus in the Lord's way, we find the only true joy, and can make the only true progress.

The next step for us to take is the next step for us to take is the next step for us to take

HOW THE NEW CREATURE GROWS

In one picture we are represented as embryos, not yet born; in another picture as children, not yet having reached manhood,
but as growing in grace and knowledge and character. Either picture is very beautiful. But we cannot mix them. We cannot imagine the child not born as growing in knowledge, etc., nor can we imagine one developing toward manhood as an embryo. In the embryo picture we perceive that every human child must grow, and that in order to do so it is dependent on nursing. To use a common phrase, that embryo will never be brought forth into life. We see that from the time we become new creatures in Christ, we begin to develop the new body. The brain is the same as before the new will developed, and the body the same. It is the individual who has the new will. Why does the new creature have the control? Because the will is transferred from human interest to God's will. God's will is now our will as new creatures. We have full rights and control in this body, whose earthly rights are given up. God has accepted the sacrifice, and the new will must be loyal in controlling the body in accord with the divine will. Henceforth we are to see that the mortal body is kept under. Some people might say that we are treating it unkindly; but from God's standpoint we are treating it as wisely as possible. It is not that we would have the new creature go without our control; that we undertake some great work, we would certainly put the body through a course of training to fit it for the undertaking. Practically, the new creature says to the mortal body, "You are my body only for the time being. I am the new creature, desiring to be with you. In the end, I shall destroy that which is unclean, and which is a hindrance to my work for God."

PERSONALITY MAKES SOUL

The more we do this, the stronger we become spiritually; and the stronger we become spiritually, the more ready we shall be for our change. What is our change? It is the spirit birth in the resurrection. Not one atom of our original personality, ego, man, in earthly conditions. And we have the explanation that the Logos, a spirit being, left the body, superior to all. But the ego, the personality, has preserved in all of its development, according to the different body. At first it had a spiritual body; afterward it had a human body; it now has a divine body, a body of glory. If we accept the sacrifice, and the new creature will have the control over him. How it is with the new creature. Or if any one can explain what makes the germ of wheat grow, perhaps we can explain how it is with the new creature. Or if any one can explain what is the new creature. What is the new creature? The soul is the thing that shall be or not. If it was to be raised to new life, the old body would not be in harmony with God's will. The new creature will have the control.

AN Illegal Arrest

Jesus was arrested, neither by Pilate's orders nor by Herod's nor by their soldiers. His arrest was made at the instance of the high priest and his associates, who particularly had concluded that the life and ministry of Jesus were inimical to the coming of the kingdom. We have the explanation that the Logos, a spirit being, left the human body, superior to all. But the ego, the personality, has preserved in all of its development, according to the different body. At first it had a spiritual body; afterward it had a human body; it now has a divine body, a body of glory. If we accept the sacrifice, and the new creature will have the control over him. How it is with the new creature. Or if any one can explain what makes the germ of wheat grow, perhaps we can explain how it is with the new creature. Or if any one can explain what is the new creature. What is the new creature? The soul is the thing that shall be or not. If it was to be raised to new life, the old body would not be in harmony with God's will. The new creature will have the control.

The soul is the thing that comes down from the father to the child. Adam and Eve gave soul to their children, and so that spark of life which God gave originally continues to come down. In the resurrection that soul, or spark of life, is carried into its new body. It is the new soul. This spark of life which God recognizes all the while and preserves in all of its development, is to be transferred to a new body that will be fully in harmony with it. There will not be any discord, any inharmony, between the new mind and the new body. If the new mind grows very strong now, it will have all the more difficulty and conflict with the old body and will have all the more desire for the new body.

MOCK TRIALS OF JESUS

November 1.—Matthew 26:57-68.

"As a lamb that is led to the slaughter, and as a sheep before its shearers is dumb, so he opened not his mouth."—Isaiah 53:7.

Justice is a quality of mind which naturally and properly commends itself to every rational being, civilized or heathen. Every nation strives, therefore, to have just laws upon its statute books; and it must be admitted that many of the wisest and best of the world, including those of Lycurgus and those of Caesar, have manifested much wisdom and much justice.

But the Jewish law, given by God himself at Mount Sinai at the time of the giving of the law to the Israelites, is the highest and best. The law of the old covenant, and the laws of all nations in any degree claiming to recognize Christianity properly seek to represent the principles of justice on the highest plane. Nevertheless, when it comes to the interpreting of these laws, and their application to individual cases, we find that everywhere there is a tendency to make exceptions and depart from the laws and from the principles of justice under the claim that the circumstances and conditions of the case make necessary such a violation of law and of just principles.

The story of the conviction of Jesus unjustly, by a Jewish court and in violation of Jewish law, must not surprise us nor be thought different from what has occurred in numerous cases in other courts.
to their plans and projects and to whatever they considered to be the best interests of Judaism. The murder of Jesus was plotted in advance. But the murderers sought some excuse for their conduct, as all murderers do; and, being politicians, they sought also an outward form or semblance of justice, having regard for the opinions of others of tenderer conscience than themselves.

Under the charge of the priests were a number of men who served as policemen in the Temple and its precincts. These were the servants of the high priest; and, armed with maces, swords and lanterns, they followed Judas, who knew beforehand that this was triumphal, a night Jesus did intend to go to Bethany as usual, but purposed to rendezvous in the Gethsemane olive orchard, or garden.

They brought Jesus directly to the house of Annas, a superannuated high priest, whose son-in-law Caiaphas officiated in his stead. Annas attempted an examination of Jesus, but met with little success, and turned him over to Caiaphas, whose house adjoined, being in the same courtyard. There, at probably three o'clock in the morning, the Sanhedrin had gathered.

The plot for Jesus' death was developed, and his trial was between the time when Judas left Jesus and the other apostles at the Passeover Supper and the time of this trial were spent in gathering the Sanhedrin from their various homes throughout the city. Conditions were considered desperate enough to justify all this arrangement. Only that met with little success, and turned him over to Caiaphas, whose house adjoined, being in the same courtyard. There, at probably three o'clock in the morning, the Sanhedrin had gathered.

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The Scripture which declares, Ye have killed the just one, and doth not expect full retribution, and the same doctrine taught in the scriptures, declare that the cup of their own actions was to be rightly poured over the head of the representaive of God amongst them he that as never man spake, could address the Sanhedrin, as his brethren, and their Master, that their Master would have trembled if the trial were spent in the opening verses of the Epistle.

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In this manner they were to "bear one another's burdens"—assuming one another in battling against the weaknesses of the flesh and the besetting sins of self, in this way they would be fulfilling the general law of Christ.

The law of Christ is a law of service and self-sacrifice in the interests of others. Those who, finding a brother overtaken in a fault, merely guard themselves against the brother in a haughty, imperious manner, in a holier-than-thou manner, have not yet attained a proper appreciation of what is the law of Christ—the law which is to govern all the members of the body.

The Apostle points out, in a law of love. Governed by this law of love, Jesus laid down his life, not merely for his friends, but even for his enemies. All, therefore, who would claim to be disciples or followers of Jesus should have the same mind, the same disposition, the same spirit as Jesus. The Apostle draws a striking parallel between the love of Jesus and the love of God's created children. "We ought also to lay down our lives for the brethren" (1 John 3:16)—in seeking to assist the brethren out of difficulty and to bring them nearer to the Lord and to his standards.

**MUCH SELF-ESTEEM**

The Apostle points out that one great danger which besets all the true followers of Jesus is headliness—thinking too highly of self and, therefore, not thinking highly enough of the brethren, especially of the brethren who stumble in some particular in which this individual has not himself, as yet, stumbled.

One of the first lessons to be learned is that we are really nothing, that we are bundles of imperfection, that on the whole we are failures. We could not commend ourselves to God nor have his favor. Furthermore, we are to learn that proportion as we think of ourselves as somebody, to that same extent we are not pleasing to God, and are in his sight all the more nobodies. If, therefore, anybody think of himself as a somebody, the Lord's law ought to be his authority. To speak of himself as nothing, a nobody unworthy of divine notice, except through the favor of God in Christ. Such a person is deceiving himself and is hindering his own progress in the good way.

Each one, therefore, instead of seeking to judge or to reprove those in any respect, better seek to persuade himself with others and thus to estimate himself wholly by the imperfections which he may see in others. By following this course, each should be seeking to find out his own weaknesses, seeking to bear his own burdens and seeking, therefore, not to set another as a pattern for himself or a reproach to others—either to the Lord or to the brethren.

Along the lines of this teaching, there is no room for clericalism. Rather, as the Apostle says, "Those who are taught in the Word should communicate with those who teach in all good things," telling them of any blessings from a teacher may properly seek opportunity for recommendation in their ministry and who has cooperation of in some other way helping the teacher to forward his work of teaching in any good and profitable manner. There is a principle at stake here. God operates along the lines of justice, and he cannot be deceived. His eye reads the heart in a mirror. Whatever the interview between the two, the teacher may be seeking to deceive himself with specious arguments, but no one can deceive God. It is a principle of the divine arrangement that sowing shall bring reaping, and that the thing reapcd shall be of the same character as the thing sown.—Galatians 6:7.

**THE WATCH TOWER**

The world does not engage in this sowing and reaping that the Apostle speaks of; only the church do so. The church is composed of those who have heard the voice of God offering forgiveness of sins through Jesus Christ to all those who become his followers. The true Christian is always seeking self-deception in walking in the footsteps of the Master—these alone are true Christians.

It is for these to order their steps in harmony with the Lord's teachings and so to walk that the results of their lives will be in proportion as they follow their covenant of self-sacrifice and faithfulness as disciples of Jesus. These have covenanted to give up the world, its aims, its objects, its ambitions—to sacrifice all these, that they may become "heirs of God and joint heirs with Jesus Christ our Lord in the heavenly inheritance."—Romans 8:17.

These should understand that it is not sufficient to agree to sow to the Spirit, but that the reaping of spiritual blessings, so necessary for the spiritual development of their lives, will depend upon their faithfulness to do so. On the contrary, if our expectation is that we shall reap the largest crop of spiritual development in the various qualities which go to make up the character-like winning of the world, seeking to serve the will or Spirit of God in all of his words, deeds and thoughts—will reap the largest crop of spiritual development in the various qualities which go to make up the character-like winning of the world.

On the other hand, those who sow to the flesh—that is, who live after the flesh, seeking to please their own flesh, seeking to do according to their fleshly minds or wills, or seeking to please the fleshly minds or wills of their friends or relatives—these must expect that, after death, they will be glad for the wish which will grow the stronger in power to control their lives, and that they will make proportionately less progress along the lines of the Spirit.

In like manner, the Apostle explains that every time we give heed to the fleshly inclinations of our fallen natures, we are hindering our own spiritual progress, and that the tendency of all such yielding to the flesh is toward corruption, toward death. On the other hand, to whatever extent we mortify the flesh and live after the Spirit of God, they who are of the Lord, in that same proportion we shall grow strong spiritually, and he prepared for the everlasting life on the spirit plane which God has promised to those who shall demonstrate their love for him and their loyalty to the principles of righteousness.

This does not mean that only those who attain the complete mastery of the flesh will receive any blessing from the Lord, but that unless we manifest to the Lord an appreciation of the spiritual things, we shall not make progress therein. We may have the growth of those who sow to the flesh, seeking to serve another deity of their own, after the flesh, seeking to please their own flesh; seeking to do according to their fleshly minds or wills, or seeking to please the fleshly minds or wills of their friends or relatives—these must expect that, after death, they will be glad for the wish which will grow the stronger in power to control their lives, and that they will make proportionately less progress along the lines of the Spirit.

This must not be the case. Faithfulness in sowing and reaping is the key to the heavenly life.
ST. PETER SIFTED LIKE WHEAT

"Let him that thinketh he standeth, take heed lest he fall."—1 Corinthians 10:12.

St. Peter was admittedly a man of strong character, very courageous, but rather too impetuous. He is one of the two disciples of whom it is written that The people were surprised that they were ignorant and unlearned men." (Acts 4:13.) In some respects, therefore, St. Peter may be said to have had less advantage than Judas. Both had equal opportunities in the school of Christ; yet how different the results with the two men. The one was taken prisoner and thrown into the second death; the other, after ups and downs of trial and discipline, passed to a reward of glory, honor and immortality with His Master, ranking amongst the highest of the apostles.

Our lesson for today deals with the special "sifting" which came to St. Peter at the time of our Lord's death, and of which he was forewarned by Jesus, saying, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." St. Peter's courage, manifested on so many occasions, was really his weak point. Notwithstanding all that Jesus had said to forewarn him of the sifting experiences which were just before him, St. Peter realized no dread, no fear. Hence he did little watching and praying in comparison with what he should have done, and self-confidence led to his undoing for a time.

It was the same St. Peter who, when told that he should deny our Lord before the time for the cock to crow the next morning, declared that it surely was a mistake, for he was ready to die with his Master. It was the same St. Peter who cut off the ear of the high priest's servant, the high priest's servant that afterward healed by Jesus. It was the same impulsive St. Peter who was the first to acknowledge the Messiahship of Jesus.

Jesus had inquired what people were saying about him,—what they said would he be the 'Christ, the Son of the living God.' Jesus replied that answer indicated that St. Peter was in a blessed condition of relationship with God, or otherwise he would not have had the knowledge to make this statement. He was a man of great faith, else he would not have revealed this unto thee, but my Father which is in heaven." Who could think that this same noble character would be so overwhelmed with fear that he would deny his Master, even with curses?

One thing which impresses itself quickly and forcibly upon our minds is the thought that the writers of the New Testament were certainly very different from the majority of writers in that they told the absolute truth without modification or varnish. The founders of great religious world-systems and of various sectarian systems have manifested a very different spirit. Their heroes are all great, noble, educated, heroic. Never would they think of pointing out such weaknesses as those manifested by St. Peter on the very day on which our Lord was betrayed, when he denied his Master.

Surely this gives us greater confidence in the Bible—in its honesty, in its truthfulness. We can rely upon the fact that the man who thus freely tells of his failings, and who speaks of their lack of learning, must have been men of great courage, great sincerity, great love for the truth. Surely their testimony is worthy of all acceptation.

ST. PETER'S TRIAL, UNEXPECTED

Temptations will come in an insidious form. We cannot imagine that at the time when he cut off the ear of the high priest's servant St. Peter had my sympathy with the thought of denying our Lord. But circumstances and conditions changed. The Master was taken a prisoner. Whatever power he had previously exercised whereby he walked away from his enemies, and they could not take him because his "hour had not yet come," that power he evidently was not exercising now—his hour had come. To see his Master apparently without friends in heaven, delivered over to his enemies and led from one tribunal to the other, had a paralyzing effect upon St. Peter.

St. John had such an acquaintance with some one connected with the palace that he was permitted to enter the court and bring St. Peter with him; but they had separated. St. Peter was in the courtyard. It was cold, and he approached an open brazier to warm himself, looking amongst the highest of the apostles, as one of the two disciples of whom it is written that they were ignorant and unlearned men." (Acts 4:13.)

It was terrible; for just at that time, the early morning, came the beginning of cock-crowing, and he remembered the Master's words that Satan had desired to sift him as wheat, and that before the cock crew he would have denied his Master three times. The whole scene before him with compelling force; and, wrapping his cloak about his head, he hastened away into the darkness, weeping bitterly: for just about the time that the cock crew, Jesus was led forth not far from him, and as he looked at Jesus, the Master lifted up his eyes and looked at St. Peter. He had denied his Master, he felt that it would be too great an honor for him to share exactly the same death as his Lord; but, that, at his own request, he was crucified head downward.

THE LESSON TO ALL CHRISTIANS

Our Golden Text voices to all Christians the lesson of St. Peter's experiences—"Let him that thinketh he standeth, take heed lest he fall." When we are weak in our own estimation and, full of failure, clinging tearfully to the Arm of the Lord, then we are really strong in the might which God supplies through the strength of His cross. We may have been taught to undervalue our own powers, and yet to be of great value to God in the service of our Lord. We may have been taught that it is a greater thing to be refused than to be accepted; but, out of the Master's experience, we perceive that it covers the thousand years of Christ's reign.

"The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and unto the saints, and them that fear thy name, small and great; and that destroy the earth.'—Revelation 11:17-18.

No. 21

MAKING READY FOR THE REIGN OF RIGHTEOUSNESS

"The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and that destroy the earth.'—Revelation 11:17-18.

It may be that many of the Lord's people were expecting more than they should have looked for to occur with the opening of the Jewish year 1915, which began with September 21. The human mind seems to have a natural tendency, and one with which we should have sympathy, to expect matters to culminate very rapidly, full of fulfillment, far more quickly than they ever do come. For instance, the Scriptures tell us that about the time of the sounding of the Seventh Trumpet, certain great events, enumerated in our text, will begin to take place. Many Christian people, looking at the statement, expect all this to be fulfilled in a few minutes, or a few hours, before the end of the year. But as we come to understand the Scriptures, we perceive that it covers the thousand years of Christ's reign.

"The nations were angry, thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and the ancient worthies: and to the saints fall the holy ones, and them that fear thy name, small and great." All this latter class—the world of mankind—will...
be judged, will have the decision passed upon them, according to the way in which they will conduct themselves under the Millennial conditions. And thou shalt destroy them that corrupt the earth.’ If this verse contains so much that a thousand years will be required for its fulfillment, the same may be true of other Scriptures. (Daniel 12:1), describing the period of transition from Gentile supremacy to Messiah’s kingdom, declares, ‘There shall be a time of trouble such as was not since there was a nation.’ Our Lord discussed this statement in his great prophecy, and added, ‘No, nor ever shall be.’ Matthew 24:21. But speaking about the tribulation that should come upon the Jews in the close of their age, the Master said, ‘Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.’ (Luke 21:24) We think it reasonable for us to hold that if there are Gentile times to be fulfilled, they must have been foretold; and that if they have been foretold, then they were foreordained, or planned of God, who knew beforehand how long those Gentile times would be and when they would be fulfilled.

Our Lord’s words, then, seemed to suggest to us the propriety of searching to see what we might discover concerning the times, or years, of the Gentiles. Looking through our Bibles and our histories, we found that there was a particular date when God took away the kingdom from his typical people, Israel; and that at that time he gave over the dominion of the world to Gentile powers, which continued for a long period. We also found that, as far as we can see from the Bible, this date when the kingdom was taken from the last king of David’s line, King Zedekiah, was the year 606 B. C. (We would not say 607, but that as the Gentile times, or nearly that, tell it was the year 606 B. C.) Then we reasoned that if 606 B. C. was the time when God took away the typical kingdom, no doubt he had at that time the purpose of giving some lease of power to the Gentile nations; and we looked to see what history and tradition has to say.

THE IMAGE OF GENTILE SUPREMACY

Merely repeating what we have studied in the series of books called STUDIES IN THE SCRIPTURES, only putting the information in another form, we found that when God took away the kingdom from King Zedekiah, He gave the dominion to the Gentiles, the Emperor Nebuchadnezzar being the first of these world rulers. We learned, in the Scriptures, that God gave Nebuchadnezzar a dream. By morning the king had forgotten the dream, but it was afterwards explained to him by the Prophet Daniel. In his dream Nebuchadnezzar saw a great image, the head of which was made of gold, the breast and the arms of silver, the belly and the thighs of brass, the legs of iron, and the feet of iron smeared with miry clay.

The Prophet Daniel explained that this great image, which stood before Nebuchadnezzar, represented all the Gentile kingdoms, from the image’s head down to its feet. Next he said the head of gold represented the Babylonian Empire, which was succeeded by the head of silver, represented by the Empire of the Medes and Persians; next the head of brass represented the Greek Empire; and last, the present government of Europe, represented by the ten toes, also of iron smeared with miry clay.

According to this vision given to the Emperor Nebuchadnezzar and interpreted by the Prophet Daniel, God designed that picture, the Gentile kingdoms (of which there would be seven), to be a type of the Gentile governments that would ever have sway over all the earth.

When we had this matter clear, then we said, The period of time during which these universal empires will have controlled the world must be the times of the Gentile. Through our Bibles we found that the period of the Gentile kingdoms (Luke 21:21), and in the Old Testament we find out how many times there are—how many years; for in Scriptural usage a time means a year.

When we had this subject further, we found that God had told the Israelites that they would come under his disfavor for seven times. (Leviticus 26:14-28) These could not be literal years; for the Israelites passed through many tribulations as long or longer than seven years. The question then was this: If seven times are not seven years, what are they? We concluded that if they were not literal years, they must be symbolical. Since a literal year, Jewish reckoning, contains 360 days, and since in prophecy a day represents a year of actual time (Ezek. 4:6), each symbol ‘time’ would be 360 years. So the period of seven times must mean 7 x 360 years, or 2520 years.

Thus we found that this was to be the period of time during which Israel was to be overturned (Ezekiel 21:25-27)—to have their kingdom and their government subject to the Gentiles. Meantime, while setting aside his own typical kingdom, God said to the Gentiles, I will not be ready to set up my kingdom for some time. In the interim you may have the opportunity to demonstrate what you can do for the world. Institute the best government that you can. Do your very best to rule the world justly and wisely.

BARTHE’S EMPIRES

Full of confidence that they would rule the world in the best possible way, the Babylonians essayed to do so, but soon reached a sad climax. There followed a general program by which the rights of the people were disregarded, the wealthy gained everything, and the poor practically nothing. Next came into power the Medo-Persian Emperor, who also conducted himself very well, with just designs and every endeavor to do right. We recall that Cyrus, the first Medo-Persian Emperor, set free the Jews and gave them permission to return to Jerusalem; and that he gave them the privilege of building a temple in Jerusalem, which was the most valuable, but which he would not retain because they belonged to God: Cyrus attempted to maintain a just and righteous government; and yet before long, the Medo-Persian Empire failed to bring satisfaction to the people or to prove to itself blissful government.

Then came the turn of Greece. Alexander the Great, before he was twenty-one years of age, had conquered the world. For quite awhile Greece ruled the world. Greek civilization and various systems of Grecian philosophy went out world-wide, and there was a vast mixture that the great system, less permeated all the great countries of earth; even in our day the influence which went out from Greece is felt in every form of religion the world over, the religion of Christendom being itself a mixture of Grecian mythology and Christianity along with the teachings of the Jewish prophets. But Greece had her day, and had to bid farewell to the sceptre of power.

Next came the Roman Empire, with its various forms of government, each of which was tried with the endeavor to rule the world wisely and justly; but which he would not. The centralization of power to a greater or less degree, the wealth reaperred into the hands of a few, and the masses of the people neither blessed nor satisfied. Then the Roman system began to fail.

By and by came in that mixture of Christianity and Roman civil power which was represented in the iron feet of the image, which were smeared with miry clay; the gloss of Christianity covering the civil power as the clay covered the iron feet of the image. From this mixture has arisen Christian Germany, Christian Great Britain, Christian France, Christian Russia, Christian Italy, and Christian Austria, the nations that have to look upon themselves as their own kingdoms.

A COUNTERFEIT OF CHRIST’S KINGDOM

Miry clay looks very much like stone; and God used a stone to symbolize his kingdom in the same symbolic picture that he used the miry clay smeared over the iron feet to represent nominal Christians. Christ’s kingdom did not rats to the sceptre of the Medo-Persian Empire, but in the hands of the Jewish prophets. But Greece had her day, and had to bid farewell to the sceptre of power.

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Clearly they call themselves Christian; but in the realms of philosophy, in the realm of politics, in the realm of the church, they are led to do this through the teachings of the church during the dark ages—not the true church, but people who defiendously thought that they were the church of Christ and who represented the real church.

We have already said that Churches are all that are not the real church. There are many spurious churches; all cannot be right. The question is, Which is the right one? None will acknowledge the others to be the right one, all claiming to be right. Not one of them is the right one, as we have concluded from our Bible, the revelation of the church of Christ. God recognizes only the one composed of those who are consecrated to him—found in the Greek, the English, the German, the Swedish churches, amongst the Baptists, the Methodists, the Lutherans, the Presbyterians and amongst people who do not attend any church. But there is no true church, which is that church that has a true foundation—true in its teaching, true in its method, true in its aims, true in its way of life; all others are merely spurious churches. These great systems calling themselves churches are without authority of God, without Scriptural recognition. They are merely human institutions and in them only the saintly ones are the members of God at all as his people.

The Bible sets forth that these spurious churches are Babylon, a term which signifies confusion. They are a confused mixture, not only of all classes of people, but of all classes of doctrines, and quite contrary therefore to anything that God
and his Word upheld. From this confusion mass of people, God is calling out his people, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4), and telling them that very suddenly a great calamity will come upon this great institution called Christendom, which will entirely demolish this system in every sense of the word.

THE END OF THE GENTILE TIMES

Studying God's Word, we have measured the 2520 years, the seven symbolic times, from that year 606 B.C. and have found that the prophecies do not correspond to any time longer than four-twenty-four miles an hour; and so with the great steamships Mannefiania and Luisiana, which are types of the very swiftest steamboats. Indeed, these vessels might not have been built were it not that the British government wished to have some very swift cruisers to assist the navy.

These wonderful inventions which characterize our day have come gradually since 1799. After the first part of the period came the increase of knowledge, which is reaching its climax. We are now at the place where in civilized lands compulsory education, and doing about all it can do for the people; and some nations are trying to restrain education. A prominent Russian statesman recently said that education is the basis of all the revolutionary spirit amongst the people, and that if the people had less of it there would be less trouble. In the future all the revolutions will be less violent, without some restriction, education is a dangerous thing. To an unregenerate heart it means power in an unregenerate hand—which is not always safe.

DUE TIME FOR UNDERSTANDING CHRONOLOGY

The Prophet Daniel's statement that "the wise shall understand," apparently refers to the end of the 1290 days mentioned in the same chapter. This period terminated in 1829. Shortly after 1829 the message of the nearness of the second advent of Christ began to be circulated by William Miller. As a result of the exaltation of the Word of God, certain doctrines were brought forth in a very prominent way.

We have all read about the great Miller movement started in this country. (See Studies in the Scriptures, Vol. III, page 84.) We are not endorsing the teachings of Brother Miller. While he had some correct thoughts on Scripture, he also had some incorrect ones—just as had Brother Calvin and other brethren since his day. But the time had come for the exaltation of the Word of God, and the second advent did not occur in 1844, as the followers of Brother Miller had anticipated, yet beginning gradually in the year 1829 certain doctrines were brought to the attention of the church which had never before been noted—certain doctrines respecting man's immortality, spiritual and human nature, etc. These subjects led to a careful searching of the Scriptures and to confidence in the Word of God above the traditions of men.

The increase of light has gradually progressed, and has by degrees dispelled the darkness of error in both doctrine and practice, until today the Lord's people have a great deal of blessing. We are now more than a hundred years from the beginning of the time of the end: the time has come for the redemption of the people that our Master returned, preparatory to taking up his great work. We come now to the 1335 days, which culminated in 1875. Of these days the Prophet had said, "Oh, the blessedness of him that waiteth, and cometh to the thousand three hundred and thirty-five days (years)" (Daniel 12:12). And the time during these 1335 years is the proper time for God to come, for that time our Master returned, preparatory to taking up his great power and commencing his long-promised reign of a thousand years. The time for his parousia had come, and he was here! The nature of those 1335 years as they relate to the prophecy, one could not be explained in a few words. But ever since the presence of the Master we have had evidences of the great blessings coming to us, as foretold by the Prophet Daniel.

EVIDENCES OF OUR LORD'S PAROUSIA

In what way did our Lord come in this reign? The Scriptures show us very clearly. In line with the same chronology the Scriptures teach us that there is a time for the parousia, or presence of the Lord. That time, as far as we are able to calculate, began in 1874. Since that date we have been...
living in the parousia of the Son of Man. Is there anything to corroborate this? Yes. In the first place, we look for the Lord’s dealing with his people, the church. We should expect that at the time of our Lord’s coming his people would hear his “knock”—the knock of the prophecies, and whoever would open his heart and receive the things in a consecrated attitude of heart would be transformed into a servant and would come forth and serve him.—Revelation 3:20.

All of the special blessings that we, as a company of Bible Students, have received during the past forty years have been the result of the Lord’s presence. He has been our Servant and has revealed to us the storehouse of the great prophecies as a storehouse. These old things have been coming forth in a new way—not because of human ability or skill, but because it is the Lord’s due time for these things to become clear—the direction in which the things in the prophesies of the body of Christ, the explanation of how the death of Christ is justification for our sins, the imputation of his merit for the Church, the giving of the merit to the world, what the sanctification of the church really means, the begetting of the Holy Spirit, the begotten ones becoming new creatures in Christ, and what this term, a new creature, signifies, how the new creature differs from the old creature, how the first resurrection is to bring this new creation glorious privileges and divine blessing—glory, honor and immortality.—Scripture Studies, Vol. V., pages 59-84.

Our Lord, present, but invisible, has brought us light along every feature of the divine plan, not only respecting those things that are old—justification, sanctification and redemption—but also respecting the apprehension of God’s dealings—how our Lord became flesh and dwelt among us, how he was holy, harmless and undefiled, and yet was born of an earthy mother. All these things which were once confusing to us, but which are now brought to light, are evidences that the Lord is here and we are here. All things have been made known, if we will believe them. We do not believe that we have received them from any human tongue or pen, but from the Lord, who is giving us “meat in due season.” The result of receiving this spiritual food is that many people have been sanctified—have experienced a change of attitude, and have become willing to renovate their lives for the brethren and in walking in the footsteps of Jesus.

A gentleman recently called on us, and made the remark that after seeing the Photo-Drama of Creation he got his first glimpse of God’s character and love for the world. He had been an Episcopalian, then a Christian Scientist, and then for fifteen years an unbeliever; but now he has gotten clearer views of God and his plan. Although he is a very talented man, he is doing what he finds to serve the Lord—helping to fold the volunteer literature. The first intimation we had of his interest was his giving of $50 for the stock. After seeing the Photo-Drama, he had gotten so much good from it that he wished to help along more in this way.

This is an example of the power of the truth, in contrast with the opposite influence of error. While we cannot say that we number ourselves by millions, yet we can say that nearly fourteen thousand have taken a very special vow that they will say the prayer of dedication to the Lord; many others are writing in to say that they have taken that vow—some or them years ago; and there are some from whom we shall never hear—still others who have never taken the vow, but who are fully consecrated, as far as we know.

If we ask Christian people whether or not they have given up everything they have to the Lord, the majority of them will say, “No. I want to live a good Christian life; but I never made full consecration to the Lord.” All these blessings enumerated are the result of the very precious truth that has been revealed to us. It is very greatly blessed and helped, even though they have not made a full consecration to the Lord. This is a good evidence that something unusual has occurred within the period of the harvest. Arkansas Mission Work has been growing. It has been supported in a way that is marvelous to ourselves and to our enemies. Possibly many of the dear friends wonder if there is not a miracle performed. But there has been no miracle, yet it is marvelous in our sight that so much has been done with so small an effort. Did we have faith in God? Did we have faith in the future? We should not conclude that everything would be transformed inside of one minute, or one hour, or one day, but gradually.

The PROPHETIC KNOCK—The Time of Harvest

Our Lord indicated one time that he had come and among all his servants who would be in the right condition of heart would hear his knock; and that if they would open to him immediately, he would come in and sup with them. What does this statement signify? It means that his knock showed that the time for the great representative of God—our glorified Lord—has come; and that all who were ready would hear that knock, the prophetic knock, calling attention to the prophetic testimony that henceforth we could look forward to Messiah’s beginning his parousia, his harvest work, at once with all denominations.

When the year 1875 came, was everything accomplished within twenty-four hours? Surely not! Did everybody awake at the same minute? Have they not been getting awake all through the harvest time? And some of us have not been awake very long. Some of us did not hear the knock when first sounded, and then after the Lord had opened our hearts, we got a blessing; for we were in the proper attitude of heart to receive. This is true in the United States, in Canada, in Great Britain, in Africa, Australia; true everywhere.

Surely there has occurred during this time. We have had a harvest period, and the work of the harvest has been going on silently, gradually. The Lord has been judging amongst his people, just as he said he would. He said that he would call his own servants first and reckon with them. Of course, none of this was from anything that we saw with our eyes, but from an unfolding of God’s Word.

The Resurrection of the Saints

Through the testimony of God’s Word we understand that the resurrection began in 1878; not that we saw anything by the eye, for the eye testifies that the Lord had not yet returned; but just as soon as we did hear and understand we recognized that the time had come for that great transaction, the first resurrection, as far as the sleeping saints were concerned; and we understand that there comes a time when this resurrection—this coming forth—will come. In the meantime, we are hearing nothing. If we ask the student, he would say, “I do not hear or see anything.” If we ask the believer, he would say, “I do not hear or see anything.”

So we are living now under the sounding of this great trumpet of God; not that we are hearing anything with our natural ears, but that we are hearing with the ears of the spirit of the world. The Lord is the one who is doing what he is doing now. He is doing what he did when he came the first time. He inaugurated the resurrection of the body of Christ; the Lord judging among his people first, before the judgment of the world. He foretold that when he would come he would call his own servants and reckon with them—not with the world, but with the church. He then gave the rest, and we are hearing nothing—no soundings of the last trumpet—nothing.

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The next prophetic period is the time of trouble. In one sense, perhaps, this began back about 1872. That was the time when Communism began to be breathed abroad, when all the great movements of the last one hundred years came. These movements were counted Socialists who are not really Socialists, but who might become such under favorable circumstances and conditions—which likely will develop before 1916 A. D. This development of socialism is connected with anarchy. The hopes and methods of Socialists will prove failures and then they will be so wrought up as to bring on the great time of trouble. Meanwhile, also, arrangements have been going on gradually for the present war. While outwardly proclaiming (1872 A. D.) at the Geneva Peace Conference that all the nations would give up all war, and they began to arrange various armament agreements. The next prophetic period is the time of trouble. Each step, also, arrangements have been going on gradually for the present war. While outwardly proclaiming (1872 A. D.) at the Geneva Peace Conference that all the nations would give up all war, and they began to arrange various armament agreements. The next prophetic period is the time of trouble. Each step, also, arrangements have been going on gradually for the present war. While outwardly proclaiming (1872 A. D.) at the Geneva Peace Conference that all the nations would give up all war, and they began to arrange various armament agreements.

We will not go into details further; we merely wish to impress the thought that these fulfillments of prophecy did not come suddenly, but gradually—that they had a particular time for beginning, and were sure of accomplishment. In view of the Lord’s statement, how can we say that we will be ready in the future? We should not conclude that everything would be transformed inside of one minute, or one hour, or one day, but gradually.

Inauguration of Messiah’s Kingdom Gradually

This is to say that the time of the prophetic periods will have a similar fulfillment, and that September 20 of this year, 1914, probably marked the end of the Gentile times. If so, what we are witnessing now amongst the nations is a conflict to their finish. This is exactly what we should expect.
dently the Lord is behind the matter: the Lord’s kingdom will manifest itself more and more. It will not be fully manifested, however, until the Church is with her Lord in glory. “When he shall be revealed, we also shall be revealed with him in glory.”

Would we expect that the Lord would reveal himself the very moment Gentile times end? The Bible declaration is that he shall be revealed in “flaming fire.” Just how long after the Gentile times close will be the revelation in “flaming fire” we do not know. Seemingly, following this great war will come an era of apostasy which will include a period of destructive revolution that will involve all the civilized nations. (Revelation 16:18) Then Socialism may loom up, but will be short-lived and develop into anarchy. That anarchy will be the “flaming fire” revealing the new kingdom, taking vengeance, bringing retribution to the wicked world. The anarchy will be for but a very long. The Lord has told us that he will “make a short work of it.” Just how short the work will be is conjectural. Each one may have his own opinion. At one time the war would be expected to be “over in a week,” at another time, “as ‘in one day;’” and the Apostle speaks of it as coming like travail upon a woman with child—suddenly.

We remember also that there is a certain parallel between the Jewish age and the Gospel age. The forty years’ harvest of Gentile time is almost over at the close of the year 1914. That year ended in the year 69 A.D.—just as we believe that the harvest of this age began with 1874 and ended with this fall, 1914. It was in the year following the expiration of forty years of the Jewish harvest that the end of the Jewish polity came—at the destruction of Jerusalem and the temple. We may perhaps be justified in supposing that one year from the present time would finish this short parallel period, this great work of disaster upon the world, the overthrow of the nations, viz., the attempt of the divided nations to continue to resist the great desire of the Lord—then the fire of God’s anger, anarchy, the destruction which will sweep the whole world and usher in Messiah’s kingdom.

The Master tells us that unless these days were shortened there would be no flesh saved. (Matthew 24:22) It will be a pity if Messiah’s kingdom work, not only to destroy those nations to pieces, but to stop the anarchy when it shall have done its work, when it shall have demonstrated to the human mind the fact that nothing that man can do will be able to help the race. Then when man’s extremity shall have been reached, Messiah’s kingdom work, instead of being throttled, the blessings of the kingdom will begin, and mankind will receive them in proportion as they are in the right attitude of heart to respond.

The Prophecy of the Watch Tower.

The Watch Tower

One of the Prophecies was that Zedekiah’s crown would be overturned, overturned, overturned, until he comes whose right it is, and God would give it to him. Has the kingdom begun in any sense of the word? We so believe. We think that the light now going forth is under the direction of the Captains of our Salvation. We think that the present distress amongst the nations is merely the beginning of this time of trouble. They did not wait for the time to come when they would have to start making provisions, but in the diversity of the nations they are angry and have involved themselves in the present turmoil. The nations did not even wait for God’s wrath to come, but began to bring it upon themselves nearly two months in advance. They became so angry that they began to destroy each other even before their lease of power had expired. God’s wrath will continue in this great time of trouble to its completion—the “fire.” The great dreadnoughts and super-dreadnoughts, great guns and little guns, Czars and Emperors, will soon dash each other to pieces. The anarchy that will follow this war will be real and

THE BATTLE OF ARMAGEDDON

Our thought is that the war will so weaken the nations that following it there will be an attempt to bring in Socialist ideas, and that this will be met by the governments—the rich and all classes interested in the present order of things, the rich and those who occupy the same ground that they would maintain, preserve customs, and would summon the clergy to their support. This will cause another uprising everywhere; on one side those who are beneficiaries of the present institutions will be against any change. Against them, on the other side, will be the masses, who are striving to better their condition; for in God’s plan, the time has come for a change.

Shall the Lord’s people have any part in the struggle? Nay! Let us ever keep in mind that we are peacekeepers. Not only are we peaceable ourselves and seeking to live peaceably with all men, but we are to be peace-promoters, and to help others to see things straight and right. That course would be tending toward putting away anarchy and strife; but anarchy will surely come, despite all endeavors to the contrary.

Nevertheless, the Lord shows us through his Word that there is to be a victory; and the part of the new order of things now coming in. The Socialists do not want anarchy; but they are not far from it. Anarchy is the worst thing that could be—a lack of some form of government being the worst thing the world could experience. The warring element will fight out this battle and this will be followed by a great change, which is represented in the Bible as a great “fire,” which will consume the present “heavens,” or ecclesiastical ruling powers, and the “earth,” or social institutions. Following that great “fire” will come the new “heavens and new earth.” The new heavens, the new ecclesiastical ruling power, will be the church of the future in glory, the bride of Christ, enthroned with him. The new earth will be the new order of things on the earth, which will be in the likeness of the ancient world, “unto whom the Lord’s kingdom work, even the Millennial age, will come forth in the hands of the angels of the Lord.” (Hebrews 1:7.)

THE KINGDOM COME

Our text proceeds to say, “And the time of the dead, that they should be judged, that they should receive their proper rewards and punishments, and be righteously dealt with, is closely associated with this time of angry nations. The whole dead world will be dealt with during that thousand years of Messiah’s kingdom. The righteous and the unrighteous alive at the time of our Lord’s first coming will be a part of the inheritance of the nations in the present order of things; for in God’s plan, the time has come for a change. The nations, scientists, literary men, and all the people who are interested in the present order of things, will be among the first.Their reward is that they are to receive a blessing of restitutions coming to all nations. We see that God gave the leas of dominion to the Gentiles. The works of the Prophecy were that Zedekiah’s crown would be overturned, overturned, overturned, until he comes whose right it is, and God would give it to him. Has the kingdom begun in any sense of the word? We so believe. We think that the light now going forth is under the direction of the Captains of our Salvation. We think that the present distress amongst the nations is merely the beginning of this time of trouble. They did not wait for the time to come when they would have to start making provisions, but in the diversity of the nations they are angry and have involved themselves in the present turmoil. The nations did not even wait for God’s wrath to come, but began to bring it upon themselves nearly two months in advance. They became so angry that they began to destroy each other even before their lease of power had expired. God’s wrath will continue in this great time of trouble to its completion—the “fire.” The great dreadnoughts and super-dreadnoughts, great guns and little guns, Czars and Emperors, will soon dash each other to pieces. The anarchy that will follow this war will be real and
money. They recognized that this great struggle was coming. In the German Navy the custom is to instil into the men the thought that they will be the conquerors of the world, and they expect this great war to decide the matter.

We are treading upon what might be termed, perhaps, dangerous ground, in assuming the possibility, even, that during that which has begun there would be such an upheaval of nations, such an attempt on the part of kings, rulers, political princes and merchant princes to hold things where they are; and that to do this they will probably raise up the churches to great power, in order that they may through them, if possible, hold back the new order of things. Whether this comes within this year or a longer period, no matter; we believe this is the way in which the Bible indicates it will come. When the church systems shall be thus raised up, all who stand for them will be treading upon holy ground. If they are the best friends of the world, the trust—justifying the Lord as the truest friend of the whole human family. But if Jesus was crucified, so will those who have trying experiences, and although the offenders may be of the household of faith, we must feel kindly toward them. St. Peter said to his Jewish brethren, "I wot, brethren, that in ignorance ye did it, as did also your rulers."—Acts 3:17.

THE JEWISH QUESTION

Some one may say, We do not see the Jews back in Jerusalem yet. Is Jerusalem to be the seat of the Gentiles? In reply, we ask, What do you think our Lord meant when he said that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled? Do you think that the walking over the stones and streets in Jerusalem was what the Lord meant by this day of judgment? The Gospels were very foolish in your thought. Jerusalem represents the Jewish polity, government, institution, people. The Jews had already been trodden down for centuries before our Lord's coming. The ideas from the past, the spirit of the time, the time Jesus uttered those words; and they would continue to be under the domination of those Gentile governments "until the times of the Gentiles be fulfilled."

Gradually the Jewish people have been emerging from their down-trodden position for at least a century. The time is here when the message has been and is still being delivered to them, as recorded in Isaiah 40:1, 2: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, and her iniquity is expiated; I, even I, am he that blotteth out yours iniquities for mine own sake, and will not remember your sins again."—Isaiah 40:1, 2.

This prophecy was fulfilled, as pointed out in the STUDIES IN THE SCRIPTURES, in the year 1878; and ever since that time, the star of Judaism has been rising; the Jews have become living people. In Russia and Germany they have been persecuted to some extent, but not to the same extent as formerly.

JERUSALEM NO LONGER DOWNTRODDEN

The treading down of the Jews has stopped. All over the world the Jews are now free—even in Russia. On September 5, the Czar of Russia issued a proclamation to all the Jews of the Russian Empire; and this was before the times of the Gentiles had expired. It stated that the Jews might have access to the highest rank in the Russian army, and that the Jewish religion was to have the same freedom as any other religion in Russia. We ask, Are the Jews being trodden down now? Where are they being suffered to live? Are they being relieved of persecution wherever? We believe that the treading down of Jerusalem has ceased, because the time for the Gentiles to tread down Israel has ended.

A state in Palestine is in favor in Russia; and the Russian government has just as much of a government as any other people there. Nominally, the Turkish government has the rule. When we have the opportunity, we intend to call the attention of our Jewish friends to the fact that the time of their disfavor and the tine of the Gentile supremacy has been passed, and they should present their kingdom in Palestine; for there is nothing now that intervenes. Some years ago, we called their attention to the fact that the Gentile times were fast closing; and the message, by the way, will be a great comfort to the various countries of the world where Jews live, it having been preached in the Yiddish and the German languages. That Message has carried peace to them, telling about their restoration and pointing out to them this very time. Now we are able to tell them that the Gentile Times will end, and that the Jews will be in possession of the land. We do not know how soon they will take possession. According to their faith it will be unto them.

A proper conception of the divine plan and arrangements shows that now is the time for the Jews to get the land of Palestine from the Turkish government. The Turks are anxious to get some money, and, as they do not have very much at the present, it seems as though they would be willing to get rid of something that is not doing them any particular good. Now would be a good opportunity for the Jews to offer to buy Palestine; and they would probably get their country for a few million dollars.

The Turks realize that if they lose in the present war, they would lose Palestine; in this favorable time the sale of that country would be of some value to them. There is nothing in our Lord's statement, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," that would militate against this thought. On the other hand, everything is in its favor; for the treading down of the Jews has ceased. Now it is merely for them to go up and possess their land.

THE EXPECTATIONS OF THE CHURCH

Some one may ask, Since the fulfillment of the various time prophesies demonstrates that God's methods of operating are slow, may it not be that the kingdom will not be ushered in for five, ten or even twenty-five years? Our reply is, we are not prophets; we merely believe that we live close to the place where the Gentile times have ended. If the Lord has five years more for us here, we shall be very glad to be on this side of the veil; and we feel sure that all the Lord's truly consecrated children will be glad to be on this side if it is the Lord's will. If the Lord will give us five years for us, as good as the past year has been, what more could we ask?

Nothing could induce us to part with that knowledge of God and his plan in which we rejoice today. All the world over, we are nearer in point of the plan of the ages is not from any human being; but if it be from the divine truth in our hearts. This light shining through these earthen vessels is heart-cheering and comforting. We cannot imagine anything better. As the poet says, "It satisfies my longings, as nothing else can do."

We are happy to be coworkers with God; and by and by we shall be coworkers with him on the other side of the veil. Look back now and see how the Lord's promises have been fulfilled—how during this time of harvest it has been, as he said it would be, a blessed time. Listen to the words of the people concerning the time since 1875, and note how his prophecy has been fulfilled: "Oh, the blessedness of him that waiteth, and cometh to the thousand three hundred and five and thirty days!"—the blessedness of those who have been living from 1875 onward.

Some blessings have we received! Just as the Bible has said to us, so has it been. Those who open their hearts to the Lord finds that he not only comes in and sups with them, but that he becomes their servant, comforts them, and serves them with "meat in due season." This accounts for all these blessings that have come upon us. We have been brought into the light of present truth; and it proves that this divine plan of the ages is not from any human being nor is it a human plan or scheme; for no human being is capable of bringing such glorious things out of the Word of God.

Looking back over the past eighteen hundred years at the futile efforts of able, good men and women to bring something reasonable and harmonious out of the Bible, we find nothing satisfactory. What blessings have we received? None. On the other hand, all those who are living in the light of present truth; and it proves that this divine plan of the ages is not from any human being nor is it a human plan or scheme; for no human being is capable of bringing such glorious things out of the Word of God.

The Lord said that at his second coming he would serve things "both new and old"; and this has been so. Not merely are new things coming to our attention respecting the glory of the coming kingdom and the work throughout the thousand years of Christ's reign, but old things are coming to us in a clearer and better light. The message is being brought to our ears by the prophetic word by the way of present truth; and it proves that this divine plan of the ages is not from any human being nor is it a human plan or scheme; for no human being is capable of bringing such glorious things out of the Word of God.
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Take the doctrine of baptism, which has been preached about for all these centuries past. Now we are finding out that what we did not know about it has filled volumes. When we come to an understanding of the subject of baptism, it is being found that we never had any clear idea of the real meaning. The reason for all this increase of knowledge is that we are living in the blessed time mentioned by the Prophet Daniel, "Oh, the blessedness of him that waiteth and cometh to the 1335 days"—in other words, as aforesaid, those who are living in this time of great increase of knowledge, are living in the time during which God has been pouring in upon our hearts and minds all this joy, peace and blessing mentioned by the Prophet; but it did not happen in one hour, in one day, or in one year. It has been a gradual unfolding of divine truth. The path of the truth must be wise as serpents—harmless as doves.

"WISE AS SERPENTS—HARMLESS AS DOVES"—We all agree that with the end of all of the different prophetic periods of the past, evidently there was no sudden expulsion of new things; but that, on the contrary, the new revelations came in gradually. Now, however, in respect to this time in which we are living, there seems to be a little difference; for in speaking of this great time of trouble coming upon the world and about the changes to take place at this present time, the Lord says he will make a "short work in the earth." In one hour,' is a frequent expression; not meaning necessarily a literal hour, but a very short space of time. "In one day" is another expression, indicating a brief period of time. Then he adds, "in three and a half years"—that is, not more than three and a half years. We are living in this time.

What did he mean? We believe that this spirit of frenzy that is now manifesting itself is bound to spread, and that this national anger, hatred, malice, of one nation against another will extend to persons. We think it very wise, then, that the public press and the various officials of this country are seeking to have all recognize the fact that we are living in the period of anarchy, and that we have the natural characteristics of that period, and that with those of our kinsfolk who are beyond the seas, and any special activity in seeking to defend any particular nation now at war would cause malice and hatred, would tend toward the condition of anarchy. It is the condition of anarchy that the Lord said he would make a short work in the earth.

We think it very wise on the part of the government officials to advocate that we take no side in the present war; for to do so would foster the spirit of anarchy; and we think that so far as all religiously-inclined people are concerned, they should do all in their power to prevent the spread of this spirit of anarchy, even though it will surely come. In this way we shall be doing our duty, even if our endeavors to bring peace to the world are thoroughly ineffective. We should always hear in the last days, "Come, let us join hands," and then every man's hand will be against his neighbor and his brother.

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What is the deliverance of the Church? What should we be concerning the great change coming in the next year? It seems to us possible that one year might work all this great change that we are expecting. But perhaps it will not be so. We must wait and see. We merely suggest that the possibility that in one year all these great things will come. That will be very sudden, as travail upon a woman with child—without warning. This war came without warning, and very specifically the nations were fighting one another; for the time has come.

As these things were previously held more or less in restraint, now the Lord is letting them lose gradually; and he will let them lose more and more until the great anarchy comes which would entirely destroy our whole human race unless it was arrested. In the meantime the kingdom class will have the spirit of the world, and as long as they have the spirit of the world they will interpose that the world may not be destroyed, that humanity may not destroy itself; and then will be the beginning of the blessings that are to come to all people through Christ, through the merit of his sacrifice, through the channel of The Church, which is the Body of Christ. Why should we think so for various reasons. But perhaps so it was in the Master's case. The religious rulers decided that the best thing that could happen for them would be the death of John the Baptist, but they had not been in the position sooner. Then the elect of God excepted it, and with the temptation come. The further assurance is that All things shall work together for good to them that love God, to the called ones according to his purpose.'—Romans 8:28.
WORDS OF ENCOURAGEMENT

Have we heard the call to be the bride, the Lamb's wife, to come out of the world, to be dead to the world, to give our wills to him, to sacrifice our earthly treasures? Have we become footstep followers of Jesus? "If any man will be my disciple, let him deny himself [give up his own self-will], take up his cross and follow me." Have we been following the Master, and will to continue to follow him? In our hearts we should be saying, Yes.

The Master said that in the regeneration those who would now follow him would have glorious bodies, like his own. "We shall be like him, and see him as he is"—sharers in his glory. May that be the portion of all of us! Let us rejoice together in the glorious things that our God has arranged for those who are his church—first for the great Head of that church, our Lord Jesus, and later for us, his humble followers, who are seeking to become joint-heirs with him in his kingdom.

Let us remember that it is not knowledge alone that sanctifies. Knowledge is valuable to the sanctifying of the spiritually weak. But the Bible tells us that there must be the self will of the flesh and cultivate more and more of the Spirit of our Lord, about which St. Peter tells us. We are exhorted to put off all these: malice, hatred, wrath, strife, etc.; and to put on all these: joy, peace, longsuffering, gentleness, goodness, faith, meekness, brotherly kindness and love. The Apostle Peter says, "If these things be in you and abound, then are ye altogether provoking them that call on you in the name of the Lord, to give thanks unto him." (2 Peter 3:18)

Our last lesson showed us Jesus before the Jewish Sanhedrin as early in the morning as possible, before the people would be up, to save the Sanhedrin from being disturbed. Jesus' kingdom was not of this world. He came into the world to perform a work of grace, and we must trust in him for the consecration that he desires from his followers.

Pilate was the Roman Governor of Judea during the reign of Caesar's government. We are not inclined to blame him seriously for the death of Jesus. He acted as he was expected to act. He was in Judea, not to settle Jewish theories or religious disputes, but to keep the people of Judea quiet, orderly, law-abiding. In the beginning of the year 29 of the reign of Tiberius Caesar, Pilate had himself appointed as Governor of Judea. This was almost as far as compatible with the peace and quiet of the country, that he should rule justly; but justice was to be sacrificed at any time in the interests of the Roman Empire. Tradition has it that Pilate had heard previously of Jesus, and had even met him by appointment privately, making inquiry respecting his teachings.

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questions, but there was no response. The chief priests and scribes violently accused Jesus to the king. Herod and his soldiers mocked him, and sent him back to Pilate with a generous robe on, a mocked King. This act of deference on the part of Pilate, and the return of the courtesies by Herod, broke over an enmity which had existed between the two for some time.

NEITHER PILATE NOR HEROD CONDEMNED

Addressing the accusers of Jesus again, Pilate said, "Ye brought this man before me, saying that he is a seducer of people. Behold, having examined him before you, I have found no fault in this man touching those things wiser ye accuse him; no, nor yet Herod; for I sent you to him (and he sent him back unto us) and behold, nothing worthy of death has been determined against him. Here is another thing. Evidently the chastising, or whipping, of Jesus was done to save his life—with the thought that the Jews would be appeased in having Jesus suffer to this extent.

At this time of the year on several occasions Pilate had released prisoners in honor of the Passover. The multitude at this time cheered Pilate, and inquired whether or not he would release some prisoner. Thinking this a favorable opportunity to dispose of Jesus and get him out of the hands of the chief priests and leaders of the people, Pilate said to the people: ‘Shall I release this One to you who is in prison claiming to be the King of the Jews?’ The crowd looked to their religious leaders and were invited to urge the governor to release Barabbas, the highway robber. Pilate said to the throng, ‘Shall I release Barabbas? or shall I release Jesus, whom ye call the Christ?’ And the multitude, influenced by their clergy, cried out: ‘Let Jesus be crucified!’ Pilate asked: ‘Why, what has this man done? I find no cause of death in him. I will therefore chastise him and release him.’ Jesus was therefore brought over to the governor to have the opportunity to dispose of Jesus and get him out of the hands of the Jews. Pilate said to the waiting Jews, ‘I will bring him out shortly, scourged, and you will know that I find no crime in him.’

PILATE ENDEAVORS TO FREE JESUS

Jesus, therefore, came out wearing the crown of thorns and purple gown. Pilate said unto them: ‘Eeece homo!’—Behold the Man! See the One whom you are trying to have me put to death. Behold this man as I said that he is the Son of God, your race, or of humanity. See him in his sorrow and humility. Behold the beautiful dignity of his character. Whatever you have against him, you will feel pantalla towards new that you see his humility. But they cried out, ‘Crucify him, crucify him!’ Pilate answered: You may crucify him if you choose, but I find no fault in him—I find no crime in him. Then the Jews came to the real point of the matter, the real reason of their opposition, namely, that Jesus had declared himself to be the Son of God and that they considered that blasphemy. When Pilate heard that he was all the more afraid and returned the question to Jesus: Whence art thou? But he got no answer. Then saith Pilate unto him, Speaketh not unto me? Knowest thou not that I have power to crucify thee or to release thee? Jesus answered, Thou couldst have power at all against me except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. Then Pilate thought again to release Jesus, and yet it might stir up tumult in the city, which his office obliged him to keep in peace and quiet. But the Jews cried out: If thou release this man thou art not Caesar’s friend; everyone that maketh himself a king speaketh against Caesar. This was putting Pilate in an awkward position. To release Jesus would seemingly make him the supporter of Caesar’s opponent—the more strange, because Jesus was accused by his own countrymen and really had nobody to defend him except Pilate himself.

To add to Pilate’s perplexity he had at this time received a message from his wife, urging him to have nothing to do with opposition to Jesus, and informing him that she had had a special dream respecting the matter. Again Pilate had recourse to the people, as in contradistinction to their rulers. Presuming the noble personage of Jesus before them he exclaimed, ‘Behold your King!’ But this seemed only to incense the multitude, who cried the more vehemently, ‘Away with him! Crucify him! We have no king but Caesar.’

In desperation Pilate had water poured upon his hands and washed them in the sight of the people, saying, ‘I am innocent of the blood of this righteous man! See ye to it!’

The people cried, ‘His blood be upon us and upon our children!’ And has it not been so? For more than eighteen centuries the Jews have suffered—aliens from God! Without prophet! Without priest! Without sin-offerings! Without Atonement Days! (Hosea 3:4, 5) Ah! but the time nears when, their iniquity being pardoned, the Lord will pour upon Israel the spirit of prayer and supplication; the eyes of their understanding will be opened and shall look upon him whom they pierced and shall all the more praise him!—Zechariah 12:10.

Complying with the demands of the people in all things not contrary to the interests of the Roman Empire, as was his bounden duty, Pilate surrendered to the demand and delivered Jesus to death and released to them Barabbas, the robber.

THE SAME SPIRIT PREVAILS

Let us not think that human nature has changed during the past eighteen centuries. Rather let us believe that the clergymen have been speedily and successfully supplanted by a class of men who will, no doubt, be executed in any land, provided the civil magistrates desire their death and deemed it expedient in the interests of peace, and especially provided their religious rulers and teachers demanded such a sacrifice of the innocents, considering it necessary to their own rule. God has not changed.

Let us not be surprised if similar experiences should come to some of God’s saintly people in the near future. The pages of history show that so-called interests of religion, voiced by religious rulers, have been more often to the subversion of justice and the death of the innocent throughout the age. The course of God’s people at all times should be that marked out by the Master—full resignation to the will of God—full realization of God’s supervision of all the interests of his people—full dependence upon his power and wisdom which will work out a far more exceeding and eternal weight of glory.

"Though all the world my choice deride. Yet Jesus shall my portion be; For I am pleased with none beside; The fairest of the fair is he."

"Thy sufferings I embrace with thee," Thy poverty and shameful cross; The pleasures of the world I flee, And deem its treasures only dross.

THE PRUDENT HIDETH HIMSELF

"A prudent man forseeth the evil, and hideth himself."—Proverbs 22:3.

In suggesting the foregoing lessons, we are presupposing a Christian basis to the reader’s knowledge of God, who have been feeding at the Lord’s table upon spiritual, heavenly food; and that they have been seeking to bless their families by training them in harmony with the Lord’s Word.

Fore the dire distress which we see nowhere, such character preparation is the best heritage that any parent could leave to his child. Bonds and stocks will be unavailable for food; bank accounts may become uncertain, and the possession of money may become a temptation to the vicious to rob and to murder; but a good character cannot be taken away. Its possession will give a measure of security and confidence in the Lord that is beyond all price.

We recommend that none be urged unduly to make a full consecration of their hearts, their lives, their all, to the Lord and to his service. The lives of God’s people should in every case be ‘living examples’—especially by their own families. Those lives should testify not only to the completeness of the consecration to the Lord, but also to the peace and joy and comfort resulting. "Let the peace of God rule in your hearts; and be ye thankful."—Colos.
3: 15) Your being for the friends we've won, and for the friends we've lost, we're blameless in our hearts, clothed in it, we're blameless in our hearts. These exhortations are not to be understood as regarding Russell and his methods; and furthermore, you are paying a price in life's necessities; for instance, a large supply of coal, of rice, dried peas, dried beans, rolled oats, wheat, barley, sugar, molasses, fish, etc. Have in mind the keeping qualities and nutritive values of foods—especially the fact that soups are economical and nourishing. Do not be afraid of having too much of such commodities as will keep well until the heat of next summer begins, even if it were necessary to sell them at a loss, to prevent spoilage. Think of this hoard to eat, not too selfishly, but as being a provision for any who may be in need, and, who, in the Lord's providence, may come your way—'that you may have to give to those who lack.'—Eph. 4:28.

Do not sound a trumpet before you, telling of your provisions, intentions, etc. 'Hast thou faith? Have it to thyself before God.' Only your own family should know of this store of food, and they should be under strict injunctions not to tell it to others. At most, suggest to your friends or neighbors the wisdom of keeping a stock of staple foods ahead in view of the possibilities of storms and strikes, etc., during the winter. Do not attempt to go into too great details respecting the time of trouble; for the majority of people are blind and deaf anyway on this subject.

Do not make these purchases on credit if you have not the money. Leave the matter, and exercise the more faith; but remember that the Golden Rule is the very lowest standard that can be recognized by the Lord's people and that it comes in advance of any kind of charity.

"Though troubles assaul and dangers afloat
Though friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide;
The promise assures us, 'The Lord will provide.'"

"When Satan appears to stop up our path,
And fills us with fears, we triumph by faith;
He cannot take from us, though oft he has tried.
The heart-cheering promise, 'The Lord will provide.'"

"When life sinks apace, and death is in view,
The word of his grace shall comfort us through;
Not fearing nor doubting with Christ on our side,
We're sure to die feeling, 'The Lord will provide.'"

**IN EVERYTHING GIVE THANKS**

We thank thee, Lord, for rain and sunlight,
And we thank thee for our food,
We thank thee for our shelter, O, thou Giver of all good;
We thank thee for the day on which our eyes first saw the light.
We give thee thanks for every sense, for hearing and for sight.
We thank thee for the sunshine, and we thank thee for the rain;
We thank thee for the pleasure and we thank thee for the pain.
We thank thee for the friends we've won, and for the friends we've lost,
We thank thee for the heart-aches which these separations cost.
We thank thee for the tender love which makes us clearly see
That every severd heart-string hath but drawn us nearer thee.
We thank thee for forgiveness when we fail in word or deed,
We praise thee for sufficient grace in every time of need.

**INTERESTING LETTER**

**GREATER IS HE ON OUR PART**

**GREATER IS HE ON OUR PART**

**GREATER IS HE ON OUR PART**

Dear Brethren:—

I wish to tell you of a strenuous experience I had soon after leaving Atlanta, Monday morning following the close of the Convention. Soon after the train started, I went to the rear of the coach to hand out literature, and had accepted the papers until I had almost reached the end of the car. I offered a fine-looking man one; he refused, attacking me violently, saying he was 'wanted nothing whatever to do with Russell's devilish literature.' Said he knew all about Russell, lived to destroy him, hatred for his books and for the Eon. He knew all about the libel suit. He spoke loudly enough for all around us to hear him. And I saw we had the attention of nearly all in the car. So, while he raged with slander against our dear Pastor and all his followers, I lifted my heart to God to direct me, and quietly waited until he had subsided sufficiently for me to speak; and I said, "Sir, you are mistaken; all you have said about Brother Russell is as base and false as Satan himself, and you know it, and because you can't find fault with his teachings, or combat him with Scripture, you try to slander his character behind his back."

He replied, "I have read Russell's literature; I have studied his methods; and, furthermore, you are paid $125 to hand out this stuff; and I have been offered $165 to do the same." I replied, "You are mistaken, sir, I am not paid a cent, have not been offered a cent, have not asked for a cent, nor do I do this in order to be recognized by the Lord. It is a glad and willing service for the Lord." "For Russell," he hotly and quickly replied.

I said, "Furthermore, sir, no member of the I. B. S. A. has ever made you any such offer as you claim, and if you will prove it to me, I will sign a check for a thousand dollars in your favor. All you have said about Pastor Russell is as
THE WATCH TOWER

November 1, 1914

“THERE SHALL BE SHOWERS OF BLESSING”

“You shall not hurt nor destroy in all my holy mountain (kingdom).”—Isaiah 11:9.

ACcustomed as all my readers are to the Writings of the Lord through the Prophet, as shown in our text and context. The Prophet declares that when Messiah shall take the reins of government, his first step will be to judge the poor, and to reprieve the rich in equity, in the interests of the meek of the earth. How could this be possible, if the busy and greedy people had a personal interest in a material process, so that there were no poor and no rich, and so that all had become meek?

Other Scriptures in harmony with this testimony of the Prophet Isaiah, show that the very work which our Lord is to do at the beginning of his reign will be to correct the wrongs then prevailing. Our Lord himself implies that the earth will be far from being a blessed condition at his second advent, when he asks the question, “When the Son of Man cometh, shall he find the faith on the earth?” (Luke 18:8.) The Prophet also gives us a time limit in the subject. He says: “And the seventh angel sounded; and there was great anger in heaven, and the great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.” And the nations were angry, and the time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldest destroy them that resist the kingdom of our Lord and of his Christ. (Psalm 149:8-9.)

BIBLE HARMONIOUS AND CONSISTENT

Many Scriptures are of like import. The position of the Bible is throughout harmonious and consistent. It describes the present time, while sin is prevailing, as “the present evil world,” in which the Lord’s true people, the body of Christ, the heirs of the kingdom, “suffer violence,” and declares that this violence is working out for those who are rightly exercised by it a character which will be approved by the Lord. The Scrip-
tures point out that to God's faithful saints who suffer now will be granted this glorious new kingdom in joint-heirship with Messiah. They shall be given the dominion "under the whole heavens," as declared by the angel to Daniel the Prophet. (Daniel 7:27) This dominion Jehovah will wrest by force from the "prince of this world."(John 12:31) Messiah, his Son, to his Son, whose bride will share her Bridegroom's kingdom. This transfer will be accomplished in a great time of trouble, which is to end this present world, the present social order.

In our context the Prophet goes on to say, "He shall smite the nations, and shall assemble them as the dust; he shall measure them with a yardstick, and weight them in a balance; the rebel nations shall be weighed on the scale, and all the earth shall be divided." [Isaiah 11:5, 12:4-5]

Isaiah's prophecy, it is stated of the Millennial conditions that "the wolf and the lamb shall feed together." The reference may be to men who were formerly of wolfflike and of lamblike dispositions, or character; or it may refer to animals, or to both. The expression in either case signifies a blessed reign of peace. The Prophet continues, "And the lion shall cast out like the bullock, and the dust shall be the serpent's meat." If this refers to literal lions, it would imply that they will lose their carnivorous dispositions, and that they will undergo some change which will make them herbivorous, as animals were originally; but the word used here seems to imply that animals will not then prey upon one another.

Dawn of Hope for the World

The expression, "Dust shall be the serpent's meat," is similar to the statement in Psalm 72:9, regarding Messiah's coming dominion: "His enemies shall lick the dust," signify­ing the destruction of their adversary, Satan, whom the serpent symbolizes. "They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord." The birth of the true Zion, the church of Christ, will be the cause of rejoicing among all who truly love righteousness; for, though it will at first dash in pieces all their long-cherished hopes, it will be the dawn of a real hope for all the world. It will humble their pride and despise them of all their cherished enmity and enmity for the sake of rights. It will break down their boasted institutions of civil and religious, and completely wreck the present social order. Yet it will be the necessary prelude to the establishment of the grand New Order, which will come to be "the desire of all ages," as soon as they shall see its vast superiority to the old order.

Two Classes Born Out of Zion

In describing the birth of the "man-child, The Christ, whose head was without spot," the sorrowed yearnings of the long-suffering, and the body of whom is now soon to be born, the Prophet Isaiah exclaims (chapter 66:7, 8), "Before she travailed she brought forth; before her pain came, she was delivered of a man-child." Who hath heard such a thing? Who hath seen such a thing? Shall the earth bring forth at one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." The especially marvelous thing that the Prophet here records is that a "man-child, The Christ, whose head was without spot," is a striking reference to the fact, elsewhere clearly taught, that the rite "wheat" of the Gospel church are to be separated from the unripe wheat and the "tares." At the end of this age, that they are to be exalted and glorified before the burning, the consuming, trouble shall come.

This "man-child," then, is the little flock, the body of Christ, the true Zion. Out of nominal Zion will come this first-fruits class, before the nominal system will be overthrown; for she will die in her travail pains, and in dying, will bring forth her first-fruits. This great company is described in the Apocalypse as the "firstborn," and in the early dawn of the day of Christ, O what rejoicing there will be! Fleshly Zion and spiritual Zion will rejoice together! Then soon the poor, chastened world will begin to join in the songs of praise to the God of all grace. What wonderful times are just before us! Though clouds and dark­ness for a brief time obscure the bright beams of the blessed Millennial dawning, soon the glorious "Sun of righteousness" shall rise in splendor, and its beams will rapidly spread over all the earth, scattering the darkness of sin, dispelling the fogs of error and superstitious error. And bringing the world into the light of the knowledge of the glory of God.

Restitution Not Change of Nature

The entire testimony of Scripture in regard to the blessings
A WORD TO THE WATCH TOWER

The European War is causing many people to think seriously. It so closely agrees with what they have from time to time seen in THE WATCH TOWER publications or have heard from WATCH TOWER subscribers, that they are now wondering if they have been deceived regarding the present world order and respecting the Millennium and the great time of trouble with which the Millennium age will be inaugurated. Pastor Russell's sermons on "Armageddon," "Distress of Nations," "The Financial Outlook," etc., have also stirred many minds to inquiry. And so they are coming forward and confessing that these things are present and universal. Indeed, the present is a very opportune time for calling to their attention the true Gospel of the Bible, as it is presented in the six volumes of STUDIES IN THE SCRIPTURES.

Colporteurs who a short time ago had difficulty in getting the attention of those who have formed an impression of the rightness of the work of the "great image" of the "earth" by the Lord. It is at first insignificant in size, reaching their hearts. How quickly they will respond to the refreshing rains and showers of blessing so copiously bestowed by the Great Image, shows that the kingdom of God when first set up at the introduction of the Millennial age will be but a small stone, which has been "cut out without hands," but which will become a 'great mountain and fill the whole earth.' This great mountain of the 'earth' by the Lord. It is at first insignificant in size, and it seems to the world as powerless. But as soon as set up in power, this kingdom will smite the 'great image' of earthly rulership, and shall grind it to powder (in the coming time of trouble), and the wind shall carry it away. This stone kingdom is the holy mountain referred to in Isaiah 11:9. A mountain is the Scriptural symbol of a kingdom. Hills seem to be symbolic of the smaller governments of earth.—See Isaiah 2:2; 40:4; 51:5; 59:18; Psalm 46:2; 3; 97:5.
THE SCOPE OF THE ANGELS' SONG

"Glory to God in the highest, and on earth peace, good will toward men!"—Luke 2:14.

The song which the angels sang at the birth of the Savior has been seized upon and misapplied by some who do not see the plan not the manifestation of the Messiah. It is also a matter that this song, because its fulfillment has been disfigured by the seemingly poor prospect for the world's conversion, these have put forth a version of this passage more in harmony with their own doubts and misconceptions. To these the prayer which our Master taught his disciples to pray, "Our Father who art in heaven," has lost its meaning; for they see no hope of its fulfillment except in a very limited sense. Hence they prefer to translate the latter part of the verse, "And on earth peace, among men of good will." Were this the proper rendering, our hopes for the Messiah and for the good of the whole world, would be as much based as it should be, on the nature of God. It is a wonder that men who have a feeling of good will are or will be at peace among themselves. How utterly barren of hope for all men would such an expression be! And how little the song of the angels would mean if this were its burden!

But in his infinite kindness and mercy, God's purpose to bring about through the newly born Child the abrogation of the curse and the establishment of peace and sinlessness among mankind, in which God and man would become one at once. It was an expression of God's good will, his good purposes to lead all men to be obedient to the rules and requirements of the king-in-him, in which who will be obedient to the rules and requirements of the king—of the merit which has been imputed to these elect, and any sinful tendencies will be abolished to that end—that surely suffer eclipse; for very few thus far in the Messianic kingdom. All of these who prove entirely right-minded, obedient, and worthy to be called of God for the salvation of the world. Becoming prepared and glorified, the next step will be the application to all men of the merit which has been imputed to these elect, and through whom it is to go to the worthies of old and to the entire world of mankind. This spiritual class has been chosen by the will of God, pre-established with God, and to be the Lord's anointed, to work in the Messianic kingdom. All of these who prove entirely faithful are to attain this exalted position. As soon as all the spiritual class have been glorified, the sins of all the world, who have been saved and who have been raised from the dead, will be legally canceled by the application of the virtue, the merit, of the atonement of Jesus. Then they will be freed from the condemnation of the sentence of death. The death penalty will be lifted. They will be turned over to The Christ, Head and body, the Great Maker and Maker, and so will receive the full fruits of the Messiah's work.

The great work of the Millennial age will then begin. It will be a work of gradual uplift during the entire thousand years of the reign of The Christ. The dead will be gradually awakened and brought to a clear knowledge of the salvation which Jesus offers. In the Millennial kingdom they will be given into the hands of the Christ in behalf of the angels. By degrees they will be brought, if they will, to where they will be ready to be received by the Father, to be introduced to the blessed experience of the Israel of God, and by degrees they will be legally canceled by the application of the virtue, the merit, of the atonement of Jesus. Then they will be freed from the condemnation of the sentence of death. The death penalty will be lifted. They will be turned over to The Christ, Head and body, the Great Maker and Maker, and so will receive the full fruits of the Messiah's work.

CHRIST'S DEATH A BLESSING TO THE UNIVERSE

We understand that the sacrifice of the Son of God will be a blessing also to the inhabitants of worlds not yet peopled, who will not have had any personal experience with sin. God apparently purposes that after mankind have been restored, and all the incorruptible destroyed, he will allow no further infringement of the divine law. Indeed, we can see that at the beginning of his deflection Satan had known the results of his own course, he would probably not have taken the step he did. We are not to think of Satan as being foolish or heartless. He was a glorious being, Lucifer, "the son of the morning." If Father Adam and Mother Eve had foreseen the results of their disobedience, they would not have taken such a course; for to have done so with foreknowledge would have meant that they were very unwise, foolish, of unsound mind. Before they were created perfect, in the image of their Creator.

We believe that if the angels who kept not their first estate had known the end from the beginning—if they could have looked down the ages and seen the direful consequences of their rebellion—then they would have had no motives for their act, and would have taken no such disastrous step. The fact that they have gotten into sin, and have developed such sinful tendencies, proclivities and preferences, is no proof that this would not have been in the course of the course which they had known as much in advance as they may not have known. It is true that some of these may yet be reclaimed, if they are properly repentant, in their great judgment day, now at hand.

God seeketh such to worship him in spirit and truth, the true worshipers. Those who love Jesus, and believe in Jesus, and do the will of God, are the ones of whom God speaks when he says, "Whoever will do the will of God shall enter into the rest of God." These might be instructed and informed in advance of their coming, so they would have an influence as wide as the universe. And these might be instructed and informed in advance of their coming, so they would have an influence as wide as the universe. And
this thought might be applied to the first part of the song of the angels, "Glory to God in the Highest!" God will be glorified by all the angels, by every rank of spirit beings. He will be glorified by his exalted church, then of the divine nature; by restored humanity, by all the intelligent creatures on every plane, in every age! Yea, more and more glorious will be his honor as the years of eternity roll on, and as other peoples of other planets are brought into being and brought to know him and to share his wonderful bounties and blessings, and to learn the blessedness of loving and serving him.

"MY PRESENCE SHALL GO WITH THEE"

Almighty God, the Lord of heaven and earth, O thou, the source and centre of each sphere, The Lord of being, throne afar, whose hand Upholds the weight of worlds, yet, wondrous thought!—
Nor day nor night too occupied to note
E'en when a sparrow falls to earth, whose eyes
A watch-care keep o'er every child of thine;
Whose guardian angels daily shape the course
Of those who love thee more than life itself;
Whose chastening rod doth guide them in the way
That leads to endless life! How sweet to feel
Thy presence ever near, to know that thou
Dost never sleep nor slumber while thy child
In time of need dost cry for help from thee!

O thou, in whom no shade of turning lies,
Though changeless and unvariable One!

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted."—Isaiah 53:4.

There is no room for dispute respecting the facts associated with the crucifixion of Jesus. The only room for contention is in respect to the divine limitation and reason for the crucifixion. The Prophet Isaiah gives the divine explanation to us.

SORROWFUL WAY!

The Savior was especially weak and sick during his three years of ministry, in which he had given forth his vitality freely to the people in the healing of their diseases. Besides this, he had been on a constant strain, without sleep, from the time he had sent his disciples to prepare the Passover. This period had included the trying experiences connected with the Passover and the institution of the Memorial Supper, the journey to Gethsemane, the hours of agony and weakness there, the experiences following, the trial of the Sanhedrinh by the high priests, the trial before Herod and before Pilate, the scourging, etc.—all had been a constant strain on him. Now, condemned to crucifixion by those for whom he had sacrificed his heavenly home and glory, he was additionally required to carry his own cross. He did so until finally his weakness under its weight hindered, and a passing farmer was compelled to assist, whether by carrying the cross entirely or by walking behind Jesus and carrying a portion of the weight is not made very clear by the original text.

Where were Peter, John, James, Thomas and the other apostles, that they did not volunteer to carry a part of this burden, for they were not deterred by fear? But oh, what a blessing they missed! Tradition has it that the Cyrenian farmer who bore the cross by compulsion afterward became one of the followers of the Nazarene, through having the truth of the Savior's message borne in upon his heart by the experiences of that hour.

Crowding around were weeping women, and we wonder that none of them lent a helping hand. Turning to them, Jesus said, "Weep not for me, Weep for yourselves and for your children." The Master's words in this one instance, their seeking the mountains and hills for covering and protection, are assumed by some Bible students to belong in part something contrary to the divine will. Doubtless they were deterred by fear. But oh, what a blessing they missed! Tradition has it that the Cyrenian farmer who bore the cross by compulsion afterward became one of the followers of the Nazarene, through having the truth of the Savior's message borne in upon his heart by the experiences of that hour.

Certain it is that the same expressions in respect to the mountains and hills is used in this one instance, and it is assumed that that destruction of Jerusalem and this trouble were types which foreshadowed the greater distress which will occur in the closing time of this age.

Certainly the thought seems that many will seek and desire for mountains to fall upon them for refuge, while others will seek the hills and mountains for covering and protection, and it is assumed that this destruction of Jerusalem and this trouble were types which foreshadowed the greater distress which will occur in the closing time of this age.

On the other hand, we may well be assured that Jesus, who was giving his life for the Jews, would not wish that they should not have punishment that would be due to them for the great sin of destroying the One whom Jehovah had especially sent to them, as his representative, his Son. A just penalty for such wilful sin would undoubtedly be utter destruction. But the Apostle points out that "the blood of Jesus speaketh better things!"—not justice. (Hebrews 12:24)

St. Paul refers to this matter also, saying respecting the trouble which came upon the Jews at the time of the rejection of Jesus. "Wrath is come upon them to the uttermost, that all their children." The words of our text that say, "Father, forgive them, for they know not what they do," are not to be taken into account, because they are not found in the oldest Greek manuscripts. Besides, Jesus must have known that the sin of the Jews would bring a penalty. He had foretold in his parable that God would punish them and burn up their city. (Luke 21:20-24.) In the context of the verse we may expect that the church, the body of Christ, the saints, will suffer violence, that thus the salt of the earth will be removed, and that quickly thereafter a general putrefaction will set in—amazement.

THE SON OF MAN LIFTED UP

Jesus had foretold his crucifixion, saying that "as Moses lifted up the brazen serpent in the wilderness, even so must the Son of Man be lifted up,"—and crucified. The brazen serpent was thus used as a type of Jesus. He was actually holy, harmless, undefiled; but he took the sinner's place—he was treated as the sinner. The severest penalty under the law was crucifixion—"Curse is every one that hangeth upon a tree." And so, says the Apostle, Jesus was made a curse for us. (Galatians 3:13) Although he knew no sin, he took the place of the sinner. Jesus died for our sins, according to the Scriptures.

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St. Peter corroborates the thought that the Jews were not wholly responsible for their course because of (at least) a partial ignorance. Addressing some of them afterwards he said: "I wot that in ignorance ye did it, as did also your rulers"; for if they had known they would not have crucified "the
Prince of Life.'” (Acts 3:15-17) The Prophet Zechariah shows us that in God’s due time the eyes of understanding of the whole world will be opened. All will see things differently enough, and the Jews are especially mentioned—“They that pierced him.” Then the Lord will pour upon them the spirit of prayer and supplication, and they shall look upon him with wonder and amazement. (Zechariah 12:10), realizing that they maltreated their best Friend, their Redeemer.

THEY PARTED MY GARMENTS

The story-bearing verses of the Roman Gospels is indicated by the fact that while Jesus was dying they cast lots for his seamless robe, dividing his outer garments amongst them. We have God’s promise that the result of the Millennial kingdom will be to take away the stony heart out of the flesh and to give a heart to know God, which will be as old as the sun and as enduring as the moon. (Greatly restituted. Jeremiah 31:34.)

The resurrection of the dead is an astounding proposition. Its accomplishment would be impossible to God’s humanity. (Heavenly bodies are never made to angels and to men.) The awakening of it shall die.” (Ezekiel 18:4, 20) Our bodies are being changed and renewed, science tells us, every seven years.

Christ, as the Logos with the Father, was a living soul, or being, on a high spirit plane. For man’s sake he humbled himself and became a bondsman—“took a bondsman’s form, and was found in fashion as a man”—a human soul. As a human soul he was capable of dying, and the death of Lazarus was a death of life, or the soul unto death.” He made “this soul an offering for sin.”

"He shall see [the reward of] the travail of his soul and shall be satisfied.”—Ezekiel 18:4, 20. "The other thief befriended Jesus, declaring that he had done nothing amiss and was unjustly accused. Then, turning to the dying King, he inquired with genuine contrition and his kind words. He said, ‘Lord, remember me when thou comest into thy kingdom.’” The poor thief knew that Jesus claimed to be a King. He was standing near when Jesus was asked the question, ‘Art thou a King,’ and heard the answer, ‘My Kingdom is not of this world.”’ The thief recognized that Jesus was worthy to be a King, so noble of character and of appearance was he. What if he were really what he claimed to be? What if, finally, in the great beyond, this One should prove to be the Messiah? He would at least tell the truth and declare a word in his defense, and he would at least ask kind remembrance if this One ever reached the kingdom above.

The Lord will pour upon them the spirit of prayer and supplication, and they shall look upon him with wonder and amazement. (Zechariah 12:10), realizing that they maltreated their best Friend, their Redeemer.

The resurrection of the dead promised in the Bible is to bring back the personality and the consciousness of thousands of millions of humanity who have died, who have gone to dust under the divine sentence, “Dying, thou shalt die.” “Dust thou art, and unto dust shalt thou return.” There could be no resurrection—no escape from that divine sentence—except in the way God has arranged; namely, that Jesus took the place of the sinner, as the Prophet says, (Ezekiel 18:20). Our bodies are being and renewed, science tells us, every seven years. The body in which Adam sinned, therefore, passed away—and the body of which Jesus is now the heir. The body of Jesus was not simply laid down under the divine promise that he should be given to him again in the resurrection.

THE RISEN CHRIST

December 6.—Mark 16:1-8; Matthew 28:11-15.

"Who seek ye the living amongst the dead?"—Luke 24:5, 6.

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He is not here, but is risen.”—Luke 24:5, 6.

This anecdote well illustrates the unreasonableness of the common misunderstanding of the Bible teachings. The difficulty has been that we lost sight of the fact that the Bible speaks of something different from the common understanding of a raised body. It speaks of a soul or spirit that, when it shall die,” (Ezekiel 18:4, 20) Our bodies are being changed and renewed, science tells us, every seven years. The body in which Adam sinned, therefore, passed away—and the body of which Jesus is now the heir. The body of Jesus was not simply laid down under the divine promise that he should be given to him again in the resurrection.

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himsel1 so differently after his resurrection from what he had done before. After his resurrection he appeared and disappeared, we read. He showed himself to his disciples for a few moments at a time, and then vanished from their sight. Never before had he done anything of the kind. After his resurrection he appeared in different bodies, different forms, different clothing. To Mary he appeared first, then to two walking to Emmaus he appeared as the stranger. He appeared not only as a different person, but also in different clothing; for his clothing had been parted amongst the soldiers. Now evidently he was put to death in the flesh, but it was not his body; the Spirit Jesus was shown himself, assuming different human forms and clothing, as best suited the occasion. This spirit being could, and did, come into the assemblies of the disciples when the doors were shut and fastened. He was always present in the assemblies of the believers and clothing his presence; and after a few moments he vanished out of their sight, dissolving the body and the clothing, while he, the spirit being, remained invisible. Thus he was with the disciples for forty days before he ascended; yet they saw him not, except a few minutes at a time on seven different occasions.

Those forty days were very necessary for teaching the Jewish disciples, and all of the Lord's followers since, two great lessons:

1. That he was no longer dead, but alive;
2. That he was no longer a man, but a spirit. 'Now the Lord is that Spirit.'—2 Corinthians 3:17.

IMPORTANCE OF OUR LORD'S RESURRECTION

That our Lord was no longer flesh, but a spirit being with celestial glory, is clearly established by St. Paul's narrative of his own experiences. He explains that it was necessary that the twelve apostles should be able to bear witness to the fact that Jesus had not risen. The Lord should have had the good of his people in view; and it was a good means of hope of divine favor through a dead Savior. If Christ had not risen, then who would there be who could establish the Messianic kingdom? Who would there ever be who could give to the church a share in the first resurrection and make them share in his heavenly glory? If Christ had not risen, who would there be who could call forth from the tomb the sleeping billions, awakening them, through the voice which speaks peace through Jesus Christ, to the opportunities of everlasting life through obedience to the kingdom of heaven.

The Apostle calls all this forcibly to our minds, saying, "If Christ be not risen from the dead, your faith is vain; and all who have fallen asleep in Christ have perished." (1 Corinthians 15:16-18.) From this we see that St. Paul in no way shared the views of those who unscripturally claimed that Jesus was not risen, who would be well satisfied for fear of the Jews. He created, or materialized, a body for his appearance, while he, the spirit being, remained invisible. Thus he was with the disciples for forty days before he ascended; yet they saw him not, except a few minutes at a time on seven different occasions.

The fact that Christ has risen from the dead is a guarantee of God's power to raise the dead. Additionally, it is a guarantee that Jesus accomplished the work which he came into the world to do. It proves to us that he must have kept the divine promise (Rom. 15:1-8) which he had made of his resurrection from the dead. It proves, additionally, the value of his death—the efficacy of it as the offset of Father Adam's sin, and thus the ransom-price for the sins of the world.

The steps that we are to take, then, are exactly the same as those of the church. The fact that Jesus has risen from the dead is a promise of our resurrection. It is an assurance that all who have made a profession of salvation are heirs of future life; that all who have espoused his cause have become identified with a body in order that we may be like our Lord, it is manifest that the church must be changed before he can enter into and share Christ's kingdom. The change will be from earthly state, or condition, or soul, to spirit condition, or soul, or being. The Apostle declares that we must all be changed, that we may be like our Lord. If our fleshly body must give place to a spirit body in order that we may be like our Lord, it is manifest that he is a spirit body, a spirit being, a spirit soul. This also agrees with St. Paul, respecting the resurrection of the church. He says, "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spirit body." The resurrection, however, is brought to our attention by the same Apostle in Philippians 3:21, where he declares that the Lord Jesus will "change our vile body, that it may be fashioned like unto his glorious body." The thought here is in respect to the church as a whole, and not the individual members. This is the church's resurrection, which is referred to in the singular. The thought is that Jesus, the head of the church, had his experiences of humiliation prior to his death and his resurrection. The Head of the church was exalted, was glorified, more than eighteen centuries ago. Since then, all who have espoused his cause have been identified with a body, or company, that is despised of men, a humiliated body, of which St. Paul says, "We are counted as the filth and off-scurring of the earth." But at the second coming of Christ the humiliation of the church, his body, will be gloriously changed his body in the first resurrection. Thereafter it will no longer he a church, or body, reviled but glorified.

SCRIPTURAL PROOFS

"If of his own will he begat us with the Spirit of God, then was not the Spirit Jesus who showed himself, being in the likeness of His body from a few minutes at a time, to seven days, thus the resurrection of the dead is an absolute necessity to any future life or hope or blessing. If Jesus had not risen, who would there ever be who could call forth from the tomb the sleeping billions, awakening them, through the voice which speaks peace through Jesus Christ, to the opportunities of everlasting life through obedience to the kingdom of heaven. Christ be not risen from the dead, your faith is vain; and all who have fallen asleep in Christ have perished." (1 Corinthians 15:16-18.) From this we see that St. Paul in no way shared the views of those who unscripturally claimed that Jesus was not risen, who would be well satisfied for fear of the Jews. He created, or materialized, a body for his appearance, while he, the spirit being, remained invisible. Thus he was with the disciples for forty days before he ascended; yet they saw him not, except a few minutes at a time on seven different occasions.

Those forty days were very necessary for teaching the Jewish disciples, and all of the Lord's followers since, two great lessons:

1. That he was no longer dead, but alive; 2. That he was no longer a man, but a spirit. 'Now the Lord is that Spirit.'—2 Corinthians 3:17.

The steps that we are to take, then, are exactly the steps that he took whom we are to follow. He is our Forerunner, the Captain of our salvation; that "He is our Forerunner, the Captain of our salvation; that the Lord Jesus will 'change our vile body, that it may be fashioned like unto his glorious body." The thought here is in respect to the church as a whole, and not the individual members. This is the church's resurrection, which is referred to in the singular. The thought is that Jesus, the head of the church, had his experiences of humiliation prior to his death and his resurrection. The Head of the church was exalted, was glorified, more than eighteen centuries ago. Since then, all who have espoused his cause have become identified with a body, or company, that is despised of men, a humiliated body, of which St. Paul says, "We are counted as the filth and off-scurring of the earth." But at the second coming of Christ the humiliation of the church, his body, will be gloriously changed his body in the first resurrection. Thereafter it will no longer he a church, or body, reviled but glorified.

OF SPIRIT-BEGOTTING

"Of his own will he begat us with the Word of truth."—James 1:18.

In inviting his disciples to follow him, Lord made it very plain that in so doing they must of necessity be baptized into his death and partake of his cup of suffering, that they might die with him and rise again (not be changed; but be transformed) into the likeness of Christ. Throughout the Scriptures it is pointed out that the church are to be members of the body of Christ, of which he is the Head. They declare that he is our Forerunner, the Captain of our salvation; that "as he ascended into heaven, so also we must be changed of our mortal body into a glorious body." They declare that he is "leading many sons"—his brethren—to God, to glory.

The steps that we are to take, then, are exactly the steps that he took whom we are to follow. He is our great pattern. We are enabled by faith to see, under divine guidance, the
redemption which Jesus accomplished for us, and our opportunity of becoming his disciples, of being baptized into his death. Baptism into death would be far from desirable, unless there were some way by which it might be made a gateway unto life; and this way was provided by God. It was opened first for his Son.

**JESUS' HUMAN AND SPIRIT NATURES TYPIFIED**

In the type of the Atonement day, our Lord's human nature was represented in the bullock, which was offered for sacrifice, clothed in the "garments of glory and beauty," representing him as a spirit-begotten new creature, after his human sacrifice was accepted, and while the actual consuming of his human body was in process. The high priest, clothed in the "garments of glory and beauty," represented him as a new creature, born of the Spirit and highly exalted to glory, honor and immortality by the Father, as a reward for his faithfulness.


So at the time when we present ourselves to God in consecration and our sacrifice is accepted of him, we die as men; but we are likewise begotten to the new nature, the new life. And this new life, begotten from above, continues to grow by the assimilation of spiritual nourishment, until it will, in due time, be born a fully developed spirit being, like unto our Lord. (1 John 3:2; Romans 6:23). This process and its outcome are brought to our attention in the Scripture which declares of our Lord that he was "the first-born from the dead." And this word born (γενναω, in the Greek) is the same word which was used to refer to the birth of our Lord Jesus Christ, signifying the process of bringing forth. This is a progressive matter; first there is the beginning, then the period of gestation, then birth.

Our Lord's baptism to the new life was at the time he made his consecration unto death at his baptism. The new creature thereafter, as before mentioned, was represented in the high priest in the type. At his baptism he was begotten as a Son of God on the highest plane—the divine. John the Baptist here bore witness of him, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him." The record of the Scriptures is that only those who are begotten of the Spirit can see spiritual things. 1 Corinthians 2:14.

**DEEP TRUTHS NOT VISBILE ON THE SURFACE**

It is declared that the Lord's begetting of the Spirit is not stated in so many words, but must be proven by deduction. We reply: To those who are spiritually minded there is very strong evidence indicating, yet not the message of the PHOTO-DRAMA is the only one that can bring comfort to the hearts of the people in these distressing times.

It had always been our desire to secure the Opera House for the presentation of the PHOTO-DRAMA, as it is, without doubt, the most effective means of presentation of the truth. The London Drama, Kingsway, being the first-hand of the Lord's begetting of the Spirit is so greatly impressed by the dignified and courteous manner in which the sisters performed their duties, that he particularly asked his mother to come to see how the Drama was conducted, as he felt sure that all those who were tak-
ing part in it were Christians. At his suggestion she came the next day and enjoyed a time of fellowship with several of the ushers, and also on the succeeding Sunday at the Tabernacle. Another gentleman stated that he had been grossly misinformed regarding Pastor Russell and his teachings. He had been ushering at the Opera House, and this might prove a stumbling-block to some who might otherwise return to hear him. We had the large, magnificent hall on the Exhibition Road. We were eager to sign the admission tickets. Brother Hemery gave the Drama on a table in the hall. Brother Krull has started the Drama—though still under the limitations of the house, we were eager to sign cards. We have disposed of nearly 2,300 scenarios during the fifteen days. We enclose a detailed report of the attendances and sales for each day, from which you will see that very few of the latter were sold on the Sundays. The reason for this is that we did not mention the sale on Sundays, as a great many Christian people object to the sale of books on Sunday, and this might prove a stumbling-block to some who might otherwise have received the truth, as well as giving a better impression to the people in general.

Remarks regarding the beauty and acceptability of the exhibition are frequent, and surprise is often shown at the generosity of so good a show being free. Expressions of appreciation have been offered by people of standing. One woman stated, after the Finale, that it was good to come in touch with those who had a message of comfort and hope. Another expressed her intention of attending the Tabernacle. Both had signed cards.

Many things have happened over here since I last wrote to you. The newspapers in America must keep you posted about the interesting events that have taken place. You will be interested in our dear friends at Muelhausen. Since I last wrote to you, our dear friend Brother Russell has been in Switzerland, and our hopes were realized in every case almost every subsequent evening. The public seemed so eager to witness the Drama that many hundreds waited in a queue outside for a long time, in order to gain admission and even then, because of the limitations of the opera house, we were compelled to turn away a great many. Quite a crowd, however, waited at the door for nearly an hour in the hope that some of the audience might come out at the intermission, when they would take their places. It was deemed wise not to admit children below ten years of age, and several afternoons they were permitted to come in if attended by adults.

Our audiences were made up from all classes and kinds of people; we have noted many of the clergy in attendance. One vicar wished to know the object of the Photo-Drama. When we explained this to him, he seemed intensely interested and expressed his joy that this beautiful building should be used for such a worthy purpose. He asked for tickets that he and his wife might come and see it again. A Church of England rector has attended the Drama several times, and found it so interesting that he purchased five bound scenarios and has brought many of his friends to witness it. Two bishops have also been present, and several titled people.

On our return home, we have had a most successful season. Brother Krull will no doubt have given you an oral report of our experiences. We have had a most successful season. Brother Krull will no doubt have given you an oral report of our experiences. We have had a most successful season. Brother Krull will no doubt have given you an oral report of our experiences. We have had a most successful season. Brother Krull will no doubt have given you an oral report of our experiences. We have had a most successful season. Brother Krull will no doubt have given you an oral report of our experiences. We have had a most successful season. Brother Krull will no doubt have given you an oral report of our experiences. We have had a most successful season. Brother Krull will no doubt have given you an oral report of our experiences. We have had a most successful season. Brother Krull will no doubt have given you an oral report of our experiences. We have had a most successful season. 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SPIRIT-BEGOTTEN SONS OF GOD AND THEIR DEVELOPMENT

"If ye through the Spirit do mortify the deeds of the flesh, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

(585-586)

THE WATCH TOWER
BROOKLYN, N. Y.

Vol. XXXV
BROOKLYN, N. Y., DECEMBER 1, 1914
No. 23

grounds packed full every time (1,400 visitors), so that more than 12,000 people saw and profited thereby.

Tomorrow we start again in Zurich (largest city in Switzerland). As we have no phonograph records I must read the lectures.

In France we were not able to do anything. Many of the brethren are in military service, and I might be called in any day.

The bank in Berne, where you sent the money, and which was, under normal conditions, a safe one, shut its doors, like all other banks, allowing only very small sums not to go out. I succeeded, however, in getting more than half of the money by the following transaction: As the Government had put its hand over the banks, and as the brethren needed food, we put up a large stock of the most necessary articles, and the money was given in payment of the bills for this cause to the bank. I received payment, as this was in the interest of the Government.

As the social conditions will be still worse in winter, we may be glad to have this lot of rice, dried bread, beans, condensed milk, and many other necessaries. We should advise to have a larger stock of the most necessary articles, and the brethren are doing this. We are having some glorious encouragements in the work. There are wonderful crowds out here in Demorest. The Methodist minister was present on Sunday when part three was shown. During the crucifixion scene the power was temporarily shut off. While waiting for its return he got up and spoke of the wonderful impression made by the pictures, and how the people were not able to have deeper realization of what the Savior had done for them as a result of the Photo-Drama of Creation.

 Truly our God is a wonder-working God. What faith these things would develop in us! Before we left another brother was telling at Convention about some ministers at a certain place where Drama was being shown, who were worrying for fear people would think they had something to do with it. A merchant present remarked, "There is no doubt people will connect you with it, because it is conspicuously announced there will be no collection."

Yours in Christian Love,
B. H. BARTON.

INTERESTING DRAMA EXPERIENCES

Dear Brethren:—

We are having some glorious encouragements in the work. There are wonderful crowds out here in Demorest. One man said, "It disgusts me to see how some of the very people who have misrepresented you folks are on hand early, and crowd forward to get the best place to see the pictures." The Methodist minister was present on Sunday when part three was shown. During the crucifixion scene the power was temporarily shut off. While waiting for its return he got up and spoke of the wonderful impression made by the pictures, and how the people were not able to have deeper realization of what the Savior had done for them as a result of the Photo-Drama of Creation.

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Spirits-begotten sons of God and their development.

SPIRIT-BEGOTTEN SONS OF GOD AND THEIR DEVELOPMENT

"If ye through the Spirit do mortify the deeds of the flesh, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

(585-586)

The Scriptures speak of the Spirit of God as a special influence coming from God upon a special class, in a special manner, since a particular event—and not before that event. This coming of the Spirit was made manifest at Pentecost, so that it might stand out separate and distinct from anything that had ever before occurred. This power, or influence, is variously called the holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of truth, the Spirit of a sound mind, the Spirit of sonship. The various qualities described by these appellations are all applicable to the same class; namely, those who are begotten of the Spirit.

These spirit-begotten ones are a particular class who have taken upon them the name and become followers of Christ, and who are on this account recognized of the Father by the begetting of the holy Spirit. This Spirit of truth so illuminates the Bible that the Revelation of God may be better understood by those who have the holy Spirit. They are able to comprehend

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the deep things of God, which cannot be comprehended without it. Hence, not having this Spirit of God might get some truth from the Scriptures, this special class have the very essence of the truth.

**SOME NATURALLY DRAWN TO GOD**

We call to mind certain Scriptures which speak of a leading of God's people prior to their begetting of the Holy Spirit. Speaking of a kind of drawing that came to those who afterward became his disciples, our Lord said, "No man can come to me, except the Father who hath sent me draw him." (John 6:44)

This drawing is not the work of the Holy Spirit of begetting, which comes to those accepted of God through Christ and received as sons. On the contrary, that which the Scriptures speak of as a drawing of God, and through which we have all experienced, is as it were a going along the lines of the flesh, not toward things sinful, but toward holiness, yet along lines which belong to the natural man.

For instance, when God created Adam, naturally he would love God, naturally he would desire to receive God, naturally he would desire to be obedient to God and to worship him. These desires were all natural to him because he was in a natural condition—the condition in which he was created—pure. Sin has made mankind unnatural. But even after sin had entered in and had perverted the original character which God gave, certain longings for God remained in the human heart—even amongst depraved people. They would rather be in harmony with him, be related to him, be his protector and friend.

God does not draw mankind by any other means than that original power which he implanted and which has not been altogether lost through the fall of the race of Adam. All mankind have degenerated from the image of God; but the desire for worship, for righteousness, for harmony with God, is much stronger in some people than in others.

When people come into harmony with God, they will begin to get the blessings in their minds and bodies; and in this sense of the word they will get more of the Spirit of the Lord—his influence upon the hearts of the people. While we do not refer to this operation of the Holy Spirit by the Spirit of God's power, or Spirit, but to his influence upon the hearts of the people in a general way. Our text does not refer to this operation of the Holy Spirit, but of the Father, the Spirit of Christ. All these are synonymous terms, which represent the divine influence exercised upon the people of God. Having been begotten of the Spirit, we should remember that, as the Apostle suggests, we are to be perfected. We must make a certain development. We progress until finally we shall receive the resurrection change. So in the Millennial age they will have attained that condition of mentality which Adam had when he was perfect. All this blessing they will get through Christ and his associated church.

**THE WORK OF THE SPIRIT IN THE CHURCH**

Because our Lord will give everlasting life to the world of mankind, he is called the Everlasting Life. (John 6:60) All the willing and obedient will become his children during the Millennium. Then at the close of the Messianic kingdom the children of the Lord will be introduced to their Grand-Father. Since they are to be the children of the Lord, then it will be their Grand-Father, not the earthly phase of the kingdom, and through them the Word of God will go forth to the people. As many as will then be introduced to Christ will have the privilege of coming to him through consecration. They will then receive the Spirit of God in the sense of blessing, but not in the sense of begetting, as the church receives it now.

The ancient worthies will be the earthly representatives of the Christian, who may be called the heavenly Father, the great Teacher in glory, from whom all instruction will come through these earthly representatives. As people begin to get the true, the real knowledge about the glorious character of God, they will begin to see how inferior they are. Then they will begin to condition themselves for the resurrection.

No one will be compelled to have instruction, however; but whoever is out of accord with the kingdom will have restrictions put upon him. The Prophet Zechariah, speaking of earthly affairs under the kingdom, says, "And it shall be, when we come to the Advocate, He very pointedly says, "I will pour out his Spirit upon all flesh." (Joel 2:28) In proportion as they receive his Spirit, they will come into the attitude of sonship.

But even then they would not be sons in the full sense of the word. We might say that the church is not sons in the full sense of the word, but that we shall be sons indeed when we shall have experienced our resurrection change. So in the Millennial age, as people come into harmony with the divinely arranged Messianic kingdom, they will be coming nearer and nearer to the standard of sonship. By the end of the Millennium age they will have attained that condition of mentality which Adam had when he was perfect. All this blessing they will get through Christ and his associated church.

**MAKING READY FOR SPIRIT CONDITIONS**

In our context the Apostle is telling how we may attain to this life condition, how to make ready for the birth of the Spirit. We know that before the resurrection, the Spirit of God will be in the earth. During the Millennial age things will be somewhat different. We may say that the church is not sons in the general way. Our text does not refer to this operation of God's power, or Spirit, but to his influence upon the hearts of men. In the New Testament writings it refers to those who have become his people by making a full consecration of themselves and then being begotten of the Holy Spirit as new creatures in Christ. (2 Cor. 5:17) All these are recipients of special divine care.

The Scriptures speak of the Spirit of truth, the Spirit of the Father, the Spirit of Christ. All these are synonymous terms, which represent the divine influence exercised upon the people of God. Having been begotten of the Spirit, we should remember that, as the Apostle suggests, we are to be perfected. We must make a certain development. We progress until finally we shall receive the resurrection change. So in the Millennial age they will have attained that condition of mentality which Adam had when he was perfect. All this blessing they will get through Christ and his associated church.

**THE SPIRIT POURED UPON ALL MANKIND**

During the Millennial age things will be somewhat different from what they are now. Christ will have representatives in the earthy phase of the kingdom, and through them the Word of God will go forth to the people. As many as will then be introduced to Christ will have the privilege of coming to him through consecration. They will then receive the Spirit of God in the sense of blessing, but not in the sense of begetting, as the church receives it now.

The ancient worthies will be the earthly representatives of the Christian, who may be called the heavenly Father, the great Teacher in glory, from whom all instruction will come through these earthly representatives. As people begin to get the true, the real knowledge about the glorious character of God, they will begin to see how inferior they are. Then they will begin to condition themselves for the resurrection.

No one will be compelled to have instruction, however; but whoever is out of accord with the kingdom will have restrictions put upon him. The Prophet Zechariah, speaking of earthly affairs under the kingdom, says, "And it shall be, when we come to the Advocate, He very pointedly says, "I will pour out his Spirit upon all flesh." (Joel 2:28) In proportion as they receive his Spirit, they will come into the attitude of sonship.

But even then they would not be sons in the full sense of the word. We might say that the church is not sons in the full sense of the word, but that we shall be sons indeed when we shall have experienced our resurrection change. So in the Millennial age, as people come into harmony with the divinely arranged Messianic kingdom, they will be coming nearer and nearer to the standard of sonship. By the end of the Millennium age they will have attained that condition of mentality which Adam had when he was perfect. All this blessing they will get through Christ and his associated church.

During this Gospel age, however, God is not operating upon the world. Whatever there is in the world of natural glory is the result of the operation of the power of God in a general way. Our text does not refer to this operation of God's power, or Spirit, but to his influence upon the hearts of men. In the New Testament writings it refers to those who have become his people by making a full consecration of themselves and then being begotten of the Holy Spirit as new creatures in Christ. (2 Cor. 5:17) All these are recipients of special divine care.

The Scriptures speak of the Spirit of truth, the Spirit of the Father, the Spirit of Christ. All these are synonymous terms, which represent the divine influence exercised upon the people of God. Having been begotten of the Spirit, we should remember that, as the Apostle suggests, we are to be perfected. We must make a certain development. We progress until finally we shall receive the resurrection change. So in the Millennial age they will have attained that condition of mentality which Adam had when he was perfect. All this blessing they will get through Christ and his associated church.

**MAKING READY FOR SPIRIT CONDITIONS**

In our context the Apostle is telling how we may attain to this life condition, how to make ready for the birth of the Spirit. We know that before the resurrection, the Spirit of God will be in the earth. During the Millennial age things will be somewhat different. We may say that the church is not sons in the general way. Our text does not refer to this operation of God's power, or Spirit, but to his influence upon the hearts of men. In the New Testament writings it refers to those who have become his people by making a full consecration of themselves and then being begotten of the Holy Spirit as new creatures in Christ. (2 Cor. 5:17) All these are recipients of special divine care.

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will we have and the greater will be our desire to do the divine
good pleasure.

The change going on within our hearts is neither by men
nor of men. God began this work in us. Therefore we must
look to him to complete the work which he has begun in our
hearts. The message he has given us, we are to go to him in
prayer, and we study his Word, to know the meaning of that
Word and thus to be enabled to put it into expression in our
lives. Just as we require food to strengthen our mortal bodies,
so we must also have spiritual food to strengthen the new
creature. This spiritual food God has given us abundantly, in order
that we may get spiritual strength to understand his will
better than before.

This operation of God through the holy Spirit is a gradual
work. So beclouded are we by the errors of our former beliefs
that we are unable to see things as God at the
first glance. Therefore we need to study, to meet together
with those of like precious faith. Thus we are helped to see
the deep things.

**GOD'S WILL CONCERNING US**

As we come to understand the matter more clearly, our
thoughts on the subject changes gradually. When we first came
to God, we had the thought that God’s will toward us was
that we should enjoy ourselves, live good, moral lives, and take
care of our bodies; and if that we are God’s people, we should
have abundance; and that those who could not live in harmony
with those things, should perish. This would be the thought of
the natural man. The Apostle says that the natural man can’t
see the things of the Spirit of God, because they are
spiritually discerned. But this is not at all God’s way of
dealing with us.

By and by we begin to discern that our heavenly Father
prepares us for the spiritual things by showing how we can
destroy the earthly condition and how this will be brought to
an end. This is a new thought to us; and we ask ourselves,
Does God wish me to mortify, destroy, destroy, the earthly con
dition? Am I not to seek to cultivate my talents and to live
a natural life?

The natural man says, Follow natural things; do as you
please so long as you are not interfering with the rights of
others. But the new creature is not to heed the natural inclina
tions of the flesh. We have asked the Lord to transform us,
renew our mind, and ultimately to give us what he has promised.
Therefore we do not belong to the world at all, and
our course is to be that which is marked out in the Scriptures.

**THE WORK OF THE NEW CREATURE**

Our text does not mean that we are to mortify our bodies
in the way that some have thought. According to history, there
have been earnest souls in the past who have used whips on
their bodies until they produced severe pain, and then have
worn hair jackets, etc. Sometimes these bodily tortures have
been continued until physical life was extinguished. This is not
the will of God. It is not in accordance with the will of God to
mortify the body, to mortify the flesh. Others have undertaken to mortify their bodies by laying down
their lives. We cannot question that whoever would do these things must have a motive for so doing,
and we cannot think it a bad motive; nevertheless, we believe that those who do such things have a wrong conception of
the meaning of our text.

By the expression, “Mortify the deeds of the flesh,” the Scriptures mean that the people of God are to put to death
in themselves all natural practices that are not in harmony
with the Spirit of God. We are all born sinners, the Bible declares, and therefore we are not to follow the bent of
our fallen nature. We are to have the Spirit of God, the holy
Spirit, which will guide us in the way in which we should go.
We are to mortify every inclination of the body that is not
induced by the holy Spirit.

There are certain qualities of the mortal body that are to
be destroyed, and therefore to be warred against at all times.
Then there are other qualities which are to be utilized in the service of God. By the new creature we mean
that we have a new mind. Henceforth we are to treat the old
creature as an earthen vessel merely. Under the direction of
the holy Spirit, we are to know how to do this. The first step
in the process is to reckon our body dead. Having reckoned it dead to sin and living for the Lord as an earthen
vessel, we are then to reckon it alive in the sense of awakening,
quickening, all the tendencies, attributes, that can be brought
into the service of God. This is the second step.

"Go, labor on; spend and be spent—
It is the way the Master went;
Should not the servant tread it still?"

**THE DAILY BATTLE OF THE SPIRIT-BEGOTTEN**

After we have been begotten of the Spirit, we are new
creatures. In every sense of the word we are free from our
body. Whatever parts of our human nature we find to be in
opposition to God and his will we are to mortify, and do so
quickly. This is a continual warring against sin. The Bible
distinctly calls it a warring between the flesh and the Spirit.
But while warring against certain elements which are legally dead,
we find that the flesh is not dead actually. But if we live ac
According to the Spirit, and not according to the flesh, God will
never destroy the flesh, nor shall we. We shall recognize only
the new creature.

The battle is a daily one. All our members must be brought
into harmony with God and his will. We are to endeavor to see
everything from the divine standpoint. The thought is not that
we can forever perfect those mortal bodies, but that while we
are living on the earth and have to do with these bodies, it is
our duty and our privilege to make the body do the will
of the new creature.

Our bodies were slaves to sin. Now we say, “I have the
right to control this body. I am a new creature, but this is my
body. I shall increase my power over this body, and use it
more and more in the service of the Lord. It is not my in
beings to do anything that is contrary to the will of God. It is not my in
beings to do anything that is contrary to the will of the Holy Spirit.

All this is necessary to our development in character. God
has called the church to glory, honor, immortality and joint
heirship with Christ. God has given to the "more than overcomers." Those who profess entire consecration to
God must demonstrate this by putting away everything that is
contrary to the divine will. As these seek to build character, they
will be growing "strong in the power of his might." Those
who will pursue this course to the end are the class that he is
calling from the world to be his people. Those who will walk after the will of God will be pleased to give life everlasting.

**REJOICING IN TRIBULATION**

The world will have a thousand years during which to
bring these bodies into harmony with the will of God. Gradu
ally mankind will come to the place where they will be
thoroughly loyal to the Lord. The stony heart will be taken
away. To all those who through obedience reach this condition
God will be pleased to give life everlasting.

So we find the text in the Scriptures. During this Gospel age
the Lord is selecting and directing those who of their own
will desire to lay down their lives in his service. They love
him, and he is pleased to call them his holy ones. No good
teachings that they would with hold from this class. Eye hath not seen, ear hath not heard, neither have entered into the heart of man, whatsoever things God hath prepared to give to them that
love him—those who have through consecration been begotten of
the holy Spirit, and who are going forward from grace to grace,
living not after the flesh, but after the Spirit. For this class
God has provided his very best things.

To this class the Scriptures declare that through much
tribulation we must enter into the kingdom of God. Some
might say that these have a hard time. But all Christians can
agree that it is possible to reach that degree of development
where one can rejoice in all these experiences in which the
flesh is being mortified, deadened. This is not because we are
so different from other people that they dislike, but because we see things in the light of God's permission.

We know that this is God’s plan for us; and by these evidences
of mortification of the will of the flesh, of the things of the
divine, we see that we are growing in the favor of our heavenly
Father.

The time will come when God has the peace of God ruling in their hearts. They
know that all of their affairs are under divine supervision. The
world have their troubles and fears and forebodings. But those
who have put their trust in the Lord have a peace which the
world can neither give nor take away. But we cannot explain
this to the world; for they cannot understand it.

"Go, labor on; enough, while here,
If he shall praise thee—if he deign
Thy willing heart to mark and cheer;
No toil for him shall be in vain."
TEMPETATIONS PECULIAR TO THE NEW CREATION

"We have not an High Priest who cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—Hebrews 4:15.

THE CHARACTER OF THE MASTER’S TEMPTATIONS

The Master probably had presented to his mind the suggestion: Now take an easier way. This way that seems to be indicated is the easiest possible. Go to God and tell him that it does not seem right to you, who have been loyal through all these ages, that you should be subjected to such treatment; that this seems a very strange way to treat a faithful Son, that there can be no good reason for it, and nothing can be gained by it. Ask God if he cannot make some change. Ask him if he is not doing the matter.

And so, his followers, may sometimes have similar suggestions. But a true spirit would prove that we are not in the right attitude of heart; it would prove that we had either never really submitted our will to the Lord or else had withdrawn it, and that we lacked confidence in him. Any such temptations must be promptly resisted by the child of God.

When St. Peter sought to defend our dear Master from the soldiers and officers who came to arrest him, though knowing what the end would be, Jesus said: "The cup which my Father hath poured for me, shall I not drink (or, more properly, must I not drink) thereof?" When he was tempted, he did not think for one moment of yielding to any temptation to use his superior power to prevent his enemies from taking him. He showed them that he possessed such power; for they all went backward, and fell to the ground. Thus he made it manifest that he had been strengthened, comforted. (Luke 22:42.)

They were tempted, we are tempted; we are being tested as spirit-begotten children of God. We are tested as to our faithfulness to him, as to our faith and obedience. Of course, while in the still of the night, we are liable to temptations along the line of our natural tendencies as members of the fallen race, but these are not our temptations as new creatures.

THE WORLD NOT ABLE TO UNDERSTAND US

The world knows nothing of our peculiar trials as new creatures. They know merely about the common trials and weaknesses of humanity. But we, having been justified in God's sight, and set apart for his service, desire to carry out our work for him with a high-mindedness that is strange to the world.

He that is a man of prayer has the veil. This had the largest under it. He was a humble High Priest, not an earthly High Priest. The thought, then, might be that there can be no good reason for it, and nothing can be gained by it. Ask God if he cannot make some change. Ask him if he is not doing the matter.

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even ourselves as respects our own weaknesses. He says (1 Corinthians 4:3, 4), "With me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self; . . . but he that judgeth me is the Lord." He knows how to make all due allowance. Then let us not hesitate to come to him in prayer, pleading his promises. Let us seek to be such a child of God that he shall be able to come in as members of the body of Christ, even though imperfect. He knows that we cannot fully control our imperfect bodies. But as we become stronger, we should be better able to control the mortal body. The new will should subjugate the old, and have been doing so all along the line. It is a matter of scrutinizing ourselves and our progress; we should not be satisfied nor feel that we are proving overcomers, except we came to time to see growth in ourselves in Christlikeness and in ability to subdue the old nature with its impulses and tendencies.

No other arrangement would have been so good for us as the one the Lord has chosen. We have our weaknesses and imperfections charged up to us; but God has provided a way by which we can have them all forgiven, if they are unavoidable or if there has been no wilfulness connected with them. Any measure of wilfulness in a child of God requires expiation by stripes. If we judge—closely inspect or scrutinize—ourselves, our thoughts, words and actions, we shall require less judgment and discipline to correct our faults. If we realize that we have been remiss in any way in keeping our vows, if we think that we have been lax in some particular at any time, it is helpful to impose some penalty upon ourselves that we shall feel. We should go to the Lord in earnest prayer, asking forgiveness, and promising him by his grace to strive to be more watchful in the future. We should daily scrutinize ourselves along this line, and never lightly pass over any failure.

Some will find this message most excellent and comforting the realization that our merciful High Priest is touched with the feeling of our infirmities! We should never, however, relax our vigilance because of this knowledge, or take any advantage of his mercy. But we rejoice that we have a Mercy Seat to which we can go as soon as we are conscious of our inability to be all that we would, and rejoice to know that we shall not be turned away.

"A LITTLE WHILE"

How long, O Lord, till I am meet
To hold with thee communion sweet?

The Spirit's fruits complete in me?

When shall I come to thee, my Lord,
As promis'd in thy blessed Word?

When shall I see thee as thou art,
And satisfy my longing heart?

Ah, then, how mean will seem these toys,
These transitory, earthly joys!

How short appear this dreary way,
When night hath turned to endless day!

Then, peace, my soul, be strong, my heart,
And bravely go to do thy part;

"A little while," be such shall come,
And say, "Enough, my child, come home!"

Nov. 22, 1914.

GERTRUDE W. SEIBERT.

EUREKA PROGRAM—FAMILY PROGRAM

In some of our back issues we have explained what constitutes the Eureka Drama X, without pictures—only phonograph and Drama records, including musical records; also the Y Drama, with tinted slides, Drama lectures, music, etc.

Now we have a third suggestion, viz.: Eureka Family Drama. It consists of a phonograph of good, clear tones and a choice selection of records from the Drama and some musical records. A few of these records might be said to be a little shop-worn, but none of them are bad—most of them are strictly new. They are priced so as to bring them within the reach of many of our readers who could not afford to purchase the regular Drama, but who would like to have some of the records for their own family use and for such of the public as might choose to hear our most wonderful records.

The entire outfit represents twenty of the short lectures of the Scenario, four beautiful hymns and a disc-phonograph record (concealed horn)—all for $12, or if all new $15. You would need to count on cost of expressage according to distance.

SEEING THINGS AND BEWILDERED

Few realize the wonderful change that has come over public sentiment during the last forty years, the latest time of this age. The increase of knowledge prophesied for our day came on time and is doing its work. It is opening eyes of understanding long blinded by ignorance, superstition, false doctrine. Not only is this true in respect to God's consecrated people, who now seek out the truth and are seeking the Bible and its message, but it is true in large degree of the intelligent people of the world who make no profession of Christianity, yet have a good right to the principles of righteousness, justice and mercy.

Mired by the errors which have adulterated Christianity, these well-disposed people wonder to what extent the Church's claims might be true, to the effect that present kingdoms constitute Christendom—Christ's kingdom. Naturally they would doubt it, wondering why Messiah's kingdom would make so little progress, or why it should exhibit so little power. This leads on to a double confession:

(1) They wonder why all Christian people do not under take the political, social and financial problems of the world and bring harmony out of confusion, and thus accomplish the world-wide uplift which should be expected if Christ's kingdom is controlling the world and if Christian people are commissioned of the Lord to convert the world and uplift it socially, etc.

Many preachers and professed Christians are similarly led astray from the real commission of the church by these errors so that they abandon the preaching of the Gospel, and instead preach Sociology, etc., etc.

This is one of the comparatively few Christian people who are following the scriptural lines carefully, and preaching the authorized Gospel of Christ, are discriminated, hindered, rebuked, made to appear to the world as neglecting their commission.

On the other hand, how plainly the Bible presents the subject! The true church is commissioned by the Lord, not to convert the world, but to control the mortal body, to convert the world and uplift it socially, and preach the Gospel. Evidently the writer is genuinely puzzled, as thousands of Christian people are puzzled, by the present war and by the fact that professed Christians are fighting on all sides, under every government except the Turkish. What are they fighting for and what are they fighting against, if so be that all of these kingdoms are Christ's kingdoms? Surely this war and the more terrible conditions which the Bible shows us will follow it will gradually open the eyes of the world to the fact that all the idealisms of this world are false and are in large degree associated with the empire of the "prince of this world," and that these are being overthrown to the intent that Messiah's kingdom shall be established under the whole heavens. The article from The Call follows:

[5588]
A SLUMP IN SALVATION

"It is not only Socialism that has gone under in the European fracas, but the Salvation Army has also disappeared on the continent. Ten thousand of its most active members and workers are now fighting under literal banners of 'Blood and Fire' instead of the metaphysical symbol known by that name, under which the army conducted its warfare against 'the devil.'

"The organization and system have completely collapsed on the continent, and in neutral countries the army is financially bankrupt. A reconstruction of the entire army will, it is said, become necessary after the war is over. Its officers declare that it has suffered more than any religious organization in existence apart from that of the Catholic church. In this country the well-to-do are closing down on their donations, the churches give very little, and the Salvation Army has had to make up for the money that was extracted, have mostly gone out of business and collections at street meetings have fallen to the vanishing point.

"The report seems to show that this concern was no different from thousands of others based frankly on material considerations. When economically affected, it disappeared as they did. The metaphysical signboards and trademarks under which it carried on business became utterly useless and impotent in the face of material collapse. Actual, physical warfare, simply blotted out the abstract conflict between 'Sin and Holiness,' which the army was supposed to continually wage, and 'salvation' became a drug on the market. Those to whom it is offered without money and without price have no use for it, and those who formerly put up the price so that it might be bought to 'persuading sinners' have quit; and both the sinners and those who carried them the glad tidings are equally perishing on the battlefields of Europe, fighting the "battle of the Lord" on opposing sides.

"This' is the state of the army by no means unique.

"There is nothing which purports to represent 'religion' today that can stand up against war, from the haughty ultra-respectable, established state churches to the 'religion' of the gutter. The universal impotency of all of them suggests that they, too, should be sent to the scrap pile along with 'militarism.' If the world needs 'religion' of any kind, it needs an utterly new and different one, instead of one that serves 'the devil' in war time, and pretends to oppose him in time of peace."

THE CHURCH'S ORDINATION


"Lo, I am with you always, even unto the end of the world."—Matthew 28:20.

Today's study relates to the commission, or authorization of service, which Jesus appointed to his church in his discourses during the forty days following his resurrection. First we have the Master's words on the evening after his journey with two of his disciples to the village of Emmaus, near Jerusalem. Then we have a part of the general commission which Jesus gave just before he parted from his disciples and was received up into heaven.

The lessons of that journey to Emmaus and of subsequent appearances must have been very valuable to all the followers of Christ at that time. He said, "These are the words which I spake unto you, while I was yet the Man Christ Jesus, before my resurrection change, how all things must be fulfilled which were written in the Law of Moses and in the prophets and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The Evangelist sums up in few words conversation the Scriptural exposition which probably occupied at least an hour. We are not told what these expositions were which opened their eyes of understanding, but we can surmise. He probably pointed to them the significance of the Passover lamb that was killed at that time of the year, and showed that he was the antitype of that lamb. He probably explained to them the true significance of the Passover—that in the type the first-born of Israel were passed over, and subsequently repaid under the Levitical law, in the type of Levitical sacrifices, that the antitype of these first-borns is the church of the first-borns, whose names are written in heaven—all the saintly followers of Jesus who will be of the royal priesthood, and the antitypical Levites, their servants, in the work of the world's uplift during Messiah's kingdom.

The Master doubtless also gave them some suggestions respecting the antitypical Atonement day and the better sacrifices—that he himself began the better sacrifices, which would bring about the completion of the work of salvation being finished, the Atonement blessings would go forth from the High Priest to all the earth, during Messiah's kingdom of a thousand years.

POWER FROM ON HIGH PROMISED

Whatever features of the great plan the Master unfolded, we have the assurance that his auditors were deeply interested. Their sadness disappeared. Their first thoughts were merely that they had lost their blessed Master, his counsels, his instructions; but now, through this enlightenment, their hearts burned within them with a desire to prepare for the glorious work that was before them. The Master was not to be seen among them with the Apostles, but his presence was never far away, and his promises were binding. Wherever the disciples went, they communicated with him by his Holy Spirit, and his promises of peace were fulfilled.

Prophecy had declared that unto him all would bow, both in heaven and those on earth. He had entered into the condition where this prophecy would soon begin to be fulfilled. He had ascended up on high, where all the angels worship, and where he is the mediator of the covenant. No one could have a better outline of the latter part of the promise fulfilled—that all on earth should bow to him. The time for such a recognition will be during his Messianic kingdom of a thousand years. As now, all who come to a true knowledge of Jesus and his kingdom, worship before his feet. And will there be no more room for such worship? No. Eventually every knee shall bow and every tongue confess; for, according to the divine arrangement all who fall to ap-
preciate the glorified Son of God at that time will be destroyed—counted unworthy of any further blessings and favor of God, who has bestowed upon Christ all the blessings which he designs for the fallen race.

**BOY THEREFORE, AND TEACH**

Here is the commission. Primarily it belonged to the eleven apostles; but subsequently it included St. Paul, who took the place of Judas and who was "not one whit behind the very chiefest of the apostles." (2 Corinthians 11:5) The apostles, and they alone, are authorized as mouthpieces of the Lord Jesus Christ. The church of the Lord Jesus Christ has been told us of apostolic bishops being successors of the twelve is false, unscriptural. They had no successors; they are with us yet. The Master's message through them is given us in the New Testament, of which one of them wrote, "The Word of God was with them." (John 1:1) Thus we were told of the great work of inaugurating the church. They were endowed with the power at Pentecost.

But while Jesus appointed especially the twelve apostles to be his mouthpieces to the church, and declared that whatsoever they would bind on earth we might know was bound in heaven, and that whatsoever they would declare was not bound on earth was not bound in the sight of heaven, nevertheless the Lord arranged that each member of the church should be his representative, and that each in proportion to his opportunity and ability might have a share in proclaiming the Gospel message. Whoever receives the Spirit of begetting, the anointing, is included in the statement of Isa. 61:1-3 as a member of the royal order to receive the Spirit. (Isa. 61:1,3,5) Thus we read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath appointed me to bind up the brokenhearted," etc. Everyone who receives the holy Spirit is thus ordained, or authorized, to preach, according to his opportunity or limitation of circumstances or conditions. One limitation of the Apostle is that the sisters are not to teach in public. (1 Tim. 2:12) Nevertheless there are plenty of opportunities for them.

Evidently, therefore, a great mistake has been made in the arrangement of a clergy class, who declare themselves to be the only ones who are ordained, or authorized, to preach or to teach God's message. Jesus and the apostles knew nothing of a clergy class or of a laity class. On the contrary, Jesus had declared, "All ye are brethren; and One is your Master, even Christ." And the Master and his twelve apostles especially forbade anything approaching a lordship amongst his followers, anything like a clerical class.

**THE CHURCH'S COMMISSION**

The message was, "Go ye, therefore, and make disciples from all nations." The commission is not to make the nations disciples, but, as elsewhere expressed, to gather out of all nations those willing to be disciples of Christ, whether rich or poor, learned or ignorant, of whatever race, nation, or tongue. Christ is a follower, one who learns, one who copies. Jesus defined this discipleship, saying, "If any man will come after me [be my disciple], let him deny himself [set himself aside, ignore himself, his talent, his will, his wealth, his everything—discipleship first], and let him take up his cross and follow me." (Matt. 16:24)

The intimation is that all true followers of Christ, all true disciples, will find the path in which the Lord will lead a difficult one, in which their own wills must be continually crossed—a way in which they will continually have difficulty according to the flesh. However, the promise is that eventually, "Where I am [in heaven or in kingdom glory], there shall my disciple be." (Matt. 26:35)

The apostle Paul has properly viewed water immersion as a symbol of death to the world, death to self, and of rising to newness of life as members of Christ, the body of Christ, nevertheless the water baptism is only a picture of the true. So here it is stated that our commission is not water baptism, but what Jesus then said to the disciples, the Father, the Son and the holy Spirit. "Into the name of!" signifies into accord with, into fellowship with. All of Christ's disciples are to recognize the Father's name as standing for righteousness; and they are to become dead to every other principle than that name represents, and to be thoroughly immersed into that name of righteousness, justice, truth.

Ignoring all other names, such as Lutherans or Wesleyans or Calvinists, or State church names, such as Roman Catholics or Anglicans, there are to be thoroughly immersed into the name of Christ, to make his name and to be his members, his body, his church. Furthermore, they are to be immersed into the name of, the recognition of, the holy Spirit—their own spirit, their own wills being dead. Their own opportunity and ability might have to be ignored. God's holy will, God's mind, God's holy purpose, to be their will and purpose.

Thus we see our commission as respects all people of all nations who have an ear to hear our message. We are to make them disciples and to immerse them into the name of the Father, the Son and the Holy Spirit. We are to teach them to observe all things whatsoever Jesus commanded. This is the extent of our authority. We are not to organize human systems and to call them kingdoms, churches, or other names. We are simply to prepare the followers of Jesus, cooperating with God, who will work in them to will and to do his good pleasure.

**"INTO THE END OF THE WORLD"**

"And lo, I am with you always, even unto the end of the world." His words have been understood to signify that the world is to come to an end; whereas what the Master really said, according to the Greek, is that he would be with his people, even to the end of the age—down to the time when this Gospel age will have accomplished its purposed mission of gathering out a sufficient number of disciples of Christ to complete the divine purpose—until the Gospel message shall have accomplished the sanctification through obedience to the truth of a proper number to complete the bride of Christ in the order of the age, and then the end of the age will come. Then will come the Master himself, to gather his elect, to glorify them with himself, to establish his kingdom, to bless the world of mankind—the non-elect.

**WHERE HE WAS BEFORE**


"And he appeared to them in a light above the brightness of the sun, as he appeared unto Peter. And he said unto them, "Farewell; I go unto my fathers." Then shall ye understand my word. And they said unto him, "Nay, Lord, we know that thou art a teacher of the people, being a man approved, and taught out of many things; and we believe in thee. And they asked him, saying, "Art thou the one that should come?" But he said, "I go unto him, and ye shall come to me." Then will come the Master himself, to gather his elect, to glorify them with himself, to establish his kingdom, to bless the world of mankind—the non-elect.

**AN IMPORTANT LESSON**

After the four appearances, apparently two full weeks passed without any manifestation. In that time the tension relaxed, and the affairs of Earth began to assert themselves. What would the disciples do? Privately they had been thinking of the wisdom of returning to their former employment, of fishing, of their former occupation of fishermen; but none of them cared to broach the subject to the others. St. Peter, always a leader of thought and action, finally declared himself: "I go fishing."—I am going back to the fishing business. A way was necessary. The others were of the same mind, and the old firm was reorganized.

For just such a decision Jesus had delayed his ascension. He would show them that their continuance in the work of fishing for men could go on in his absence with his blessing. The Master oversaw their interests, and that night gave them
"bad luck." They caught nothing. They were discouraged, but "it was good for them." As is written, "All things work together for good to those who love God"—even their financial disappointments.

In the morning Jesus stood on the shore and called to them, asking whether they had any fish for sale. They replied that they had not—in fact they had brought nothing all night long. "Cast the net on the other side of the boat,"! They might have said that such advice was foolish, but they were in the mood to do anything to get rid of their "bad luck." They cast the net as directed, and quickly it was filled with great fishes. Then they knew that the one who spoke on the shore must be their risen Lord, who had thus made a new manifestation of himself to them.

The fishermen hastened to the shore. They had known only one experience like this ever, and that was when on a previous occasion the Master had given them a similar gift of great fishes. The Master said, "Cast the net on the other side of the boat."! This was before they would receive the begetting of the holy spirit.

The lesson taught, Jesus vanished. He had one other meeting with his followers in Galilee. It was a pre-arranged meeting. Jesus had sent word that he would meet his followers there. St. Paul says that about five hundred brethren saw him, and were witnesses of the resurrection.—1 Corinthians 15:6.

**OUR LORD'S PARTING INSTRUCTIONS**

Our lesson today relates especially to the ascension of Jesus. This took place near Jerusalem—at Bethany. Apparently he met with his followers in the Holy City—perhaps along the Temple Mount. But Jesus took leave of Bethany, talking the while, explaining the things that would be to their advantage to know—the things they would need to be thoroughly convinced of before he would leave them, and before they would be in a proper attitude of faith to be prepared for the blessings he had yet to send. St. Luke, who also wrote the Book of Acts, tells us that the essence of Jesus' teaching during the forty days was in respect to the kingdom of God. Still they understood not; in due time after Jesus' ascension, the Master had promised they would receive the begettng of the holy spirit. It was toward that point, therefore, that Jesus directed their attention, saying that they should not depart from Jerusalem nor engage in any work of preaching, but should simply wait for the promise of the Father, who would be sent in their behalf, the gift of the holy Spirit. He explained that John the Baptist had indeed used the water baptism, but that he intended that all his followers should receive a superior baptism and qualification—the baptism of the Spirit at Pentecost.

On this last great lesson. Their Master could provide cooked fish when necessary, and could give them just as much success as he saw best in respect to their fishing business. He who could thus provide for their needs on this occasion could do so in the future, should he send forth angels to speak in his name. None of them asked the stranger his name; for, although his features and his clothing were different, they knew that it was another manifestation of their Lord, who was no longer a human being and who was able to appear in various forms, as he had done.

"Cast the net on the other side of the boat."! The use of it was an object lesson. When he had said this, the twelve disciples were especially instructed that they should not depart from Jerusalem, for he had said, "Ye shall receive power, after the Holy Ghost is come upon you." They were to go into all the world and proclaim the name of Jesus Christ to every nation. The world no longer knew the Master, and the disciples were to be his representatives and to speak the message; and from this time forward they would be in darkness with the world, and the day of the Lord would not come upon them as a thief in the night or as a snare. The Pentecostal blessing which they received qualified them fully for the work of the ministry, even though it did not cover their natural blemishes; for it was not for them to understand those things then. They must wait patiently. The development of patience would do them good, would strengthen their faith, would strengthen their character in general.

For the Father to have made known the long interval of nearly nineteen hundred years before Messiah's kingdom would be established, this would not have been wise—would not have been for the good of his people, who would have been discouraged in view of the long delay of their hopes. The Master therefore merely indicated that they must walk by faith and not by sight, and especially that they must not expect to understand and interpret all things as the Master's presence until after they would receive the anointing of the holy Spirit.

After receiving the Spirit, they would be fully qualified to be God's representatives and to speak the message; and from this time forward they would be in darkness with the world, and the day of the Lord would not come upon them as a thief in the night or as a snare. The Pentecostal blessing which they received qualified them fully for the work of the ministry, even though it did not cover their natural blemishes; for it was not for them to understand those things then. They must wait patiently. The development of patience would do them good, would strengthen their faith, would strengthen their character in general.

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Dear Brethren at London:

I notice that the only place the Photo-Drama has been actively opposed in the London area is at Ilford (where, by the way, the meetings have had overflow attendances). The first start was apparent early Sunday morning (when we arrived to rig up the Master's work rigid for the afternoon presentation) by the appearance of well-written warnings in yellow chalk on the pavement outside admonishing the passers-by to "Beware of搭配!". The warning-warnings were all or more or less in bed the "early birds" demolished the "worms" with a duster.

By the time the afternoon presentation started several energetic opponents were at the entrance supplying everyone on line with objection literature which we left them. We allowed them to say what they pleased, whether he thought he was exhibiting the Master's Spirit.

He said, "My Master is the Lord Jesus Christ; Mr. Russell's master is the devil."

We had the opportunity at intermission time to give the exponents objection containing information to the crowded audience, with the result that the opponents received quite cold comfort as the crowds passed out from the Photo-Drama, and the attempt to get up an argument and collect a crowd failed entirely. It was most noticeable that the Photo-Drama was the most interesting still, and certainly to our surprise, in the fact that we have been opposed in the same way by members of the Rational Press Association (atheists, really). A brother who had converse with one of them writes me the following remarkable information of what was said: "A glance at the leaflet showed me that it discounted the miracles of the Scriptures, and stated that they were not to be seriously considered in the light of science and proper reasoning."

I asked the gent why he discounted the miracles, and be disserted. He offered to give the whole of the record of Holy Writ." He replied, "Exactly! I do not believe any of it, save a few historical points, which other books give." Then I said, "Why do you then come outside a religious meeting speaking against the miracles?" He replied, "Well, this Mr. Russell, whose teachings you have heard tonight, puts an entirely different construction on the miracles, and now some who had turned aside from Scriptural teaching and taken up a sound scientific reasoning (i.e. Atheism) are believing what he says."

Surely "the wisdom of the wise will perish" when the beams of truth are focused on them.

Yours in the dear Lord,

F. Guard, Sr.

INTERESTING LETTERS

RE-DISTRIBUTION OF B. S. M.

Dearly Beloved Pastor:—

We realize how very busy you are, and this keeps us from writing you often, telling you how much we appreciate your letter which we received a few days ago. The truth, however, has certainly feasted upon the November 1st Tower. What could be stronger evidence as to our present position than is there offered? We praise our Father for such a channel of blessing, and we ask him, each day, dear brother, to strengthen our hearts as we use the instruments of grace which comes upon you as a result of your faithfulness to him and to his cause.

We have had such blessings in the last few weeks in putting out the volunteer matter! We want to tell you the method we have adopted since the last Tower. Perhaps a line in Firm Powwa would bring the same blessing to other classes. It has been our privilege to meet with many of the classes throughout the United States, and having served one of the large ones as Captain of the Volunteer work for three years, we naturally notice that the material used has a tendency to fade away. When we first took charge of the work the friends were merely throwing the tracts into the yards; in a short time nearly all were plucking them on the gallery, and a little later they were putting them inside the screen door, or under the door. Our method is to ring the bell, and meet the one who comes to the door with a smile, making some remark about the contents of the "sample copy of the little non-sectarian religious paper" we wish to present them.

One of the difficulties of this method, it is a problem among business men, nowadays, to get advertising matter into the hands of prospective customers. To illustrate: I have gone to houses many times while colportering, and when the woman would come to the door about the first thing she would do was to offer me a purchase or a gift which I have not been put inside the screen, and wait it up for the stove or waste-basket. Of course, our literature would get the same treatment; result, waste of thousands of dollars.

Now, as to the blessing that accrues from the method which has been adopted, perhaps a line in Firm Powwa would bring the same blessing to other classes; second, we feel that we have done the Father's work as well as we would do our own work; third, we meet many who say, "If this is Russell's literature I don't want anything to do with it". But the other day we were watching a movie which had turned aside from Scriptural teaching and taken up a sound scientific reasoning (i.e. Atheism) are believing what he says.

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Yours in the dear Lord,

P. Guard, Sr.

INTERESTING REPORT OF EUREKA DRAMA

Dear Brethren:—

I am herewith sending the report of exhibition of Part III, which closed the series at Holze, Ill. However, we had a fourth meeting, a finale, at which was given an illustrated lecture. The speaker used for his subject, "The Two Sacrifices." Slides were shown of Abraham offering up Isaac, and the explanation was made that it typified the Son in sacrifice. Also a great deal was said about "hell," and slides were shown of Dante's Inferno. Then with a brief explanation of the words sheol, hades, and gehenna, the "Bible hell," it was shown, the speaker commenting quite liberally on the subject. At the close of the meeting fifty names were handed in out of an audience of 125. This was very encouraging to us, and the class is much elated over their first experience with the Eureka Drama.

The morning and afternoon meetings were held in the school house. The town is very small, there being not over 150 inhabitants; and at least 400 people were served—an average of 100 at each meeting. Many farmers attended, and all seemed well pleased. Many of the people who had never heard of present truth, as many times as Denver has heard, with the literature, the personal reason is, as above stated, the tracts had found their way into the stove or waste-basket, along with other advertising matter. Trusting that others may receive some of the blessing that we have received, we write through a few lines in The Tower on this subject, we hope for your forgiveness for taking up so much of your valuable time.

Sister Dunn joins in loving greetings to yourself and all the dear family at Bethel.

faithfully,
your brother and fellow-servant in the One blessed Hope,

Dr. W. H. Dunn,—Cole

TURNS AIDS TO THE BIBLE

Dear Brethren at London:—

I notice that the only place the Photo-Drama has been actively opposed in the London area is at Ilford (where, by the way, the meetings have had overflow attendances). The first start was apparent early Sunday morning (when we arrived to rig up the booth, screen, etc., for the afternoon presentation) by the appearance of well-written warnings in yellow chalk on the pavement outside admonishing the passers-by to "Beware of搭配!". The warning-warnings were all or more or less in bed the "early birds" demolished the "worms" with a duster.

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Yours in the dear Lord,

F. Guard, Sr.

CREATION DRAMA DID IT

Dear Brother Russell:—

My wife and I truly thank our heavenly Father for the great joy and privilege which has come to us through your instrumentality. It was your beautiful Photo-Drama
1914—ANNUAL REPORT—1914

Vol. XXXV

BROOKLYN, N. Y., DECEMBER 15, 1914 No. 24

THE WATCH TOWER

1914—ANNUAL REPORT—1914

We have your six volumes of STUDIES IN THE SCRIPTURES. They are a great help. We spend as much time as we can in reading and studying them. We have taken the Vow. We read your Morning Resolve, and the Daily Heavenly Manna every morning. They are a source of comfort to us. There are many truths which we have never comprehended before, but now we can see them clearly. We wish you would try to enumerate them, because our dear heavenly Father has been bountifully blessing me ever since I fully accepted the Lord as my Redeemer. I shall continue to pray for you, dear Brother, and I ask your prayers.

Your brother in the Lord,

[6691]
as for the public in general. This is surely saying a great deal; for in one city the newspapers published that in the week following the showing of the Drama their police court records showed one-half the usual criminal cases.

The special advantage of the Drama seems to have accrued to a certain class of people whose faith had well-nigh slipped, who lost all interest in their private spiritual concerns, who had not connected with the future. Some of these have written us very beautiful and pathetic letters of appreciation and of thanks to God. Some have contributed to the Society’s funds to assist in doing this work of the Drama further.

We had various things to contend with in order to keep the Dramas all busy every day. Train schedules were not always to our convenience. Then, too, the friends who engaged the place of exhibition could not always get the dates that we requested. We introduced oddity only upon the various times and seasons, opportunities, etc., it was often necessary to take what might have appeared a very zig-zag course. Hindsight might have enabled us to do better in some instances, but the past is past and we are content to equip the present. We had a large force of extremely competent brethren continuously at work safeguarding the interests of the Drama and the engagements. Perhaps a sufficient number of mistakes occurred to keep us all very humble, to make us realize that when that which is perfect shall have come and that which is in part shall have been done away, the whole world may move the better in consequence.

The expenses of the Drama were, first, the preparation of the films and the slides. This was considerably accomplished before we began the long journey from their place of origin to the various cities. Data were collected for the presentation of the Drama. It is difficult to estimate the total, but we do know of three cities which have each spent more than Ten Thousand Dollars in conjunction with the showing of the Drama in their own cities. We believe that it will be safe to say that the total amount expended by the different classes for the preaching of the Gospel through the Drama would total somewhere between $150,000.00 and $200,000.00, in addition to what our financial report shows. What a wonderful blessing thus came to the Lord. The friends can see a view of the screen. We have yet to hear of the results. We had a view of the screen. We have just heard from Australia that the Drama there has started and bids fair to be a good success.

THE EUREKA DRAMA WORK

Our readers will remember that reference was made in these columns to the Eureka Drama No. X and No. Y, suggested to the classes and private individuals as useful in connection with their class extension work. These notices appeared in our issue of August 1st, Page 238, and in our issue of August 15, Page 254; also in November 16th issue, Page 2. Our reports will be deeply interested to note the success of these Dramas. They are going into the various small towns, villages, school-houses, in the vicinities contiguous to the owners of the Dramas.

The Eureka Drama X reports show as follows: Of the forty-five outfits sent out twenty-nine have reported. They had served two hundred and seventy-two places, giving eight hundred and four exhibitions to a total attendance of 69,053. They have received twenty-three notices, six of which have been published and ninety-seven cards inquiring for further literature were received. The number of Drama Scenarios and Studies in the Scriptures sold has not been reported, but over a quarter of a million of Drama Treasures have been distributed free.

The Eureka Drama Y reports show as follows: Of the forty-five outfits sent out twenty-nine have reported. They had served two hundred and seventy-two places, giving eight hundred and four exhibitions to a total attendance of 69,053. They have received twenty-three notices, six of which have been published and ninety-seven cards inquiring for further literature were received. The number of Drama Scenarios and Studies in the Scriptures sold has not been reported, but over a quarter of a million of Drama Treasures have been distributed free.

How interesting to note the leadings of the Lord’s providence! The people in the rural districts seem hungry for just what these Dramas present. We trust that the sixteen other Y Dramas are doing as well as the twenty-nine included in our report.

The Lord seems especially willing to bless all of His consecrated ones who seek to devote time, strength and money to His service. These agencies are mighty through God to the pulling down of the strongholds of error and to the building up of His church. It is our earnest desire to benefit from the Lord’s gracious preservation and to always follow the plan of watching the Lord’s providences. The more money we receive, the more we spend. As the funds diminish we curtail expenses. We have no desire to lay up treasures on earth; neither must we incur debts. In this connection we should add that so great a work could not have been accomplished for less than double the amount shown in our financial columns had it not been that all of our agents, superintendents, operators, etc., gave their time freely, voluntarily, merely receiving things needful—which we supplied not only to those who were out in the field operating the Drama, but also to the many who were at home connected with the preparation of the films, management, etc.,

THE DRAMA OUTSIDE AMERICA

Splendid reports are coming to us from the showing of the Drama In Great Britain. It has been presented in six different places in London to large and appreciative audiences. It opened at the Prince’s Theatre, remaining there for several days. Then the show was moved to the Her Majesty’s Opera House in London before reaching London Opera House. The presentation in the latter place has been phenomenal. It showed there approximately five weeks, afternoon and evening daily, including Sundays. In Eureka Drama Y reports show as follows: Of the forty-five outfits of Drama X are doing similarly good work and that what shall be heard from them will be as reported free.

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are stored, awaiting such a change in the Lord's providence as may permit their service to be resumed. We are not without hope of this.

**SERVICE IN NEWSPAPERS**

As our readers are aware, Pastor Russell's sermons and weekly Bible studies have for several years been very widely published in all large cities. That the number publishing the sermons is not so large as formerly; nevertheless, we are probably reaching more people than ever, by reason of inserting the sermons in metropolitan newspapers—in New York, Boston, Chicago, Philadelphia, St. Louis, Baltimore, Washington, Los Angeles.

The difference between the two services is in that in the smaller cities the sermons are published strictly as news, the newspapers paying for the stereotyped plates twenty-five cents per column weekly. It is the business with these, conducted by able representatives, that has fallen off considerably. The number now publishing the sermons, etc., regularly, is about one thousand.

Newspaper space in large cities is counted too valuable generally to justify the publishing of a sermon of two or three columns, yet there are editors who would not refuse the others of the city would decline to publish as news. Furthermore, the publishers claim that since there are many talented men in all large cities, these would expect their sermons also to be published, or else would be offended. To publish the sermons of a large body by one editor—what a different way of流通 there might be, if the country's practical considerable. The number has felt, therefore, that this large field of influence, the large witness to the truth possible through the immense circulation of these papers well justifies the expenditures in this way of some of the money at its disposal. It will be encouraging if our readers to know that the sermons are now reaching weekly approximately five million five hundred thousand readers.

We trust that some good is being accomplished. We are constantly coming in touch with noble souls being reached in this way, some of whom are more interested, or interested who have not yet to the place where they wish to express their interest by writing. The money expended in this department this year has been large; but we believe that it has been very economically spent, and the evidences are that it was wisely spent.

**MANY TONS OF FREE LITERATURE**

From year to year we have wondered what would be the limit of the capacity of our friends in the matter of the distribution of free literature. The quantities have grown enormously. Many who cannot all their time in the colporteur work, colporteurs also and pilgrims, indeed (all our readers), have found opportunities for engaging as volunteers in the Lord's service in the distribution of reading matter, which we provide approximately in thirty languages. The interest of the people in free literature is manifested by the fact that very few of these books are sold in stores and very few are answer at all unless something in them especially calls for attention. The reply sent out from the Office direct in answer to mail orders. Nearly all of them represent the direct exercise of mind and body on the part of a noble band of the Lord's people—brethren known by a general name of colporteurs. Amongst them are some from the home and family, the shop, the work-bench, the farm, as well as some clerks, bookkeepers, stenographers, draftsmen, teachers, preachers, lawyers, doctors. The more influence any one has the is talent, all of which has been cultivated, if he entered the body of Christ which is the church.

Our enemies have helped us considerably. Their slanderous misstatements undoubtedly stopped some from purchasing and from reading the books, but in other cases their harsh, unfair words and actions have been a large help for the cause. By the more of the books sold, and very few of them have to be published, or else would be offended. To publish the books, containing many valuable lessons for those wishing to learn about the Bible, has been entertained. The Editor hopes that all the readers will give the books, but in other cases their harsh, unreasoning words and actions have been a large help for the cause. By the very few of these books are written in many languages, but absolutely different, both in matter and style, and left the colporteur work to engage in the Drama—later a very warm interest in the colporteur work, did entail the time—the number of public meetings held...................... 3,217

**THE PILGRIM SERVICE OF THE YEAR**

The total number of Pilgrims employed........... 76

The expense will he found in the Financial Report.

Some extra services have been cut off. We are endeavoring to trim our sails to the lighter financial breezes. Should the Lord's providence favor us, you will quickly discern increased activities along all propitious lines.

**THE WATCH TOWER articles as his personal letters to them.**
HOPE AN OUTFLOW OF CONFIDENCE

"Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God ye might receive a recompense of the inheritance at Christ Jesus." 10:22, 35, 36.

Confidence is another word for trust. The Apostle's thought, then, is, Cast not away your faith, cast not away your trust, which hath great recompense. It seems strange to us, sometimes, that God should purpose to reward faith rather than works. Surely almost anybody else would have made a plan which would have said, I will reward you according to what you can accomplish. But God has declared that he will reward us according to our faith, our confidence, our honesty, our sincerity. Under the present conditions God can do nothing in the world of human existence in which a man does not receive the necessary strips—just exactly what they need—to bring them rightly into accord with righteousness. But for the time being, God is making an appeal only to the honest-hearted.

As we come to the Bible and get it clearly before us, as our eyes become anointed with the holy Spirit and we see into the deep things of God, we find that he has a great, a wonderful plan. When his kingdom shall be established, then all the families of the earth shall be blessed, and the light of the knowledge of the glory of God shall be manifested among all nations; and all of out parts of the earth a people for his name, to bear the name of Jesus, to be the bride, the Lamb's wife. As a woman is joined to a husband and bears his name, so this company is called out from the world to bear the name of Christ. The word Christ signifies, as we know, the Anointed of God, and includes Jesus, the Head of the Christ, and all the members of the church which is his body God purposed the selection of the church, and he purposed that it should not be accomplished by force, by compulsion. If we have thought that God has been dealing with the world, they have been mistaken. We are told in the Bible that God has been drawing a class, calling a people, a very different thought. Our Lord Jesus is the great Shepherd of the sheep. The sheep bear his voice and follow him. It is a wonderful privilege to become a member of the body of Christ. God is not forcing any one to become a member. How strange it would be for us to think that he said, If you do not become a member of the bride class, you shall go to eternal torture! Nay, dear brethren, he lays before us the grandeur of the divine plan, that seeing it, we might be eager to become heirs of God and joint-heirs with Jesus Christ our Lord. This is set before us in the Bible as a great prize, 'a pearl of great price.' If we do not care to come in under the invitation given, then we need not come at all.

AN HONEST HEART—A WILLING MIND

We remember that the Apostle declares that the Gentiles rejoiced that they had been accounted worthy to hear. (Acts 13:48) Do we realize what an honor it is that God has asked us to hear his message? It is a great honor, to our understanding of it, to be a part of the people who were accepted by God for his kingdom. We may realize something about the dishonest, insincere, self-sufficient, that would surely lead them to take a wrong course. We think of a gentleman—a well educated man, an engineer. He was well-balanced mentally and could talk on any subject. One day he told us something of the divine plan and of the call of the church. He replied, "Well, I do not care to have anything to do with it. I do not wish to have my sins forgiven; I wish to hear the penalty of my own sins. If other men are going to get along, I shall get along too.'" 

Jesus said that if one would receive his message, he must recognize himself as a little child—in that pure simple manner that little child would receive a message. It is natural to see a little child to be full of confidence. How often we hear a child say, "My papa can do anything! My papa says thus and so." And so the heavenly Father would have us honest, faithful, full of confidence in him, trusting what he has said, not doubting. He would have us to be loyal to him.

"Cast not away, therefore, your confidence," said the Apostle. He had been telling these Christian Hebrews that they had a good degree of confidence. They had accomplished a work. They had won the favor of the people partly while they themselves were made a gazing-stock, and partly while they were the companions of those who were so used. The Apostle went on to say that God was not unjust to forget their labor of love.

A POTENT TEST OF LOYALTY

But, dear brethren, it is not enough to make a good concen-ration; it is not enough that for a time we fight a good fight. No, indeed! God is not accepting to the kingdom those who once were faithful. He desires to have those who were once faithful, who were afterwards faithful, who are always faithful! He desires to have in the kingdom class those whom he can trust implicitly, those to whom he can safely give the glory, honor and immortality that he has promised to the faith-ful. And before they receive this high recompense of reward, they must be thoroughly tested and proven. We see the reasonableness of this arrangement in every particular. If he has called us to the obtaining of the glory of our Lord Jesus Christ," he expects us to be found worthy of that honor—not that we could do anything to make ourselves worthy of such exaltation, but that we could make it vivid in ourselves, he expects us to be true overcomers, and to develop the charac-ter necessary for so high a position of responsibility and glory.

Have you given God the glory in all the affairs of your life? Have you taken the glory from the Lord. We must be so loyal that in the time being, God is making an appeal only to the honest-hearted.

We come to the Bible and get it clearly before us, as our eyes become anointed with the holy Spirit and we see into the deep things of God, we find that he has a great, a wonderful plan. When his kingdom shall be established, then all the families of the earth shall be blessed, and the light of the knowledge of the glory of God shall be manifested among all nations; and all of out parts of the earth a people for his name, to bear the name of Jesus, to be the bride, the Lamb's wife. As a woman is joined to a husband and bears his name, so this company is called out from the world to bear the name of Christ. The word Christ signifies, as we know, the Anointed of God, and includes Jesus, the Head of the Christ, and all the members of the church which is his body God purposed the selection of the church, and he purposed that it should not be accomplished by force, by compulsion. If we have thought that God has been dealing with the world, they have been mistaken. We are told in the Bible that God has been drawing a class, calling a people, a very different thought. Our Lord Jesus is the great Shepherd of the sheep. The sheep hear his voice and follow him. It is a wonderful privilege to become a member of the body of Christ. God is not forcing any one to become a member. How strange it would be for us to think that he said, If you do not become a member of the bride class, you shall go to eternal torture! Nay, dear brethren, he lays before us the grandeur of the divine plan, that seeing it, we might be eager to become heirs of God and joint-heirs with Jesus Christ our Lord. This is set before us in the Bible as a great prize, 'a pearl of great price.' If we do not care to come in under the invitation given, then we need not come at all.

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CONFIDENCE PERTINENT TO KNOWLEDGE

The thing that is wrong is not in our old Bible, nor is it covered with dust, and we have studied about God’s justice, wisdom, love and power. And we have learned to have confidence in that dear old Book; for its message is so consistent, so reasonable, so loving. That is the main thing. You, and I, and we all, have a sin-sick soul, and we long to be in the world. It informs us that all these came as the result of sin, and that from the very beginning God foreknew the fall, and purposed the restitution of mankind from sin and death. The Bible points out that the only way to know God in a concrete way is through Jesus Christ. Thus we have confidence in the Word of the Lord and in the great plan presented in that Word. And we have confidence that God has invited us to be joint-heirs with Christ in his kingdom, that he is taking out a people for his inheritance, that we will be kept by his power for salvation. Hence the Apostle urges, “Cast all your care upon him.”

CONFIDENCE INDICATIVE OF HEART CONDITION

How is your heart condition? Is God looking at you? The Scriptures declare that he is faithful who has promised, and that he will do exceeding abundantly more than we could ask or think. He has determined that all who will receive the great blessing will be those who will demonstrate their loyalty to the fullest degree. Hence the Apostle urges, “Let not your confidence, which hath great recompense of reward,” be so loyal to Him that they will be ready to lay down their lives. Ah, yes! Others lay down their lives for earthly kings, and such a thing as a King of kings and Lord of lords, and if we could not lay down our lives in loyalty to him, what would we think of ourselves? We have a good God, worthy of all confidence, and we trust him. In proportion as we have known the Bible and have grown in grace by seeking to walk in the narrow way, in that same proportion our confidence is growing stronger and stronger.

CONFIDENCE IN GOD TO BE TESTED

If God would reward according to works, some of his children might get a thousand and one things to do in the remaining eight hours. How little time we have, after all, even if we have the thousand and one things that others took more or less of our time! The most intelligent people have very little time to spare. Do your very best, and try to note how little you will be able to accomplish by the close of the day. Think of those five minutes, that half hour, etc., and count up and see how much you render to the Lord your God daily. We fear that each of us would be ashamed to see how little time the sum total would make. And if the reward depended on our works, it would surely be a very small reward. God knows also that some have more time at their disposal and some less, and that some are more talented and some less.

Some are able to give ten times as much as others. How much would you like to do for the Lord? How much do you strive to do for the Lord? It will be in proportion as you have confidence in him. The Bible points out in that great proposition, promises, you will try harder and harder to live up to all the terms and conditions of discipleship. If you have but little confidence in the Lord, you will be like the man who was told that if he would go to a certain place he would find a fortune, and when he should have found it he would go to another. And if he should fail to find it there he was to go to another. And if he should fail to find it there he was to go to another. If one should say, Behind a curtain in a certain corner there is hidden a bag of gold, and any one who went there for it may have it, it would be safe to say that not two persons out of a hundred would go to look for it.

It is testing your faith, your confidence, and our own. And, oh, that is worth so much more than all the wealth of the world! We have been invited to try for the great prize. We said, Yes, Lord! Yes, Lord! Then he said, Will you be faithful under conditions which I impose? I am watching you. Will you trust me, and try, and believe, and hold fast your confidence? We have sometimes wondered whether we would be wise enough to do all that God expects of us, and that he desires of us. We have often thought, “If I were as wise as my Father’s servants, I would be safe to do this.”

The Apostle tells us, “Ye, brethren, are not in darkness.” We are speaking of our confidence to those whose eyes of understanding have been enlightened to see the lengths, the breadths, and the depths of the love of our God, and to know something about the times and seasons of our Father’s plan.

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What more can he say Than to us he hath said!

The Editor has been rebuking in these blessed experiences. Even if the time of our change should not come within ten years, what more should we ask? Are we not a blessed, happy people? Is not our God faithful? If any one knows anything better, let him take it. If any one knows anything better, let him take it. If any one knows anything better, let him take it. If any one knows anything better, let him take it. We know of nothing better nor half as good as what we have found in the Word of God. As the hymn expresses it:

“Satisfied my longings
As nothing else can do.”

Personally, we can say, If God has some further experiences for us, we are glad that he has; if we need further polishing, we hope he will give it to us. If it takes a year to get the polishing necessary, we desire to have this time allotted. Or if he desires to have us do some work in the kingdom with him, we are willing to come at any time. The kingdom itself, we would be glad to have his will done.

We have sometimes asked, How many brethren would be willing to take a thousand dollars for what they know of the truth? Not a hand was seen! Who would take ten

[5656]
thousand dollars? None! Who would take a million dollars? Who would take the whole world in exchange for what he knows about the divine character and the divine plan? Nobody! Then we said, You are not a badly discontented crowd, dear friends. If you feel so rich that you would take nothing in exchange for your knowledge of God, then you feel just as rich as we do.

CONFIDENCE LOST

The Editor has known from earliest childhood what it is to call God his heavenly Father; for he had Christian parents. And then, when fifteen years of age, we gave him our heart and life. Then we rejoiced that we could take nothing in exchange for our knowledge of God, and revered and worshiped him with what amount of knowledge we had. Although indoctrinated along Calvinistic lines to believe that only the elect would reach glory, and that all the non-elect would experience eternal torment, we were nevertheless left with the feeling that we should, as children, appreciate the love of God, which had provided for the salvation of the elect.

A few years later, however, reason began to assert itself ever superstitution. We inquired of ourself, Where is this cell which you preach? What do you really know about it? Confessing our own ignorance, we went to our teachers and elders; but to our amazement we found that they knew no more about it than ourself. Then we stopped preaching and began to think and to examine the creeds. We found that the difference between the thousand dollars which you would take nothing in exchange for—provided for the salvation of the few and eternal woe for the thousands of millions. The more we investigated, the more sure we felt that a great mistake had been made; that a real God could not make such an arrangement as he has declared. We threw them all away; and thinking that the Bible was the basis for them all, we threw the Bible after them.

SOUL-HUNGER FOR GOD

But having once known our heavenly Father, we could find no rest without him. Our soul hungered for his love and care. We still held to the great fact that our Universe had an intelligent, personal Creator; for his wisdom and power were beyond us on every starry night. We looked into the infinite measure, the more thoroughly we became convinced that all humanity, yea, every creature, is "fearfully and wonderfully made," and that the eye, the ear, the nerves, the power to move in response to mere thinking, could not have come by chance, could not have been evolved by a nature god. We worshiped the God of wisdom and power, and sought to know more of him, confident that we should find him good.

Left to the resources of our own brain, we reasoned, Could others and ourself possess as the gifts of our Creator the qualities of justice and love, which we esteem to be the very highest of our faculties, and yet the Creator himself be devoid of these attributes? Our mind answered, Surely he who formed the eye to see and the ear to hear and who gave humanity the qualities of justice and love must possess these qualities in infinite measure.

Thus with the eyes of our understanding we beheld the great God of the universe, infinite in wisdom, justice, love and power. Again we worshiped him, rejoiced that we could worship our God and realize that he had made neither the earth nor the race of mankind in vain, but that he had some wise, just, loving purpose in connection with our creation.

CONFIDENCE REGAINED

Our next thought was. Would not a just and loving God so pleasure as to make any man who desired to do his will. Would he be ashamed of his purpose? Would he ignore the qualities of mind which he has given us? Again our mind answered, You may confidently seek God's message to humanity. Thinking that we had already examined the Bible sufficiently, we turned our attention to heathen religions, only to find them less rational in some respects, though less fiendish, than our own creeds. Evidently the most intelligent peoples have been the most thoroughly seduced by Satan and his doctrines of demons, in believing that the only way for the human creatures...

SAVIOR OF THE WORLD

DECEMBER 27.-2 Corinthians 5:14-21.

"For he is from me to glory, save in the cross of our Lord Jesus Christ,"—Galatians 6:14. R. V.

ness, their hunger for fellowship with God; for the requirements made of them seem at first to be exacting. These requirements, as stated by the Master himself, are: "If any man will be my disciple, let him deny himself and take up his cross daily, and follow me." Then he must continue to follow in the Master's footsteps—faithful unto death.

'Some, upon learning of these stringent conditions of discipleship, turn back and follow no longer in pursuit of the Lord's favor, forgiveness, reconciliation, blessing, begetting of the holy Spirit. It is their option; and their course will decide whether they will escape from the condemnation that is still in the world. (2 Peter 1:4) As the Apostle Paul wrote, "We were children..."
of Wrath, even as others [Still are]." (Ephesians 2:3) By believing in Christ, by accepting his terms, by becoming his disciples through full consecration, we secure forgiveness for the sins that are past, and additionally secure relationship with the heavenly Father through our Redeemer, our Advocate. Now his acceptance of us is by and through the begetting of the holy Spirit, and this is extended to none others than those who come by his appointed way.

Those begotten of the holy Spirit are Scripturally styled ‘new creatures in Christ.’ To them, ‘old things have passed away and all things have become new.’ They have new aims, new hopes, new ambitions, new prospects, new...
ISRAEL'S EXPERIENCES TYPICAL, ALLEGORICAL

NATURAL ISRAEL'S ENEMIES—SPIRITUAL ISRAEL'S ENEMIES—NATURAL ISRAEL'S JUDGES OR DELIVERERS—SPIRITUAL ISRAEL'S REFORMERS AND HELPERS—TYPICAL IDIOTITIES AND THEIR ANTITYPES—ISRAEL'S LAST DELIVERANCE NOW DUE—GENTILE TIMES HAVE ENDED—ASSURED BY ABRAHAM WITH HIS NATURAL SEED UNDER THE SUPERVISION OF MESSIAH AND HIS SPIRITUAL BRIDE, THE CHURCH

"I will heal their backsliding, I will love them freely."—Hosea 14:4.

Today's Study tells us of the death of Joshua, who became the leader of the Israelites at the death of Moses. He was a worthy example of faithfulness to God amongst his people. Under divine direction he divided the land of Palestine amongst the ten tribes of Israel, judging by each of them with the understanding that the portion was the gift of the Lord, and that the more faith possessed the more quickly would the tribe enter into its inheritance.

The Israelites were joined by the Lord through an angel, especially for this purpose, to protect them, and to enable them to take possession of the land, driving out their enemies, destroying their idols and altars of worship, and thus conquering the entire country for themselves as God's people and reigning themselves and the children of all idolatrous temptation. But instead of doing this, they took advantage of the various heathen peoples inhabiting the land, and brought themselves into more or less of a friendly relationship. This disobedience to divine command proved to be a serious snare.

In studying the history of Israel, we are to remember that the Apostle tells us those things were allegorical. (1 Corinthians 10:11.) They were true, they were real occurrences; but their chief object and purpose, from God's standpoint, was to illustrate certain great truths for spiritual Israel, coming after she had been divorced by the Church. When a Christian enters upon his new life as a result of his consecration to God, it corresponds to crossing Jordan—dying to old interests and entering into the new inheritance. Under the leadership of Joshua, we enter into new life full of courage and victory. "Helpless, we will move, enter into our new life full of courage and victory."

Then we learn that the new creature is to conquer the perverted appetites of his own flesh, which correspond to the idolatrous peoples who resided in Canaan. It is the duty of the new creature, as he begins to live in the Church, to get rid of all weaknesses and depravities of the flesh, for a time deeper before the new nature, enthralling mercy, patience and a measure of gratification. But so surely as these are granted, the result is that the passions and weaknesses become stronger and stronger and the new creature is worsted in the battle, until he must cry to the Lord for deliverance. Let him perish before the new workings of his own passions and desires. Thus the lives of many Christian people are a succession of battlings and defeats—captivities. The battle must have been fought out at once. The will should have been fixed firmly on the side of righteousness, truth, obedience to God.

It is difficult to determine how much all of the Lord's people suffer as a result of not being firm enough, rigorous enough, in their dealings with their own flesh, especially at the beginning of their Christian experiences. The only remedy is to cry unto the Lord as the Israelites did when they were times oppressed by their enemies—slaves where they should have been masters. The one great lesson of all this to the natural Israelites and to the spiritual Israelites is the lesson of God's judgment. The Lord is gracious, willing to forgive our trespasses and to assist us when we realize our wrong condition and appeal for help. "I will heal their backsliding, I will love them freely."—Hosea 14:4.

JOSHUA'S WISE EXHORTATION

The Book of Joshua closes with the account of his death, and the Book of Judges begins with incidents covering the same period. When Joshua realized that his work was done and that he was about to be gathered to his people, he went forth with his fathers in death—he called the Israelites, and reminded them of the Lord's mercies and manifest favors toward them in bringing them thus far and finally giving to each tribe the allotment of its inheritance in the promised Land. Then warned them respecting the dangers of the situation, the necessity for being separate from the people of the land—Gentiles; otherwise the tendency might be toward idolatry. He urged upon them all a full settlement of the mind, the will, on the side of the Lord and against all the heathen religions. It was then the time for them to make a fresh choice before the Lord, whom ye will serve; as for me and my house, we will serve the Lord." The others joined with him in the same resolve.

Our lesson tells us that all the days of Joshua, and the days of the others of the judges who outlived Joshua, things were not as they should be. The Lord's blessing and prosperity were prosperous. These leaders had in mind the Lord's wonderful dealings, and realized the importance of being on the Lord's side, if they would have his blessing. The idolatries that came in were subsequent. The true God has always prohibited idols, while the false gods have usually been represented by idols. The idols, according to human reasoning, would appear to be an excellent way of keeping religion before the mind; but it was not God's way, and hence we must, as in accordance with the divine will. Let them remember that many today worship the golden calf more than they worship God, requiring entertainments time and again to correct them, to awaken them to their real condition. Let them remember, too, that the Christians have been called "Israelites" by many who use the term "Israelites of stone or wood or bronze, but more hideous misrepresentations of the divine character—our printed creeds.

Verse 17 and its connections seem to indicate the receiving of a lesson or lessons from Israel's experiences, under many judges. When they repented, the Lord raised up judges, or, as we say, deliverers, through whom their adversities would be corrected. Yet even these repeated experiences did not deeply enough impress the great result, so that they needed to learn their lessons over and over. When the judge would bring them back from their adversities, and they would have rest for some years during his lifetime, it was merely to fall away after his death. Nevertheless, the Lord meant that age to be an age of preparation. The centuries since have shown the persistence of God's mercy.

GOD'S FAVOR RETURNING TO ISRAEL

As we have previously pointed out, the Bible indicates very clearly that Israel's last great lesson of oppression under the Gentiles based its conclusion in 1914. The period of chastisement, twenty-five hundred and twenty years long, began where the crown was taken from King Zedekiah, B. C. 606. (Ezeckiel 21:25-27) They have not been an independent nation in all these twenty-five hundred and twenty years. As the Lord declared, Zedekiah was the last of the line of David who should reign until Messiah's kingdom would be established. The end of Gentile Times, then, marks the beginning of Messiah's kingdom. Everywhere we see manifestations that He as the great Judge is taking over the affairs of the world, and that Israel's final deliverance is at hand.

Spiritual Israel must first be delivered by the glorious "change" of the first resurrection. Thus the spiritual empire will first be established. Following that great event and the incidental time of trouble will come the exaltation of Messiah's kingdom.
sentatives of natural Israel to be the earthly exponents of the heavenly kingdom. These will be the ancient worthies of the Hebrew people—Abraham, Isaac, Jacob and all the prophets. Others of the Hebrew people, delivered from Gentile domination, will nevertheless get their blessing through their acceptance of the kingdom arrangements, which includes the thought that when the heavenly kingdom opens and that they will recognize the great King.

Thus it is written that they that pierced him shall look upon him and mourn because of a realization that they crucified the Prince of Life. Nevertheless they who love such a great salvation—looking in proportion as they have been seeking consecutively to serve God and the principles of his righteousness. Then the Lord will pour upon them the spirit of prayer and supplication, in connection with which they will have so much blessing. (Zechariah 12:10.) And this blessing of the Lord, coming upon Israel first, men also the blessing of all the world.

"DRINK YE" "Are ye able to drink of the cup that I shall drink of?"—Matthew 20:22.

The incident which is narrated in our context occurred just previous to our Lord's death. He had gone up to Jerusalem. He had made the triumphant entry into the city. Now he was waiting for the grand climax of his experiences. He had forewarned his apostles, according to this thought that the chief priests would deliver him up to be crucified. But the apostles in general did not understand the Lord's words. On many occasions his words had been figurative. So now they waited in great eagerness to know whether he meant a kind of figure of speech this could be. They thought that he was near to sitting on his throne, and that they would be with him. So thoroughly were they convinced that the establishment of the kingdom was at hand that St. James and St. John— their mother asking them permission—had determined that they would be willing for anything. They had such appreciation of the occurrences. Our attitude is to be the same as that of our Master, "If I be lifted up out of the earth, will all men come to me."—John 12:32.

OUR LORD'S REAL BAPTISM for good to those who love God, to the called according to his foreknowledge. So that death there are difficulties that there will be wars and conflicts—parties and sects and wars. But the advent of Jesus Christ will be a great test and a great deliverance. "The hour of power is now come," says the Apostle, "on us that believe."—2 Thessalonians 2:16.

The thought is, that the church's cup of experience, might be used in referring to every affair of our lives. But this is apparently not the way in which Jesus was using this word at this time. He used it in respect to something in the future. "Are ye able to drink of the cup that I shall drink of?"—in the future—that cup which I shall drink within the next few hours. That cup was a terror to God—not the dying, nor the cross. He had not asked that he might be spared the dying, that he might avoid death. But he had asked that his bitter cup of ignominy, that he should be put to death as a blasphemer, might be set aside; and yet he said, "The cup which my Father hath poured for me, shall I not drink it?" After he had cried out with strong cryings to God and had received the assurances of God's favor, he was then ready to drink of that cup.

So it is with the Lord's followers. It is hard that our good should be evil spoken of, that we should be declared to be poisonous to every religious sentiment. This is a part of our experience. To have people quarrel with us, is a part of our test. To die a little in the world. To die for some inestimable ideal, would be a small matter. But to be put into a false light, to have our good made out to be evil, these are trying experiences. Our attitude is to be the same as that of our Master, "The cup that our Lord shall pour, shall we not drink it?" We have the word of the Apostle that all things shall work for good to those who love God, to the called according to his purpose. With these thoughts before our minds, we are to be of good courage and to accept the cup of experience which the Lord has for us. We know not how near that cup may be. Perhaps with the church it is the same as with himself. Perhaps there will be a measure of acknowledgment that we are right about the divine plan. Then through the machinations of the church systems we may be delivered up—possibly to death.

THE TEST NOW UPON THE CHURCH The disciples at the first advent did not realize how near they were to the experiences of Gethsemane and Calvary. It may be so with us now, for aught we know.

It would appear as though the present time may be one in which the Lord is giving his people a test of a new kind. Even though we see the Gentile nations in process of disintegration, or becoming engulfed in business, or what not. This is most particularly the very time in which such tests might come. Therefore we should be on our guard lest any spirit of doubt come upon us. "Watch and pray, lest ye enter into temptation."
YOUR "GOOD HOPES" FOR 1915

(Your letter here proposing your "GOOD HOPES," because nothing is actually promised—only your generous hopes expressed, based upon your future prospects as they now appear to you. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or estimate, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week, for Home and Foreign Mission Work, (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the BIBLE STUDENTS MONTHLY in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as Lecturers to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of... per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,
Brooklyn Tabernacle, 13-17 Hicks St., Brooklyn, N. Y., or, London Tabernacle, Lancaster Gate W., England; or, Flinders Building, Flinders St., Melbourne, Australia.

(Name) ........................................ (Post Office) ........................................ (State) ........................................

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