THE Watchtower

1916
"Watchman, What of the Night?"
"The Morning Cometh and a Night also."

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"I will stand upon my watch, and set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." Isa. 21:6

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken... When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-26-31.
THI S JOURNAL AND ITS SACRED MISSION

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

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

The "Berean Lessons" stands firmly for the defence of the only true foundation of Christianity, that of the Bible, so generally repudiated—Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery of God," (Col. 4:2) that the Church, the true " lắpth of God"—"which in other ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

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

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "his workmanship," that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

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

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "the perfect Lamb," (Heb. 9:28; 1 Pet. 1:19), and will be "the true light which lighteth every man that cometh into the world," "the world's light"—"in the days of his flesh"—"they beheld his glory"—"in token of his divine power"—"full of grace and truth"—"in his own image"—"in the likeness of his first-born"—"the first-born of the many brethren."—Heb. 2:9; 1:1; 4:14; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennia Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-21; 11:30; 2 Pet. 3:1; Eph. 2:10; 5:21; 6:10; Col. 3:1; 1 Thes. 2:16; 5:20; Rev. 21:4-5.

CHARLES T. RUSSELL, Editor.

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The Watch Tower Bible & Tract Society of Philadelphia is incorporated under the laws of the State of New York, for the purpose of promoting "the knowledge of our Saviour Jesus Christ among all nations, in all places, in all languages." (Rev. 1:5, 6; Jas. 4:8) It is not a religious sect, nor is it any church in the ordinary sense of the term. It is a religious educational society, and the only object of its organization is to promote and aid in the dispersion of the knowledge of the Holy Scriptures by an extensive system of Bible instruction to various classes of students and readers. It is a non-denominational, independent, non-sectarian, non-profit-making body, which recognizes no higher authority than the Bible itself. It is founded upon, and seeks to maintain a strict adherence to, the only true foundation of Christianity, that of the Bible. It does not repudiate the Bible or disbelieve in it; it simply repudiates the use of the Bible for the foundation of a sect or church, and for the establishment of any form of human organization. It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatic, but consistent with the explicit faith upon the sure promises of God. It is held as trust, to be used only in his service. Hence our decision relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

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CHARLES T. RUSSELL, Editor.

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A money order costs little and is safe. Plain writing of your full address is also a safeguard.

I. B. S. A. BEREA N BIBLE STUDIES FOR THE MONTH OF FEBRUARY

Questions & Study of "STUDIES IN THE SCRIPTURES"

Week of February 6th—Q. 21 to 28 Week of February 20th—Q. 37 to 44

Week of February 13th—Q. 29 to 36 Week of February 27th—Q. 1 to 8

Brooklyn, N. Y., 2nd Floor, "Eureka Dramas" Editions, S. S. Headquarters, west 3rd St., New York City.

The Berean Drama Very Successful

The dear friends who are reporting on the Eureka Drama are sending in excellent reports. They are much appreciative of the Drama and many cards are being handed in. We regret, however, that we hear from only a small proportion of the Dramas that are in your hands. We hope that most of you are allowing this talent in your possession to lie idle. The winter season is a very favorable time, especially in country districts; and school boards will, doubtless, be very glad to co-operate by furnishing schoolhouses. Court-houses are also desirable. In many places where the lce does not permit the showing of the pictures on Sundays, Picture Theatres are obtainable for the Free Drama at practically the cost of light and janitorage.

In corresponding with us respecting Drama, please indicate on envelope, Eureka Drama, or PHOTO-Drama.

Brother Russell at the Temple

Answering many inquiries, we announce that Brother Russell devotes to serve the New York City Temple on the first Sunday of each month. Of such days there is a baptiz-service, with every provision for those finding it convenient to be immersed at that time. A Congregation-Meeting for the consideration of the activities of the Church is appointed for the Sunday evening preceding the first Sunday of each month. This meeting is appointed for the Temple, W. 63d St., New York.

Two Dutch Booklets

We have a small stock of small Booklets:

(1) "What Say the Scriptures Concerning Our Lord's Return—His Parousia, Epiphania and Apokalupsis?"

(2) "The Hope of Israel in the Divine Plan."

Five cents each, postpaid.

[5822]
Naturally enough, one influence of the great European war is to turn the minds of some toward religion and the consideration of a future life. The fact that sons, brothers and husbands are in danger or wounded or dead or prisoners in a foreign land-all of them beyond human protection-naturally turns the minds of many toward the Almighty Creator. Hence reports from the warring nations indicate an increase of religious sentiment—larger church attendance, more people praying, etc.

To the extent that such religious activities are inspired merely by fear and helplessness, they of course amount to very little, for the public, mistaught know not that there is no access to the divine ear, no authority for prayer, no ground for claiming protection for loved ones, except through the great Advocate whom God has appointed. Neither do they understand that he is not the world’s advocate, but merely the church’s; and that no one is a member of the church who has not, through knowledge of the Lord, through repentance, made a full consecration of himself to do the Lord’s will. Hence, those not Scripturally informed—and they include the vast majority of all denominations of Christians—cry aloud to the Lord in their troubles; but in the absence of trouble or danger are worshipers at the altars of pleasure, of wealth, of selfishness, of lust, or of appetite.

We cannot hope that this class will receive any permanent benefit at the present time—any more than would the heathen. It will be a little later on in this great trouble, in the revolution and anarchy which the Lord indicates will follow each other, that they will begin really to wake up and to realize that unless those days be shorted, no flesh would survive. (Matthew 24:22) Then they will begin to seek the Lord, not merely in a form of godliness, but with truly broken hearts.

JEHOVAH CHASTENING THE WORLD

The Lord’s provision will then opportunely come to them. The Redeemer, through whose blood of the New Covenant there is to be a full atonement made, will then take to himself his great power and reign as the Mediator of that New Covenant; and the glorious Millennium will be fully established. Under its beneficent arrangement the darkness of the present civilization and the gross darkness of the heathen will disappear before the rising Sun of Righteousness with healing in his beams.

Then the Lord, who is now speaking to them in his anger, chastening in his sore displeasure, and revealing himself in the flaming fire of the near future, will be ready to speak to their chasterd hearts words of comfort, of mercy, which because of ignorance and superstition and misconception they are not able and willing to receive now. The Lord will turn unto his people the pure message, that they may all call upon the name of the Lord to serve him with one consent. (Zephaniah 3:9) Thus “the light of the knowledge of the glory of God will fill the whole earth”—ocean deep! (Habakkuk 2:14) As a result of the heart-breaking experiences, followed by the greater knowledge, all knees will be bowing and all tongues will be confessing to the glory of God. And those refusing to come into harmony with that supreme and glorious Reign of Righteousness, we are told, will be sure to be destroyed from amongst the people—Acts 3:23.

There is, however, another class of religious people, who undoubtedly are being influenced much more deeply, intelligently and profitably—true Christians, who in the past have been hilled to sleep, or who as babes in Christ have not been thoroughly nourished with the Word of Truth. These are now having their senses exercised as never before, and every day are getting more awake and inquiring what these things mean—things so different from what they have been taught, and what they had expected. Already they are asking, “Where is the hope we had of the conversion of the heathen to the glorious standards of our Christianity?” They are inquiring, “Has there not been some mistake made when we called these kingdoms of Europe kingdoms of God and kingdoms of Christ—Christendom?” They are awakening to the fact that we have long been under a great delusion—that these kingdoms are merely kingdoms of this world; that the prince of this world is still the ruler; that Messiah, the Prince of Light, is only a name, that heathen—human traditions, theories and creeds. The burning, or destruction, of these leaves them, however, that much better prepared for the erection of a better faith-structure of the gold, silver and precious stones of divine promises. The burning of their “wood, hay and stubble”14 structure of errors, having been built upon “the Rock Christ Jesus” themselves “shall be saved so as fire.”—1 Corinthians 3:15.

JEHOVAH’S ACT—HIS STRANGE ACT

Note the difference between this class and the one first mentioned, who have never been consecrated to the Lord, but who are merely nominal Christians, children of error and typical “tares.” The burning of their false faith will leave them nothing; for they never were properly on “the Rock Christ Jesus.” It will reduce them merely to the level of the world, of which they have always been a part; but, misled by wrong teachings, they thought themselves Christians. And by many they were mistaken for Christians, even as tares may be mistaken for true wheat.

It is this extraordinary effect of this day of wrath upon the world in general, and especially upon professing Christians, which the Lord evidently refers to through the Prophet Isaiah: “The Lord . . . shall be revealed, and all flesh shall see him, for he shall be . . .” (Isaiah 4:5) In the present time, the Lord, who is now speaking to them in his anger, will surely reduce them to a state of astonishment and fear. He will be ready to answer them graciously and to deliver them—Acts 3:23.

The cry of the people at that time will much resemble the cry of the apostles, when on the Lake of Galilee the great storm arose. Then came to Jesus to the hinder part of the boat, apparently this great trouble, crying, “Master, Master carest thou not that we perish?” Immediately, when they have learned their dependence upon the Lord—which many do not now very appreciatively—immediately when they cry to the Lord from the depth of their hearts is astonishment and fear, he will be ready to answer them graciously and to deliver them.

Man’s extremity will be God’s opportunity! As Jesus arose, he rebuked the winds and the waves; and immediately there was a great calm on the Lake of Galilee. So in the midst of the awful trouble and human perplexity—men’s hearts
failing them for fear, and for looking after the things com­
ing”—Messiah's kingdom, "the desire of all nations," will
take control of the situation; and immediately the storm of
human passion and anarchy will cease. Then men will "beat
their swords into plow-shares, and their spears into pruning­
hooks; nation shall not lift up sword against nation; neither
shall they learn war any more."—Isaiah 2: 4; 3: 8; Romans 8: 18.

GLORIOUS OPPORTUNITIES AT HAND

Manifest now, and increasingly so as the days go by, the
minds of thinking people will be opening to a realization of
the present time-point before it. Never before, they will need the Lord's
saints to point them in the right direction—to bring the Scrip­
tures to their attention and the various helps for Bible study
which the Lord has been providing, and which are already
in the hands of many. As society and religious systems will be
reeling as a drunken man, as the Bible explains, these undevel­
oped saints of God will need the very help we by God's grace
are enabled to render them. Surely there never was so favorable
a time as the present for rendering assistance to this class!
More and more, as these find that they have been misled by
the shepherds of the nominal systems, they will be as sheep
without a shepherd.

To those who have the knowledge of God, of his Word, of
his plan, the present and the near future offer certainly the
most opportune moment. The Lord's First Advent is almost
at hand, merely calling us, Lord at once. We shall not lift up sword against
nation; neither shall they learn war any more. The times shall
be such as those of the Lord's First Advent and its interpretations.

We have already called attention, in STUDIES IN THE SCRIPTURES, Vol. II.,
to the fact that Elijah, the Prophet, typified the Christ—Jesus the Heed and the church his body—in their
fleshly experiences; and that the taking up of Elijah into heaven, as recorded in 2 Kings 2, typified the taking up of the
believers from the earthy conditions to the heavenly. We have seen,
too, that when Elijah's time for translation came, he was sent from Gilgal to Bethel, from Bethel to Jericho and from Jericho
to Jordan; and that these different points were measurably
disappearances. As Elijah and Elisha went into separate
places, so the true church is going on without any definite
from this that, so far from thinking our work ended, we have wonderful experiences in respect to the year 1918.

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time-point before it.

Soon the chariot of fire will separate the Elijah class from
the Elisha class. The fiery chariot seems to mean severe trials or
great separations. Some say, "the Elijahs" will go into the fiery
chariot, while "the Elishas" will remain behind in the world.

The lesson possibly is that the Lord's faithful of the Elijah
class will be amongst the first in civilized lands to suffer some
kind of violence through lawlessness and anarchy.

We know not how soon this culmination may come, nor
need we be concerned, since it is our Lord who is at the
helm, and since we are expecting that he will require each one to be "faithful unto death." The thing which especially
recommends us now in another part of the type: when Elijah and Elisha reached the bank of Jordan. Elijah took his mantle and,
folding it together, smeared the waters of the river; and they
divided, and the two crossed dry-shod. What does this mean? What experiences are exceeding the prophetic class going through,
something to something in the immediate future—something which seem­ingly should be beginning at once?

We may not be too sure of what is meant by this feature
of the type, as we have no present counterpart. The modern
prophets are rarely understood much in advance of their
fulfilment. This was so at the Lord's First Advent. Prophecies
were fulfilling on every hand, yet the disciples did not perceive
them until later—as our Lord's death and resurrection. After his
death, the disciples did not understand the scriptures, and we read that "then he opened their understanding, that they might understand the Scriptures." (Luke 24:45)
May it be so here. We may witness the fulfilment of this fea­
ture, and not discern its application until completed.

When considering the idea behind this picture is this: Elijah's mantle represented divine power operating
through him; and similarly God's power operating through his
elect now. In Bible symbology, water stands for truth and in
mind, we have selected as our
some of those brethren who have no special talent for
work. They are waiting to see. Meanwhile we are
knighting for ourselves. "He that reapeth receiveth wages, and
gathereth fruit into life eternal."—John 4:36.

SMITING OF JORDAN BY ELIJAH

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elect now. In Bible symbology, water stands for truth and in
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[5824]
But will the nations be wise enough now to turn from war? Their admirable courage and their inestimable pride seem to answer, Nay! And this seems to be in full accord with Bible prophecy. As we have pointed out for twenty-five years past, the war is to continue until more and more will be involved, until all the participants seem very much less violently intentioned, though that God's providence interfered, as though he said, "Thus far shalt thou come, but no further." (Job 38:11) Now, however, we have apparently reached the time when the Lord says, "Let loose the winds of strife!" (Ezekiel 26:15) These winds are to become a great whirlwind of trouble, as pictured in the Scriptures.

The possibilities of conflict are extending over to Persia, and thence down toward India. While all the nations will be glad to present peace, each is afraid to show a white feather for fear of the loss of prestige. The Spirit of the Lord is not anywhere manifest, nor should we expect it, for the time has come for all to realize that these great nations are not Christian nations, but merely kingdoms of the world, and the nations are not at all seeking to become a great Christendom.

The world to be kingdoms of the world, and the nations are not at all seeking to become a great Christendom. The Spirit of the Lord is not anywhere manifest, nor should we expect it, for the time has come for all to realize that these great nations are not Christian nations, but merely kingdoms of the world, and the nations are not at all seeking to become a great Christendom.
journal published in New York City. It gives a little glimpse of the sufferings of the war-swept region—a glimpse which should horrified the most hardened. Surely the Lord is preparing the world to acclaim Messiah's Kingdom "the desire of all nations"! (Haggai 2:7) The excerpt which follows gives the testimony of one of the distressed, a Rumanian Jew of Bukowina:

"Day before yesterday, early in the morning, the Cossacks fired my house until it burned like tinder. When they came to us into the mountains as victors, the sacking of houses was common enough. They simply took whatever they could lay their hands on, and plundered even such as were secure from pillage until they returned beaten and in retreat. It was then that they overran us in hordes, drunk with rage. They demanded provender in a hurry, hay and oats for their horses, and food for themselves. First came the order to fire the house or grain store of the Jewish landlord. They determined to make it into the street to dispatch him. One of the horsemen spearred him with his lance, another finished him by shooting him through the head. Then the villagers came in a mass and begged to have their homes protected against looting. They were smeared by the soldiers and knocked down. It was terrible. And with the inn-keeper slain, brandy was flowing freely from casks in an ownerless inn. The soldiers drank themselves into a state of furious madness, and then went into the house to gratify their bestial lusts. To me they came as they did to the others—I don't know to how many houses in all. They outraged my wife in plain view of the children, and violated my little girl. They bound me with ropes and threw me under a bench, so that I might witness my shame without power to aid me. Truly, the most abject thing that I might live the most miserable of mankind. At last they fired our house. The women ran about distracted, wherever their feet would carry them. And when the conflagration ceased, when we saw our life's work laid in ashes, we went through a procession before the world with the words: "This is what the Russians are doing to us!"

"Multiply this experience with ten thousand, and scatter these ten thousand instances of Cossack rule over the whole of Galicia and Bukowina, and you will have a picture—a very imperfect one—of what these two provinces, and particularly its Jewish population, had to suffer under the sway of the Russian Sultan..."

1915—FOREIGN BRANCH REPORTS—1915

REPORT OF BRITISH BRANCH

DEAR BROTHER RUSSELL:—It is our pleasure and privilege to send you another Annual Report of the British harvest work. We are very thankful for the continued opportunities of service during a time of uncertainly and of the world's struggle. Our accompanying Report will show the shot that has been fired at the work of the world's salvation. We are very thankful for the prospects of work for next year. But we did not draw the sword, the battle was already on. It has been said that in times of war there is no time for the colporteur, but we have maintained the work..."

REPORT OF AUSTRALIAN BRANCH

DEAR BROTHER RUSSELL:—It is with great pleasure that we can again report a year of progress. In fact, it is the best year yet, and much better than could have been expected in many ways. The circumstances of the year have, of course, been exceptional all over the world; but besides the dislocation of trade and unusual conditions through the war, there was the severe drought to contend with..."
Thousands of cattle and sheep were lost, or sold to be slaughtered and put in the refrigerators; thus the price of meat was kept up. Expensive horses were simply given away to save them from starvation. Foodstuffs for cattle brought enormous prices, and of course provisions went to great prices; for instance, butter reached 60 cents a pound. There has been no lack of food, but the hunger of the heart, the war, however, has kept certain trades busy, such as clothing, munitions, etc. At the same time the war has taken many men out of the country; their wives and dependents being provided for they have been unwilling to leave the country. Counteracting this scarcity of money and uncertainty of things, the colporteurs have found that these strenuous times (this terrible war and universal trouble which so clearly mark the ending of the present evil world) and the inauguration of “the world to come wherein dwelleth righteousness” have made people begin to consider and inquire as to the divine purpose. Had not some of our best colporteurs been taken from their work to help the Photo-Drama of Creation for a time, many more volumes would have been placed.

**ALWAYS OPPORTUNITIES IF WE WATCH**

We still have a noble band of colporteurs, and the work goes well, even over ground which had been covered several times before. While some have seemed to slacken in their zeal, as though they had made up their minds that the work ought to stop, because they had expected it would, others take the wiser view, namely, that it will be time to stop when we cannot go on. No doubt the Lord can and will stop the work in his own due time; but even if the general harvest work should be temporarily closed, the Lord will never leave his people with nothing to do. Surely there will always be some opportunities of service if we watch for them! When the Harvest ends, it will soon be time to “turn the pure language” to the people, whoever may be here to do it.—Zephaniah 3:9.

**PHOTO-DRAMA:** In Australia there have been about 286 exhibitions, with a total attendance of about 295,000. In New Zealand 362, with an average of about 50,100. In Fiji, 25 with an attendance of 6,800. These figures may seem small to you as compared with the U. S. A. and England, but our conditions are so different. Our territory is larger than the U. S. A., and yet the population of Australia is only about five millions, a little more than the population of Greater New York.

The one Drama operating in Australia has traveled some 5,000 miles to visit from Queensland to West Australia. Good work has been done, and while many can see it without seeming lasting good, yet there are some in every state now rejoicing in the truth and giving evidences of thorough consecration as a result of this work.

The friends everywhere have contributed to this feature of the preaching work. Many who have not used the Portland are now using it. The fact is, that in spite of the many hindrances and difficulties financial, and all directly or indirectly caused by the present European war, the Lord has held the “doors” of opportunity wide open for us during the whole year, and never in the past did so many of the Swedish people in one year have the true explanation of God’s Word set before their minds. We have also in this year witnessed many encouraging proofs that this labor has not been done “in vain.” A good number of the Lord’s people in “Babylon,” as well as some out of it all over the country, have got their eyes of understanding opened to see the wonderful plan of God. Nearly a hundred of these have already symbolized their full consecration to the Lord and to obedience to his holy will.

One of the primary means to accomplish these results was your wonderful Photo-Drama of Creation, which has been publicly presented in from one to five places at the same time on 279 days out of the 365 of the year, with a total attendance of more than 400,000. Although our economic circumstances caused the stopping of the Drama a few weeks ago, we have still a good hope, D. V., to be enabled to start this branch again very soon. The dear colporteurs have also, by their energetic and faithful labor of love for the truth, succeeded to such an extent that we have circulated 8,157 more cloth-bound copies of Studies in the Scriptures than we did during the previous year. One single colporteur sister—physically not very strong—has sold 10,000 copies of the Scriptures this year. During the last three years and three months the same sister has sold 18,662 copies.

The free tract distribution, the newspaper work and the regular pilgrim service have also been carried on with the

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**SUMMARY OF AUSTRALASIAN WORK**

**STUDIES IN THE SCRIPTURES (cloth)** 37,419
**" paper)** 3,926

**Photo-Drama Operations** 876: 3: 7

**Total** 43,062

**PEOPLE’S PULPIT (B. S. M.), free** 1,192,930

**Watch Tower.** 6,411

**Total** 1,199,341

**Letters received.** 4,388

**Letters sent out.** 5,315

**EXPE N D I T U R E S**

- Deficiency to Brooklyn to October, 1914: 1932: 7: 11
- Cost of Free Literature: 337: 2: 11
- Postage on same: 30: 12: 9
- Freight, postage, etc.: 70: 18: 1
- General Expense: Gas, Rent, etc.: 473: 9: 9
- Rent and expenses: 92: 9: 4
- Photo-Drama Operations: 876: 3: 7

**Receipts** £2942: 12: 10

**Donations received:**
- Tract Fund: £560: 3: 2
- Special for Photo-Drama: 422: 15: 5
- Deficit due to Brooklyn: 1959: 14: 3

**Total** £2942: 12: 10

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**SWEDISH BRANCH REPORT**

**DEAR BROTHER RUSSELL:** — As the season for our yearly balancing of accounts has come around again, and we—contrary to earlier expectations of many in our ranks—still are human beings, and still, while in this “weak” condition, have the blessed privilege to partake in the service of the truth and in the wonderful joys and sufferings connected with that service, I have herewith the general pleasure of sending you some statements from the work accomplished through the Society’s Swedish branch during the last year.

Looking around us in this part, we cannot but feel very, very humble and thankful indeed, seeing how merciful and good the dear heavenly Father has been to the poor country, among whom we have the greatly appreciated privilege to serve as a representative of yourself—his chosen and faithful servant.

The fact is, that in spite of the many hindrances and difficulties financially and otherwise, the Lord has overruled the St. John 1.20—countered the evil and evil purposes of men, and opened to us, in the midst of your deep trouble and distress, this splendid “opportunity” to make a new beginning, and to get on again, in this manner, with a new vigor and with a new enthusiasm, direct to the work, and to the assistance of the body waiting for the deliverance.­ Romans 8: 23.

With Christian love to yourself and all coworkers,

Yours in the Service of Christ,

Australasian Branch.

P. S.—Watch Tower subscribers number 1,150. B. S. M. subscribers number 1,350.

Many of the latter subscribe for hundreds and some for thousands of copies only.

Photo-Drama is now having a splendid run at Sydney.

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**EXPENDITURES**

- Deficiency to Brooklyn to October, 1914: £1,342: 7: 11
- Cost of Free Literature: £327: 2: 11
- Postage on same: £30: 12: 9
- Freight, postage, etc.: £70: 18: 1
- General Expense: Gas, Rent, etc.: £473: 9: 9
- Rent and expenses: £92: 9: 4
- Photo-Drama Operations: £876: 3: 7

**Receipts** £2,942: 12: 10

**Donations received:**
- Tract Fund: £560: 3: 2
- Special for Photo-Drama: £422: 15: 5
- Deficit due to Brooklyn: £1959: 14: 3

**Total** £2,942: 12: 10

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Our office work has grown immensely. As the book stock here has been largely increased, the present number of copies is 14,009.58. In 1914, we have received letters and cards from all parts of the world, and many are of a most interesting character. The correspondence has been most encouraging, and we are able to thank our God, who has watched over us and guided us in our work. We are continually more grateful to our God and Father and toward our beloved Brother Russell, for all the blessings and helps we have received through his Scriptural "landmark," and are surrounded by the roasting of the towering waves in the eddy of which present governments and institutions, already shaking and trembling, will soon be overthrown. We are of good courage, knowing that the Lord himself may hear by our prayers before the throne of heavenly grace. Humbly but heartily conveying to you the warmest Christian love and greetings from all the Swedish brethren, I am your brother and fellow-servant in the Lord.

AUG. LUNDBORG.

SUMMARY OF THE SWEDISH WORK

| STUDIES IN THE SCRIPTURES, circulated at cost | 41,290 |
| DRAMA SCENARIOS | 11,993 |
| Various other books and booklets | MANNA, EKOFRAN TALARSTOLEN, etc. | 7,134 |
| Total | 60,407 |
| EN-ER FRAN TALARSTOLEN (BIBLE STUDENTS MONTHLY), issued free. | 370,560 |
| Other free tracts and copies of the Swedish WATCH TOWER | 69,256 |
| DRAMA SCENARIOS in Paper form, free | 295,600 |
| Total | 735,446 |
| Amounting in tract pages to | 18,309,024 |
| Subscribers to the Swedish WATCH TOWER | 2,363 |
| Sent from the Swedish WATCH TOWER | 480 |
| Subscribers to EKOFRAN TALARSTOLEN | 262 |
| Regular subscriptions for the Sermons in Swedish Newspapers | 1,208 |
| Meetings held under the auspices of the Society | 1,557 |
| Public Photo-Drama presentations | 1,256 |
| Miles traveled in preaching tours | 177,399 |
| Letters and cards sent out | 10,104 |
| Letters and cards received | 8,454 |
| Total number of various sendings out from the office | 62,608 |

EXPERIENCES

Pilgrims, Conventions and other meetings | Kr. 9,942.58 | 5,267.18 |
| Translations, binding, printing, paper, etc. | 51,835.43 | 14,099.58 |
| Freight and postage | 5,632.71 | 1,522.35 |
| Helps to poor Colporteurs | 2,246.82 | 607.25 |
| The newspaper service | 1,444.30 | 390.35 |
| Office expenses, rent, light, heat, etc. | 7,121.32 | 1,924.08 |
| The PHOTO-Drama service | 49,457.12 | 13,366.79 |
| Total | Kr. 127,680.28 | $34,508.18 |

REPORT FROM FRANCE AND SWITZERLAND

The Society's representative in its Geneva Office writes as follows:

DEAR BROTHER RUSSELL: It is with great joy and heartfelt gratitude toward our God and Father and toward our Savior Jesus Christ that I forward to you the yearly report of the French work. We have learned in Christ's school to love our brethren. Our great wish is to progress in this line and, above all, to love the one whom our Savior has chosen as our pastor to give us "meat in due season." We have at heart the French work, which we both cherish. It is therefore with special gratitude that we are able to thank our God, who has designed to allow us to glorify his name amongst his French children, and to gather by means of the sharp sickle of truth all those who are desirous of making a covenant of sacrifice to our King Jesus.

We are able to report an increase in every branch, especially as regards public lectures, the total attendance being 30,795. Below find a statement of the Society's work during the past fiscal year:

| Letters and cards received | 2,520 |
| Letters and cards sent out | 1,397 |
| Volumes of STUDIES sold | 8,54 |
| Various booklets sold | 5,260 |
| Bibles and Concordances sold | 102 |
| Free literature (French) distributed | 83,000 |
| Public meetings held | 209 |
| Numbers in attendance | 30,795 |
| Expenditures for public meetings | 2,811 Frs. |
| Total cash receipts | 16,303.76 |
| Total expenditure | 16,237 |

Balance cash on hand | 66.76 Frs. |

Beloved Brother Russell:

I am very glad to write you, by the grace of the Lord, regarding the spreading of literature and books this year (1915) and of many more blessings which God has bestowed on us in all the trials and tests of the past:

SUMMARY

Books circulated | 1,650 |
Booklets | 600 |
WATCH TOWERS, etc. | 6,000 |
BIBLE STUDENT'S MONTHLY, etc. | 40,000 |

The issuance of Vol. II—the time is at hand (Hungarian)—is in progress.

Incoming letters, 957; outgoing, 725.

207 have made a covenant with our Lord.

Books circulated, 1,650.

With great love, hope and faithfulness,

Your colleague in Christ,

JACINTH SZABO.

JAMAICA MISSION REPORT

| Number Pilgrims at work | 5 |
| Places visited (no classes) | 7 |
| Public meetings held | 17 |
| Total attendance | 777 |
| Number semi-private meetings | 300 |
| Total attendance | 2,944 |
| Number parlor meetings | 104 |
| Total attendance | 810 |
| Number of miles traveled | 3,471 |

[5828]
HE ASCENDED, LEADING CAPTIVES

FIVE SPECIAL POINTS OF THIS STUDY: (1) THE NUMBER OF APOSTLES LIMITED TO TWELVE; (2) THE IMPORTANCE OF THE KINGDOM TO COME; (3) IT WAS NOT THEN DUE TO EXPLAIN THE TIME OF THE KINGDOM’S ESTABLISHMENT; (4) BEFORE THE APOSTLES LEFT EARTH THEY COULD HAVE INFORMED THE DISCIPLES OF PLEASED TIMES; (5) AS THE LORD’S ASCENSION WAS KNOWN TO WOULD IN LIKE MANNER BE KNOWN TO FEW AND BE AS

“When he ascended on high, he led a multitude of the first verse. (Luke 1:3) There are five special features to the study. First is the declaration that the Apostles were only those whom Jesus had specially selected for his work—St. Paul, by divine arrangement, subsequently taking the place of Judas. This is in contradiction to the claim of the Bishops of England and of Rome that they are Apostolic Bishops, with apostolic powers, but it is in full agreement with the Master. The kings and others claiming to be apostles are “liars.”—Revelation 2:2.

The second point of the lesson is that Jesus, before leaving his apostles, instructed them concerning the kingdom of God. This is in full accord with all the records of his previous teachings. Nearly all of his teachings were in respect to this wonderful kingdom of God which will be established when he will come in power and great glory, and of which his invited disciples and followers are to be members—sharing his glory and his throne, as joint-heirs.

The third point we notice especially is referred to in Verses 6 and 7. The apostles inquired respecting the kingdom and the time for its blessing of Israel; but Jesus informed them that it was not for them to know the times and seasons respecting the kingdom. (Acts 1:7)—that the matter was entirely in the Father’s hands. The fourth point of our study centers in Verse 8, where the Lord declares that prior to the establishment of his kingdom his church would witness to it throughout the earth—after receiving the blessing at Pentecost. The fifth point of importance is that the apostles were informed that the Spirit will come in power and great glory, and of which his invited followers, as joint-heirs, shall so come in like manner as ye have seen him go into heaven.”

WRONG VIEWS OF THE KINGDOM

Peculiar and conflicting views respecting the kingdom of God, the kingdom of Messiah, are held by Protestants. Much more is expected to be accomplished by them than is actually accomplished by the view held by Roman Catholics. The confusion of Protestants is lamentable. Some hold that somehow the kingdom of God began at Pentecost; others hold that somehow it began when Jerusalem was destroyed; and yet all of them realize that the promises made by Jesus respecting his second advent must still be fulfilled. Roman Catholics hold that they set up the kingdom of God about the year 800 A. D.; first, by dividing between clergy and laity, and exalting the clergy to be a special class; then, the Roman Church having great power, and the kings of the earth being comparatively weak, Papacy established a spiritual rule over the kings and princes of the earth in the name of Christ—the popes being recognized as Christ’s viceregents, as reigning instead of Christ, as his substitutes.

The kings and others who were informed that they might continue to rule the people if they would be obedient to the Papacy; that in that event they would be kingdoms of God; but that if they should fail to be obedient to Papacy, the latter would inform the people that such kings were no longer to be recognized, but were disowned by God’s spiritual kingdom, and would appoint other kings and other princes in their stead. The rulers of Europe readily assented to this partnership, by which the people would recognize them as having divine authorization to rule. Matters have progressed in this way. The eleventh and twelfth centuries, the Roman Church, as a separate spiritual kingdom from Papacy; and the king himself and his successors became the heads of both the church and the state. Lutheranism made similar progress in Scandinavia, and gave gifts unto men.”—Ephesians 4:8.

apania and amongst the German States. They acknowledged Lutheranism; and Lutheranism in turn acknowledged them as kingdoms of God. Thus today the kingdoms of this world are still kingdoms of God on the authority originally from Papacy and subsequently through Protestants.

AN ERROR—CHRIST’S KINGDOM FUTURE

All intelligent people, Catholics and Protestants, now perceive that a serious mistake was made—that the kingdoms of this world never were kingdoms of Christ, and that the name Christendom has been misspelled to them. That name signifies “Christ’s kingdom.” The kingdoms of this world are now in course to be destroyed; and that hatred and envy, strife, bitterness, which the kingdoms of this world held in Europe is the beginning of that great trouble which the Bible calls “Armageddon” and which the Bible declares will prepare mankind and usher them into the kingdom of God’s dear Son, which will be “the desire of all nations” (Isaiah 2:7), and through which a reign of righteousness will be established throughout the whole earth.

Jesus did not pretend to tell his people how long or how short the time would be before the establishment of his kingdom. He declared the matter fully in the divine care and not dependent upon man; but that he did tell them of certain indications that would be given them at the proper time, by which they would know, and be enabled to lift up their heads and rejoice, realizing that their deliverance was drawing nigh. Similarly we are not to understand that the apostles expected Christ’s kingdom in their day, before their death. On the contrary, we remember that St. Paul, while foretelling his own death, declared that some of the Lord’s people would not sleep in death, but would be alive at the second coming of Christ. (2 Corinthians 5:8) The apostle Peter declared that “they that be gospel-seekers in the twinkling of an eye.” (1 Corinthians 15:51, 52) Similarly St. Peter, without attempting to tell of the times and seasons, declared that he would continue to be obedient to Papacy, whatever the consequences. (I Peter 5:7) The Lord’s words, to the effect that all followers would give a witness throughout the entire world, was a further demonstration that the kingdom would not come in a few days or a few years, but would be long enough away to give opportunity for a full testimony of the Lord’s favor to all people, nations, kings and to gentiles. An patience, long suffering, brotherly kindness, love.—Romans 8:5; Galatians, 5:22, 23.

We are sure that in all those warring nations there are saintly people who manifest the Spirit of Christ; but we are certain that the warring nations of Europe are not to manifest this spirit, and “are none of his.” On the contrary, they manifest what the Apostle styles, works of the flesh and of the devil—anger, malice, hatred, envy, strife, bitterness. Bible students are informed that the great war now existing in Europe is the beginning of that great trouble which the Bible calls “Armageddon” and which the Bible declares will prepare mankind and usher them into the kingdom of God’s dear Son, which will be “the desire of all nations” (Isaiah 2:7), and through which a reign of righteousness will be established throughout the whole earth.

We are sure that in those saintly people the spirit of Christ is present; but we are certain that the warring nations of Europe are not to manifest this spirit, and “are none of his.” On the contrary, they manifest what the Apostle styles, works of the flesh and of the devil—anger, malice, hatred, envy, strife, bitterness.
"Yet a little while, and the world seeeth me no more; but ye shall see me."—John 14:19.

In a word, the entire tenor of Scripture is to the effect that when Jesus left the heavenly glory and was made flesh, it was not the divine intention that he should remain a fleshly being forever, but quite the contrary—that he took this form of body in order that he might manifest himself in this earthly form and not reveal it afterward. Adam was a fleshly being; and, in order to be the Redeemer of Adam and his race, Jesus needed to be a perfect human being—"holy, harmless, undefiled, separate from sinners." (Hebrews 7:26.) But there could be no reason why he could not continue to be a fleshly being and out of touch with all the heavenly conditions.

When we remember that the perfect Adam was a little lower than the angels, we must see that the perfect Jesus was also a little lower than the angels. But that did not fully assert by St. Paul, who, after telling about his faithfulness even unto death, declares, "Wherefore God hath highly exalted him, and hath given him a name above every name." (Philippians 2:9, 10) The exalted Jesus is a spirit being of the very highest order—"of the heavenlies," as our lesson speaks of him. But that is not fully asserted by St. Paul, who, after telling about his faithfulness even unto death, declares, "Wherefore God hath highly exalted him, and hath given him a name above every name." (Philippians 2:9, 10) The exalted Jesus is a spirit being of the very highest order—"of the heavenlies," as our lesson speaks of him.

The manifestations of the same kind when our Lord was a spirit being, before he became a man, are described in the resurrection change of the church fits equally well to the Lord. He was sown (in death) "in weakness, raised in power; sown in dishonor [a companion to thieves], raised in glory; sown an animal body, raised a spiritual body." I Cor. 15:42-44.

"COME IN LIKE MANNER"

It should be carefully noted that the angels did not say, "come in like form." The Lord departed from them in some kind of fleshly form, or body, which would enable them to see him ascending into the clouds as they could not see his spirit body. The manner of Jesus' going did not appertain to his going as an Angel of the Lord, nor as a mortal man. The Lord did not say, "come in like manner—unknown to the world. He will be present as a thief in the night; and none will then know of his presence except his disciples. How contrary all this is to what we once supposed, when we thought of our Savior as forever degraded to human conditions, which at their best are a little lower than the angels! How sadly we misunderstood the matter when we used to sing:

"Five bleeding wounds He bears, Received on Calvary; They pour effectual prayers, To God the Father, and the three persons of the Godhead, for us.

When we thus sang, we evidently did not understand the methods of the Lord's intercession for his saints any more than we understood his glorification as a spirit being, "far above angels." But, when we understand that the seventh trumpet, with which he comes, is not a literal trumpet, but a symbolical one; and that like the preceding six, it makes no noise upon the air. Now we see that the world will not be conscious of the Master's second advent during the thief stage, nor until the Great Trump shall be blown, with the coming fire, taking vengeance. (2 Thessalonians 1:8) What the world will then see will be the trouble; and gradually they will come to understand that the great King is identified with the trouble which will be making preparation for the establishment of the Reign of Righteousness by the overthrow of everything that is unrighteous.

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THE SPIRIT AT PENTECOST


WHAT THE PENTECOSTAL BLESSING WAS—ITS IMPORTANCE TO THE CHURCH THEN AND NOW—THE LESSON IT TAUGHT—HOW UNDERSTOOD BY SOME AND MISUNDERSTOOD BY OTHERS.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Corinthians 3:16.

Pentecost was a notable day in the Jewish calendar. It marked the fiftieth day in the harvest—after the gathering of the first ripe sheaf. Our Lord in his glorious resurrected condition was the antetype of that sheaf, the First-fruit of God in the great plan of redemption. The first forty days, as we have seen, were used in giving occasional lessons to the disciples. Jesus during this time also revealed himself to the Father as a man, sometimes in one form, sometimes in another form—as a gardener, as a traveler, etc. On two occasions he appeared in bodies similar to the one in which he had been crucified, showing the spear marks and the nail prints. Then he was seen in the open room when the doors were shut; and of course clothing was materialized at the same time, for he was not naked.

These manifestations of Jesus were for the purpose of demonstrating unquestionably to his disciples the fact that he was no longer dead. His appearance in different bodies was merely a manifestation. The Bible tells us of previous manifestations of the same kind when our Lord was a spirit being, before he became a man. Away back in Abraham's time, after telling about the manifestations of the same kind when our Lord was a spirit being, before he became a man, he had gotten back again to where he was before he was resurrected, showing the spear marks and the nail prints. It was without ostentation, without trumpets or bugles. He will so demonstrate to the world, known only to his disciples, without noise, without ostentation, without trumpets or bugles. He will so demonstrate, known only to his disciples, without ostentation, without trumpets or bugles.

"Wherefore God hath highly exalted him, and hath given him a name above every name." (Philippians 2:9, 10) The exalted Jesus is a spirit being of the very highest order—"of the heavenlies," as our lesson speaks of him. But that is not fully asserted by St. Paul, who, after telling about his faithfulness even unto death, declares, "Wherefore God hath highly exalted him, and hath given him a name above every name." (Philippians 2:9, 10) The exalted Jesus is a spirit being of the very highest order—"of the heavenlies," as our lesson speaks of him.

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When we thus sang, we evidently did not understand the methods of the Lord's intercession for his saints any more than we understood his glorification as a spirit being, "far above angels." But, when we understand that the seventh trumpet, with which he comes, is not a literal trumpet, but a symbolical one; and that like the preceding six, it makes no noise upon the air. Now we see that the world will not be conscious of the Master's second advent during the thief stage, nor until the Great Trump shall be blown, with the coming fire, taking vengeance. (2 Thessalonians 1:8) What the world will then see will be the trouble; and gradually they will come to understand that the great King is identified with the trouble which will be making preparation for the establishment of the Reign of Righteousness by the overthrow of everything that is unrighteous.
all the church of Christ from then till now are members in particular of the same body, the same church. The holy Spirit came with an outward manifestation upon Jesus, the Head of the church, that we might know thus that he was accepted by the Father. Then at Pentecost the holy Spirit came with an outward manifestation upon the disciples, in order that they might know that they had been received into the same fellow­ship, as members of the same body.

But it is not necessary for us to have an outward demonstration today; for this pouring out of God's blessing was upon the church as a whole; and we come into the church of Christ by a full consecration of our hearts to do in love and faith, with full trust in the work of Jesus, we receive the Spirit and are counted members of that church body, though without any outward demonstration whatever.

We can see a necessity for the outward demonstration in the case of the church in the following reasons: First, they were Jews, and had believed in Jesus, had made their consecration and had been received into discipleship by him. But the Father could not receive any into sonship until after Jesus had died. Additionally, the Father could not recognize any human beings as his children and grant them forgiveness of sins, full reconciliation and an entrance into his family, until Jesus, as the great High Priest, had not only died, but had ascended up on high and proffered or made applicable the merit of his death on our behalf. And so we read: "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house, whose house are we?" (Hebrews 3: 5, 6) The Pentecostal blessing, therefore, was the beginning of the recognition of the followers of Jesus as sons of God and heirs of God's promise.

GIFTS AND FRUITS OF THE SPIRIT

Another latter: At Pentecost the Lord gave gifts to the apostles, and through them the power of the same gifts to the church as a whole. Gifts were represented in the ability to speak with various tongues and in power to perform miracles—heal the sick, etc. Evidently these gifts were necessary for the establishment of the church, that the Gentiles, as the disciples of the Lord, may know that they had been received into the same fellowship. These gifts were represented in the ability to speak with various tongues and in power to perform miracles—heal the sick, etc. Evidently these gifts were necessary for the establishment of the church, that the Gentiles, as the disciples of the Lord, may know that they had been received into the same fellowship.

The fruits of the Spirit are meekness, gentleness, patience, long-suffering, brotherly kindness, love; and these evidence that the individual possessing them has become a member of the church of Christ and has been received into discipleship by him. Much therefore as we rejoice that the apostles had the gifts and afterwards cultivated the fruits, we are glad that we now have the fruits of the Spirit.

One of the gifts of the Spirit was manifested by one of the apostles immediately—the power of speaking with unknown tongues. They were all Galileans, and therefore used to only the one dialect. The testimony, however, is that under the direct influence of the holy Spirit they spoke in various languages so that the people of the countries represented by those language understood clearly and were astonished, saying, "Are not these all Galileans?"—Acts 2:7, 8.

And it was not that the miracle was in the hearing, but in the speaking. It was not that all the people from the different lands heard the same utterance, as though it had been in their own language, as stated for them, but that the different languages speaking these different tongues were all heard by the people and appreciated by the people who used those tongues. It was a miracle, surely, and had the designed effect. Not merely was it a convincing power and experience for the apostles themselves and for the other believers of that time, but it became a witness to the holy Jews who had gathered at Jerusalem from all the nations of the world.

These annual gatherings at Jerusalem were directly commanded by the Lord through Moses, and were observed by all the Jews who remained loyal to God and his Word. If they had been called into other parts of the world for business reasons, they nevertheless came regularly every year to Jerusalem to worship the Lord. It was these reverential people who were especially blessed at Pentecost. For although some of the number tried to explain away the phenomenon by saying that the apostles had been drinking too freely of grape juice, new wine, nevertheless, apparently the majority of those who heard were provoked with such an interpretation and took more readily to what the apostles said, and realized that they had not been told the same glorious message of the love of God, though telling it in various languages, so that all present might understand.

A TEMPLE OF GOD

The figure of a temple is variously used in respect to the church. Each Christian is spoken of as being a temple of the holy Spirit after he receives the begetting of the Spirit. Each congregation might be considered the temple of God. And the church as a whole when gathered to the heavenly condition will be God's temple, in that God will dwell in them. According to another figure, each Christian is a living stone in preparation for the great temple of the future, now being chiseled, polished, made ready for his place in the temple above.

The thought is that as God in the days of the tabernacle or Temple, or in the days of the Judah, built his house of stones which were especially blessed at Pentecost. For although some of the number tried to explain away the phenomenon by saying that the apostles had evidently drunk too freely of grape juice, new wine, nevertheless, apparently the majority of those who heard were provoked with such an interpretation and took more readily to what the apostles said, and realized that they had not been told the same glorious message of the love of God, though telling it in various languages, so that all present might understand.

ST. PETER'S PENTECOSTAL SERMON


THE SIGNIFICANCE OF PENTECOST—SPEAKING WITH OTHER TONGUES—ST. PETER'S EXPLANATION OF THIS—DAVID NOT ASCENDED TO HEAVEN—HE SPOKE NOT OF HIMSELF, BUT PROPHETICALLY FIGURATIVE EXPRESSIONS—NONE TO BE SAVED OF HIS RESURRECTION—PRICED TO THE HEART—OTHER IN IGNORANCE, THOUGH JESUS DIED FOR ALL.

"Whosoever shall call on the name of the Lord shall be saved."—Acts 2:21.

Today's lesson is a most interesting Bible study; for it proves that the Bible is a book of revelation. It covers a wide range of truth. The apostles, in harmony with Jesus' instructions, had waited in the upper room for the Pentecostal blessing, as necessary to their qualification before beginning their great work as the representatives and mouthpieces of the Lord. The Spirit came on the fiftieth day after Jesus' resurrection, in harmony with the type—Leviticus 23:15-21; 1 Corinthians 15:20.

The Apostles received the begetting of the holy Spirit and with it certain outward manifestations of miraculous power, which we refer to as "gifts of the Spirit." These may be divided into two classes: the one, the laying on of hands by the laying on of their hands. These special "gifts of the Spirit" were evidently intended to assist in the establishment of the church and to mark the apostles as the special representatives of God. These were but eleven in number, until the gifts, because the church then became "one whit behind the very chiefest of the apostles." (2 Cor. 12:11) We have these apostles still with us, represented by their teachings.

Although, later on, certain bishops of the church claimed to be apostles also, they never had any authority accord­
divine power and made their message the more impressive.

The essence of the preaching was that Jesus who had been crucified, had risen from the dead and had now shed his blood, saying, "Thou wilt not leave my soul in Sheol"—Hades. (Psalm 16:10; Acts 2:27) The apostles pointed out that this was fulfilled in Jesus, in that God raised him from the dead; but that it was never fulfilled in the Prophet David, who on the contrary was still dead in his sepulcher, awaiting resurrection. David, as a prophet, had merely foretold the resurrection of Jesus.

With the various details the preaching went on, explaining the righteousness of Jesus, the beauties of his teaching, the wickedness of those who had crucified him without a cause, and showing how their wickedness would be brought on themselves because as a people they were bound by their Law Covenant and the action of their officials had brought condemnation and guilt upon the whole people. Three thousand believed. The case was so plain that they were pricked to the heart—"What shall we do?" The answer was, "Repent!—God is gracious; He will forgive you. In further explanation, they were told that they and their rulers had done this wicked deed in ignorance, and that God would very graciously forgive those who would acknowledge their sin and call upon him for forgiveness. They did so; they made a consecration of their lives to God, and became followers of Jesus.

DIVINE FAVORS ABOUT TO RETURN TO ISRAEL

The case of the Jews, because of their rejection of Messiah, were cut off from God's favor. Nevertheless the time is at hand when they shall be brought back again to the favor of God. Their eyes have been held for more than eighteen centuries now, as are the eyes of the world in general. Only the few have the eyes of their understanding open to see the truth respecting these matters. St. Paul avers this, saying, "The god of this world hath blinded the minds of them that believe not."—2 Corinthians 4: 4.

But through the Prophet, God has assured us that in due time all the Gentiles will be saved. (Isaiah 45: 19) To the Jew first, and also to the Gentile, will eventually come a full knowledge of the grace of God through Christ. It will then be for them to accept or reject it. The time of probation will not be a moment past for them to reject the light and opportunities that blessed Millennial day.

Respecting the Jews in that coming time, it is written that they shall look upon him whom they pierced, and mourn because of him; and that they shall turn again to the Lord of the whole earth and look to him for help. (Zechariah 12:8-10) But that return of God's favor to natural Israel will not come until spiritual Israel shall first have been completed. Bible students believe that we are now at the dawning of the new dispensation, that the church class will soon be completed and glorified with the Savior in his kingdom, and that then, forthwith, God's mercy will begin to operate toward the Jews again. This seems to be the clear teaching of St. Paul in Romans 11:25-32.

THE CURSE TO BE ROLLED AWAY

Another item of special importance in the lesson is that the Hell to which Jesus went was not hell-fire, but the grave, the state of death. God did not raise him up from the fire, but rather from the dead. We are to remember that the same word—hell, sheol, hades—is used in the Bible respecting all mankind. All the good and the bad—old and young, male and female, of every nation—go down to the Bible hell; and according to the Bible they sleep there, awaiting the resurrection morning and the awakening of all the dead—"every man in his own order"—not all at once.—1 Corinthians 15:23.

The Bible represents that we are now in a night time, in which Satan is "the prince of this world," and sin and death reign. But it pictures the new dispensation of Messiah's kingdom as a glorious dawning of the new day of blessing for mankind, in which the curse of sin and death will be rolled away and the blessing of the Lord through Messiah's Kingdom will extend to every member of the race, giving all an opportunity for eternal life. This will not be the same opportunity that is granted to the church at the present time—not an opportunity for glory, honor and immortality on the spirit plane, as the church have—but an opportunity of returning to human perfection, to all that was lost in Eden and redeemed at Calvary.

Here we note the beauty of the 21st verse—our Golden Text. The death of Jesus guarantees that all who will call upon the Lord in sincerity of heart will be saved from sin and death. It guarantees that all shall be brought to the condition where they will understand sufficiently to desire to call for this blessing. The heathen, the majority of people of civilized lands, and the Jews, have no such hearing ears now. Only the few out of every nation have yet received this great blessing. Only the few, brought back into relationship with God, have this view of their position. The rest of the world will be ultimately saved in the first resurrection, to glory, honor, immortality and a share in the kingdom of Messiah. Through these, ultimately the blessing of light and knowledge and uplifting influences will reach every member of the race, to afford all an opportunity for life everlasting in a world-wide Eden.

CASTLES

Let them that would build castles in the air, Vision other, and do not hear, May in good time build high and sure, though slow.

Instead of feet to climb, take wings to fly, And think their turrets top the sky, But let me lay all my foundations deep, And learn, before I run, to creep, Who digs through his ground-works low, May in good time build high and sure, though slow.

CHRISTOPHER HARVEY.

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In the beginning, when Adam was in harmony with God, he was in the condition represented in the Scriptures as covenant relationship with God. The Word declares that Adam broke this holy covenant. (Hosea 6:7, margin) He became a sinner; and his children, born later, were sinners with him, through heredity. Instead of being born in covenant relationship with God, the children of Adam were born aliens. But God has had dealings with a few who exercised special faith and a desire to come into harmony with him. Abel, the second son of Adam, was one of these. He approached God with an animal sacrifice, and it was accepted. Enos and Noah also entered into a covenant relationship with the Lord by faith, even though they were still legally under the condemnation passed upon Adam, the ransom-price not yet having been given.

In Abraham, God entered into covenant relationship with Abraham, because of his great faith and obedience; and afterwards with his son Isaac; then with his grandson Jacob. Still later, God entered into relationship with the seed of Jacob, under the Law Covenant at Sinai. The Lord had changed the name of Jacob to Israel—"a prince with God" (Genesis 32:24-30) and the whole nation of Israel, the descendants of Jacob, were regarded as God's people, and were treated as if without sin. They had the privilege of going to him in prayer. But the sins of the Jewish nation were only typically blotted out from year to year. The blood of bulls and goats could never really take away sin, and the Jews held only the relationship of servants to God.

The Gentiles were altogether without God. They had no privilege of prayer. We come down to the beginning of the Gospel age and to the case of Cornelius. We read that he was a just man, who gave much alms to the people and prayed always. His household could not be accepted, even after Jesus died. The death of Jesus did not bring Cornelius into covenant relationship with God. But when the seventy symbolic weeks of Jewish favor had been fulfilled, the due time of the Gentile church came, and Cornelius was then ready to receive him, and he sent an angel to him, who gave him this message from the Lord: "Cornelius, thy prayers and thine alms have come up for a memorial before God." The prayers and the alms of Cornelius had risen up as an incense before the Lord.

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LORD, TEACH US TO PRAY

"Pray without ceasing; in everything give thanks."—1 Thessalonians 5:17, 18.
Had God not accepted those offerings before? No. They had been noted of God, but had not been received. God's way of receiving—except in a limited or typical way previous to the Gospel age—is by certain definite means which he has appointed—through an Advocate in this age, and through a Mediator in the next. No man cometh unto the Father, except through him. Even when Cornelius came, and God sent him word how to proceed, Cornelius could not come until God sent him word how to proceed.

Knowledge of Truth Necessary

The angel of the Lord said to Cornelius: "Send men to Joppa, and call for Peter, who shall tell thee words whereby thou and all thy house shall be saved." (Acts 11:12-14) Those words were necessary to his saving—by bringing him into covenant relationship with God. Cornelius, being obedient, sent for Simon Peter, who had been to the Gentiles, and drawing him up from the dead, he said: "They give us no account of any great Sin-Offering; that Jesus had tasted death for every man; that now, in advance of dealing with the world, God is taking out a little flock, to be joined with Christ in the blessing of the world. When Cornelius heard the good message, he believed with all his heart; and likewise those who were with him. Doubtless he had heard of Jesus before, but now he understood the matter. He had been in the right condition of heart all along. He had been praying and fasting. But even so he could not be accepted of God except through the Advocate—his Advocate. Mary, mother of Jesus, was his Advocate.

How Jesus Becomes Our Advocate

But what does it mean to have Jesus as our Advocate? It means that first, we must accept him as our ransom from sin and death. Next, he tells us, "If any man will be my disciple, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) By merely believing that Jesus died, and that he was holy, etc., no one can become his disciple. "The devil also believes, and trembles." But justification to life comes when we receive the Lord on his terms. Then he becomes our Advocate.

No one has a right to expect an answer to prayer except one who has become a disciple of Christ through full consecration. And whosoever cometh to the Father by him shall in no wise be cast out. (John 6:39) There is but one exception to this condition. Jesus said: "凡受洗归从我的人，若不与我同死同活，就不配作门徒。” (Mark 8:34) This is a class of minors, children lacking the full age of responsibility and of comprehension of these matters, one or both of whose parents are disciples of Christ. That age of responsibility would vary—in some it might be from twelve to fifteen years of age, and in some it might be later. But the condition is this: The person must have full comprehension and responsibility, and does not consecrate himself to the Lord, would lose the privilege of prayer. In the case, then, of a minor child, either of whose parents is consecrated, he would have the right to pray. We have before us a great class of minors to whom this privilege would be denied.

The Lord does not hinder any one from bowing the knee. Savages do so right along, but their prayers do not ascend up to God. The Jews were at one time an exception as regards prayer, but they were a typical people. That arrangement, however, was temporary, and has passed away. But soon they will again have the privilege of prayer, through the great Mediator; and all the world may join them in this privilege. Jesus will not be the Advocate for the world. This arrangement is only for the church of the present age.

Our Lives to Be a Prayer

Prayer seems to be the natural attitude of the human mind toward the Almighty. Even the heathens have a disposition to pray. Their fears, their hopes, all lead them to appeal to some great power beyond themselves. But the people of God, who know of his wisdom, power and love, and who have met the conditions of acceptable prayer, are alone authorized to come to the throne of grace. We realize what a blessing it is to have access to God, access to his presence—to have the ear of the Almighty Ruler of the universe. We know that with the emperors and kings of the earth it is very difficult even to be heard, much less to be heard with prominence. It is not easy to secure an audience. Yet the great God has made provision that his people may come to him and make their petitions known.

Thus, God will not hear us, unless some one present interpret the same; and if one prays in an incoherent manner, so that he cannot be understood by those who hear, prayer might as well be offered in an unknown tongue. "How shall any say, Amen, at the giving of thanks, seeing he understandeth not what thou sayest?"
While this shows that the Lord wishes us to take into consideration the hearers, we are not to pray to them, but are to turn the thoughts of all toward God, an acknowledgment of his goodness, of his wisdom, love and mercy.

Leaving out all thought of teaching the people at that time, we should seek to direct all in a reverent manner to the throne of heavenly grace. In that thought, they may humble themselves before God. That which Christian people sometimes attempt to do in prayer should be done in preaching. According to the declaration of the Word, it has not pleased God to save by prayer those who believe, but by preaching (Romans 10:13, 14). This does not mean necessarily public speaking, but includes also more private proclamation of the truth and also preaching by the printed page. We are to follow the direction of the Word in all ways.

While we thus speak of private prayer, and in the case of the perfect saint it is called worship, in the ordinary cases of Scripture concerning this, we would not give the thought that one should be limited in his private devotions. He who was perfect set us an example of private prayer. Our Lord sometimes prayed all night. But we presume that with the mind of us it would be better not to do this; for we would be weaker for service the next day. In our weakness and imperfection we are probably not able to appreciate the peculiar position of our Lord. We would have nothing that we could say forth the condition of heart whereby we may be able to receive what we wish done, or to be heard of men, but that we may get a blessing out of each of the Lord's providences.

So, then, summing up the matter, our petitions in public should be modeled considerably after the sample our Lord gave his disciples—a brief expression of earnest desire for the accomplishment of the petition. It would include a request for divine forgiveness and help and supply of our needs, and a rendering of worship and praise. We think this should be about the range of our private devotions also, as a rule, respecting ourselves. We would remember one another at the throne of grace in private, and in a general way in public. But evidently the instruction of Scripture is that we should not seek to use prayer as a means to gain earthly favors, or tell the Lord what we wish for when we do not have the heart to worship and serve God, so we would receive reward in due time, whether now or later.

CONDITIONS OF ACCEPTABLE, EFFECTIVE PRAYER

When Jesus said to his disciples, "If ye then, being evil, know how to give good gifts unto your children, how much more should you have faith in God, and pray to him what you need?"

When the apostles asked Jesus whether they should call fire to come down from Heaven upon the Samaritans who refused to sell them bread, what was the Master's reply? "Ye know not what spirit ye are of, for ye have heard of men, but that ye must put first the spiritual things, the things for which we have been instructed to pray.

PRAYERS THAT COME UP AS A MEMORIAL

God's dealings with Cornelius would indicate that in the case of any who now come to God, and pray to him, not knowing the appointed way, their prayers would, like those of Cornelius, come up as a memorial before God. As the Lord looked on the case of the Gentiles before the Holy Spirit had been bestowed, he would not send some one like Peter to give them instruction at this time. That would depend upon his direct dealings with us, upon our seeking his wisdom, as to whether such a one was suited to his present purpose. But any prayers offered in sincerity would not pass unnoticed, but would receive reward in due time, whether now or later.

Suppose that one were living in a heathen land where
The heavenly Father will give good gifts to those who ask him to, and that is what we are to do. We are not to dictate to him what his blessings are to be. We are not to ask for all manner of earthly things. In the case of the Jews, they asked chiefly for the earthly blessings; because heavenly blessings were not promised. But who we come into the relationship of sons of God are to pray for what he has specifically promised us—the holy Spirit. And our Father in Heaven will give us those things which are best to fit and prepare us for the heavenly kingdom.

Our Father in Heaven will give whatever temporal blessings are to the best interest of the new creature. Everything that he would give will be a good gift. We do not always know what would be best for us. A parent dealing with a child might find the best thing he could do, but our children do not know what to ask. The parent gives for the best interest of the child. So with our heavenly Father. Sometimes he gives us tests of faith, tests of loyalty, tests of love. All these experiences are designed to develop in us strength of character, and to thereby fit us for further and more advanced blessings. The Father deals with us as new creatures in Christ. If, for instance, some of his children are becoming overcharged with the blessings or cares of this life, God might give to such some kind of a care, as the Psalm says, "Send me a burden of all their prayers, would be that they might be filled with the Spirit of God, the spirit of truth, the spirit of a great blessing it would bring!"

But although the Scriptures enjoin upon us persistency in prayer, that the Lord may see the earnestness of our heart in the matter. There seems to be a difference between the thought of prayer and that of thanksgiving. Prayer, as we have said, is the offering of petition. None may come to the Father with unworthy thoughts or words. "If the Father seeketh such to worship him, as worship him in spirit and in truth, we must come only in the name of Christ. That was a rare occasion. Jacob was returning from his course. That was a rare occasion. He must have been in a manner that will be pleasing and acceptable to him, that we may be shielded from temptations that without his aid would be beyond our endurance, and that he will in his own due time deliver us from all evil and imperfection and grant us a place in his heavenly kingdom. Dear brethren, let us constantly put into practice the injunction of our Master, "Watch and pray, lest ye enter into temptation."—Mark 14:38.

Should we wrestle in prayer? But although the Scriptures enjoin upon us persistency in prayer, and the parable of The Unprofitable Widow also teaches this, nothing in the Word of God, in our judgment, warrants us in doing what some people call "wrestling with God in prayer." We believe that our God is willing to aid would be beyond our endurance, and that he will in his own due time deliver us from all evil and imperfection and grant us a place in his heavenly kingdom. Dear brethren, let us constantly put into practice the injunction of our Master, "Watch and pray, lest ye enter into temptation."—Mark 14:38.

The unspeakable privilege of prayer The Apostle Paul exclaims that they "pray always, with all prayer and supplication in the spirit, watching thereunto with all perseverance," because "we pay no heed to God’s will because we are not ready to receive the kingdom of God in the spirit of reverence and devotion. Our Lord declared that the Father seeketh such to worship him as worship him in spirit and in truth. We must come only in the name of Christ. He is the only way of approach. And we must come thoughtfully and earnestly. We should not think of uttering a prayer, any prayer that we have not prepared for, in advance. We believe a great many have done themselves injury by going through a form of words in a mere formalistic manner. This is not prayer. True prayer is the language of the heart. Therefore the greater our earnestness, the more acceptable the prayer will be, as it will be that which shall be received.

We are not to come to God without faith and without an earnest desire for his blessing. We are to enter into the spirit of our petition, that the Lord may see the earnestness of our heart in the matter. There seems to be a difference between

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NATURAL ISRAEL NOT HEIRS TO SPIRITUAL PROMISES

"Israel hath not obtained that which he seeketh; but the election hath obtained it, and the rest were blinded ... unto this day."—Romans 11:7, 8.

The words of the Apostle Peter, "The promise is unto you and to your children" (Acts 2:39), are in full harmony with all of the Lord's dealings with Israel, and with his covenant with them as the posterity of his servant Abraham. The "Seed," promised by the Lord in his covenant with Abraham, was for many centuries supposed to mean only the natural seed of Abraham, Isaac and Jacob—only those who were under the law of Moses, the Jewish nation. But there are other expressions of this naturalizing of the spiritual seed. When God entered into the covenant with Israel, the understanding was that if they would keep the law they should have everlasting life and should inherit the privilege of blessing all the families of the earth—all peoples. But that if they did not keep the law then they would be cut off from all these favors.

God knew that not one of Israel could keep the law; and he had no thought that any of the natural Israelites living before our Lord's day would become members of the body of Christ until Jesus had first come and opened the way. Nevertheless, it was not an empty offer that was made to the Jewish nation. God did not promise that all Israel might become members of the spiritual seed—the church of Christ. He merely promised that on certain conditions they should bless all the nations of the earth. Since the spiritual seed was not mentioned, the natural seed were right in line for that which was specified—to be blessers of the world.

NO SPIRITUAL PROMISES BEFORE CHRIST

The keeping of the law was required, however, that Israel might have a right to life everlasting and to share in any of God's special favors. Israel could not keep the law, consequently none of them gained life. Yet there were some who manifested such heart loyalty to God that he declared that they were acceptable to him. These faithful, obedient ones met the conditions by which they might, through the Redeemer, whom God would in due time provide, become members of the "Seed," who was to bless "all the families of the earth." As they had no knowledge of the purpose of God to have a spiritual seed, the attaining of a place in the natural seed to bless all mankind was all that they had hoped for. St. Paul points out that these Worthies of past ages will have a glorious place in the kingdom, "These all died in faith, not having received the promises, . . . God having provided some better thing for us, that they without us should not be made perfect."—Hebrews 11:13.

Jesus declared to the unfaithful Jews of his day, "Ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and ye yourselves thrust out." (Luke 13:28) The faithful saints who lived before Christ will be the human representatives of the spiritual seed, the "princes in all the earth," as declared by the Lord through the Prophet David. (Psalm 45:16) Thus they will receive a great blessing.

Until Christ came God never let the Jews understand his plan for the spiritual seed, but in the time for his second feature of his plan to light and for calling candidates for places in this seed class, had not yet come. Those who lived prior to this call were not deceived in any manner nor defrauded of anything. God merely told them of the possibilities which were before them of becoming blessers of the world. Such as accepted the possibilities and rendered the Lord full obedience to the best of their ability, became heirs of the earthly phase of the kingdom and the promises belonging thereto.

Our Lord Jesus came, his ministry and that of the apostles up to the time of the close of the "seventy weeks" (symbolic) yet remaining of Jewish favor, was, according to God's agreement with Israel, confined to the Jewish people. In addition to them as were of the right condition of heart undoubtedly received the message. The Jews were the chosen people of God, because of being the natural seed of Abraham, his friend, when the time came for calling out the spiritual seed the opportunity of becoming of this seed must have been explained to us as true, obedient children, to take out from them a sufficient number to complete the spiritual seed—the Gospel church.

After the glorification of the church, then will come the blessing of the earthly seed. As the chiefs of this earthly seed will be "princes in all the earth,"—the Ancient Worthies—Heads of the church, spiritual seed, so later on, all who come in under the terms of the new covenant will be joined to Israel and will also become the seed of Abraham. Eventually, the seed of Abraham, as foretold by God, shall be "as the sands upon the seashore" for multitude. "In becoming thy seed, shall all the families of the earth bless themselves," seems to be the literal rendering of one statement of God to Abraham in connection with the covenant made with him. But the blessing of all will come through the spiritual seed, the church of Christ. And it was with us as true, obedient children, to take out from them a sufficient number to complete the spiritual seed, and less to the natural seed, though very great blessings will be the portion of all who will come into harmony with him.

CALLED TO HIGHEST PLACE

Naturally Israel never were heirs unconditionally of any part of the promise to Abraham nor heirs, as a nation, of the spiritual part of the promise—the chief, the principal part. They were on trial before the law of God, which was expressed in their Law Covenant, to see whether or not they would be worthy of the promised blessings of the church. Afterwards, the offer went to the Gentiles, to take out from them a sufficient number to complete the spiritual seed of Abraham.

When Jesus made his consecration, he was begotten of the spirit. He was born of the spirit, completed of the spirit, in trial before the law of God, which was undoubtedly received by the Jews were the chosen people of God, because of being the natural seed of Abraham, his friend, when the time came for calling out the spiritual seed the opportunity of becoming of this seed must have been explained to us as true, obedient children, so as to take out from them a sufficient number to complete the spiritual seed—the Gospel church.

Transformed into Thine image bright, Shall teach and love and live like Thee.
The whole object of this reckoning is to give us the privilege of becoming spiritual Israelites by sacrificing. So the Father’s arrangement is that if we desire to be the disciples of Jesus we must take up our cross and follow him, becoming dead to the flesh, dead to self, dead to everything worldly. Then Christ becomes our Advocate. The Father accepts all who have accepted the redemption that is in Christ, saying, “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.

ONE HUNDRED AND FORTY-FOUR THOUSAND CALLED

The holiness of our offering is not of ourselves, but is ours only through the imputed virtue of the sacrifice of our Savior. All our imperfection is set aside, nullified by his merit. And those only can become members of spiritual Israel who offer themselves as sacrifices. As for others, if the whole world were to keep the law they would not belong to the spiritual seed, for God wants only 144,000. (Revelation 14:1, 3) So this privilege of becoming one of the spiritual seed was not a thing that the Jew inherited as heir to the promise. St. Paul said that the offer was “to the Jew first.” We think the Apostle meant that the Gospel call for spiritual Israelites was sent to the Jew first—not a command that he keep the law, but a proclamation of the Gospel and an invitation to follow in the footsteps of Jesus. The offer was first made to the Jews who were living when the Gospel privileges were opened up. If any of those were willing to enter into a covenant of Sacrifice with Christ, he would accept them as his disciples.

The picture that God gives through the Apostle Paul in the 11th chapter of Romans represents Israel as the trunk and the branches of the olive tree, and the root of the tree as the promise which God made to Abraham, which was to bless the world. God had not explained his plan to them, but had merely said: “Do you wish to enter into a covenant with me—to be my peculiar people?” “Yea” was the answer. “When will you be ready?” “We are ready now,” they replied. And so this covenant was made, which constituted them the nation, or tree, growing out of the root of promise. The promise was primarily spiritual, though this fact was long kept hidden. God never purposes to do anything except through the spiritual seed, but natural Israel did not know this. They thought they knew. They were anxious to have the best at any rate. And they still had this thought and this hope in Jesus’ day; as St. Paul said: “Unto which promise our twelve tribes, instantly serving God day and night, hope to come.” (Acts 26:7) And again the Apostle says: “Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded”; that is, those of the Jews who came into Christ became of the elect.—Rom. 11:7.

ISRAEL’S FAILURE IN THEIR TESTING TIME

What was the condition on which the Jews might inherit that blessing? It was that they would lay down their lives and be true to their consecration in the light of the knowledge in claiming that they would obey God in order that they might win that promise. But the message came to them, and they were called upon to answer the question, Will you accept Jesus of Nazareth as your Messiah, and take up your cross and follow him? Then the test was upon them. They were brought face to face with the proposition which would prove how much they meant in their professions of loyalty to God as his special people. But the great majority failed in the testing. “There all which one consent began to make excuse” (Luke 14:11) When the point was reached of making a positive decision as to whether they would accept God’s conditions and his way of accomplishing his plan, but few were ready. They listened and then went, one to his farm, another to his merchandising, while his life was too much!

Those who were found in that condition of mind were none of them living up to their profession. But God did not make that promise for nothing. When the Israelites were proven unworthy of becoming heirs of the Abrahamic Covenant, they were broken off and Gentiles were grafted in to take their places and become partakers of “the root and fatness of the olive tree.” (Romans 11:17) Only those Jews who were desirous of doing God’s will in the fullest sense of the word were allowed to remain as branches of the olive tree. Only those were accepted Christ as heirs of the promise, as members of the spiritual seed. After all the “Israelites indeed” of the natural seed were gathered in, the message went to the Gentiles, that the full number of the elect might be found. But the Lord tells us through the Apostle Paul, in Romans 11, that God’s ancient people may yet be grafted into the olive tree from which they were broken off, “if they abide still in unbelief.” “And so all Israel shall be saved,” after “the fulness of the Gentiles be come in.” O the riches of the love and goodness of God!

TAKEN LONG TIME TO DEVELOP 144,000

I: all the Jews living in Jesus’ day had loved God with all their heart, with all their being, with all their strength, and had made a full consecration, we understand that God would have accepted that sacrifice on their part. We do not know how many there would have been in the body of Christ in that event. God might have increased the number of the elect. But as it is, it has taken a long time—nearly nineteen hundred years—to find a sufficient number to complete that body. The Lord has limited the number of these to 144,000.

“AND SITTING DOWN, THEY WATCHED HIM THERE”

(Matthew 27:36.)

Sitting down, they watched Him there, Watched Him, fairest of the fair, Gazed with cold, unpitying eye, While the jeering crowd passed by; For His virtu cast a lot (Seamless robe, without a spot) ; Watched the “Man of Sorrows” there, Who the world’s great sin must bear, Watched while darkness rolled the sun, Watched until He cried, “Tis done!”

God of Heaven! forbid that I Thus should gaze with pitiless eye On a suffering child of Thine, Watch him while his foes malign, Watch him while his life flows, Watch until the dark day’s close; Grant me, Lord, a heart of love, Make me like a tender dove; Let me bring him strength and peace, Until death shall send release.

G. W. SEIBERT.

THE SONS OF GOD

JANUARY 23—Romans 9:12-30.


“For as many as are led by the Spirit of God, they are the sons of God.”—Verse 14.

Today we have another wonderful lesson from the inspired Apostle St. Paul. It points out that the church is a new creation, begotten of the holy Spirit, now being grafted in preparation for the glorious resurrection birth to the spirit plane. There is no more important lesson than this.

According to the Bible, Father Adam was created a son of God—in the image of God and only a little lower than the angels—on the earthly plane, instead of the heavenly. (Psalm 8:5) When Adam sinned, his blessed relationship with God as a son was forfeited. Forthwith he was a sinner and under the sentence which God had foretold—not an eternal torment sentence, but a death sentence, with an accompaniment of mental, moral and physical decay. There have been no human sons of God since Adam’s time—except Jesus. The Jews, received by the Lord under the Law Covenant, were not a house of sons, and never understood themselves to be sons of God. Instead, they threatened to stone Jesus to death because he declared himself a Son of God. As St. Paul de-
clares, "Moses was faithful as a servant over all his house of servants, but Christ as a Son [the Head] over his own house," a house of sons—the spirit-begotten church.

THE HOUSE OF SONS
St. Paul points out to us that the natural man, no matter how wise or educated or talented, cannot understand and appreciate fully the deep things of the Bible, because God has caused them to be so written that only the spiritually begotten can comprehend them. "They are spiritually discarnated." (1 Corinthians 2:14) Thus the church of Christ is a company of regenerated beings. Once they were members of the Adamic race and, through sin, "were children of wrath, even as others." (Ephesians 2:3) Now they are reckoning themselves as dead to the divine sentence upon Father Adam. They have accepted Jesus as their Redeemer, and the sacrifice of his life as the atonement price for their sins. When they accept the invitation to become followers of Jesus, he chose the company of Father's Father and, through the arrangement of the divine plan his merciful sacrifice is applicable to them as a covering for sins past and imperfections future, and affords them opportunity to be accepted of the Father, begotten of the holy Spirit and eventually to attain joint-heirship with himself in the kingdom, "so be that we suffer with him, that we may be also glorified together."—Verse 17. These regenerated, spirit-begotten children of God are not yet perfected; but if they continue in the school of Christ, he cherishes them to a development on the new plane as sons of God, led by the spirit. These, on the authority of the Scriptures, exercising faith, are called upon God as their Father—"Abba, Father." Through the Word and through their own experience these eye-witnesses of the Word give us the live demonstration of God's Child's spirit and joint-heirs with Jesus—the grand perfection being dependent upon their suffering with him. These have no obligation any longer to the flesh; for they are new creatures. These are no longer to live after the flesh, but in harmony with the Spirit of God as revealed to them through the Word of God. These new creatures, sons of God, in their weakness and ignorance might ask amiss. But the Lord would not deal with them according to their imperfection of asking; he would accept the spirit of their request. The groanings and desires of our spirits, our wills, will be taken by the Lord as instead of our imperfect utterances in prayer; for God, who knoweth all things, yea, the thoughts of our minds (spirits), accepts these. All such may know that "all things work together for good to those who love God, and are called according to his purpose."—Verse 28.

ST. PETER'S SERMON ON RESTITUTION

JANUARY 30—ACTS 3.
HEALING A LAME MAN—THE APOSTLES IGNORED THEMSELVES AND ASCRIBED THE POWER AND HONOR TO JESUS—THE PEOPLE WERE IMPRESSED—ST. PETER IMPROVED THE OPPORTUNITY TO POINT OUT THE SIN COMMITTED BY THE NATION WHO CRUCIFIED JESUS, AND ALSO THE MERCY OF GOD AND HIS WILLENINGNESS TO FORGIVE THEM AND BLESS THEM—they should repent immediately to get the greatest blessing—AFTERWARD WOULD FOLLOW "TIMES OF RESTITUTION"—ALL THE PROPHETS SPOKE OF THOSE TIMES—THE CHURCH OFFICIALS WERE OFFENDED.

"Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Verse 19-21.

The apostles at Pentecost, in receiving the holy Spirit, received not a spirit of fear, but a spirit of courage and of a sound mind. They had been commissioned by their Redeemer to preach the Gospel Message to gather from the Jews and from every nation a consecrated class of people to become the spirit-begotten sons of God and eventually to be the bride, the Lamb's wife and joint-heir in his kingdom.

Full of this confidence St. Peter and St. John, the leaders and the apostles, arose up to the Temple to pray not because they any longer thought the Temple the proper place where prayer should be offered to God, but because they knew that it would be a good place to meet the people. Probably they expected that the Lord would then bring them in connection with the Temple to give them opportunity of testifying the good tidings to these.

The opportunity was soon found. They beheld a poor, lame beggar and perceived him to be a man of faith and trust in God. Looking upon him, St. Peter said, "Rise up and walk," and of course this miracle was to get money. But St. Peter continued, "Silver and gold have I none, but what I have, that give I unto thee: In the name of Jesus Christ of Nazareth, rise up and walk." (Verse 6) The lame man, astonished at such an offer of blessing, made an effort to obey the command, because he had faith. As he struggled to obey, St. Peter took him by the hand and assisted him in the exercise of faith. God's blessing attended. His feet and his ankle bones, long without suffering, came now into contact with the apostles through the Temple, holding on to them and shouting his praises to God and his acknowledgment that God's mercy had come to him through these men.

A NOTABLE RESTITUTION SERMON
A concourse of the holy Jews immediately gathered about. Now came St. Peter's opportunity for a great sermon—a witness to the Lord. He was not filled with pride and boastfulness, saying, "You may well look at us, for we are especially favored of God. None of your scribes or Pharisees could have done this thing that I have done," etc. St. Peter did nothing of this kind. In meekness and humility he said, Why should you look at us as though we had done anything of ourselves, or that any special holiness of ours had accomplished this miracle? We are merely the instruments of God, and a miracle is a manifestation of God's power. This miracle is done in Jesus' name—in the name of the Redeemer who has died for the sins of the world.

St. Peter proceeded to tell his hearers that the nation had wickedly crucified the Savior, but he assured them also of
God's mercy, and declared that they might still repent and come back to God's favor, but only by renouncing their relationship with those whom they had been associating with, and condescending with for the Lord. Very briefly and comprehensively he stated the divine plan as a reason why his hearers should consecrate themselves to God. (Verses 13-26) They should repent of sins, personal, as well as national. God would be fully condescending to the Jews, but only on his own conditions. He would be ready to treat with them as the Lord, to obey him, to be followers of Jesus whom they had crucified. The result of this would be the covering of their sins by the Lord, permitting them to be accepted through Jesus as children of God; and ultimately this would make the Jew the center of the world. It would be bountifully given, but only with the glorious change of the first resurrection—"sown in weakness, raised in power; sown in dishonor, raised in glory; sown in animal body, raised a spiritual body."—1 Corinthians 15:43, 44.

Following this blotting out of their sins and the giving to them of the Lord, the Jews would be instructed in new things, and all its blemishes and imperfections, would come the glorious times of restitution of all things, which God had foretold through all the holy prophets of the past. These would be times, or years of refreshing, as well as of restitution—a thousand years. Therein would be fulfilled all the promises of God to Abraham and to all the prophets and to Israel; namely, that in Messiah's glorious kingdom the earth would be brought to Edenic conditions, "God's footstool would be made glorious." (Isaiah 60:13; 66:1) The curse would be rolled away, and the blessing of the Lord rolled on to humanity instead.

Any prophet that had not mentioned these restitution years could not have been a holy prophet, St. Peter assures us; for restitution is the message of the Bible, from Genesis to Revelation. The Master himself, the Redeemer of the world, declared to His followers, "Behold, when the Son of man shall come in His glory, and all the holy angels with Him, then shall they bring the blind into the kingdom of God. For verily I say unto you, that whatever you shall bind on earth shall be bound in heaven: and whatever you shall loose on earth shall be loosed in heaven." Then the angelic host would come down to the earth, and bring in the Millennial Kingdom. Then the earth would be made new, all things would be made new by Messiah's Kingdom, although it will require the entire thousand years for the full accomplishment of all these glorious things.

OBEYING GOD RATHER THAN MEN


"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16:13.

"How do you define a gentleman, then?" said the lawyer, leaning forward at a certain point of the conversation. "The gentleman, it has been said, is a man who is never offensive unintentionally," parson. Two of the guests mur­mured "intentionally," by way of correction; and the parson mur­mured "intentionally," by way of correction; and the parson said, "We preach not ourselves, but Christ Jesus."—2 Corinthians 4:5.

Under any circumstances, how courageous indeed were the Apostle's words: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you alive!" St. Peter was not only preaching that Jesus was not a de­ceitful accursed one, but he declared that the apostles, were illiterate fishermen, unaccustomed to public speaking and to contact with the great and learned, we may well be amazed at their courage and at the straight-forward presenta­tion of the Gospel given them by the apostles. St. Peter had not represented the apostles as having any such preconceived ideas. He said, "We preach not ourselves, but Christ Jesus."—2 Corinthians 4:5.

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Some one might suggest that St. Peter did not use gentle­manly language—sat he should not have made such a home­thrust at the Sanhedrin. Mr. Benson, in The North American Review, gives a definition of the term gentleman which seems to fit this case. We quote:

THE GREAT ANTITYPICAL MOSES

St. Peter pointed out how Moses had foretold the calling out of a special Messianic class. (Deuteronomy 18:17-19) Jesus is Head of this class; and all now received into God's family by the begetting of the holy Spirit are counted members of the body of Christ, the church. Moses was a type of the coming Christ. The church is also called "A [greater] Prophet [than I—an antitype] shall the Lord your God raise up unto you from amongst your brethren." (Verse 22) God raised up Jesus first, says the Apostle; and since Pentecost he has been raising up brethren of Jesus—the apostles first, then all the saintly characters of these past eighteen hundred years, called according to God's purpose to be the members of the body of Christ, otherwise styled the bride class. The full raising up of these will not be accomplished until the resurrection of the last is completed.

When this great Antitype of Moses (Christ and the church, his body) shall have been lifted up, glorified, then will come the time for the blessing of the world, by the opening of the eyes of their understanding and through all the restitution privileges of that time. During the Millennium, whoever will hear that great Prophet may come into a great blessing of perfection, of restitution—physically, mentally, morally, and thus to everlasting life. But whoever rejects that great Prophet, the glorified Messiah, will be destroyed from amongst the people, will meet the fate of the intelligently wicked. "All the wicked will God destroy."—Psalm 145:20.

The Apostle explains that the Lord's blessing was to begin with the Israelites, the natural children of Abraham. It did not end there, for the Apostle says, "Israel is set aside from God's favor; and the door of opportunity was thrown open to the Gentiles, who have received the Lord's blessing of opportunity for eighteen hundred years. As soon as the foreordained number of the elect are glorified, the present age and its objects will have ended. Then the restitution work will begin; and Israel according to the flesh will again take first rank in divine favor, as explained in Romans 11:25-32.

THE SANHEDRIN PERPLEXED

Next the Apostle quoted to them from the prophecy of David (Psalm 118:22), saying, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." If there was a force, a sting, in these words to his hearers, it was because they were so seriously in the eyes of salvation. They were in a position of privilege, if they had been humble-hearted, like those who heard St. Peter on the day of Pentecost! Then they also would have cried out in consternation, "Men and brethren, what must we do?" But, alas! education, honor of men, high station, often put the possessors of those things in a disadvantage. The Sanhedrin were rich, not only financially, intellectually and in honors of men, but also in education. To them forcefully belong the words of Jesus. "Woe unto you rich!"—you are at a disadvantage. Pride, honor of men, self-conceit, hinder many such from receiving the simple message of the
Gospel. Thus we perceive that there are compensations in the divine arrangement, and that in some respects poverty is a blessing in disguise. Hence the assurance of the Word that not many rich, not many great, not many learned, not many noble would be among the chosen of the Lord or would receive position in the earthly class and in the heavenly kingdom.—1 Corinthians 1:26-29.

Persuading the boldness of St. Peter and St. John, and noting that they were unlearned and ignorant, the Sanhedrin marveled, and "took knowledge of them that they had been with Jesus." As one had said, "How knowest thou this man letters, having never learned?"—in any of our schools. (John 7:18) They knew of his power with the people through the spirit of the Lord and of his straightforward presentation of the truth. They recognized these men as of the same order of men that they had been with Jesus. Thus this day this is true of the followers of Jesus. As the Apostle wrote, "God hath not given unto us the spirit of fear, but of power and of love and of a sound mind." (2 Timothy 1:7) All of the Lord's people should remember this point and should cultivate such a spirit and be copies of the high standard of the faithful apostles, so that of all such people might take knowledge that they have been with Jesus and have learned of him.

But let no one forget that there is only one way of coming into relationship with God—through the Lord Jesus Christ. As the Apostle indicates in this discourse, "There is none other name under heaven given among men whereby we must be saved." We must have faith in Jesus. We must understand that he died for the sins of the world. We must make a personal acceptance of him as our Savior. We must consecrate our little all to follow in his steps faithfully, even unto death. On these conditions we become his disciples; and have the right to speak through his name. We could say nothing. We could have been begotten of the holy Spirit, we are privileged to show forth more and more his praises and to let our light shine before men, that they, seeing our good works and our likeness to the Master, may glorify God on our behalf. Let us develop a greater sense of the importance of what the disciples had so strong a case, and had truly turned the tables upon them, charging them before the people with being the real culprits—murderers of the Son of God, the Messiah. As they looked at the man who had been healed, they per­ceived a great miracle. They could say nothing. So they put forth the apostles from their midst, that they might discuss the case privately. They could not deny the miracle, and they were afraid of what it might lead to if talk of this kind about Jesus and about their being his murderers should spread amongst the people to any degree. They thought best to let the disciples go, charging them, threatening them, not to preach any more in the name of Jesus.

THE VALUE OF MODERATION

"Let your moderation be known unto all men."—Philippians 4:5. 

**Question.**—The Apostle Paul says, "Let your moderation be known unto all men." Why is so much stress laid here in the word "moderation," and what is the connection between these words and the sentence, "The Lord is at hand," which follows?

**Answer.**—The spirit of the Lord is said to be a spirit of wisdom, a spirit of understanding, a spirit of justice, a spirit of love, a spirit of a sound mind. Whoever, therefore, receives the spirit of the Lord, in proportion as he receives it, has these qualities of mind and heart. At the beginning of a Christian's experience, the measure of his understanding, of his wisdom, of his love, is of course, comparatively small. But he gradually gets a greater appreciation of the value of this quality. His ideas become more reasonable as he becomes sanctified by the spirit. He will have more and more of the spirit of a sound mind, of a sound understanding, of a sound wisdom, and more prepared for the kingdom soon to be established.

This attitude of mind comes in large measure as a result of knowledge. As he comes to know more about God and his plans, more about the origin of sin in the world, how it came about and how its penalty has passed upon all men by a process of heredity, the true disciple of Christ feels more of the spirit of moderation and acts with more consideration and charity toward others than if men were perfect. As we read scripture, we learn that in degree, in quality, in degree, in different persons, so in our dealings we must be more patient toward all, wise in our dealings with all, patient toward all, having the spirit of justice, of reasonableness, of mercy.

This injunction of the Apostle does not refer to the exercise of this quality toward the church only, but toward all men. Properly, of course, this moderation would begin at home and would be particularly manifest in good works in the church, as in opposition to the evil sentiment—malice, evil-surmising, hatred, strife—works of the flesh and of the devil. But the spirit of moderation should not be confined to the home, but should be manifested toward all with whom we have intercourse or dealings. It was the duty of the apostles that people "took knowledge of them that they had been with Jesus and learned of him." We should so live before all, both the brethren and the world, that they would thus take knowledge of us. We should see to it that our conduct and conversation, even in private, would be credit to the great and noble cause with which we are identified.

The connection between letting our moderation be known and the statement, "The Lord is at hand," seems to be that the Lord's people are to be in the right attitude toward the promises of God's Word, that Messiah's Kingdom is shortly to be established, and that this should help them in living an exemplary life. Whether the passage should be considered from the viewpoint that the church of the apostles were living in the latter part of the great seven thousand-year week, and that the great Sabbath was at hand, when the Lord was about to come and set up his kingdom and set things straight in the world, and that hence they could well be patient and considerate, or whether it should be from the viewpoint of time—time—time, the exercise of the grace of moderation because they had little time left in which to manifest it—we do not know. At any rate, knowing that the opposition of sin will not last very much longer, we may have the greater patience and exercise this patience with...
SOME INTERESTING ITEMS

PARIS BRETHREN MEET REGULARLY


Please, Brother Louis, openly tell our Beloved Pastor Russell, and through him all the dear brethren over there, of the cheerfulness and perfect peace which I derive daily from “My Morning Resolve” (especially the last part of it), in addition to the increased measure of the spirit of grace, wisdom and understanding. Be sure and tell him that despite the keenly hard and long trial they are undergoing, all our French brethren and sisters, whose sentiments I am here voicing, are his “glory and joy” (1 Thessalonians 2:20), by their faithfulness, faith and perseverance.

The Lord has made his truth known here to some new hearts by my humble voice and despite my poor health. We have a class now of about forty-five, and every week new, thirsty souls come to the new life. A number have known the beauty and privilege of consecration, and they are making large strides in spiritual progress. Nearly all the members attend the weekly testimony meeting. Three evenings during the week there are meetings (one at the other end of Paris), for Berean Studies or to discuss the Epistle to the Romans, with an average attendance of twenty.

Until lately I have had to take personal charge of all the meetings, with the preparatory study that each entails, which fortunately could be done owing to some leisure left by my working only eight hours daily at the office (an insurance company). By now the Lord has given me a competent assistant in my dear Brother Theophile Legume [formerly a Deacon at Denain], also physically weak, but strong in faith, who since the invasion was living with the friends at Auchel, Pas-de-Calais (a few miles from the battle front), and who has just been compelled to leave that place because the military authority became suspicious of his large correspondence with the brethren at the front and elsewhere in the interest of the truth and for their edification and comfort. The experience and ability of this brother will much avail, so that several things will be thus better cared for, under God’s providence, answering my prayers that “He would send forth...to recrui•ts?”

If we, the Postmaster-General permits the above to go through the mails, why should be object to the little article by Jack London, reading in part:

“Faith can firmly trust Him,
Come what may,"

and then, softly repeating them, I regain greater comfort and joy! Yes; I desire of you the favor to thank the Lord for the precious help I have received from this “Resolve” counseled by the “faithful servant.” I deeply appreciate the service, and must give vent to the feelings it suggests.

I do not write to the dear Pastor, because being unable to express myself properly in English, I think better to sacrifice how much he loves also the brethren of Northern France—and too, know it. Therefore, every heart of our people, ascends to the heavenly throne a fervent prayer beseeching for Brother Russell, our Pastor, an ever-increasing measure of the spirit of grace, wisdom and understanding. Be sure and tell him that despite the keenly hard and long trial they are undergoing, all our French brethren and sisters, whose sentiments I am here voicing, are his “glory and joy” (1 Thessalonians 2:20), by their faithfulness, faith and perseverance.

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FRENCH LETTERS FROM TERRITORY INVADED BY GERMANS

(From the French Watch Tower.)

I have been happy to receive word that you can again send us “La Tour De Garde” with the precious teachings of the faith, which is wise and good. The work is needed, and we are very grateful in having our eyes opened and being able to understand the divine plan! The Lord is permitting evils, mourning and sufferings for a little while still, but soon he will heal every wound. It is a fallible being which he cannot save.

Postmaster-General Burdels does object to the above. When it appeared on post-cards circulated by a peace society, he issued an order barring such post-cards from the mails.

THE NEXT POSSIBLE STEP

To say that a newspaper carrying this text should be barred from the mails would be the next logical step. The distinction by the department is that such matter on a post-card is “openly displayed.” In a newspaper it is not.

The censorship is based on the criminal code, which excludes from the mails all matter which carries openly any reflection on the character or conduct of any person. The department, however, has construed this to mean any class of persons.

Leaders of the various peace societies are indignant over what they call this usurpation of power on the part of the department.

EUREKA DRAMA WORK

DEAR ONE IN CHRIST:—

With the closing of the year 1915 we find that our activity in the Eureka Drama Work has almost closed also.

We have been working continually nearly all summer, showing almost every night. We traveled by wagon, and camped out, making our expenses very light; but as the cold weather came we found that the rental of halls and board and lodging were more than we could handle, so we have decided to discontinue our efforts until spring, except in a few towns we can easily reach by rail.

We have the Drama on the loan plan, and would like to keep it, hoping to start another as soon as possible.

We did not specially encourage the signing of the cards, but merely mentioned it, and we think by so doing we received the names of those most interested. When we first started with the Drama we would pass pencils and encourage the people to sign, but we found that we could get those most interested in the Drama if we merely drew their attention to the subject of the free booklet. All of us were blessed in the service and by the experience we passed through, some of which were not the most pleasant, but we believe they were for our good.

We have shown in many churches, and on two occasions we showed on Sunday evening after the preaching service. We also found some towns bitterly opposed, and the ministers would write articles for the local papers condemning Brother R. and the Drama. This only helped to increase interest, and those articles were privileged to answer through the same columns. We did this nationally.

Please let us know if it will be all right to keep the Drama here and use it during the winter, as we have opportunity. If the work does not close by spring, we hope to become active again in the service for the King of kings.

Your Brother in Him,

L. E. EDWARDS.

FRENCH LETTERS FROM TERRITORY INVADED BY GERMANS

(From the French Watch Tower.)

I have been happy to receive word that you can again send us “La Tour De Garde” with the precious teachings of the faith, which is wise and good. The work is needed, and we are very grateful in having our eyes opened and being able to understand the divine plan! The Lord is permitting evils, mourning and sufferings for a little while still, but soon he will heal every wound. It is a fallible being which he cannot save.

This is indeed “the vision of glory presented to our faith,” in which glory we shall share if we are faithful to the end. And this is the time for us to realize in part Psalm 46, and wait patiently for the fulfilment of the rest.

J. B. and J. TILMANT—Belgium.
Accept my best wishes for the dear family of the faith in Geneva, and especially for the brethren and sisters in the Watch Tower office. Here on Sunday mornings we have Berean Bible Studies which are very useful, I can assure you, and worship in the afternoon. We frequently give an opportunity to the brethren, urging them to show what progress they have made in the little class at Bruay, and we ask you to help us bring them before the throne of the Father. We also have very edifying testimony meetings. In these, twelve brethren and sisters on the average, take part, and you can believe that God's blessings are much appreciated by the little class at Bruay, and we ask you to help us bring them before the throne of the Father. The wonderful article in the July Tower was to me a comfort and a blessing. Let our thanks go to the God of all grace for the sweet privilege made in the study of the Word of our heavenly Father. We have a class for all here on Wednesday evenings. You ought to see the enthusiasm. We started out with 4; now we are over 30; and our class is only 3 months old. But the "break" in our favor came only 3 weeks ago, just at the close of our 4-weeks' "revival" conducted by an "evangelist" of the "Christian Church"—the only church here. Much abuse was hurled at us during those four weeks, but we said never a word. The speaker frequently referred to me as "false teacher," "weak-minded," and "ignorant," but at the last day of his stay here, he raised the charge of "heresy," for which I received $25. This is for the Lord's work in whatever way you see best. It represents my little self-denials, sometimes only a penny. I keep a box which I call The Lord's Box, and put in it whatever I can save by being thrifty. By this little box it is my aim, is to be sure, for all the dear Lord has given me! If I had the whole world to give it would be small in comparison.

Each morning I take the Vow and Resolve; and almost every afternoon the Lord and I come together in close communion. I take my Dawes' Bible and spend hours in study. I am very much isolated. I have to sneak away and hide everything that belongs to the truth. I have no fellowship with the brethren. All mail is intercepted and destroyed except my Watch Tower, and the Lord has wonderfully enabled its possessor to look up with appreciation, not only to nothing of which to boast.

I have to thank you for the copy of the vindication of your writings to my friends, as I can spare them. I am told some of them may be proud of having the truth or of their ability to serve the truth. Any such pride is very objectionable in the sight of the Lord, and indicates that its possessor has a very small mind; for, with a proper estimate of matters, the best of us can see that we have nothing of which to be proud, nothing of which to boast. If we have received anything of the Lord, we should boast of our receipts, instead of glorying in something as if we had attained it of ourselves.

An Indian's Enthusiasm for the Truth

Estemed Pastor Russell,—

I am a Canadian, native-born Indian. A little over a year ago, while in London, Ont., a good friend of mine gave me a copy of Bible Students Monthly—Vol. III., No. 13—saying, "There is a lot of good, common sense reading." I perused the pages and, thank God, from that time I was awakened to know more of the blessed truth! I have been a Bible student all my life and I now see why I have so frequently been at loggerheads with my spiritual teachers.

I am writing this hurriedly, so please overlook composition errors. You may use any or all of this letter for any purpose, if you wish.

In fellowship and Christian love, E. N. Feroe,-Wash.

An Ecclesiastical Battle

"AN ECCLESIASTICAL BATTLE" BY JUDGE J. F. RUTHERFORD.

Dear Mr. Coward:-

I have to thank you for the copy of the vindication of Pastor Russell, which you were kind enough to send me, and which I need hardly tell you, I read with interest, having, as you know, been to some extent prejudiced against your leader and his work.

I am writing this hurriedly, so please overlook composition errors. You may use any or all of this letter for any purpose, if you wish.

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What is Embodied

"Doing nothing from party-spirit or vain-glory, but in humility esteeming others as excelling yourselves."—Phiilippians 2:3, Diaglott.

Lowliness of mind, humility, is a mental quality which enables us to respect others, to labor under God, to bow down before God, but also to earthly beings, recognizing their good qualities. The Apostle urges that this lowliness of mind should be in all of God's people; this fact proves it to be a quality that demands careful cultivation. We must not think that people are lowly in mind. Some of them think more highly of themselves than they ought to think. Some of them are proud of having the truth or of their ability to serve the truth. Any such pride is very objectionable in the sight of the Lord, and indicates that its possessor has a very small mind; for, with a proper estimate of matters, the
to just what the Apostle meant. Those who have come into Christ should make progress, and should feel that they are better than they were before they came into Christ. Those who have come into Christ know that they are not lower than all others. Evidently the Apostle did not mean that the Lord's people should rate themselves as inferior to other men. In the mind of the Apostle there must be the realization that he had been an open opponent of the truth; and Jesus had said that whosoever should injure one of the least of his disciples would transgress seriously. We cannot say, therefore, that we are the chief of all sinners. People should be the chief of sinners—either from the standpoint of committing crime or from that of persecuting the church. We are not to bear false witness against ourselves.

But what, then, are we to understand the Apostle's injunction? In this way: We are to realize that no two of the Lord's people are just alike. If we have the right focus upon the matter, we shall think of our own talents in a humble manner. We shall think, "I have something of this quality or that talent or grace; and therefore I have much responsibility to the Lord. I wonder whether I am using as faithfully as I could, this talent which I think is greater than that of my neighbor or my brother. Though they may have less than I have, they may be using all that they have more reasonably and profitably than I am using mine. If this be so, then he is better than I am, in this respect."

A PROPER ATTITUDE TOWARD BRETHREN

As we look around in the Lord's family, we are bound to see some in whom we have cause to admire. The Lord is pleased with the various members of his family. We are not to allow our thoughts to dwell too much upon their undesirable qualities, however, but are to remember all their good ones, especially their loyalty of heart. With ourselves personally, it is always a recommendation in any one that God has called and accepted him. Realizing this we would try to have come into the truth, we say to ourself, "Well, no matter what he may be according to the flesh, God saw in his heart some- thing good, noble and true; and since God is dealing with him as a son, he is to be treated as such. Although he might not be able to esteem that man highly according to his natural qualities, yet we would do him good as we had opportunity. He might not be one whom we would select as a companion; yet God may esteem that brother more highly than he does us. 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HUMILITY THE PATH TO GLORY

The Apostles Peter and James also emphasize the necessity on the part of the Lord's people that they be humble. Unless this grace is indispensable to those who would abide in the Father's favor; for God resists the proud, while he continually shows favor to those who are of humble heart. Thus he encourages humility and discourages these evil qualities he lost his exalted position, having become Satan, the adversary of God.

ILLUSTRATION OF FALSE HUMILITY

There is such a thing as a false submission, which might deceive even the person himself. One might talk a great deal about submission to the will of God, and yet be only nominally submitting while he is really doing his own will. We are to watch, therefore, that we are carrying out the profession of submission, and that in our daily course of life we are asking, "Is this the course which the Lord wishes me to pursue? Is this the will of God?"

The most submissive will receive the greatest blessing.
God will test our submission and our humility. We cannot suppose that our Lord Jesus, who was perfect, did not know that he had perfect powers. But no matter what his own ideas were, he submitted himself to the Father, and said, “Not my will, but thine, be done.” A man who had no tastes or preferences would be a nullity. We may know what we would do for Christ, but we have not yet reached that stage, and so, as we are to say to ourselves, “You cannot have your own way about this; you must submit to God’s will, whether your powers and talents be many or few.”

THE HIGHEST STANDARD OF OBEEDIENCE

In our context the Apostle Paul urges that the church cultivate the mind of Christ. He says, “Let this mind be in you which was also in Christ Jesus.” He had been reciting the qualities necessary to the church in order that they could be a fit and faithful companion for the Master. He had been urging the church to trust in God’s providence and guidance in all things, to have a meek and lowly spirit of submission to the Father’s will. This is what he means when he says, “Therefore I merely pray...”

We should expect God’s providential leadings in all of life’s affairs. We should not pass through life with the thought that we are running this, or regulating that. As a child would look to his parent, or a pupil to his teacher, or as an apprentice to his master, we should submit to the Father’s providence in all things. We should look to his parent for guidance, or to the Master’s footstep followers for direction.

SUBMISSION A TEST OF LOYALTY

Sometimes the Lord’s hand is very heavy. It was in the case of Peter, when the Lord felt the Father’s hand pressing down, he meekly bowed himself beneath the weight, in humble acquiescence to the will of the One whose purpose he had come to carry out. But the hand did not crush him, although it seemed to do so. Instead of being crushed, it was the hand of love, testing his obedience to the full. When his obedience was fully tested, the same hand lifted him up and “set him at his own place.”

Thus it will be with us, if we are found faithful. God will exalt us in due time. But he cannot exalt any who are not humble. Submission indicates faith. We would not submit, not faith only, but loyalty also, is necessary. Therefore the Father tests us in these two qualities. Without these, we would be quite unfit for the kingdom; and so the various tests of the present time are tests of faith and loyalty to God, and of the capacity that we have to submit to his will. When a man has fully submitted, there is no longer a struggle with God; but he is ready to receive the divine blessing, for he is meek and lowly in heart.

The world will be subjected to a test during the Millennial age. The proper attitude for every creature will be to risk everything in the Father’s service; it will eventually be the standing of the world of mankind—everyone who shall manifest a very different disposition—an attitude of humility. Then “let this mind be in you,” urges the Apostle. “Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.”—1 Peter 5:6.

Every creature of God, whether angel or man, should have this humble mind. This is the only proper attitude. This test comes during the Gospel age to only the Lord and the church. But it will come during the Millennial age to all the universe. Righteousness and the divine justice never calls for self-sacrifice. It calls for obedience and the obedience of the church is the extreme of obedience—there being no untried faith that could bring the church to prove its worth. This standard of holiness and obedience is so high that such obedience has become the standard par excellence throughout the universe.—Revelation 2:10.

THE UNIVERSAL STANDARD OF OBEDIENCE

We have seen that the Logos did not meditate the usurpation of power and authority, but humbled himself. Lucifer took the opposite course. Instead of humbling himself, he said, “I will be like the Most High.” (Isaiah 14:14) Here we have an illustration of what we should not do. The world will be subjected to a test during the Millennial age. The proper attitude for every creature will be to risk everything in the Father’s service; it will eventually be the standing of the world of mankind—everyone who shall manifest a very different disposition—an attitude of humility. Then “let this mind be in you,” urges the Apostle. “Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.”—1 Peter 5:6.

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of our change? Were you not disappointed that it did not come when we hoped that it would?" you will ask. No, we reply, we were not disappointed. Two years before that time we pointed out in The Watch Tower that we did not think the change would come October, 1914. But, Brethren, those of us who are in the right attitude toward God are not disappointed with things out of our own control which will not be done; so when we found out that we were expecting the wrong thing in October, 1914, then we were glad that the Lord did not change his plan to suit us. We did not wish him to do so. We merely wish to be able to apprehend his plans and purposes.

"What do you think of things now?" you ask. "What would you think are the present indications?" To this we say, We have already mentioned in The Watch Tower and in talking when you were wearing the Elijah class as to the type of Elijah and Elissa in the close of the earthly career of the Prophet Elijah. We will briefly refer to it again here, and perhaps might add a word further. We recognize that the church of God is the antitype of Elijah because she is, with her great Head, The Christ of God. It is the Elijah class, a flesh that antitypes the Prophet Elijah. His experiences during his career as God's Prophet typified the experiences of The Christ class during all the more than eighteen hundred years of their earthly career. His closing experiences would parallel, we understand, the Scriptures to teach, the closing experiences of the last members of the Christ Body in the flesh.

PASSING OF LAST CHRONOLOGICAL POINT A TEST

We remember that when the Lord would take up Elijah into the heavens he brought certain things to pass that would make certain that his will was not interfered with. The Lord will take up the Elijah class on the same basis, a type of Christ. We believe that this is a reasonable inference. We have seen how the Lord, upon the day that Elijah was to be taken away, sent him to four successive places—Gilead, Bethel, Jericho and Gilgal. At each of these different places Elijah evidently thought that the Lord would take him. He had been used by the Lord in the harvest of the age. During the harvest of the age, the Lord, through his Word, has seemed to send his people to four different points of time—1874, 1875, 1881 and 1914. At each of these points of time we ask, who received Elijah? He, the end of the age was upon the church have thought that the change would take place. We, therefore, when we come to each of these points, the Lord said, "Go to another place," or "to another point in time." Finally we reached the last place of the four—October 1st, 1914. We were carrying the point about the change. The Lord pointed out to us as relating to the church's experiences. Did the Lord tell us that we would be taken there? No. What did he say? His Word and the fulfillments of prophecy seemed to point unmistakably that this date marked the end of the Gentile Times. We inferred from this that the church's change would take place on or before that date. But God did not tell us that it would be so. He permitted us to draw that inference; and we believe that it has proven to be a necessary inference. The Lord's dear saints everywhere are waiting for it. The Elijah class will be amongst the last and the great company, however. Some say that this is the best thing in all generations. Some say, "But does it mean more trouble?" Well, we know that the Lord's dear saints, coming in the great time of anarchy that is coming as a great whirlwind. He says, "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."—Jeremiah 25:30-33; 30:23, 24.

To our understanding the Elijah class will be amongst the first to be affected by the great whirlwind of anarchy. We believe it signifies that many of the Lord's people—all of the faithful at that time—will be taken from the present life in some anarchistic movement. We would not talk about these things to the public; for the public would not be interested in them. The public is living in the great time of anarchy, and not prepared for these things. We are talking about these things to the brethren, that all here are deeply interested, and are expecting to share in the chariot and whirlwind experiences. Here is the point, then. We think that our final experiences will be during some kind of anarchistic uprising. For a time we have been wondering why the chariot would be taken away one by one. If the "chariot" comes to each one by death in the usual way, it would seem very wonderful to see the consecrated all over the world die suddenly. Neither can they all die of old age; for this would mean that some would have to live a good many years yet.
THREE IMPORTANT POINTS

But here is the way the Lord pictures the matter: First, there will be the chariot of fire. We do not know what this will be; but we understand that some fiery experience will cause a separation between the two classes of the Lord's people. Then will develop the whirlwind of anarchy. Perhaps this is one reason the Lord has prepared us to be of the faithful ones. We do not know. We cannot imagine just what it will be. We do not wish to think anything foolish; we are merely studying the type, or picture. We do not intend to do anything to get into trouble. To do so would be like the Jews. "Go down, yourself down from the pinnacle of the Temple." We are to be just as wise, kind, meek, gentle and as faithful to the Lord as we know how to be, and then have our minds perfectly calm and restful. When the Lord's hour comes, all will be right. Let us rest in his love and wisdom and care. What he provides for his children will be the very best thing for us, and we shall be glad to have it.

"Are you expecting the fiery chariot any minute now, or do you think it some little distance off—perhaps some months yet, or perhaps a year or more?" We will ask. At least a year, or probably more, is my thought. Something else is coming first, dear friends. We do not as yet see clearly just what it is; but this matter of Elijah's rolling his mantle together and smiting the waters of Jordan seems to mean something, and also the crossing of the river. This picture is not given for nothing. "What does it mean?" you ask. Ah, we know that most prophecies are understood only after they are fulfilled! We might, however, for a suspicion, "What would that be? Something like this, in Bible symbolism, which represents truth, and it also represents peoples. Both of these are given in Scripture as being symbolized by water. (Revelation 17:1; Jeremiah 51:12, 13; Revelation 17:15; 22:1, 2; Ezekiel 47:11-12; Ephesians 5:26) Furthermore, Jordan means testing, or judging down. Now who or what would be judged in the antitype? WHAT ELIJAH'S MANTLE MAY SIGNIFY

We answer, We believe that the peoples of the earth, the public in general, are to be judged by the truth. The people are represented by waters. It would seem that in some way the people are to be judged and tested; and that a division or public sentiment is to be caused, in connection with the truth. Waters are divided from peoples, water from people, the truth being received by some and rejected by others. Elijah wrapped his mantle together and smote the waters; and they were divided. Elijah's mantle was the outward indication, or sign, of God's power with him, and represented God's power and blessing with the church. The mantle was in Elijah's hand when he smote the waters with it. So the church, it would seem, will use what is in their hand, the power and authority of the truth, the power of God, in smiting the waters—peoples.

"Do you think that this has not yet taken place?" may be a question in your minds. We think it has not as yet fully taken place. "Do you not think that the PHOTO-DRAMA OF CREATION has had a part in this?" It may be. "Will there be something that will bring a division in the sentiments of the people before we get into the fiery chariot?" and now, dear brethren and sisters, we leave you with these thoughts, asking God's blessing upon us all.

"Mine eyes can see the glory of the presence of the Lord; He is trampling out the winepress where His grapes of wrath are stored: I see the flaming tempest of his swift-descending sword: Our King is marching on."

THE HUMBLE TO BE EXALTED

FEBRUARY 13.—PHILIPPIANS 2:1-11.

"For ye know the grace of our Lord Jesus Christ, that though through his poverty might become rich."

St. Paul, then a prisoner in Rome, wrote these words of our Lord to the Philippians, brethren, whom he so deeply loved, from whom he received the distinctive grace of their love for him. No other church is mentioned as having aided St. Paul in his time of need. Their special assistance to him is mentioned—twice in the Thessalonians (Philippians 4:16), once in Corinthians (2 Corinthians 11:9), and now at Philippi.

The Epistle to the Philippians has been styled an epistle of joy—so richly did the Apostle's heart seem to respond to the grace of God's people. The grace of God's power with him, and represented God's power and blessing with the church. The mantle was in Elijah's hand when he smote the waters with it. So the church, it would seem, will use what is in their hand, the power and authority of the truth, the power of God, in smiting the waters—peoples.

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"Mine eyes can see the glory of the presence of the Lord; He is trampling out the winepress where His grapes of wrath are stored: I see the flaming tempest of his swift-descending sword: Our King is marching on."

This mind, or disposition, the Apostle declares, was fully exemplified in Jesus when in his pre-human conditions, when in the form of God, a spirit being, Jesus was humble. He did not meditate usurpation of divine authority to exalt himself, to seek a name higher than his own, as Satan did. He had no thought of robbing the divine glory and honor by putting himself on an equality with God the Father. On the contrary, he had the same spirit that he had afterwards, when he declared, "Not my will, but thine, be done"; and again, "I came not to do mine own will, but the will of him that sent me"; and again, "My Father is greater than all."—Luke 22:42; John 6:38; 10:29; 14:28.

The Master always had this disposition of reverence for the Father and of full trust and confidence in the divine wisdom, love, justice and power. Hence, when the time came that the Father had purposed—when he would send a Savior into the world, first to redeem it and later on to become its king and deliverer—and the proposal to render this great service to God and to men was proffered to the great Logos—"the Only Begotten of the Father"—it was promptly accepted by him. "I do not myself desire to do my own will; but thine, Father, be done," was the prayer of the Master. "Not my will, but thine, be done;" and again, "I came not to do mine own will, but the will of him that sent me"; and again, "My Father is greater than all."—Luke 22:42; John 6:38; 10:29; 14:28.

"THE MAN CHRIST JESUS"

After Jesus by the change of nature found himself a man amongst men, he still preserved the same loyalty to the Father.
He was only a child when we hear him say, "Wist ye not that I must be in my Father's business?" (Luke 2:49). Having learned that he would not attend to the Father's business until he reached the age stipulated in the Sinai Law, he remained quietly at home until nearly thirty. Then promptly he went forth to John the Baptist at Jordan; and by a public immersion John consecrated him to the Father's will— the full consecration of his life, even unto death.

Then there came upon him a begetting of the holy Spirit, as testified by John. Then, too, God granted that spirit—began One a special mental illumination; as we read, "The heavens [the higher things] were opened unto him." The divine plan was made plain which involved his own death as the antitype of the bullock of sin-offering slain by Aaron, as the antitype of the Passover lamb slain by the Israelites and eaten by them for their strengthening and deliverance from Egypt—delivering the people of God from Satan's yoke of bondage to sin.

In all these experiences, we find that the Master was faithful, loyal to God, loyal to his covenant, loyal to the principles of righteousness. Thus it is written of him, "Thou hast loved righteousness and hated iniquity; therefore God, even made him perfect; and God has anointed thee with the oil of gladness above thy fellows." (Psalm 45:7) The oil of gladness represented the holy joy of our Lord and the holy prospects which sustained him during this period when he made himself of no reputation, and that he might manifest in himself the plan of God for the full consecration of his life, even unto death.

His final cry on Calvary was, "It is finished!" His baptism into death was finished—his full approval for obedience to God and the principles of righteousness, all that the Father had given him to do in the way of sacrifice, had been accomplished. Ah, then it was God's turn to act! Would he leave his faithful One in death? Nay, "faithful and trusted, and he will do a good work." Who performed his good promises to his faithful Son. The Apostle tells us, this saying, "Him hath God highly exalted, and given him a name which is above every name"—a title and honor, a distinction, a place above all others. (Verses 5-11) He who was deceived into glory; and all the angels of God worshiped him whom he tasted death, are yet to be made joint-heirs in the kingdom, and reign with him a thousand years—yea, and beyond.

The essence of this lesson is elsewhere expressed by the Apostle Peter. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6) Only the humble-minded are prepared to learn the great lessons which must be learned before they will be ready for exaltation that would be profitable to themselves or to others. The course of selfishness and self-seeking is illustrated in Satan, who has failed and is ultimately to be destroyed. The course of self-denial and self-sacrifice is illustrated in Jesus, which is about to lead the world to the great catastrophe foretold in the Bible—from which, however, they will be rescued by Messiah and his kingdom, and will have the opportunity of learning the great lesson of humility and obedience and of gaining eternal life.

Jesus, on the contrary, has illustrated to us the proper course which leads to glory, honor and immortality; namely, the course of full self-abasement and of full submission to the will of God and the Father, which may be the divine will. As the Savior has entered into his glory, let us enter into this reward for his obedience, so that the faith of God, which is the power of God, may be revealed in our lives. The city of God, which is the antitype of the city of God worshiped him whom he tasted death, are yet to be made joint-heirs in the kingdom, and reign with him a thousand years—yea, and beyond.

SATAN'S COUNTERFEIT OF TRUE RELIGION

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12.

The Word of God does not leave us in any doubt as to the existence of a personal devil. It furnishes us with a full-length portrait of him. It gives us a comprehensive description of the deceivings of his aims. Personal names are ascribed to him and personal characteristics attributed to him. He is represented as being the originator and source of all evil in the universe, and the implacable enemy of God and man. His power is so tremendous that we are informed, "Michael, the archangel, when contending with the devil (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude 9) His dominion is so great and his impudence so audacious that he offered all the kingdoms of the world to our Lord Jesus Christ, but our Lord did not accept his offer, for he would not worship him. And our Lord did not challenge his right to make such an offer, but upon a subsequent occasion acknowledged his claim to be the prince of this world.

Moreover, the Word of God nowhere describes at length the person and power of the devil, but it also acquaints us with his purposes, which may be summed up under two heads, namely: To deny the Word of God and to destroy the work of Jesus Christ. It would be apart from our present purpose to consider at length this first of wide-sweeping and momentous purposes. The cities of the day know perfectly well that many of the most daring crimes are engineered by one who is so astute to show his hand. Those whom he employs to execute his plans may be caught, but the devil is not caught in the net. Therefore it need not surprise us to find that the devil does not appear in the existence of a personal devil. It would be strange were it otherwise. "Where ignorance is bliss 'tis folly to be wise" is doubtless an axiom, of the truth the value of which, in relation to humanity, the devil is fully assured.
of anticipation and secondly by a method of invitation. When Jehovah declared to the serpent that the seed of the woman should bruise his head, it was not long before that old serpent, the devil, tried to frustrate the purposes of God. Cain (who was of that wicked one) slew his brother Abel as the first attempt to destroy the offspring of the woman. Yet God, in His noble and devoted love, gave unto them both a privilege of inheritance in Canaan. In the steps of Abraham began to wax numerous and it appeared that there was an immediate likelihood of this prophecy receiving its fulfillment. Satan tried to frustrate the prophecies of God and destroy the channel through which such a fulfillment had to come. It was an evil plan, but Satan was not able to prevent the fulfillment of the promise. The male children of the Hebrew women should be destroyed.

(Exodus 1:16) When at a still later date God made known to King David that the promised Messiah was to be born of the royal tribe of Judah, Satan made a still more persistent attack to thwart God, as may be witnessed during the time of the divided kingdom, when the ten tribes made an untried and determined effort to exterminate the tribe of Judah.

When the fulness of the time was come and Immanuel was born at Bethlehem, Satan promptly made an effort to destroy the infant who was to be the Saviour of the world. The attempt was made in two ways: (1) by Herod; and (2) by Satan himself as a sacrifice for sin, having failed to keep his promises. He was about to establish their own righteousness, have not submitted to the cross.

Again we need to turn to the infallible Word of God. The fact that hundreds of churches are without ministers of this rushing and throbbing, so-called Christian movements, Christian Socialist Leagues, ethical culture societies, "Peace" Congresses and various other organizations are all employed (perhaps unconsciously) in proclaiming this gospel of Satan—justification by works, unbelief, and imitating the apostles of Christ. And no false apostles are not saloon-keepers and white-slave traffickers, but for the most part "ordained" ministers. Thousands of those who occupy our modern pulpits are not engaged in presenting the fundamentals of the Christian faith, but have turned aside from the true subject, given over to the study of the Word of God, Satan likewise did was wont to be read daily is not to expound his gospel, but, with the spirit's aid, to expound the Word of God. Therefore it is no great thing [not to be wondered at] if his ministers also be transformed as the ministers of righteousness and become a cause of sedition and civil war and such like things. It is a profession of faith, a profession of Christian character and of Christian principles to be "found fault with" by the world and to have things said against you. It is a profession of faith to be a part of the world's "outcasts"—a thing of the past. The Bible is not exalted in the pulpit and is not read in the pew. The demands of this rushing age are so many that the multitudes have little time and still less desire to meditate upon the great truths. The desire for knowledge is increasing, but the search for themselves are left at the mercy of those whom they pay to search for them—those who betray their trust by studying economic and social problems instead of the Scriptures of truth.

"For they were expecting something that was to happen in the present time, though they were not able to discern the time when it would happen. So when God sent his Holy Spirit on them, as he had promised, they asked, 'Is this not John who was to come?'

"Then the priestly and sacerdotal order, and the various individuals and societies, and the various methods, and the indifference to the government. Instead of magnifying the enormity of sin and setting forth its eternal consequences, they minimize it by declaring that sin is merely ignorance, the absence of good. Instead of warning their hearers "to flee from the wrath to come," they tell them to practice "love and peace." Instead of denouncing the evil doers. Ah, Satan! if thou canst only succeed in keeping in the tomb that body, thou hast triumphed. But no, again thou art defeated! The grave cannot retain its victim, Death cannot hold the Lord of Life. "Up from the grave he rose, with a mighty triumph over his foes—Hallelujah, Christ arose! And today he lives and is alive forevermore!"

Having been thwarted and defeated at every point, having failed to prevent the inauguration [his being "made flesh," John 1:14] of our blessed Lord, having failed to prevent his offering himself as a sacrifice for sins, having failed to keep his body in the confines of death, it behoves us to inquire, Has Satan given up in despair? Has he ceased in his efforts to destroy the work of Christ? Has he changed his attitude toward God? Is he still working for his desired results? Is he still seeking to annul the effects of Christ's work? Is he yet desirous of destroying the virtues of the cross? An answer to these questions is of the greatest importance.

Again we need to turn to the infallible Word if we would obtain a reliable answer. In the parable of the tares our Lord has exposed Satan's methods during the time of his absence from this world. After the Son of Man had graciously condescended to scatter the Word of God, Satan likewise did something—sowed tares among the good seed. They are the weeds, they are the tares, though resembling the wheat in every other respect, bear no fruit, produce no increase. In a word, then, as Satan formerly sought to destroy the work of Christ by way of anticipation, he is now engaged in the work of nullifying the virtues of the death of Christ by a method of imitation. Consequently, as Christ has a Gospel, Satan must also have a gospel. And, in the nature of the case, it must be a gospel which so much resembles the Gospel of Christ that it is capable of deceiving the unwise and deluding the unsaved. It will be a gospel of mercy, charity and benevolence, teaching men to live for the good of others and to be kind to all. For those who observe its conditions and obey its commands, it promises the development of certain inherent occult powers, the solution of the problems of life, and the establishment of a congenial habitat that the absence of Christ will not be felt and God will not be needed. It endeavors to make men so satisfied with this life that they shall be totally indifferent to the life hereafter. It propagates the principles of self-indulgence and promote the fraternal spirit whereby the race is regarded and cared for as one great brotherhood. It does not seek to drag down and ruin the sadder and wiser among men, but promotes the fraternal spirit whereby the race is regarded and cared for as one great brotherhood. It does not set the Devil, tried to frustrate the purposes of God. Cain (who so much resembles the Gospel of Christ that it is capable of deceiving the unwise and deluding the unsaved. It will be a gospel of mercy, charity and benevolence, teaching men to live for the good of others and to be kind to all. For those who observe its conditions and obey its commands, it promises the development of certain inherent occult powers, the solution of the problems of life, and the establishment of a congenial habitat that the absence of Christ will not be felt and God will not be needed. It endeavors to make men so satisfied with this life that they shall be totally indifferent to the life hereafter. It propagates the principles of self-indulgence and promote the fraternal spirit whereby the race is regarded and cared for as one great brotherhood. It does not seek to drag down and ruin the sadder and wiser among men, but promotes the fraternal spirit whereby the race is regarded and cared for as one great brotherhood. It does not set the

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the cross."

(2 Corinthians 11:13-15) Added to the fact that hundreds of churches are without a leader who will faithfully declare the whole counsel of God from the truth and give heed unto the same, and to the fact that some sowing and went and scattered broadcast his tares among the wheat, it can be distinguished from the other. Then it is seen that the wheat was sown in Egypt the descendants of Abraham began to wax numerous but promotes the fraternal spirit whereby the race is regarded and cared for as one great brotherhood. It does not seek to drag down and ruin the sadder and wiser among men, but promotes the fraternal spirit whereby the race is regarded and cared for as one great brotherhood. It does not set the
In the Scriptures which we have taken as the basis of these remarks the gospel of Satan—the devil's delusion—is described as "a way which seemeth right unto a man." That is to say, it is presented in such plausible language that it appeals to the emotions; it is set forth in such a subtle manner that it commends itself to the intelligence of its hearers. The success of the delusion coiner depends upon how such the counterfeit seems to the human heart. A lie is not so much the absolute denial as the perversion of the truth. Hence half a lie is always more dangerous in its effects than the total truth. Consequently, when the Father Lies it seems to be the very embodiment of truth, and projects such a manifestation of Christianness, but he rather tacitly acknowledges them and then proceeds to give an erroneous interpretation and a false application. For example, he would not be so foolish as to boldly announce a disharmony of a personal character and experience for graven, and then give a false description of his character. He announces that God is the Father of all men, when the Scriptures plainly tell us we are "the children of God by faith in Christ Jesus." (Galatians 3:26) Again, Satan would not make so flagrant a blunder as to ignore the central figure of human history; namely, the Lord Jesus Christ. Instead, he is acknowledged to be the most perfect person who ever lived. Attention is drawn to his deeds of compassion and acts of mercy, the beauty of his character and the tenderness of his teaching. His life is exalted, but his death is ignored, the all-important atoning work upon the cross is never mentioned. It is a bloodless gospel, and a crossless life and, in regard to his person, he is merely considered as the ideal man.

In 2 Cor. 4:3, 4 we have a Scripture which sheds an abundance of light upon our present subject. There we are told: "If our gospel be hid, it is hid to those that are lost. In whom the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. But hath now revealed unto him the Savior for sinners. One night to his joy he had been trying to know Christ as the "Truth" before he knew him as the "Way.""

The writer believes there are thousands like this preacher, who have been skilfully led to accept the name of Jesus and to believe in the death, resurrection, and ascension of Jesus, as the atoning work of God. The world, under the influence of the devil, has been trying to build up a system which shall hold out the hope that if we would only repent of our sins and trust in the atonement made by Christ, we shall be saved. This is the gospel of Satan—the devil's delusion—is described in the Scriptures as "the ways of death!" The devil's delusion is that we can be saved by any of the above virtues, but that the way of death is not the way of salvation. Those who attend the house of God because it is fashionable, those who are religious because it is considered a mark of respectability, those who join some church because they imagine that such a step will enable them to become Christians, and who are trusting to an outward form of godliness, are in the way which leads to death-death spiritual and eternal.

And now, my reader, where do you stand? Are you in the way which "seemeth right," but which leadeth to death, or are you in the way of grace, which leadeth to life eternal? Are you trusting in yourself or in Christ? Are you relying upon your own works, or are you reposing upon the finished work of Christ? A pious life, a self-sacrificing spirit, attractive manners, a charitable disposition, regular attendance at religious services, and giving to the work of God are indispensable elements of Christian life, but they are not enough. The Christian is commanded to "be filled with the Holy Spirit." (Ephesians 5:18) "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Galatians 5:22-23)

CHRISTIAN COMMUNISM

FEBRUARY 20.—ACTS 4:32-5:16.

CHRIST'S SPIRIT IS SYMPATHETIC, LOVING—THIS WAS ILLUSTRATED IN THE EARLY CHURCH AND SINCE—LOVE IS BENEFICIAL—SEEKETH NOT HER OWN INTERESTS ONLY—COMMUNISM TRIED—WHY IT FAILED—WHY IT WAS PERMITTED—ANANIAS AND SAPHIRA—HOW SEVERE WAS THEIR PUNISHMENT.

"Love the Lord thy God with all thy heart fervently." (Matthew 22:37)

The work of the Millennial age will be to give all mankind a full and perfect knowledge of the way to salvation, and to recovery from the snare of the devil—to restitution, to recovery from the iniquity which was lost in Adam, and redeemed for Adam and his race by Jesus. That will be a glorious Millennium, helpful and uplifting to all the willing and obedient. The church at that time will be with Jesus on the throne, and there will be a knowledge of all things which is connected with the power of God. Her work, like her Lord's, is described as being "to share with her Lord in his kingdom role, his priesthood and his judgment—giving chastishments or rewards to mankind, and those shall be designed with a view to educating them, to uplifting them to the condition of perfection."
gave privately one to another, as they realised the needs. Then the matter went further and they organized a little community. Many of the wealthier sold their possessions and turned in the money to the Lord's treasury, desiring that a certain amount be supplied to themselves and all the other members of the community—share and share alike.

Of this there was a beautiful spirit, and under perfect conditions would have been the wise as well as the proper course. As it was, the community proved a failure. Nevertheless, the Lord apparently permitted that test and failure for a good purpose—to show us that no such community amongst his people is possible at the present time. The community principle will prosper wonderfully as soon as Messiah's kingdom is established; but it is impracticable at the present time, as it was in the days of the apostles.

**BARNABAS NOT AN APOSTLE**

This lesson introduces us to one of Christ's godly men and wise, a mighty power in the church. His name signifies consolation, and evidently it was an appropriate name. His proper name was Joses; and he must have been a very fine character when the apostles gave him the new name Barnabas—implying that he had a beautiful spirit and was in his daily life a "son of consolation" to the brethren and all with whom he had contact.

Barnabas had a property or estate, and sold it, and brought the proceeds to the apostles' feet. He was not an apostle, for of the twelve apostles there were only eleven at this time, because of the loss of Judas. St. Paul, the twelfth apostle, the Lord's chosen vessel, and "not one whit behind the very chiefest of the apostles" (2 Corinthians 11:5), had not yet had his eyes opened to the truth of the Gospel.

Barnabas was quite willing to take his share with the others from the general dole; however, amongst those who accepted the terms of the proposition were Ananias and his wife Sapphira. These had property and sold it and kept back a portion of the price, bringing the remainder to the apostles as though it were the entire sum. Indeed in conscience they themselves had agreed to declare that the money they turned in to the treasury was all they received from the property. Our lesson tells of how St. Peter treated the matter. Under the guidance of the holy Spirit, he said, "Ananias, why hath Satan filled thine heart to lie to the holy Spirit, and to keep back part of the price of the land?" He pointed out to Ananias that the property was his own, that he was not compelled to offer it to the church, that it was only his own voluntary gift, and that he thus lied to the Holy Spirit and not merely to the community. Ananias, hearing these words, fell down dead—smitten of the Lord; and his wife suffered similarly a little later. A great fear fell upon all the company when they heard of these things.

**WHY REPENTANCE WAS NOT PREACHED**

St. Peter doubtless remembered his own sad experience when he once denied the Lord. We query, Why did he not sympathize with Ananias and Sapphira, pointing out to them wherein they had erred, and urge them to repentance, and join with them in prayer rather than pronounce upon them the death penalty?

Our thought is that these two culprits were not really God's children—that they had never received the begetting of the holy Spirit; and that the Lord took this opportunity to give them a light to be a-catch—which is the way they were dealing, not with flesh and blood, but with Jehovah God. From this viewpoint, it was worth while to sacrifice these two persons under divine judgment with a view to teaching the church, then and in future generations, how displeasing in the Lord's Sight is hypocrisy—especially in respect to religious things. If these two had been spirit-begotten, then their punishment would be the second death; and we would have no Scriptural ground for expecting them to have any resurrection or future consideration from the Lord. But if they were merely children of this world, not fully appreciative of spiritual things, their future interests are not destroyed. They still belong to the great world of mankind for whom Christ died, and have not yet received in full the blessings of reconciliation with God through the Lord Jesus. Such glorious favor may be expected for every man who discards the lie of the devil in the sweet by and by—during the Millennium, when "all the families of the earth shall be blessed" and be brought to a knowledge of the truth and to an opportunity of accepting the same unto salvation.

If our surmise be correct, Ananias and Sapphira were in a very different position from Judas, who had companied with our Lord for years, who had witnessed his miracles, had received of his holy Spirit and through that power had cast out demons, healed the sick, etc. Our charitable thought for Ananias and Sapphira is that if they had not received the holy Spirit they but imperfectly appreciated what they were doing. Although they did know that they were practising a deception, they apparently did not get a proper focus upon the matter. Our expectation for them is that they have not sinned unto death; and that the life which they lost they will have back again in the resurrection time, with full opportunity to get matters straight and to determine finally their loyalty or disloyalty to God under the illumination which they will then have.

The designed effect was realized. Great fear and respect for God and everything appertaining to him in religion fell upon the whole multitude. It was worth while to punish the one couple severely, in view of the preparation made for their blessing in future and in view of the lesson which their experience brought to the church.

**THE SAME SPIRIT OF DECEPTION NOW**

We are not gifted, as was St. Peter, with authority to represent the Lord's interests in judging others. It would appear, however, from all that we are able to know, that there are many today living equally deceptive lives. We are not permitted to judge hypocrisy, but we are permitted to judge ourselves by what they tell us. They profess to be consecrated to the Lord—Jehovah—sacrificed to the divine cause. Nevertheless they keep back much through self-will, professing to be fully devoted followers of Jesus.

All of these, therefore, belong to the same class as Ananias. They have become associated with Christians, but have never been begotten of the holy Spirit and have really neither part nor lot with Christ. Others may be real Christians, and be keeping back part of their consecration. If so, the latter may be sure that they will be dealt with. So the Apostle declares, "If we would judge ourselves, we should not [need to] be judged [of the Lord]." But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. (1 Corinthians 11:31,32) Such Christians, building up the temple of the Lord, who had not received the holy Spirit, would be considered by the Lord's choice as the temple of the Lord. If we do not abide by the divine judgment. The lesson to us is, "Take heed every man take thy crown."

Our Golden Text here comes in appropriately. We are told that we are to judge ourselves, and that if we do not we shall not be judged by others.

It would indeed appear as though hypocrisy, which the Bible intimates is especially wicked in the sight of God, is practised to a great length amongst the nominal followers of Jesus. Professions of creeds not believed and a form of godliness practised to a great extent upon every hand, and many must be living hypocritically and subject, therefore, to the divine judgment. The lesson to us is, "Take heed every man take thy crown."

Our Golden Text here comes in appropriately. We are told that we are to judge ourselves, and that if we do not we shall not be judged by others.

PERSECUTION'S GOOD RESULTS


METHODS USED OF GOD—DIVINE APPROVAL OF THE GOSPEL—OPPOSITION BY THE SADDAUCEES AND THE CHIEF PRIESTS—MULTITUDES BELIEVED IN JERUSALEM—CHURCH COMMUNISM BEGAN TO FAIL—SEVEN DEACONS APPOINTED.

"Bear ye one another's burdens, and so fulfi l the law of Christ."—Galatians 6:2.

The manifestation of love and sympathy amongst the early Christians had a salutary effect in backing up the teachings of the apostles. The principle is as true today as it was then. The living of the Christ life is necessary to a proper endorsement of the Gospel message. "If any man have not the spirit of Christ, he is none of his." (Romans 8:9) The worldly are apt to read the Gospel influence in the lives of professors before they give particular heed to the message. Alas, that we can see so many evidences of the fulfilment of the Apostle Paul's words respecting our day! He declares that at this time many would have a form of godliness without its power, and be "lovers of pleasure more than lovers of
The difficulty seems to be that sectarianism has lost the essence of the Gospel message which Jesus and the apostles taught. That serious loss has had various substitutes favored by the great adversary; but they are not the Gospel, and do not have the proper power upon the hearts and lives of those who even desire to do right. The Gospel message which Jesus and the apostles taught was opposed in our Lord’s prayer: “Thy kingdom come; Thy will be done on earth, even as it is done in heaven.” (Matthew 6:10) The apostles exhorted the people to prepare for the kingdom of God’s dear Son and to accept the invitation to become “members of Christ.”

The parables of Jesus, his sermons, and the teachings of the apostles abound with the thought that Messiah’s kingdom will be the great panacea for all the ills of the world; and that the church, if found faithful, will share her Master’s glory, honor, and power forever. Paul was filled with glorious hope before him, he declares, that he was willing to endure hardship as a good soldier of Jesus Christ and to count all his afflictions and sufferings for Christ, his sacrifice, but light afflictions. Because of these hopes, because of this deep-seated faith, he counted all earthly prospects as valueless in comparison, and willingly sacrificed his fame, his family position and his Roman citizenship, and endured stripes, imprisonments, buffetings and derision.—Philippians 3:7-11; 2 Corinthians 4:7-11.

ERROR’S BITTER FRUITAGE

The principle has not changed. The Gospel has not changed. Merely the true Message has been lost sight of. The theory came in that Christ’s kingdom was established in 31 A.D.; that the apostles were the only representatives of Christ on earth, instead of Christ; that the cardinals were the little flock in special glory and honor; and that bishops, archbishops and priests were also associated in the glory of the exalted church. We are not doubting the sincerity of those who promulgated these theories; but surely we now see that a great mistake was made. The nations of Europe were told that they were God’s earthly kingdoms, responsible to the Papal system as the spiritual kingdom; and that thus in relationship with God, they had divine appointment to rule the people. Under these unscriptural teachings the world has been for eleven centuries. What the Catholics started, the Protestants have continued.

When Great Britain rebelled against the Papacy, and King Henry VIII. declared his kingdom to be another spiritual empire, put the bishops into the House of Lords, and made himself and his successors the representatives of Christ on earth in great power, it was a part of the same blunder that the Catholics were so proud of. When Luther, and his followers attached themselves to the German princes, and favored and authorized them, and in turn were sanctioned by them, the German kingdoms were thus constituted kingdoms of God. And so with the other nations of Europe, great and small. Claiming to be God’s kingdom, these kingdoms of the world have therefore been hindering the people from hearing the Gospel message of the second coming of Christ to establish the true kingdom of God, to put down sin, to scatter the ignorance and darkness of the world, and to help mankind out of evil. Today the faithful followers of Jesus are realizing this emergency, the apostles realized that they could not continue. hundred and sixty years. When the bishops began to claim that they also were apostles, and when, using this apostolic authority, they gave the people the Nicene Creed in A. D. 325, an end was put to all Bible study; for the people were taught that that creed, and other creeds subsequently made, contained all that was proper to be believed, and that any further Bible study was quite unnecessary—indeed, dangerous, because by believing anything not in the creeds, they would be heretics and doomed to eternal torture.

With the introduction of the Reformation the nations of Europe were told that the Bible is the inspired Word of God. With Wyclif and Tyndale brought the New Testament to the attention of the people in the English language, it marked the start of return to an individual life and a new beginning of Bible study. It has required the centuries since to help get us out of the gross darkness of this world; and when we were without the Bible and were poisoned by the various creeds. No wonder that we still feel some of our poison! No wonder that it is still difficult for us to use our common sense in Bible study! Thank God for the light of the new day beginning to dawn! Thank God that his true saints everywhere are awakening and, like Cardinal Newman, are praying, “Lead, Kindly Light, Amid the encircling gloom”!

But if God will hear our prayers and grant the guidance of this light to his faithful, the responsibility is upon us to study the Word from all the creeds and not support by prayer and error—as becomes those who walk in the path of the just, which “shineth more and more unto the perfect day.”—Proverbs 4:18.

COMMUNISM A FAILURE

Then came some of the difficulties of communism. Favorism was claimed in the distribution of the necessities. Meeting this emergency, the apostles realized that they could not continue. They therefore concluded that they should, as the Master had directed, give themselves entirely to the Gospel work. They appointed seven Deacons to attend to the charities; but evidently these also by and by failed, and we hear no more of the early communism. This is a severe lesson to us. It shows that the idea is in the soul; it is something that has been born in the soul, that has been impressed, that has been impressed. It manifested the proper Christian spirit, but nevertheless taught us the impossibility of such a practice while ourselves and others are still limited by the imperfections of the flesh.
It would appear that our nation is entering the danger zone as regards the great war-confagration of Europe. The war fever seems to spread. Our President, who has been a friend of peace, is manifestly being influenced by the prevalent spirit of pride and the demand that American rights shall brook no interference. Our President's peace policy has been changed to a preparedness policy. And what could cause such a change except the fact that, if the navy, the Government sooner or later would become more proud and arrogant and wish to dictate conditions to other nations, and thus plunge us into war?

We are not disputing that it would be a policy of reasonable worldly wisdom to be prepared for any reasonable liability of invasion. We are not disputing that it might be, in view of the condition of the world, a bad thing for us to have no navy and to require all to spend two weeks every summer in camp life. This would be both a recreation and an education, and with the incalculative thought that they are a peace army, and not an army of aggression, the influence might be favorable.

**WATHC TOWER**

**VIEWS FROM THE WATCH TOWER**

The foregoing is what we might call a worldly view of the situation. Bible students, looking from the standpoint of the Word of God, see clearly that the present great war in Europe will, according to prophecy, so utterly wreck all the participating nations that they will have no strength for further combat, no gold reserves, called war-chests, for military purposes. War-smitthen, bankrupted, discouraged, the nations will be many years in repairing the terrible losses they are now incurring upon each other. Moreover, the Bible assures us that with the crisis of their trouble, coming through revolution and anarchy, the world will be saved from its own madness by the establishment of Messiah's kingdom. He shall make war no more. Isaiah 2:4; 56:8. Paul also pointed this out in his letter to the Galatians. War-mad nations will "beat their swords into plowshares, and their spears into pruning hooks . . . and learn war no more."—Isa. 2:4; Micah 4:3.

But of course we cannot expect others than Bible students to see matters from this viewpoint. They must wait for the actual experiences which we foresee through the telescope of God's Word.

Failing to see from the Bible standpoint, yet wishing to carry forward his policy, which so far has been so very successful, our worthy President now seems in great danger.

The following extracts from the *Methodist Times* purport to be faithful translations of some German sermons recently preached. These sermons remind us of the infatuation unto persecution which once was general between the various sects. We had hoped that such bitterness and acrimony were to be put into the past, yet here they are in all their evil malignity. Rev. William Burgess, the Methodist representative at Rome, furnishes the quotations referred to as follows:

**NO COMPROMISE WITH HELL**

"Pastor Zoebel, speaking in the great Lutheran church, Leipzig, said: 'Our nation has offered to Germany a commission that permits us to congratulate ourselves, and rest content with a heart full of gratitude, when our guns beat down the children of Satan, and when our marvelous submarines—instruments to execute divine vengeance—[as the words of the next verse of the text are quoted]. We must fight the wicked with every means in our power; their sufferings should give us pleasure; their cries of despair should not move German hearts. There ought to be no compromise with hell, there ought for Germany to be utter constancy of word, the words purporting for the English, French, and Russians, nor indeed for any nation that has sold itself to the devil. They have all been condemned to death by a divine decree.'

**A WORK OF CHARITY**

"Professor Rheinold Seeby, who teaches theology in the Berlin University, preaching in the cathedral of the city,
said, 'We do not hate our enemies. We obey the command of God, who tells us to love them. But we believe that in killing them, in putting them to suffering, in burning their houses, in invading their territories, we simply perform a work of charity. Divine love is seen everywhere in the world, but we cannot understand our suffering. Human parents love their children, yet they cannot change their love to the other nations, and when she punishes them it is for their good.'

THE DIVINE MISSION OF GERMANY

"Pastor Fritz Philippi, of Berlin, from his Protestant pulpit, has said, 'As the Almighty said to his son to be crucified, that the salvation of the world might be accomplished, so Germany is destined to crucify humanity, in order that its salvation may be secured. The human race can be saved only by blood, by fire and sword. German war-riding, then, is not an enemy, but a help. It is a sacred duty, it is a sacred duty imposed on them, a duty they cannot neglect without committing sin. Our beloved Emperor hates the horrors of war. Through long years he labored to main­tain the peace of the world. Germany has never employed force of any kind, because we are pure that we have been chosen by the Almighty as his instruments to punish the envious, to chastise the wicked, and to slay with the sword sinful nations. The divine mission of Germany, oh brethren, is to crusade humanity; the duty of German soldiers, therefore is to strike, without mercy. They must kill, burn, and destroy; any half measures would be wicked. Let it then be a war without pity. The immoral and the friends and allies of Satan must be destroyed, as an evil tree the sooner cut down the better. We have come into the world in the form of a great power (England), must be crushed. On Germany is laid the divine command to bring about the destruction of those who are the personification of evil. Whereas the first finial sword wars have been used in vain. The redemption of humanity will be achieved. The kingdom of righteousness will be established on the earth; and the German Empire, which will have created it, will remain its protector.'"

PROTESTANT KINGDOMS OF GOD

Germany and Great Britain are Protestant kingdoms of God, while Austro-Hungary and Italy are kingdom of God, and have been engaged in this great war which holds its commission and approval entirely from the Papacy. How is this?

We answer that these kingdoms, once recognized by Papacy, broke away—protested. Great Britain withdrew from Papal control in the days of King Henry VIII. Thus, the little flock turned away from the horns of the Papacy, and the Protestant church became a little kingdom of God. Then the horns of Austro-Hungary and Italy, as well as the little kingdom of Bavaria, rose and formed the Holy Alliance. The Papacy had not power to destroy the little kingdom of God, for the princes of Europe, all of whom were the little flock of God, were set up in dignity and power and claimed authority. The rulers of the nations were informed that their continuance in power depended upon their obedience to Papacy—that it was Christ's spiritual kingdom, and had all power to crown and uncrown kings, and to rule the world with a rod of iron. They therefore renounced allegiance to Papacy, and the Roman Catholic faith, and crowned the king of Germany, under Christ's viceregent—representative.

Of course we dispute the whole matter. We deny that anybody has ever had the right to set up Christ's kingdom; and that we still pray the Master's prayer, "Thy kingdom come; Thy will be done on earth, even as in heaven." We are not charging our Catholic friends with fraud, but believe that they were deceived, as St. Paul prophesied. (1 Timothy 4:1, 2) Surely the things which the Bible foretold will be fulfilled, and that we still properly pray the Master's prayer: "Thy kingdom come; Thy will be done on earth, even as in heaven." The kingdom of God, which will come forth, which will reign over the kings of the earth and to the gospel of Christ, is the church of God, the church of Jesus Christ, which will reign over the kingdoms of the world. The Papacy, which perceived its great power over the peoples of Europe, all of whom at that time ignorantly and blindly acknowledged the Roman Catholic faith. While the kings of Europe were comparatively weak, the suggestion came, "Now is the hour, we have the power."

The answer of others was, "Not so. The Bible teaches that Jesus will set up his own kingdom at his second advent in power and great glory, and that all things will be changed. He will become his bride and joint-heir by the power of the first resurrection." (Revelation 11:15) Not that they realize this, but rather, as the Apostle explains, they are deceived. (2 Corinthians 4:4) Not that God gave Satan any authority to rule these king­doms, but that he is the Horns of the Papacy, and the Roman Catholic hierarchy, was set up in dignity and power and claimed authority. The rulers of the nations were informed that their continuance in power depended upon their obedience to Papacy—that it was Christ's spiritual kingdom, and had all power to crown and uncrown kings, and to rule the world with a rod of iron. They therefore renounced allegiance to Papacy, and the Roman Catholic faith, and crowned the king of Germany, under Christ's viceregent—representative.

Surely we need not dispute with any one the error of these claims. This accounts for the false position in which all the kingdoms of Europe stand today, claiming to be kingdoms of God, while really they are kingdoms of men—earthly king­doms—Gentile kingdoms. Jesus declares that Satan is the prince of this world, and that all these are kingdoms of this world. (John 12:31) (Ephesians 2:2) The latter are the little flock to whom the Father will give the kingdom in due time. The children of disobedience are Gentiles, absolutely ignorant of the fact that they serve Satan. Nevertheless, "His servants ye are to whom ye render service."
their churches and their governments, and are not therefore looking to the kingdom of God's dear Son to bring its proper blessing. Hence prayers are going up from each side of these professed kingdoms of God—sophistries upon the truth.

How far the time for the true knowledge of God shall fill the earth when the kingdom of Messiah is come, and the church of Christ will be with him as his bride and joint-heir; when the reign of righteousness will fill the earth with blessings, physical, mental, moral, uplifting, resurrecting! The world cannot understand these things. But the exhortation of St. Paul encouraging for the church, "be of good courage. Let us be strong in heart, and not faint in the works of our hands," (Exod. 16:4) for the cancelation of our sins; but it could not effect our righteousness, because our salvation is by that example. Here, to accept the All. When not to serve God, to whom this favor is offered. Only these call for the presence of God shall fill the earth; when the kingdom of Messiah will come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28) The course of the Lord's people and their counsel to others should always be along the lines of peace and righteousness, justice and love—even though we know that these are not now to prevail. But oh! there is a short and sweet and soul-stirring promise: "exulting in hope of the glory of God." We have merely presented ourselves that we might be justified. They have never before had the present times and the grand outcome of the trouble—Messiah's kingdom.

We remind our readers of the suggestion previously made in these columns, i.e., that they keep a good stock of coal and bread, and a little reserve of something like beans, wheat, corn, or other staples of food. "The wise man foreseeeth the trouble and protecteth himself,"—Proverbs 22:3. HOW WE OUTWORK OUR GREAT SALVATION

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

In this chapter from which our text is taken, the Apostle Paul pays a beautiful tribute to the church at Philippi. He refers in tender and loving terms to their obedience always. Our salvation is a salvation from death to life, from sin to righteousness. Moreover, it is a transformation from human nature to divine—our "so great salvation!" The initiatory step to our salvation was the work accomplished by his merey he saved us, and who is our life, who is the Lord's people and their counsel to others should always be along the lines of peace and righteousness, justice and love—exulting in hope of the glory of God." We have merely presented ourselves that we might be justified. They have never before had the present times and the grand outcome of the trouble—Messiah's kingdom.

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become servants of righteousness. We have merely placed ourselves in the position of readiness to receive the blessing. When our Savior's merit was thus imputed, all our past was forgiven, our blameworthy acts covered, the Father accepted the offering, and our High Priest sacrificed us as justified human beings, for the remission of our sins. The Father by his Holy Spirit, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us." (1 Peter 1:4) We became embryo new creatures, who were then to grow and develop day by day until, in due time, we would work as spirit beings on the divine plane, if faithful unto death.

THE MARVELOUS GRACE OF GOD!

This is a wonderful work, a marvelous transformation! Selected from a race of bondslaves of sin, beings of a fleshly nature, God's servants in the old order, our opportunities were cut out of the miry clay; we were washed, cleansed, from our pollution, through the blood of Christ, and a new nature has been begun in us. Then our earthward tendencies are gradually bent heavenward. We are transformed day by day, rising up, up, until, our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable—passing the nature and rank of angels, of cherubim, of seraphim, and every name that is named, and seated upon Messiah's throne, beside the Infinite Son of God, partakers of his glorious nature—the nature of Jehovah himself—the divine nature!

Can mortal man conceive so marvelous a glory? The very thought of such a calling should cause us to bow our hearts in adoration. Every one of these spiritual blessings, so great a favor, is sufficient for thee; for my strength is God who planned the whole matter. Every act of life granted to us in this present life is God's work, and any part of it can be pleasing to God, that we can work for him. It is this new creature that the Apostle is addressing in this text.

OUR GREAT RESPONSIBILITY

As we have made a consecration of ourselves to God, our sins are all under the blood, and the new life has begun in us. We are under a solemn contract to see that the work of transformation steadily progresses. When the Father accepted us, and the Holy Spirit, gave us a new heart and nature, he did not give us the full consummation of our hopes, but merely an "earnest of our inheritance." Our agreement is to be dead to the world, dead to earthly things, and alive toward God. It is therefore for each of us to demonstrate in our earthly life the great program that God has laid before us. Our opportunities are within our reach. We may not fully judge even our individual cases. And we may not fully judge even ourselves. We are to strive to do our best, and then leave the out the time of our Lord's determining. The Father will appo

The brethren may give a word of suggestion to each other along these lines, but that is all. The Lord alone is to decide whether or not we are each living up to the terms of our covenant. He expects faithfulness in each one who has made this covenant. He has honored us! And it is our duty to act as if we are a new species which has been created out of the earth, and is not for us to say to you that you are not sufficiently earnest in your sacrificing. Neither can you properly say to us that I am not faithfully fulfilling my sacrifice. To his own Master each one stands or falls. It is for the Father and ourselves to settle this important matter in our individual cases. And we may not fully judge even ourselves. We are to strive to do our best, and then leave the results for the Lord's determining. The Father will appo

Our covenant. We did not begin this work ourselves, but God does not mean anything else. He never makes an arrangement which he would wish to abrogate or amend. We are assured by the Apostle Paul that "He who has begun the good work in us will complete it unto the day of Jesus Christ." The only condition is our own faithfulness. God will never fail "in his workmanship." He never leaves doing the work. We are submitting ourselves that God may work in us both to will and to do of his good pleasure. He has been working in us by all the instructions, warnings and counsels of his Word, and we rejoice in this. There is no changeableness with God; and when once he made this proposition, he meant it to the full. It would never have been the Lord's plan to make an arrangement which he would wish to abrogate or amend.

Our covenantal identity with Christ's

And so it is to be with us, his followers. We come in under the same contract, and the same provisions being covered by our Redeemer's robe of righteousness, which constitutes our "wedding garment." Thus we stand before the Father complete in the Beloved. And his Word to us is, "My grace is sufficient for thee; for my strength is made perfect in weakness." (2 Corinthians 12:9) All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice, a daily work of crucifixion of the flesh. From the beginning of our consecrated life we are reckoned as being fully "crucified with Christ"; but the actual crucifixion is a slow, painfu

"Pay that which thou hast vowed"

But that is not a matter in which we are to judge one another. It is not for me to say to you that you are not sufficiently earnest in your sacrificing. Neither can you properly say to me that I am not faithfully fulfilling my sacrifice. To his own Master each one stands or falls. It is for the Father and ourselves to settle this important matter in our individual cases. And we may not fully judge even ourselves. We are to strive to do our best, and then leave the results for the Lord's determining. The Father will appo

Our faithful, unchangeable God

"It is God who worketh in you," declares the Apostle Paul. We did not begin this work ourselves, but God has occurred to us, uninvited, to endeavor to obtain a share in the glory, honor and immortality of the Lord Jesus. It would have been the height of presumption for us so to do without an express invitation. It is God who planned the whole matter. He became our Redeemer in the real, the official, sense of the word, thirty years of age, until he made his consecration. He was then living in the dust before our God, realizing our great unworthiness in our individual cases. And we may not fully judge even ourselves. We are to strive to do our best, and then leave the results for the Lord's determining. The Father will appo

In following in the footsteps of our Lord Jesus, we are not to murmur by the way, finding fault with its difficulties and its narrowness; nor are we to dispute how or where we are to be led, nor to seek to have any other way than that which divine providence marks out for us, realizing and trust-
ing that the Lord knows exactly what experiences are necessary to our development, in the character-likeness of Christ. We should realize also that if obedience were possible while our months are full of complaints and dissatisfaction with the Lord and with our lot, which he has permitted, it would indicate that we are out of sympathy with the spirit of his arrangement.

Such an obedience, if it were possible—and it is not—would not meet the divine approval nor gain us the prize. Hence, as the Apostle exhorts, we should “do all things without murmurings and disputings, that we may be the sons of God without rebufc in the midst of a crooked and perverse generation, among whom we shine as lights in the world, holding forth the Word of Life.”

**How We Are to Fear and Tremble**

In the expression of our text—“Work out your own salvation with fear and trembling”—we are not to understand that the Lord is going to work us out of it, but only to tremble with fear before him. We should exercise the same judgment in interpreting the words and expressions of Scripture that we would in reading any other book, or in understanding the words of our friends. One called to a position of leadership will sometimes say afterwards, “I accepted that position with fear and trembling.” He would not mean that he actually quaked with fear; but this is an expression used to indicate that he feels the need of great carefulness—that he realizes his responsibility for failure and that he fails to meet the requirements without the most earnest attention. It means that one realizes that the matter is not one to be taken up lightly, as if it were a mere bagatelle, but that failure in it would bring serious consequences.

If we then understand that this is not our Lord, we are not to think that we should tremble with fear before our God; but we believe the Apostle’s thought to be that in this great work that we have undertaken—of walking in the footsteps of Jesus—that we may attain the prize of our high calling—so much depends upon our faithfulness, our diligence. We have not undertaken a light thing. It is a very heavy responsibility. Our eternal interests are in the balance—the issue of life or death. Those who win the prize will be heirs of God to the highest honors and glories which have ever been offered—to a great and honor beyond human power to imagine! We believe then no such thing as an accident in the life of a Christian.

The Son of God holds the position next to Jehovah, and can never have but one bride. Surely, then, there is need that we work out our salvation with fear and trembling—with great carelessness, in respect to everything in connection with it! We should be keenly appreciative of the fact that it is the most wonderful thing in all the universe of God! We believe that if we do not make our calling and election sure and win in this fight within a very brief time, we shall be going forever. No amount of wailing and gnashing of teeth will then avail. When the door is shut, it will never open again. Like Esau, those who fail will find “no place for repentance,” though they should cry mightily and bitterly. This glorious birthright will have slipped from their grasp forever.

But, beloved fellow-inhabitants, who are earnestly striving day by day to “so run as to obtain,” we are persuaded better things of you, though we thus speak. But it is well that we have our “pure minds stirred up by way of remembrance,” that we may keep our eyes upon the heavenly city and the prize set before us. The wearisome march will, we believe, soon be ended. At most it is only a little while. And so, with steadfast hearts, let us run with patience and perseverance to the end of it all.

“Joyful through hope, thy motto still must be—
The Dawn is here!
What glories does that Dawn unfold to thee?
Be of good cheer!
Gird up thy loins; bind sandals on thy feet!
The way was dark and long; the end is sweet.”

**The Many Cold—The Few Faithful**

“Because iniquity shall be multiplied the love of many shall wax cold.”—Matthew 24:12. R. V.

It is evident that our Lord is not here speaking of the world, for the world does not have this love. It is the church of whom Jesus is speaking; it is only the church with whom God is now dealing. As new creatures, God’s children have seen a greater light. Christ Jesus through this Light we ourselves become illuminated, and we seek to let our light shine before men. We are not lighted candles to shed light upon others until we have become the Lord’s, until we have received of his light.

It is declared that all men are by nature sinners, unworthy of God’s notice. But he has made a provision of everlasting life for the perfect. How, then, will any member of our sinner race ever get everlasting life? Surely none of the children of Adam are worthy of everlasting life! The Lord, however, who has decided forever on the matter of the church’s presence and the death of Christ. During the Gospel age God has been delivering from death a certain class. During the incoming Millennial age, he will lift up and make perfect the world of mankind. But only at the close of that age, after they have been finally tested, will God grant them, if worthy, everlasting life. If they fail to attain perfection, he will not give them everlasting life at all, but will destroy them.

**Unique Arrangement for the Present Age**

The church is an especially-called-out class. “Ye are not of the world, even as I am not of the world,” said the Master. “I have chosen you out of the world.” Mankind in general are in a different heart attitude from those who come into the church. We are looking now for the second coming of Jesus with right eagerness, God in mercy keeps back the truth from those to whom it would not in the present time be a blessing. This class that the Lord is now calling out from the world are “called to be sainted.”

The word saint stands for one who is holy. The word holy has the significance of the word whole—that which is entire, lacking nothing. God, who is holy, calls his children to be holy, saying, “Be ye holy, for I am holy.” (1 Peter 1:16) But we were naturally unholy; hence his arrangement for our justification, on the one hand, and for our preparation for heaven, on the other. The world in general will be made right during the Millennium. None is made right now in the actual sense.

In what way, then, does God make the church right now? Ah, there is the beauty of God’s plan! They are made right reckonedly, by the counting to each of them of the perfect merit of Christ. This is a unique arrangement, peculiar to the present age alone. God says, “My call at this time is an invitation to a new nature. I am not inviting any now to restitution; if so it would not be necessary to issue this special invitation to a certain class for a special purpose, to be used later in blessing the whole world. I know of some who will be glad to respond. So I am sending my message, that those able to hear may hear.”

**Wireless Telegraphy Illustrates Great Truth**

We all know something of the wireless system of telegraphy. This is one of the blessings of this “day of the Lord’s preparation” for the incoming new age. It may serve as an illustration of how God has been sending out his truth during the Gospel age. If we would hear the Lord’s call, we must have coherers. If we do not have coherers, we cannot hear his message at all. We need to have responsive hearts, ready to receive with gladness the message of God’s love and mercy.

If your heart is not rightly in tune, you cannot understand; but as you get it in tune with the Lord, the message eternally, for you can then understand tones. God speaks to us in tones of a certain character. We recognize those tones and respond, if our heart is in the proper attitude. We had a wrong tone given us by the adversary—that God had damned the world, had made a place to eternally torture the majority there, so that we would sit down and weep and weep and weep. The divine call would not meet the divine approval nor gain us the prize. If so it would not be necessary to issue this special invitation to a certain class for a special purpose, to be used later in blessing the whole world. I know of some who will be glad to respond. So I am sending my message, that those able to hear may hear.”

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JUSTICE THE BASIC QUALITY OF CHARACTER

What is the character of God that we are learning more about as we study his Word? We find that the very basis of God's character is justice, absolute justice. If God were an unjust God, we could never depend upon him. If God were an unjust God, we could never depend upon him. He would make some term or condition today and then alter it tomorrow. But he is absolutely just; "Justice and judgment are the foundation of his throne." (Psalm 89:14) He changes not; "I am Jehovah, I change not." (Malachi 3:6) He is "the same yesterday, and today, and forever." He will never fail us. We will never have to desire to be out of tune with God. Justice must come into our heart and into our life. The nearer we come in line with justice, the better we shall understand and enter into the spirit of God's great plan. We trust that our hearts are still open to his guidance.

But there are many ways of being unjust. We may say unjust things about our neighbors; we may make trifling faults appear to be great faults; we may color things unjustly. We may use words with a certain intonation or emphasis, with a shrug of the shoulders, giving a wrong emphasis, with a shrug of the shoulders, giving a wrong impression which might be detrimental to the reputation of another. Although we might not really mean to wrong another, yet this course would be wrong, and might do incalculable harm. When you say, "I wish, I must, I very, very, very so in that man's company," you might not mean to do wrong, and yet be guilty of slander. Your coherer is out of tune with God.

Then in the mind one might be unjust. Many people seem to believe that it is now "all things go" and that just things go without just reason. That to that extent they are out of harmony with justice. What we need to do is to think righteously, soberly, kindly, along the lines of the Golden Rule, to let our words and deeds be in harmony with the principles of righteousness. Thus we shall be greatly assisted in the development of the sterling Christian character which is absolutely essential if we would have our Father's approval.

Justice, then, is the basis, the first thing necessary, in building character. From this basis we are to go on to the attainment of sympathy, benevolence, forgiveness, love. God has been very loving and sympathetic with us. He has provided us a Redeemer. He has covered our many shortcomings from his sight. Then, as we seek to copy God, we shall wish to be kind and forbearing and helpful toward all. But we must be just first. If we have an unjust twist in our mind, it will interfere with our communion with God, and we shall be in danger of failing to make our calling and election sure.

We are continually surrounded by the spirit of the world—hatred, animosity, strife; we are given to go on to the attainment of sympathy, benevolence, forgiveness, love. God has been very loving and sympathetic with us. He has provided us a Redeemer. He has covered our many shortcomings from his sight. Then, as we seek to copy God, we shall wish to be kind and forbearing and helpful toward all. But we must be just first. If we have an unjust twist in our mind, it will interfere with our communion with God, and we shall be in danger of failing to make our calling and election sure.

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lower of the truth. His choice as one of these special deacons indicates that those who knew him best highly estimated his purity of character and life. His eloquence in defense of the Master and his Gospel is well evidenced by this lesson.

History says that at that time there were four hundred and sixty synagogues in Jerusalem. Some of these were Hebraic; that is, those attending worship there were accustomed to the Hebrew tongue, and it was used in these. Others of the synagogues were called Hellenist; that is to say, Greek. The Greek was the cultured language of that time in the outside world, and many Jews living in outside places and in Jerusalem preferred to have the books of the law and the prophets in the Greek language.

It is supposed that St. Stephen had been attached to one of these synagogues, and that this fact accounted for his going into that very assembly to stand up for his Master's authority for the stoning. Then they goorl favor, made.

Greek. implicit faith in God's sprinkled door, St. attending to find, showing what manner of persons we ought to be?" showing his art> Stephen, difficult DEFENSE Jerusalem. Jesus was charging St. Stephen with having blasphemed—having declared Moses and the law obsolete, with declaring that he was the Messiah. It has been assumed, with apparently good reason, that Saul of Tarus attended the same synagogue; and that he was one of the disputants over whom St. Stephen, by the aid of his wisdom, seized advantage in these debates. Thus a bitter feeling was aroused.

It seemed to the Jewish rulers that this message respecting Jesus as the Messiah and a Jewish responsibility for his death, and respecting God's favor in raising him from the dead, was a gross error which, being set before the Jews in a masterly fashion, was likely to arouse a spirit of resentment against the rulers of the Jews and to be subversive of all law and government in Palestine. Indeed, these Christians claimed that because of this rejection of Jesus the Jewish nation had been rejected from God's favor, and that dire calamities were coming. Those committed to the old order of things refused to believe these prophecies of coming disaster.

St. Stephen's second battle was the one which preceded his martyrdom. He was accused, surprised生成的句子; that is to say, they bribed certain men to make complaint, charging St. Stephen with having blasphemed—with having declared Moses and the law obsolete, with declaring that the Temple was no longer God's Temple. These witnesses put together certain isolated sayings of St. Stephen, which thus patched up, made the truth to appear false and blasphemous. So it is with any matter. The form in which a statement is made has much to do with the impression which it makes. The statement is made has much to do with the impression which it makes. St. Stephen had said the very things that they charged; but by putting his statements together as they did, they misrepresented the essence of his teaching.

ST. STEPHEN'S DEFENSE

After these paid witnesses had given their testimony before the Sanhedrin, charging blasphemy—the penalty for which was death by stoning—the Sanhedrin, with a show of fairness, permitted Stephen to make his defense. He defended his Master in a masterly way, by taking up the thread of Jewish history and reciting it, showing his implicit faith in God's dealings with Abraham and in the promises there made. In order to make his hearers realize his position at the time of Moses and the giving of the law, and reminded them that Moses had said that in due time God would raise up a greater prophet than he. (Deuteronomy 18:18, 19) This great Prophet, St. Stephen allowed them to infer, was Jesus; and since Moses had particularly referred to Jesus thus as greater, it could be no disloyalty to Moses now to accept that greater Prophet. Thus one feature of the charge against St. Stephen was overthrown. He was not disloyal to Moses, but contrary wise.

As for the Temple, St. Stephen reminded his hearers that God first established the Tabernacle in the wilderness; and that by and by, in its stead, God provided the Temple at Jerusalem. It was no disrespect to the Tabernacle for them to build in the Temple that God had now provided that a still higher Temple should take the place of the building made with hands. The higher Temple was the spiritual one, to be composed of the people of God who, as living stones, would be built together for a habitation of God by the Spirit. As it was not blasphemy to accept the Temple of Solomon instead of the Tabernacle of Moses, neither should it be considered blasphemous to accept this higher, spiritual Temple, of which Jesus is the Head, or Foundation, instead of the typical Temple, built of wood and stone.

God of the Covenant! From first to last, From when I stood within that sprinkled door, And o'er my guilt the avenging angel passed, Thy better angel hath gone on before; And naught but goodness all the way appears, Unmerited and free, these many years! Thy presence wrought a pathway through the sea; Thy presence made the bitter waters sweet; And daily have thy hands prepared for me, Sweet, precious morsels—lying at my feet, Two's but to stooop and taste the grace that cheers, And start refreshed, through all these many years!

BROOKLYN, N. Y.

[5858]
The Bible puts faith before works, because no works can be acceptable to God unless inspired by faith. Thus it is written, "Without faith it is impossible to please God." The Bible brings to our attention two distinct classes of faith heroes, both pleasing to God and both to be highly rewarded by him. One of these classes preceded Jesus' day; the other class follows his day. The first class of faith heroes are styled the ancient worthies, known as the last Adam, and the sons of God. The second class of faith heroes are styled the Christian heroes, followers of the footsteps of Jesus, that they without us should not be made perfect. In other words, God from the beginning arranged that the faithful seed, or posterity, Christ should be perfect. In other words, God from the beginning arranged that Christ should be the Risen Son. That John the Baptist was the last of the ancient worthies is attested by the Master's words, "If thou wouldest be perfect, go and follow me."-Luke 18:22. The Apostle addressed this class in the two closing verses of today's study. He urges us, saying, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily cleave us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfector of our faith."-Hebrews 12:1-2.

**DISTINCTION BETWEEN THESE CLASSES**

Thus the distinction is clearly marked between the noble brethren before the cross, and the last of the ancient worthies, Abraham, John the Baptist, and the noble brethren since the cross, the first of whom were the apostles. That John the Baptist was the last of the ancient worthies is attested by the Master's words, "There hath no man greater than John the Baptist."-Matthew 11:11. The promise, therefore, of the ancient worthies is that they shall be made "princes in all the earth."-Psalm 45:16. The promise to the Ancient Worthies, which inspired their zeal and devotion, were all earthly promises; for instance, the one made to Abraham, that in God's due time he may inherit the land, and that his faithful seed, or posterity, will inherit it after him. He pictures before our minds a great race-course, in which the Christian heroes are the runners. That Abraham never received enough of that land to set his foot upon. On this promise he predicates the resurrection of Abraham, that in God's due time he may inherit the land, and that his faithful seed, or posterity, will inherit it after him.

On the other hand, the promises in the New Testament are only spiritual—heavenly promises, "things above." The Christian worthies are promised a share with Jesus in the heavenly kingdom which he is to establish at his second coming. They are to be his joint-heirs, "if so be that they suffer with him and be also glorified together."-Romans 8:17. The promise to these is that they shall be a kingdom of priests, or a royal priesthood; while the promise to the ancient worthies is that they shall be made "princes in all the earth."-Psalm 8:6; 110:1. The Christian heroes are to have a change of nature from human to divine. Their bodies will be changed from glory to glory, while they are being changed from one degree of blessedness to another. The Christian heroes, therefore, are promised a change of nature from dead to alive, to be "raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body." But the ancient worthies, not having the begetting of the holy Spirit to a new nature, will have a different resurrection; namely, to human perfection.

Contrasting these two classes of faith heroes, the Apostle in verses 39 and 40 declares that the ancient worthies, "having obtained a good report through faith, received not the promise [the things promised to them]. God has promised some better thing for us [Christian heroes, followers of the footsteps of Jesus], that they without us should not be made perfect." In other words, God from the beginning arranged that Christ should be first—Jesus the Head, then the church, his body; and after the perfecting of these, styled the first resurrection, the divine promises will begin to fulfill the promise made to the ancient worthies, and extend ultimately to "all the families of the earth."-Genesis 12:3; Galatians 3:29.

God has great blessings in store for every member of the human family willing to accept the same on the divine terms. But the chiefest of all the blessings brought to our attention in the Bible are those found to be provided for the church class—the little flock, to whom it is the Father's good pleasure to give the kingdom, and the glory and the honor of association with Jesus in the work of blessing the world during his Millennial Reign.

The Apostle addresses this class in the two closing verses of today's study. He urges us, saying, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily cleave us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

**CHRISTIAN RACE-COURSE PICTURED**

The Apostle is a forceful preacher; for in these words he exhorts to look backwards at the list of ancient worthies and to consider what they endured and how faithful and loyal to God they were. Then he would have us consider them as though they were a cloud of witnesses watching us, to whom has been given this still greater blessing and privilege of becoming sons of God on the divine plane, of attaining "the divine nature."-John 1:12; 2 Peter 1:4.

He pictures before our minds a great race-course, in which we are runners. He pictures Jesus as the Leader gone before, the One who has become the author of our faith, the One through whom we are privileged to enter this race, and the One who has promised us grace sufficient for every time of need. He pictures to us how Jesus ran in this race and by faith looked forward to the joy that was set before him by the Father. He pictures to us how loyal Jesus was, and what he endured—the cross and its shame. He pictures the Father's faithfulness in highly rewarding Jesus, seating him at his own right hand in the likeness of the throne of God. That is the prize of our calling, "Let us lay aside every weight,""every hindrance, everything that would prevent our running grandly and successfully the race for this great prize which Jesus has obtained, and to which we are invited through the merit of his sacrifice.

The Apostle reminds us also that one of the greatest hindrances to our running this race is sin; that we are beset by innumerable adversaries, thus we need to run in the race not only perseveringly, but also patiently; for whoever would obtain so great a prize will need patience, will need to be proven and tested in all points as respects his loyalty and devotion to the heavenly Father, to the truth, and to the brethren. Only such as have the character-likeness of their Leader in this narrow way may hope to be with him, and share his glory; for God has predestinated that these shall all be conformed to the image of his Son.-Romans 8:29.
"Let your light so shine"  
"Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity."—1 Timothy 4:12.

We recall that St. Paul was the writer of these words, that they constitute a part of his first Epistle to Timothy, a promising young elder in the church, one who had labored much with the Apostle in his work of the ministry. On one occasion, Paul exclaims, "Well did he labor, and continue in the doctrine and exhortation with me." This was due no doubt to the fact that it was through St. Paul's instrumentality that the truth had reached Timothy. On account of his youth he may not have realized his responsibility. He might have felt that many others in the church were laboring himself and would therefore be better examples to the brethren and better representatives of the Lord before men.

But the Apostle here exhorts Timothy to be an example of what he himself should be. He urged him as "my son Timothy," to "stir up the gift of God" which was in him. Timothy was to make a special use of the talents and opportunities which were his. And in so doing he would be a worthy example—not only to believers, but of believers, so that not only might the church see his life and general course, but others, those of the world, might also see this, and thus have greater interest in the Lord's cause.

This example was not to be the wearing of a particular shape of coat or a particular cut of collar, nor was it in manifesting to the world eccentricities of deportment. It was not in the shape of coat or a particular cut of collar, nor was it manifesting to the world eccentricities of deportment. His example was to be in his Christlike character. He was to glorify the Lord in his words—in what he would say, in wisdom of speech. "Out of the abundance of the heart his mouth would be speaking," whoever would be careless in his language would reveal a careless heart. If Timothy had been careless in his words, others might have said, "You see that he thinks that he knows everything. He speaks as though he is Christ himself—why not be Christ himself?" He was to be an example. The word conversation, at the time our common version was used, had the significance of dispensing largess. We do not generally use the word conversation in the sense of dispensing largess. We do not mean that Timothy had very much of this world's goods to give the necessary supplies to an afflicted fellow believer. The phrase had the general sense of dispensing largess, of giving liberally.

There is no question but that St. Paul had a very large income, but he was careful to use this in a way that glorified the Lord. He was not to be careless in his language; whoever would be careless in his language would reveal a careless heart. He was to be as self-sacrificing as he saw St. Paul to be. This was not an instance in which the word conversation was used in a narrow sense. It had a wide and comprehensive sense, the Bible sense, of the word. It was not the giving away of gold and silver, but it was a way of life, of letting the people around you see how they ought to live. "Ye clean, let your light so shine," the people of the Lord everywhere should be careful to let their light so shine.

We have known Christians who, if they were spoken to in a way that was not right, would say, "You are talking to me as though I am not a Christian. I will not be spoken to in that way." This is a mistake. We should not be so careful to let our light so shine, that not only might the church see our life and general course, but others, those of the world, might see that we are Christians. We should not be so careful to let our light so shine, that others would despise us as an example of believers, and others would be offended rather than helped.

Not only in word, but in his entire conversation was he to be an example. This would include the ordinary thought of the word as now generally used, in the sense of dispensing largess. We do not know that Timothy had very much of this world's goods to distribute; but he could have charity in the sense of love, which is the comprehensive sense, the Bible sense, of the word. Love would serve the interests of others in spirit; it would come from the heart, from the inward disposition, not be a formal, legal, or outward disposition. The Apostle expressed the same desire concerning Timothy that he expressed concerning all the church—that he walk as the Apostle himself walked, that he would be as self-sacrificing as he saw St. Paul to be. This was not a Pharisaical attitude; "I am holier than thou." But the Apostle demonstrated those principles of righteousness in the life that he lived, and he wished that Timothy should do the same.

Those qualities of character here enumerated by the Apostle could be shown forth—not merely by the elders and the teachers of the Ecclesia, but by all who have made the same profession of being disciples of Christ. So far as our standing with God is concerned, we are all brethren one of another; and each of these brethren should seek to be a pattern to the whole flock of God.

MILITIA LAWS OF CANADA

DEAR BROTHER RUSSELL:—

With reference to letter in the Watch Tower of November 15th last, giving excerpt from the Canada Militia Act, in connection with the general duty of having men at the call of the Lord who are fitted for military service under same, no mention was made of clause reading as follows:

"No person shall be entitled to exemption unless he has, at least one month before he claims such exemption, filed with the commanding officer within the limits whereof he resides, his affidavit, made before some Justice of the Peace, of the facts on which he rests his claim."

We have procured an authorized copy of said Act, further copies of which may be obtained from the King's Printer, Ottawa, Ont., or possibly from any stationer, and enclose same for your information.

From the clause quoted above it would appear that no claim for exemption will be considered unless affidavits have been signed, sworn to, and filed with the commanding officer within the limits whereof he resides, his affidavit, made before some Justice of the Peace, of the facts on which he rests his claim.

We have procured an authorized copy of said Act, further copies of which may be obtained from the King's Printer, Ottawa, Ont., or possibly from any stationer, and enclose same for your information.

The above letter is of great importance to members of the International Bible Students' Association residing in Canada. The full text of the law respecting militia and defense of Canada—Chapter 41, S. 1916—is published by S. E. Dawson, Ottawa.

W. T. Hooper.

WHAT BIBLE STUDENTS SHOULD DO

The above letter is of great importance to members of the International Bible Students' Association residing in Canada. The full text of the law respecting militia and defense of Canada—Chapter 41, S. 1916—is published by S. E. Dawson, Ottawa. It could be ordered direct for, probably, five copies of which may be obtained from the King's Printer, Ottawa, Ont., or possibly from any stationer, and enclose same for your information.

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February 15, 1916

The Watch Tower

The Watch Tower is a religious periodical published by the Watch Tower Bible and Tract Society of Pennsylvania, dedicated to the study and dissemination of Jehovah's word and the teaching of the Bible. It often includes letters from readers, articles on various religious topics, and other content aimed at educating and informing its readers about the Lord's organization and its teachings.

The text in the document contains a mix of letters, articles, and legal language, reflecting the diverse nature of the journal. One of the letters expresses gratitude for the Bible Student's Association and its teachings, while another letter discusses the application of the Bible's principles in daily life. Legal documents, such as the Affidavit, are also present, illustrating the organization's role in legal matters and the need for members to uphold their faith in various situations.

The Watch Tower continues to be a significant resource for Jehovah's Witnesses, providing them with a comprehensive understanding of their faith and the historical context in which they are living.
Pleasure, delight, joy, comfort, all these sentiments are suggested to us by the word treasure. Our thoughts, our hopes, our plans, center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance and endurance, for the hope which it enkindles. Most people have treasures, but they are generally such as yield slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive bubbles, mocking delusions, leaving the heart at last broken, crushed and barren! The treasures of wealth, fame, social distinction, of houses and lands, of friends and home, of power and influence, are subject to change and decay! And if the heart be centered in them, they are liable in a moment to be swept away, leaving the life desolate and desolate all the more so because of the high hopes which they had inspired.

The wealth, laboriously gathered and husbanded with great care, may vanish in a night. The fame so dearly won may change to censure and reproach at the caprice of fickle public sentiment. The social prestige which bade you to the uppermost seats may a little later relegate you to the lowest seat, and your name may be cast out as evil and you ostracized. Houses and lands and carefully hoarded belongings may disappear under the sheriff's hammer. Friends long trusted may suddenly grow cold and turn their backs upon you, and enemies become your enemies. The home you love must some time break up, the family be scattered or invaded by death. The love that glows upon the home altar may flicker and become dim or extinct. How many have found the high hopes of youth and early life turn to ashes in a few short years or months!

THE BALM OF GILEAD FOR BROKEN HEARTS

To all of these the Word of the Lord should appeal with special force, when calling them to come to him with their burdens and their broken hearts. The Lord is nigh unto them all. The heart is a broken heart, and no comfort such as he can bring to that heart. (Psalm 34:18)"  

His love and his precious promises come like the sweet balm of Gilead to those who, sad and disappointed in the struggle of life, come to Christ for rest and comfort, for life and healing. Many storm-tossed mariners upon life's ocean, disciples in despair, and without hope of all hope, have found that these very experiences were the means of leading them to the haven of eternal refuge. There alone true blessing and safety can be found; there alone is the real treasure guarding the choicest treasures of earth.

We think of the experience of a dear brother who recently found the Lord, when his earthly treasures had been swept away from him, all the savings of years, through conditions brought about because of the European war. He had lost all hope, and was ready to turn his back upon God and all the present truth was brought to his attention. He listened, then embraced it with joy, securing the SCRIPTURE STUDIES. Afterward he stated that he now knew why the Lord had permitted him to meet with such reverses—it was to lead him to himself. How this dear one can now rejoice in his sorrowful experiences and realize that he has gained in exchange the "Pearl of great price," beside which all other treasures pale into insignificance! Truly, in this our day, as never before perhaps, would all who have the spirit of a saved mind to do all in their power for a treasure which will be secure, a rock upon which they may plant their feet, one which will securely hold in these days of stress and uncertainty, when men feel that everything is slipping from beneath their feet, when nothing earthly is ever secure or permanent. And how can we, who are the people of the last days, who were saved in the fulness of time as this, how blest are we who are self-safeguarded in the cleft of the Rock of Ages, which cannot be shaken by the mightiest earthquake shock! How unspeakably precious is the treasure which we have laid up in heaven; for we know our treasure is safe, where no storms or billows can touch it.

The Treasures we Lay up in Heaven

The all-important question for those who seek this great treasure then is, How can we lay up treasure in heaven, and what kind of treasures are those which are to be stored up in the heavenly depository? We have the assurance of the One who foretold everything that is pure, holy and good is acceptable there. The very choicest of all treasures is the personal love and friendship of God and of Christ. Jesus becomes to us "the fairest among ten thousand, the One altogether lovely." He is an unfalling refuge in every time of need, our daily joy and solace and comfort.

When we have gained this treasure, we have gained the One that never changes, One from whom nothing can separate us—"neither death," which is so often used, means that God will also take all we now have and dispose of them as He will, for His love is "perfect love," which means further opportunities for suffering with him that we may also share his glory, and which permits further works of loving service for him whom we love; "nor angels, nor principalities, nor powers," for these cannot harm him, but they help him, even "for his things present, nor things to come;" for "all things shall work together for our good," and in every trial he will direct the issue that we may be able to bear it; "nor height" of temporary exaltation; "nor depth" of trouble or sorrow, for our Refuge and Strength is ever near; "nor any other thing" in creation, for he has promised to "keep the feet of his saints," and that nothing shall touch them as new creatures in Christ, and that his presence shall go with them wherever they may be.—Romans 8:35-39; 1 Samuel 20:10:19; Ephesians 3:14.

Nor will any other creatures either in heaven or in earth receive such marks of special favor as are and ever will be the portion of the beloved bride of Christ. Although the whole family in heaven and in earth will be blessed through him, the riches his presence will bring him are as nothing compared with those which are the object of his love. When we look at all our imperfections, it seems that there is little in us to call forth such love and admiration. To think that the angels with all their purity and faithfulness should have press along the line toward the prize of our high short sightedness. How unworthy we feel of so great honor and kindness. And yet, we know that our blessed "change" will be "that we shall be like him, for we shall see him as he is," when our bodies are changed and we are with him in glory. When we consider how in the New Testament, men who were so much like us in infirmities, who stood in the very line of blessing from Christ, who enjoyed the blessings of Christ's presence and were so close to heaven, how in the New Testament, having in their path all complete, even now, in the eyes of Jehovah. And possess the ornaments of a meek and quiet spirit, the faith that is to the right even in every condition, the love that delights to do the Father's will, we are lovely in the eyes of our Beloved, our Bridegroom and our King.

Having this confidence, we can with unspeakable joy and gratitude be held of the exceeding great and precious promise which is ours of Jehovah's continued blessing upon you in such a ministry, I remain with much love.

Your Brother By His grace,

W. M. BATTESON.

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TREASURES LAID UP IN HEAVEN

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."—Matthew 6:19-21.

Thanking you for your ministry of love, and praying the Father's continued blessing upon you in such a ministry, I remain with much love.

Your Brother By His grace,

W. M. BATTESON.
sented before the Father "without spot or wrinkle or any such thing," gloriously complete and perfect, in the most absolute sense, fitted and prepared for the wonderful work which we shall share with our blessed Lord and King.

INCENTIVES TO FAITHFULNESS

Listen, to some of the blessed and inspiring promises on which the Father and the Son cheer the bride: "Thine eyes shall see the King in his beauty." Ye "shall be mine, in that day when I make up my jewels." "I will give thee to eat of the hidden manna, and I will give thee a white stone [a precious token of love], and in the stone a new name written [the name of our Bridegroom, henceforth to be our own] which no man knoweth saving he that receiveth it." "Lo, I am with you always." "And if I go away, I will come again, and receive you unto myself, that where I am, there ye may be also [and take your place among us in the flesh]." "And lo, I am with you always, even unto the end of the world." 

Precious promises are these, wonderful words of life! Let us count them over and over again, that all their sweet significance may sink deep into our hearts and bring forth their blessed fruitage in our lives. May they cheer us up by their bright and trying hour and reinforce our waning powers with renewed vigor, courage and zeal, that we may press along the narrow way until indeed our "eyes shall see the King in his beauty." What a question is here presented to us, "What will the heavens be like then the Lord shall come in his glory, and all the heathen forces of the night will be burned up?" "Ye have not chosen me, but I have chosen you." "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I give a crown of life." "To him that overcometh will I give a white stone, and upon the stone a new name written, which no man knoweth saving he that receiveth it." "Go ye into all the world and preach the gospel to every creature." "Lo, I am with you always, even unto the end of the world; and my church shall be blessed in all ages, in all ages to come, even forevermore." "Thine eyes shall see the King in his beauty." Ye "shall be mine, in that day when I make up my jewels." "I will give thee a white stone, and upon the stone a new name written, which no man knoweth saving he that receiveth it." "Lo, I am with you always." "And if I go away, I will come again, and receive you unto myself, that where I am, there ye may be also [and take your place among us in the flesh]." "And lo, I am with you always, even unto the end of the world." 

HEAVENLY PILGRIMS NEARING HOME

Then, dear brethren and sisters in Christ, let us keep our eyes steadfastly set upon the heavenly, eternal things. Let us more and more lay up treasures where "moth and rust cannot corrupt and where thieves cannot break through and steal." (Matthew 6:20) If our hearts are upon the heavenly treasures, then the disappointments and afflictions of the present life cannot overwhelm us. Whatever things are worthy the Lord and are pure and have been founded in truth and righteousness here on earth, shall share with our blessed Lord and King.

The Second Epistle of St. Peter

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Peter 3:10.

While those of our number who have been for some time familiar with present truth well know the presentations which St. Peter gives in this general letter to the church, it is well that we frequently have our pure minds stirred up by way of remembrance concerning these important things, "lest at any time they should slumber".—2 Peter 3:1; Hebrews 2:3.

In this Epistle the Apostle is urging upon the whole church the importance of developing the fruits of the holy Spirit. Then he reminds them of the vision of the coming kingdom which he himself and St. James and St. John saw in the holy mountain. He reminds them that they areCompatActivity to give attention be given to the study of prophecy. He warns them of the false teachers who will be manifested among them. He reminds them of the condemnation and overthrow that came to the angels who turned from obedience to God, of the catastrophe that befell Sodom and Gomorrah because of their corruption, of the destruction of the ungodly in the great Deluge, of the perversity and wicked course of Balaam the prophet, and its consequences. Then he charges that some of them were following his course, and next he discusses the fact that things will not always continue as they have been, that there is a "great change impends, which will be the introduction of a new feature of the divine plan; namely, the establishment of God's Kingdom upon earth.

St. Peter indicates that this great change will come very suddenly, perhaps even such as happened in the days of Noah, a very sudden catastrophe, the coming of which will be scoffed at by those having a form of godliness without its power. (2 Peter 3:3, 4) This catastrophe he pictures as a great conflagration. The "heavens" will take fire and be consumed. Then the "earth" will take fire and be burned up. The "elements" will all dissolve with the fervency of the heat.

THE FIRE A NECESSARY PREPARATION FOR THE KINGDOM

In reading this prophecy the majority of Christian people seem to think that there will be a literal burning up of the material heavens and earth. But, as we have pointed out for many years, we think that there is a more logical explanation of this prophecy, and that its fulfilment has already begun. This great time of trouble, which follows closely the second coming of Christ, will be an experience the like of which never was since there was a nation. (Daniel 12:1) In one figure it represents the Lord when he "will give the sun for a shield, and the moon for a garment, and the stars forambio for the tribe of Jacob, and for the house of Israel; and I will make you to be a people and a name, in the presence of all nations, saith the Lord." (Isaiah 4:5; Jeremiah 1:9, 12, 13; Revelation 7:1, 3; Daniel 7:2; Zephaniah 3:8, etc.) The whole earth is to be devoured by the fire of God's jealousy, the fire of God's righteous anger. The fire of God's anger no more means a literal fire than does the expression a fiery horse. It is the fire of God's wrath against sin that is being manifested at this time and will continue.

We are to remember that the second coming of our Lord is to bring a time of refreshing and of restitution to all mankind (Acts 3:19-21); and we must interpret these symbols
denoting trouble in harmony with this Scriptural declaration. The word "heavens" is a figurative term for the present religious institutions—eclesiasticism. The fire will extend to the social structure, the social order of things. The social, political, financial, and ecclesiastical systems together make up our present order. The ecclesiastical systems will be enabled, go into destruction first, according to the Bible. The fire will next affect the social and industrial organization—merchandise, capital and labor, society, etc. It will devour the capitalistic elements, the banking elements, the political elements, the religious elements, the industrial elements. All these will be "melted," "dissolved"—they will separate, part company, fail to keep together, and will be swept away.

If this great cataclysm of trouble were all we had to which to look forward, we would think it the course of wisdom to say nothing about it. We would say, Do not think about it; it is too great, too awful, too difficult; let us think only about the immediate present. But when the Bible tells us that the great trouble is designed merely to sweep away these outgrown religious systems, social systems, political systems, etc., and that God will on the wreck of all these things establish the kingdom of Messiah, of the world's blessing, then we are glad of the trouble, and see that it is the necessary thing. This knowledge would be a great comfort and relief of mind to many bewildered ones who see the trouble coming on with increasing momentum, yet who cannot see the ultimate good to result, who feel that revolution and anarchy are confronting the entire world, but see not the golden lining to the black clouds of trouble.

The principle of disintegration and reconstruction is constantly operating in nature. The rocks are disintegrating, and this is a necessary and providential growth. Animal and vegetable organisms are continuously disintegrating, and furnishing elements for new formations, new organisms. There will have to be a thorough breaking up of the fallow ground of men's hearts, and a thorough disinterring of present arrangements before the seed of truth of the church who are living in this very day of God. How favored are these above all the people of the world and above the masses of professed followers of Christ, who have not this knowledge.

PROPER ATTITUDE OF THE SAINTS

God's dealings with the world in this time will be the work of a skilful surgeon, who wounds to heal, whose knife must go down to the depths of the abscess that would otherwise take the life of the patient. The Lord is not at all afraid that during this time of trouble those who shall seek righteousness and meekness may have at least a measure of protection granted them. (Zephaniah 2:2, 3) But as for those who are not seeking after righteousness and meekness, it will be better for them to go through the trouble, in order to prepare them for the great blessing to come later. The Apostle's argument is that the present order of things is not satisfactory to anybody who has the right attitude of heart.

The long foretold time of trouble, such as never was and never will be again (Daniel 12:1; Matthew 24:21, 22), has begun. Daily the heat of human passion is growing more intense. So review and consider the approaching scenes, "What door, what should be our attitude of heart? What should be the course of those who are prospective citizens of the great government about to be established, which will control the affairs of earth under the headship of Christ Jesus, earth's King?"

CHRISTIANS OF THREE KINDS—"TARES," OR FALSE CHRISTIANS—SAINTS, A LITTLE FLOCK OF SELF-SACRIFICERS—A MATURE CLASS

According to the Bible those professing the name of Christ are of three general classes. It is not ours to read their hearts, but it is ours, as Jesus said, to know them by their fruits. Yet even here we might deceive ourselves. The only safe way for us, therefore, in respect to persons who claim to be Christians and who live an upright and moral life is to take them for what they profess to be. One of the defects of the present order and of the establishment of the glorious kingdom of God's dear Son, be diligent that ye may be found of him in peace, without spot, and blameless; for our Lord "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.... Amen."—2 Peter 3:14; Jude 24, 25.

PHILIP AND THE ETHIOPIAN

[This article was a reprint of that entitled "God's Providences Co-operate" published in issue of March 1, 1902, which please see.]

THE GREAT MULTITUDE

[5864]
to walk closely in his footsteps, and therefore will fail to get the glorious prize of this Gospel age; namely, glory, honor, immortality, joint-heirship with Jesus in his Millennial kingdom, etc. Those great blessings and favors are to be granted only to the "more than conquerors"—the little flock, to whom it is the Father's good pleasure to give the kingdom—those who "follow the Lamb whithersoever he goeth," rejoicing in tribulation, esteeming it an honor to be counted worthy to suffer for Christ, his cause, his Word, his brethren. And yet this little flock, styled in the Bible the Lord's jewels, are described by the poet, who says:

"Those whom God makes His kings and priests
Are poor in human eyes."

THE TWO CLASSES CONTRASTED

The Great Company, described in our lesson will be overcomers; else they would never get any part in the everlasting blessings which the Lord is about to dispense now, at his second advent, when all of his faithful will be received to the heavenly home, the Father's House. They will be overcomers, or conquerors, in the end because the Lord will help them through by forcing those of this class who will be living in the end of the present age to come to a positive decision—to banish their fears and courageously count not their lives dear unto them, in the great battle with which this age will find them. The fact that when the test does come, when the crisis is reached, these will die rather than deny the Lord will constitute them overcomers and secure for them the blessings described in the text.

Nevertheless, there is a still higher position that will be attained by some. As it was not necessary for Jesus to be forced by tribulation either to acknowledge the heavenly Father and stand for truth or else to die the second death, so there is a class in the church who are like the Master and who will have similar experiences to his. These are styled "more than conquerors" because they not only do the right thing—stand for truth, righteousness and the divine arrangement, but they do it as Jesus did—voluntarily, with hearty good will, as soon as it is shown to them.

Here then, we see the difference between two classes in the church, all of whom are spirit-begotten, all of whom are called with the same high calling, all of whom had similar opportunities for attaining the "more than overcomers," copies of God's dear Son, faithful unto death in their voluntary laying down of their lives in God's service and in behalf of the brethren—these will be the little flock to inherit the kingdom—these will be the royal priesthood—these will constitute the bride, the Lamb's wife and joint-heir.

SCRIPTURES RELATING TO THE SECOND CLAS

The Great Company of this lesson are to be found everywhere. They fail to become members of the body of Christ, fail to get the great reward, fail to become kings and priests. They will be granted a blessing; however, an inferior position. They may well be recognized as the "more than overcomers," copies of God's dear Son, faithful unto death in their voluntary laying down of their lives in God's service and in behalf of the brethren—these will be the little flock to inherit the kingdom—these will be the royal priesthood—these will constitute the bride, the Lamb's wife and joint-heir.

EXCEPTING A PERSONAL ANTI-CHRIST

Dear Brother Russell:—

In harmony with the spirit of a sound mind I prefer to think and speak of the things we know, the things for which we have such a clear, Scriptural basis as to make our position most assurredly correct. However, this letter is being written in order to have your expression upon matters which I do not know, but which seem to be within the range of possibilities, quite a number of which, I believe, the Lord's Word seem to make them reasonable inferences.

I have presented these suggestions in several discourses and the brethren have been so stirred to greater diligence by their consideration that I hope they may be of service to the various classes, yet my confidence in your consecrated judgment prompts me to present the same for your criticism before making them too conspicuous in my ministry. Whenever given, emphasis has been laid on the point that I was not sure these ideas were correct, being merely inferential, but even if not right, a consideration of the possibility of such happenings could not fail to put us more effectually on our guard than before.

In the twenty-fourth chapter of Matthew we find two separate references to false Christs. Verse 5 says, "For many shall come in my name saying, I am Christ; and shall deceive many." This evidently refers to pseudo-Christs who have arisen during the Gospel age, but before the closing part of the age, for in the next verse he says, "For all these things must come to pass, but the end is not yet."

But when we come to verses 23 to 36 we read of another class of false Christs who would appear in the end of the age. In verses 24, 25 he speaks of such, "Time of trouble such as was not since the beginning of the world, no, nor ever shall be," and after stating that unless those days were shortened no flesh would be saved, he continues: "Then, if any man shall say unto you, Lo, here is Christ, [5865]
or there; believe it not. For there shall arise false Christs," etc. The adverb "then" is emphatic by position (similar to Matt. 25:1) and would connect the appearance of these false Christs with the time when the great tribulation was due.

It goes on further to inform us that these false Christs would allow such signs and wonders that, if possible, even the elect would be deceived. Would we not be justified in thinking that nothing has yet occurred which would warrant such a remarkably strong declaration? In such a case this sweeping deception must be still future, and as it has to do with the make-believe Christ, therefore the greatest of the false Christs must be yet to come.

Verse 26 offers additional clues to the meaning of this prophecy. It rather intimates there will be two kinds of manifestations of these counterfeit Christs. One is mentioned as occurring in the open desert, the other in the secret chambers. You have clearly pointed out the secret chambers as designating the darkened rooms where Spiritism works her mysteries, and for some time past the fallen angels have impersonated our Lord, in addition to masquerading as the departed spirits of the relatives of some of those present.

But when and where has the "behold he is in the desert" part of the prophecy had such a fulfilment as we might expect? May it not be just before us? Note that "the secret chambers" is in the plural, as though pointing out a deception of several cases. The former is in the singular, as if to teach us there would be but one occurrence of this sort no more.

Can we assume that if the secret-chamber Christs have been the fallen angels, then the Christ who appears in the desert would be the heathen? You have clearly pointed out the secret chambers as designating the darkened rooms where Spiritism works her mysteries, and for some time past the fallen angels have impersonated our Lord, in addition to masquerading as the departed spirits of the relatives of some of those present.

So it seems to us that there would be but one occurrence of this sort no more.

Furthermore, we find a widespread opinion that this event is near. Misinterpreting certain prophecies, the Seventh Day Adventists are proclaiming extensively the thought that when the awful wickedness of his heart, only a few days or weeks, equipped with his apparatus and signs of that confederacy were everywhere discernible; but of late there has sprung up a bitter feeling between the two sides, being fanned by anti-Catholic publications, etc., until they have no likelihood of their drawing any closer together.

Suppose this impersonator of Christ uses his usual subtlety, appointing the Pope prime-minister, Billy Sunday minister of war, etc., or making such some recognition of both Catholics and Protestants; what would more effectively remove the partition separating the two sects? How they would throw their arms around each other's necks, and only we would be disfellowshipped!

This would also make the prophecy of the anti-Christ and Man of Sin have a double application, even as you have shown that the coming of Elijah had a double application—individually John the Baptist, collectively the church. The Christ has likewise—individually our Lord, but collectively The Christ includes both Head and church. The coming of Elijah the prophet, the individual anti-Christ Satan. As the individual Christ is the Head of the greater Christ, so the individual anti-Christ would be the head of the greater anti-Christ.

May it be just possible that we have been so impressed with the wonderful application of the anti-Christian prophecies to the system that we have overlooked their coming individual fulfillment?

But we know that Satan could not impersonate our Lord for long with any measure of character-likeness to him. With his wickedness, he could not impersonate a light that suffices to reveal his true spirit, and he would plunge this world into worse than it ever saw before.

Out of reverence and fear for the one whom they suppose to be Christ, the world would lay aside its swords only long enough to permit the anti-Christian to pass, only to return with renewed fury. The hopes of the nominal church and the world had been lifted high only to be dashed to pieces as they perceived the wickedness of the one appearing they had hailed.

It has been suggested that the Lord might use his power in some way to prevent Satan from leaving the body of flesh, and thus it would become his prison throughout the Millennium. This would compel him to swallow his own teaching and thus it would become his prison throughout the Millennium. This would compel him to swallow his own teaching and thus it would become his prison throughout the Millennium.

The hosts of Christendom have been taught that at some time Christ will return, but lacking a knowledge of the manner with the wonderful application of the anti-Christian prophecies to the system that we have overlooked their coming individual fulfillment?

Some of the friends seem to be saying, "The time may be many years off before the church is all glorified, there is so much yet to be accomplished; let us go into business," etc. I have pointed them to the prophecies in Revelation; on another page is another reference which gives great force to Isaiah 14:16-19.

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I meant to make this letter a query, but it sounds almost like a sermon. However, I am sure you will understand the spirit which prompts it. Do you think of any Scripture which would seem to disprove it, or do you believe such ideas might in any way prove detrimental to the Lord's people?

Like a younger brother I have ever valued the privilege of looking up to you as armed that the Lord has given me, and under the guidance of wisdom has directed you, for in so many ways you have been a blessing to me. 'The Lord guide you to the very end of the way!' Yours with much Christian Love,

B. H. Barton.

THE EDITOR'S VIEW IS DIFFERENT

We think it not unwise to lay before The Watch Tower readers the above article from the pen of our dear Brother Barton. It may do no harm for us to have the thought before our minds. To some others, as well as to Brother Barton, it may seem to be the truth.

But the view presented does not appeal to the Editor as the correct one. He still believes in harmony with the presentations in Studies in the Scriptures. The particular passage in question from our Lord's great prophecy in Matthew, while related in detail in Studies, Vol. III, still believes that to be the proper interpretation. However, we claim no infallibility. We claim that there is no direct inspiration from God since the days of the apostles.

It should be remembered that each church organization claims to be the Church, or Body of Christ, of which he is the Head; and that each regular organization has an executive person or committee that really serves as the head of such organization—as Christ's representative in his body. This thought had its origin in the Eighth Century, when our Roman Catholic friends declared that they set up the kingdom of God, and from which date they count that his reign has been continuous, and that the popes have been his vicegerents—reigning instead of him. Protestant sects have not gone to the same extreme to claim one of their number as substituting for the Lord; but very generally do they claim that Christ's kingdom has been set up and is in operation. The original thought in the organization of various denominations of Protestants was that it was the true church. It is only of late years that Protestants have agreed to the thought that Christ Jesus has many bodies—many churches. Yet in a confused way they will admit with us that the Bible teaches only one church, or body of Christ; that it is to enter into glory with him; that the word head is used of the Lord; that the Body is composed of the saints of the Lord, regardless of denominational lines.

These are the false Christs—false bodies of Christ with false heads, or governments not authorized by the Word. They have deceived many, and continue to deceive many mentally who have claimed to be Christs have deceived very few in comparison with all mankind. We believe that we have presented the right thought. The Editor is not expecting Brother Barton to recant his belief. The people are not loyal by the Word of God and the principles of righteousness and love. It is from such a division of the people, we believe, that the antitypical Elijah class will suffer violence; that the antitypical Elijah class will suffer violence; that they are presented in the chariot of fiery trouble; secondly, by the whirlwind of anarchy.

However, let us cast our care upon the Lord and wait patiently for his time and be fully content therewith. Then all will be well with us, whatever the matter may turn out. The truth, apparently, is not far distant when these matters will be very fully demonstrated. The spirit of malice, hatred, envy and strife burns more and more fiercely in the hearts of the children of disobedience—in whom the works of the flesh and of the devil will undoubtedly be more and more manifest. In other words, Christ will be more and more exhibited in his followers, but the spirit of Satan will be more manifest in the remainder of the world.

THE TRUTH IN SOUTH AFRICA

You will see from above report that the output of volumes has been well nigh double that of last year, while a gratifying increase is also noticeable in all other publications.

The various Classes are still holding up the banner of present truth, and the dear brethren are not only holding fast to the faith, but adding to their numbers as well. Perhaps there is more opposition than ever before but that is the natural corollary of growth and a good evidence that the brethren are alive and awake to their privileges and that the truth is doing its work. The output of volumes has been sent to the people of South Africa, and the outcome is in the hands of the Lord.

The newspaper work in Africa is, in the Lord's providence, practically closed. The war has so decreased the supply of paper in this Dominion that most of the newspapers had to curtail the size of their journals and all had to considerably economize their space. We had only two native papers publishing the sermons, and these insisted on so abridging them as to render them useless as a means of propaganda, so I have written to the Editor of them.

The native brethren in South Africa still retain their interest in the truth, and are waiting patiently the further development of the Lord's purpose. The progress of the war in Nyasaland and South Africa has made reports from that region somewhat scarce; but when last heard from, the Brethren there were still holding out the banner of the truth. But we are looking for the better days, when the people can be detached and patient waiting upon the Lord which is the attitude of all the Lord's people at the present time. Your communication re work in Rhodesia, to Mr. Nederhouse, was duly received. I have written that gentleman asking for particulars and sending him my best wishes.

While, therefore, our opportunities are not quite so large as formerly, there is not sufficient evidence to warrant the view that this door is closed or nearly closed in South Africa, and while the Lord permits we shall hold the fort for him, telling out the glad tidings of the coming kingdom now so

Volumes of Studies in the Scriptures sold.... 3,141
Scenarios, Hymnals, Mannus, Diaolects, etc., sold ...................................................... 1,589
Free literature circulated .................................... 75,131
Meetings held .............................................. 312
Miles traveled ........................................ 4,892

[6567]
THE DAILY CUP

"I will take the Cup of Salvation."—Psalm 116:13.

With a tender smile on His loving face, My Lord stood holding the Cup of Grace—
"Will you drink, dear one, today?"

O loving Bridegroom, I am so weak!
My enemies even now do seek
To cause me to shrink away.

Today the Cup seems a bitter draught
That cost Thee Thy life, as once Thou quaffed—
Increase my faith, I pray!

"My Dove, I will show thee the care I take
To guard the Cup for thy dear sake,
That thou mayst drink each day."

Oh, wondrous vision my Lord revealed!
I saw my soul's fierce battle-field,
And the enemies dreaded by me.

The World, the Flesh and Satan wise
Were all made plain in their evil guise,
Plotting adversity.

"I will fill the Cup with troubles sore,
Pour them in till they're brimming o'er—
I'll make it a Poison draught!

"So bitter 'twill be that its very breath
Will cause here to shrink from such a death!—
Thus Satan in wickedness laughed.

And the World and the Flesh in blindness lent
Their aid to his wicked, fell intent:
My soul felt their power so dire.

Then I turned and looked at my Bridegroom's face—
The glory from it filled all the place,
But His eyes were flames of fire.

"Begone, ye enemies of My Bride!
The Cup is Mine!" He sternly cried;
"I guard this Cup each day.

I'll make it a Poison draught!

And what is this that makes this people weep
As I pressed my lips to the Cup,
Filled my soul o'erflowing with peace Divine!
And not alone did this peace I find,
But my heart with Joy welled up.

And so each day as I take the Cup
From my Best Beloved, I meekly look up
And whisper a prayer for grace.

And He gives me grace; and Peace Divine,
And Love and Faith and Joy are mine,
As I gaze upon His face.

My hope is in faith the Cup to drain
That I in His Kingdom with Him may reign;
The Cup of Joy I then will claim,
Triumphant by His Grace!

LILLA S. WARD.

ENTERTAINMENT

All friends of the truth properly feel it an honor and a privilege to entertain the pilgrim brethren during their brief stays. However, the interests of the truth and the comfort of the pilgrims should also be considered. The elderly, or, under their direction, the class secretary, should see to it that pilgrims are entertained in homes where they will not be a burden and where they will be comfortable. Those who travel and preach continuously are more or less under a nervous strain and need comfort, proper rest, and some degree of privacy for meditation. All having the interests of the work at heart should, therefore, cheerfully co-operate that the pilgrim may be entertained in a home where accommodations are suitable.

The entire class would surely be disgraced if the Society's representative were otherwise treated. We are sure that only thoughtlessness of some has made this suggestion necessary.

INTERESTING LETTERS

BLESSSED AUSTRALASIAN CONVENTION

DEAR BROTHER RUSSELL:

Our convention is over once more, but it has been the best yet, in attendance, for food provided and for joy generally. Of course, it is only a very small matter compared to your large conventions. We had sessions every day from Sunday to Sunday, to 230. The testimony meetings, although they were liberal arranged for—as you will see from the enclosed pro-

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INTERESTING LETTERS

DEAR BROTHER RUSSELL:

In bringing to a close this convention which has been a great source of blessing and refreshment to all the dear friends attending from other States as well as to the local Ecclesia, we desire to send a message expressing our love to you and all the dear co-laborers in America. It is also suggested that we send you a hearty invitation to pay us a visit. Our thought is that, owing to the war, it may be that your privileges of service in Europe may be curtailed, and also your visits to England, and that this in the Lord's good providence your steps may be guided in this direction. We assure you that our hearts' affections go out to you; and to see and speak with you, would be joy second only to that which we hope so soon to have beyond the veil. Earnest prayers for your highest welfare.

Yours in the Service of Christ,
R. E. B. NICHOLSON, Manager,
Australasia Branch.
DO NOT TAKE ANYBODY'S SAY-SO

Our Dear Pastor:

I was pleased to receive your loving letter and gift, which were greatly appreciated, the latter of which I intend exchanging for renewal of THE WATCH TOWER for another year. Like thousands of others of like precious faith, we are thankful to our loving heavenly Father and to you, his servant, for its cheering, helpful and inspiring messages of exhortation and hope for those seeking to know and do the will of God. Its bi-monthly visits are eagerly looked for and its spiritual food is soul-satisfying.

The article in September issue on “Christian Duty and the War” was good and to the point; we trust by God’s grace we shall maintain that attitude of love and understanding our Captains, who said his kingdom is not of this world, else would his servants fight; and to St. Paul, his mouthpiece, who shows that our weapons are not carnal, though mighty to the pulling down of strongholds of evil.

I rejoice, by the Lord’s favor, at the prospect of further opportunities in the colporteur work this new year. The previous eight in this blessed work have been the happiest in my life. I am now wondering if our work may not soon be cut short, that we may have military service for single men suggested, with the possibility of severe penalties to those who refuse.

However, “My times are in Thy hand; My God, I wish them there.”

The Class here have unanimously re-elected you as our Pastor. I assure you we can never repay the help you are to us through the SCRIPTURE STUDIES, THE WATCH TOWER, TABERNACLE SHADOWS, etc. We are grateful to our heavenly Father and our Present Lord who have used and are still using you to bring forth “Meat in due season for the Household of Faith.”

It will not be troubling you too much we would like your advice on the following queries:

What should be our course if ordered by those in authority to cease distributing our volunteer literature?

Or that we may no longer sell STUDIES IN THE SCRIPTURES? Or that we may no longer assemble as Classes for the study of the Scriptures?

Praying the Lord’s richest blessing upon you in your labor of love, I remain, by God’s grace, Your brother,

A. W. Sewter, Colporteur—Eng.

REPLY TO QUERIES: The Lord’s servants are to govern their conduct by the laws of the land in which they reside—except such laws as would conflict with God’s Word. But we should not take anybody’s “say-so” re such laws, but should make sure that such laws really prevent.—Editor.

BE PRICE OF “MANNA” AND RECIPROCITY

Dear Brother Russell:

In view of the fact that it is so surprisingly easy to sell the PHOTO-DRAMA SCENARIOS as 6S¢ and 8S¢, we would like to suggest that you allow the MANNA to be Colported at 8S¢. We are convinced, after our experience with the SCENARIO, that at 8S¢ the MANNA sales would be very materially increased. This would be an encouragement, and assist in making expenses.

We find that many of the friends have not yet introduced the STUDIES, MANNA, SCENARIO, TOWER, etc., to their tradespeople—grocers, butchers, bakers, shoemakers, milkmen, etc. We have suggested to many that these people are most anxious to retain their trade, giving them profit-sharing coupons, trading stamps, premiums, etc., and that they would be only too pleased if they had an opportunity to reciprocate in return for their custom during the many months or years they have dealt with us. What a good opening the friends have in this way!

One Sister here went out the other day amongst the people on her street, and took orders for nineteen SCENARIOS in about five hours. There is hardly a person in the truth but could do likewise—and their tradespeople and neighbors would appreciate the privilege of buying from them. With much love, we are

Yours in the Harvest work,

Vol. XXXVII

THOUGHTS ON THE MEMORIAL SEASON

“For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.”—1 Corinthians 11:26.

The Passover season, as celebrated by the Jews, is approaching, beginning this year on the 17th of April. But the interest of the Lord’s people is not centered especially in the slaying of the lamb, which preceded the Passover Feast, and which typified the Lamb of God, Christ Jesus. Our celebration of this Passover season, therefore, relates to the great Antitype. At this time we as Christians commemorate the greatest event of all history, the sacrificial death of the Savior of the world. Our celebration this year properly begins on the evening of April 16th, after six o’clock, which is the beginning of the 14th of Nisan.

We greatly regret that, while millions of professed Christians and Jews observe this festival, most of them do not understand the deep things of God in respect to these ceremonies, which have been celebrated for now more than three thousand years, in type and antitype.

The Israelites were commanded to celebrate the Passover as the first feature of the law and as one of their greatest memorials of a nation. But few of them understood the spiritual meaning of the Passover, even if they claim to be religious. They still have a measure of respect for the Passover as an ancient custom. But is it not strange that with the bright minds...
The Scriptures call the church of Christ “the church of the first-born;” “a kind of first-fruits unto God of his creatures,” “the first-fruits unto God and the Lamb.” (Hebrews 12:23; James 1:18; Rev. 14:4) These expressions imply that ultimately there will be others of God’s family later born; they imply after-fruits. Christian people in general seem to live as though only the present age were in view. Only the immediate requirements of them is concerned, and have generally come to believe that only those are ever to be saved who are designated in the Bible as the first-fruits—that there will be no after-fruits.

But the Passover type indicates that it was God’s purpose to save all Israelites; and that as a nation they represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. Let us note that there were two Passovers—the one in which the first-born of Israel were spared; and the other, which took place in the Red Sea, when by divine power the whole nation of Israel was miraculously delivered and led across the channel of the Sea especially prepared for them by the accentuation of winds and tides. These passed over dry-shod and were saved; while the hosts of Pharaoh, representing all who eventually will go into the second death, were overwhelmed in the Sea. The passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam’s race who desires to come into accord with the Lord and to render him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage.

RESPONSIBILITY OF THE FIRST-BORNS

But this passover is not the one which we are about to celebrate. We are to celebrate the antitype of the passing over of the first-borns of Israel by the angel, in the land of Egypt. This was the only nation ever to be saved on the basis of the first-borns, through the begetting of the holy Spirit and the greater knowledge and privileges which they enjoy in every way, have a right to be spared. But the deliverance of the first-borns, through the begetting of the holy Spirit and the greater knowledge and privileges which they enjoy in every way, were not final, for the Lord’s sinless flesh-leaven being a symbol of sin under the law, and the unleavened (pure, unfermented) bread represented Our Lord Jesus that was laid down on behalf of sinners, we see that the second death is not now in danger of eternal destruction—only the first-borns. The church of the first-borns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God’s willingness to fulfill to them all of his good promises. Furthermore, they are such as have responded to the grace of God, have made a full consecration of themselves to him and his service, and in return have been begotten of the holy Spirit. With these it is a matter of life or death whether or not they remain in the Household of Faith—behind the blood of sprinkling.

For this class to go forth from under the blood would imply disregard of divine mercy. It would signify that they were relying despite to divine goodness; and that having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such, the Scriptures declare, “There remaineth no more a sacrifice for sin, but that body which bears sin shall be burnt.” Here we are told as adversaries of God, whose fate was symbolized in the destruction of the first-borns of Egypt. The church of the first-borns, through the begetting of the holy Spirit and the greater knowledge and privileges which they enjoy in every way, have a right to be spared. But the picture is complete when we recognize that the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, “Do this in remembrance of me.”

PRIMARY SIGNIFICATION OF THE BREAD AND THE CUP

The blood and the bread of the Passover Supper typify the blessing of the bread and of the cup, the fruit of the vine; and our Lord’s declaration that these represented his broken body and shed blood, and that all his followers should participate, not only feeding upon him, but being broken with him; and that, having partaken of the unleavened bread of truth, also laying down their lives in his service, in co-operating with him in every and any manner, that they might later share all his honor and glory in the kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, “Take, eat; this is my body.” The evident meaning of his words is, This symbolizes or represents, my body. The bread was not actually his body; for in no sense had his body yet been broken. In no sense would it have been possible for him, if he had not actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord’s sinless flesh, which I will give for the life of the world.”—John 6:33, 35, 31.

In order to appreciate how we are to eat, or appropriate, this living bread, it is necessary for us to understand just what the bread signifies. According to our Lord’s explanation of the matter, it was his flesh which he sacrificed for us. It was not his prehuman existence as a spirit being that was broken; it was his prehuman existence as a spirit being, and particularly the sufferings of the flesh. He laid aside, in order that he might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners—without any contamination from the world. He laid aside his life, and became the Redeemer of Adam and his race, that permitted him to give his life a ransom for all, to be testified in due time.”—1 Timothy 2:5-6.

When we see that it was the pure, spotless nature of our Lord Jesus that was then laid aside, that we are privileged to appropriate. The very thing that he laid down for us we are to “eat,” appropriate to ourselves; that is to say, his perfect human life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting life.}

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life, if they would; and we are to realize this and accept him as our Savior from death. The Scriptures show us, however, that if God would consider all past sins canceled, and should recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that he should rise from the tomb on the divine plane of life, that he should ascend to the Father's side, and deposit the sacrificial merit of his death in the hands of justice, and receive from the Father "all power in heaven and in earth." As relates to the world it was necessary also that in the Father's due time he should come again to earth, a glorious Divine Being, then to be to the whole world, in the power of the Spirit of truth, a charter of perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

It is this same blessing that the Gospel church of this age receive by faith in their Redeemer; namely, justification by faith—not justification to a spirit nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which Father Adam possessed and lost, and which Christ redeemed by giving his own sinless flesh, his perfect human life, as our ransom-sacrifice. The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves, by faith, of justification to human nature—a right to human life—with all its privileges, which our Lord at his own consecration cast into the hands of justice. Hence it symbolized primarily our Savior's life given for us, his human life, his being, his soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of restitution rights and privileges secured by our Lord's sacrifice of these.

DEEPER SIGNIFICANCE OF THE LOAF AND THE CUP

Now let us note that God's object in justifying the church by faith during this Gospel age, in advance of the justifications of Israel and the world, was not for the very purpose of permitting this class who now see and bear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, as members of his body. This deeper meaning of the Memorial he did not refer to directly. It was doubtless one of the things to which he referred when he said, "I have yet many things to say unto you, but ye cannot bear them now; behold, when it, the Spirit of truth, shall come, it will guide you into all truth, and will show you things to come."—John 16:12, 13.

This Spirit of truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly exhibits the very high import of the Memorial. St. Paul says, writing to the consecrated church, "The cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The loaf which we break, is it not the participation of the body of Christ?"—the sharing with Christ and in Christ. "It is for you to judge who shall rest from the labor of the Holy Spirit, and who shall go on to fulfill his work. It is for you to rest in me, and to rest in my Spirit; or it is for you to rest in the world, and to rest in its labors. That which profiteth not in the divine铒 that counts, Our blood has virtue only in virtue of his sacrifice, that counts. Our blood is the very life which he shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that he shows it as "the blood of the covenant, which shall effectually seal it, and that he might receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the law. It will not do to claim that life is a compensation in the coming age. It is the way by which we can attain to the new nature than by accepting the Lord's invitation to drink of his cup, and to be broken with him as members of the one loaf, to be buried with him in baptism into his death, and thus to be with him in his resurrection to glory, honor and immortality.—Romans 6:5-9; 2:7.

THE CELEBRATION IN THE KINGDOM

On the occasion of the institution of the Memorial Supper, our dear Lord, as usual, had something to say about the kingdom, the theme of his every discourse. Those to whom he had promised a share in the kingdom if faithful, he reminded of his declaration that he would go away to receive a kingdom and come again and receive them to himself to share in it. He now adds that this Memorial which he was instituting was not Jesus' spiritual life that he laid down. He now adds that this Memorial which he was instituting would find its fulfillment in the kingdom, that he would no more drink of the fruit of the vine until he should drink it anew with them in the Father's kingdom.

Our dear Master's faith stood the test of all these trying hours which he knew to be so near the time of his apprehension. He had been instructed that in order that his Father might be glorified in the resurrection of his body, he must be broken down his life—directly for his Jewish brethren, but really for the whole world, according to the Father's purpose. It is not our spiritual life that we lay down, even as it was not his spiritual life that he laid down. As he sacrificed his actual, perfect human life, so we must sacrifice our justified selves, reckoned perfect through Jesus' merit, but not actually so. Likewise the loaf and the cup represent suffering. The grains of wheat must be crushed and ground into flour, before they become bread. Yet they do not retain their life and individuality as grains. The grapes must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving elixir for the world. So it is with the Christ company, Head and body. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one loaf and the one cup. But it is his blood, the virtue of his sacrifice, that counts. Our blood has virtue only because of his merit counted to us, only because we are members of his body. For we see that our Lord distinctly declares that the cup, the fruit of the vine, represents blood; that is, life—not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that this life was a blood and an offering and a sacrifice and was accepted by the Father and appropriated by faith. Thus the cup must be recognized as the life-source and life-bearing cup of the Father. It was the way by which we can attain to the new nature than by accepting the Lord's invitation to drink of his cup, and to be broken with him as members of the one loaf, to be buried with him in baptism into his death, and thus to be with him in his resurrection to glory, honor and immortality.—Romans 6:5-9; 2:7.
disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion this is for examining our own hearts as respects the degree of our own faith, our own courage and our willingness to suffer with him who redeemed us! What an opportunity is thus afforded us to examine the matter of the resolution that we will not deny our Master under any circumstances or conditions—that we will confess him not only with our lips, but also by our conduct.

OUR OPPOSITION TO BE FROM THE RELIGIOUS WORLD

We are shocked with the thought that it was Jehovah's professed people who crucified the Prince of Life! and not only so, but that it was the leaders of their religious thought, their priests and doctors of law, rather than the common people, who were responsible for this dreadful deed. We remember the Master's words, "Marvel not that the world hate you; for you know that it hated me before it hated you." We see that he referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, his followers. We are not to be surprised, then, that opposition to the truth and persecution of the light-bearers should come from the most prominent exponents of so-called Christianity. This fact, however, should not cause us to hate either our own opponents or those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter respecting this matter: "I wot that in ignorance ye did it, as did also your rulers."—Acts 3:17.

Ah, yes! Ignorance and blindness of heart and mind is at the bottom of all the sufferings of Christ—both Head and body. The Father permits it to be so now, until the members of the body of Christ shall have filled up that which is behind of the afflictions of his Head. (Colossians 1:24) Soon, as our dear Lord declared, those who now partake of his broken body and are broken with him in the service of the truth, those who now participate in his cup of suffering and self-denial, will drink with him the new wine of joy in the kingdom of his Father. (Matthew 26:29) Let us not allow the fact that we are not saved to cause us to lose the great work for the world's release from the bonds of sin and death—the great work of uplifting the "Times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:21.

The thought before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul, "If we suffer with him, we shall also reign with him; "for our light afflictions, which are but for a moment," "are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) With these thoughts respecting the passing over of our sins as the first-borns through the blood of the Lamb, and all those who in true consecration keep the faith of our Lord in all his experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as his followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan.

THE COMING ANNIVERSARY

According to custom, the New York and Brooklyn congregation will this year meet to celebrate the great event which is so full of precious significance to all the saints who have come into an appreciation of present truth. We recommend to the dear friends who have been present in the early parts of the world neglect not this blessed Memorial. We do not advise the leaving of the smaller groups to meet with larger companies, but rather that each little company, or band, meet together as is usual, after coming from the Memorial. The test is to be the deeds of the early church. Let us "keep the feast," with joy of heart, but with due appreciation of its solemnity, not only as relates to our Lord's sacrifice for us, but also as relates to our own covenant to be dead with him. We recommend that the Memorial be observed as a solemn day of mourning, with unleavened bread, and either unfermented grape juice, or raisin juice, or other fruit of the vine. Our recommendation is against the use of fermented wine, as being a possible temptation to some weak in the flesh, though provision might be made for any, if there be such, who conscientiously believe that fermented wine was meant to be used.

We recommend that these little gatherings be without ostentation. Decently, orderly, quietly, let us come together, full of precious thoughts respecting the great transaction we celebrate. Let us not be overanxious for the world's approval, with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord; and then we shall be sure that the service will be profitable to all who partake.

We have heretofore suggested that none are to be forbidden to partake of the emblems who profess faith in the precious blood and full consecration to the Lord. As a rule there will be no danger that any will accept the privilege of this fellowship who are not earnest of heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the Apostle's words concerning those who "eat and drink damnation (condemnation) to themselves, not discerning the Lord's body." (1 Corinthians 11:29) For the sake of the weak, who are not able to escape the evil of these weak-minded people, the Memorial service should be closed with the words, "Let him take no profit of our flesh." (1 Corinthians 11:29) Let the dear friends who are not earnest of heart, who are not willing to be sanctified, who are not keenly alive in the spirit of the great work, who are not earnest of heart, who have not the spirit of life that is of God, with other weak in the faith, let them be encouraged to come, and let them observe the Memorial. As before, we would exhort that this service should be kept simple and practical. We would exhort all to avoid the great danger of making this great occasion of worship, a solemn pageant, a grand ceremonial, and a large, public meeting.

The sins-offering.

Our first thought naturally would be that to redeem, or purchase back, the right of humanity to life, would mean that each member of Adam's race must be purchased by the life of anotier person, holy, harmless, unsentenced. But looking at the matter in another light, we may see that to the Lord in all his experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as his followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death, out of Egypt into Canaan.
Thus we see the value of Jesus' death—that it was not merely for Adam, but included all his posterity. We see, too, how necessary it was that Jesus should be "holy, harmless, undefiled and separate from sinners;" otherwise, he, like the remainder of the race, would have been under a divine death sentence. Because all of Adam's race were involved in sin and its penalty, it is necessary that the world's Redeemer deal with the world for its sins; this he did, when he stated to the rich Young赛ld, "Today will be your salvation." (Luke 19: 10) Hence, the redemption is for every man. The world's Redeemer, the Logos, must exchange the type for the reality, and the prophet, Malachi, tells us that Jesus was a man who sinned, and the ransom for him must be furnished by the death of a man. It was for this cause that the great Logos, the Word, was made flesh and took the form of a man. In this blessed experience, the glory which he had with the Father before the world was, humbled himself and became a man, "was made a little lower than the angels, for the suffering of death, crowned with glory and honor (the perfection of power); full of grace and truth, God's image, should taste death for every man."

**RANSOM PRICE AND RANSOM WORK**

If we have established clearly what a ransom is, and that Jesus was the only One suitable to be a ransom for Father God and his service, who "present their bodies living sacrifices, holy and acceptable to God, their reasonable service." (Romans 12: 1) From this we see that the blood of the Logos, that is, of the great Michael himself, the Logos, must exchange the spirit nature for the human nature in order to be a corresponding price—a ransom for the first man.

Debt. We have already seen that Jesus' death was not merely for Adam, but included all his posterity. We see, too, that this was a clear fulfillment of the word of God: "And the Lord will be zealous for the blood of his servants, which shall be shed in the land of their enemies. And I will set my tabernacle in their midst, and they shall not defile my holy name any more in the sight of the heathen."

The Law pointed forward to the coming of the Messiah, but it was a type for something that was to come. This is established in the Apostle's words of this great subject: "For if there had been nothing wrong with that first man, Jesus would not have been a type, nor a ransom. And the word ransom goes beyond the mere giving and appropriating of the price. The real redemption includes the accomplishment of the ransom-price, which was furnished by the priest himself, the blood of the sacrifice for the sins of the temple. This was pictured both by Aaron's sons and by the body of Aaron, he being the head.

The Apostle speaks of Christ as being the Head of the church, which is his body, and not members of particular tribes, or a particular people, or a particular age. Second, there is the other class of the church which, although making the same covenant of sacrifice, fail to go on obediently to lay down their lives in the Lord's service. They do not draw back to sin and to death, but neither do they go on to the sin-offering stage: hence they constitute a second class, servants of the first class. These were typified in the Levites, who were the servants of the priests. These are not to be in the throne with the sacrificing priests, the royal priesthood, but are to serve God in their temple. They are not to have the crowns of glory, but will be granted eventually palms of victory. And all not found worthy of a place in either of these classes will die the second death.

In this picture the Lord shows us a special imputation of his merit to the church so that it is permanent and only imputed to the church that has been called out from the world during this Gospel age. The full completion of the sin-offering, the Lord's goat, was not offered for the sins of the high priest's family and tribe—typically for the church. We should also notice that this secondary sin-offering, the Lord's goat, was not offered for the same persons; for they needed no further offering. It was offered by the high priest as a secondary part of his own original offering, and its merit was made applicable to all the people, to bring atonement to all.

The account says that the Lord's goat was sacrificed and was in every way dealt with in precisely the same manner as the bullock, which preceded it. Thus the type tells us that the church must walk in the footsteps of her Lord, sacrificially even unto death. We should remember that the blood of the bullock was not applied for the sins of the people, but merely for the sins of the high priest's family and tribe—typically for the church. Ever since Pentecost the Lord has been accepting the consent of the church in the two goats; and those sufficiently zealous he has accepted as his members, and has been offering them up as a part of his own sacrifice. Soon he will have finished this work—when the last member of his body shall have been found faithful unto death. The next scene in the picture is the presentation of the Antitype Lord's goat at the Mercy Seat. Forty days later he ascended up on high, and appeared before the Mercy Seat and presented the merit of his sacrifice, not for the world, but for the church. As the Apostle writes, "He appeared in the flesh, and was declared to be the Son of God with power, when he had by himself offered for the sins of the whole world." (Hebrews 9: 24) This is in full accord with what we have just seen in the type.

**THE SECOND SIN-OFFERING.**

The second side of the type Atonement Day was called the Lord's goat. It was not provided by the typical high priest, as was the bullock, but was taken from the people. Indeed, two goats were taken at the same time, as representing the two classes of the church. The sacrificing of these goats was primarily to demonstrate the unique and priestly functions of Christ. For "a man is not a priest for one hundred years, nor indeed for more than one family." (Deut. 17: 9) But it is a different picture; for it shows how God appropriates the merit of Christ in behalf of human sins. This matter was pictured in that feature of the law which provided the Day of Atonement. The sin-offerings were its principal feature. There were two. First was the bullock of sin-offering, which was furnished by the priest himself, the blood of which was made applicable to the priest's own family and tribe. This we see represented the death of Jesus, and the primary imputation of his merit to the church of the first-born.

This church consists of two classes. First, is the priestly class, who, like the High Priest, are especially devoted to God and his service, who "present their bodies living sacrifices, holy and acceptable to God, their reasonable service." Second, there is the other class of the church which, although making the same covenant of sacrifice, fail to go on obediently to lay down their lives in the Lord's service. They do not draw back to sin and to death, but neither do they go on to the sin-offering stage: hence they constitute a second class, servants of the first class. These were typified in the Levites, who were the servants of the priests. These are not to be in the throne with the sacrificing priests, the royal priesthood, but are to serve God in his temple. They are not to have the crowns of glory, but will be granted eventually palms of victory. And all not found worthy of a place in either of these classes will die the second death.

In this picture the Lord shows us a special imputation of his merit to the church so that it is permanent and only imputed to the church that has been called out from the world during this Gospel age. The full completion of the sin-offering, the Lord's goat, was not offered for the sins of the high priest's family and tribe—typically for the church. We should also notice that this secondary sin-offering, the Lord's goat, was not offered for the same persons; for they needed no further offering. It was offered by the high priest as a secondary part of his own original offering, and its merit was made applicable to all the people, to bring atonement to all.

The account says that the Lord's goat was sacrificed and was in every way dealt with in precisely the same manner as the bullock, which preceded it. Thus the type tells us that the church must walk in the footsteps of her Lord, sacrificially even unto death. We should remember that the blood of the bullock was not applied for the sins of the people, but merely for the sins of the high priest's family and tribe—typically for the church. Ever since Pentecost the Lord has been accepting the consent of the church in the two goats; and those sufficiently zealous he has accepted as his members, and has been offering them up as a part of his own sacrifice. Soon he will have finished this work—when the last member of his body shall have been found faithful unto death. The next scene in the picture is the presentation of the Antitype Lord's goat at the Mercy Seat. Forty days later he ascended up on high, and appeared before the Mercy Seat and presented the merit of his sacrifice, not for the world, but for the church. As the Apostle writes, "He appeared in the flesh, and was declared to be the Son of God with power, when he had by himself offered for the sins of the whole world." (Hebrews 9: 24) This is in full accord with what we have just seen in the type.

Ever since Pentecost the Lord has been accepting the consent of the church in the two goats; and those sufficiently zealous he has accepted as his members, and has been offering them up as a part of his own sacrifice. Soon he will have finished this work—when the last member of his body shall have been found faithful unto death. The next scene in the picture is the presentation of the Antitype Lord's goat at the Mercy Seat. Forty days later he ascended up on high, and appeared before the Mercy Seat and presented the merit of his sacrifice, not for the world, but for the church. As the Apostle writes, "He appeared in the flesh, and was declared to be the Son of God with power, when he had by himself offered for the sins of the whole world." (Hebrews 9: 24) This is in full accord with what we have just seen in the type.
light. Full, wilful sin against full light would bring upon the sinner the second death. But only a few have had full light, full knowledge, full opportunity; and hence very few indeed will have sinned the sin unto death.

Wherever the light of the Gospel has gone, however, a certain measure of knowledge has gone, and a certain measure of responsibility accrues; and God intimates that he keeps a very exact accounting with all. Every sin must receive a just recompense of reward. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years; but the penalty must be paid for the other sins of which we speak, sins which were more or less wilful, more or less against light and knowledge and which have not been previously expiated, but which have been accumulating since Pentecost. But the new dispensation can rightly be ushered in with all its blessings, the world's accounts must be fully squared. It will be the settlement of these accounts against the world which will bring the great time of trouble such as never was since there was a nation—the time of trouble which we believe has begun in the present war, and which will progress until the great catastrophe of anarchy will complete it in the near future. Then the accounts of justice having been squared in that great time of trouble, the blessings of Messiah's Kingdom will immediately begin.

THE VALUE OF THE SCAPEGOAT'S SUFFERING

However, God is a very strict Accountant. As he is sure to count against the world all wilful disobedience, and especially all persecutions of his church, so also he is willing to give the world credit on account wherever possible. This, we believe, is intimated in the picture given us of a work which followed the sin-offerings; namely, the Law, and the sending away of the scape goat into the wilderness.

Understanding that this scapegoat represents some of God's consecrated people who have failed to live up to their privileges, we understand that to signify that these will go into a great time of trouble, as represented in Revelation 7:14. There they are represented as coming up out of great tribulation and washing their robes and making them white in the Blood of the Lamb. We understand that in the antitypical sin-trifling, or sin-offerings of the great company class, the Levite class, are not tritulatory for wilful sins, but tribulations for the destruction of the flesh, in harmony with the covenant entered into by this class, a covenant of sacrifice, which they failed to keep. The sufferings of this great company class, we understand, therefore, go as a credit to the world to square the account of the world's sins against light and especially against God's people. The time of trouble will be especially against the hypocrites, but the great company class will have their portion with the hypocrites and be bearers of a certain share of punishment due the world.

That we may clearly note the character of sins for which the world is held responsible, let us recall the statement of Rev. 6:9-11, "I saw under the altar the souls of them that were slain for the Lord of God and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge them that have been slain of the serpent?" And they were told that they should wait a little season," until their brethren, who also were persecuted, should have the persecutions accomplished in them.

Thus the same idea respecting the divine requirements in the end of the Gospel age is given to us that Jesus specified in regard to the sin-offerings in the Old Testament, the great and solemn business of all the righteous blood shed on the earth from the time of Abel down, would be required of that generation—square the accounts. (Matthew 23:34-36) In the great time of trouble with which the Jewish age ended, those accounts were squared up to that time. Similarly we expect that all the remaining accounts of the world will be squared during the culmination of the great time of trouble—just before us.

THE INAUGURATION OF THE NEW COVENANT

The Apostle, in contrasting the typical and the antitypical sin-offerings, declares that Jesus, not by the blood of bulls and of goats, but by his own blood, accomplishes the blessings, (Hebrews 11:11-18) and the sacrifices of the antitypical High Priest are styled the "better sacrifices"—in the plural. This points us back to the institution of the Jewish Covenant arrangement, where Moses took the blood of bulls and goats and inaugurated the Law Covenant, sprinkling first the Tables of the Law, and afterwards the people, with the blood.—Exod. 24:3-8.

The question arises, Why did Moses use the blood of bulls—plural—and of goats—plural; whereas in the type of Leviticus 16 the blood of one bullock, and the blood of one goat alone was used? We reply that there was really but one antitypical bullock, the one Man Christ Jesus who died for us; and that there is really but one antitypical goat, the one church, which is accepted by the Lord as his body, and is called "The Man Christ Jesus"—of the sacrifice of the antitypical Day of Atonement, more than one animal of each kind was necessary because of the multitudes of the people of Israel who were to be sprinkled with that blood. The blood of one bullock and of one goat would not have been sufficient; hence the plural statement of the Law, blood of bulls and goats—plural—and yet not definitely stated as to how many; for it was really the one bullock and the one goat duplicated as many times as was necessary to provide a sufficiency of blood for the sprinkling of all the people.

The antitype, when the New Law Covenant will be inaugurated by Messiah's Kingdom, the blood of Christ, as represented in the blood of Jesus and also in that of his associated sacrifices, the church, will be used in sprinkling, the New Law, the divine law, first of all. This will be the basis for the turning over, to the kingdom of Messiah, of the whole world by the Father. Then will progress the work of sprinkling all the people with the blood—the work of cleansing mankind—giving all men the benefits secured by the redeeming blood.

THE ANTITYPICAL ATONEMENT DAY

We trust that from the foregoing our readers will see clearly the distinction between the ransom which Jesus gave and its application; and the sin-offerings of this Gospel age and what they signify. We wish now to impress a further point; namely, that the sin offerings were associated with the Day of Atonement for sin in the type and in the antitype. The antitypical Day of Atonement began with our Lord Jesus and his sacrifices. The entire Gospel age has been a part of the work of Atonement, in the sense of these usages of the sacrifices, which must be completed before the world's at-one-ment with God can begin to go into effect.

So, then, let us hope that all will henceforth see clearly that the antitypical Day of Atonement began with the at-one-ment of God's people with himself and inaugurated the Law Covenant, sprinkling first the Tables of the Law, and afterwards the people, with the blood.—Exod. 24:3-8.

The sacrifice constitutes a picture of the processes by which God accomplishes the world's blessings; while the ransom is entirely distinct, and shows the work of Jesus alone and its ultimate effect for mankind throughout the whole wide world.

WHY PERSECUTESTHOU ME?

This was a reprint of that published in issue of March 1, 1897, which please see.

LESSON OF THE LILIES

"Consider the lilies of the field, how they grow."—Matthew 6:28.

Fear and anxiety are amongst the most serious foes of our human family. They wear upon the gray matter of the brain; for these ominous exhibitions and alarming fears rob health. For those who would seek to walk in the divine path which God has marked out for the Gospel church, fear and anxiety are special hindrances. The Savior had this fact in mind when he spoke thus to his disciples. He would have his followers to be without worry, to be restful of heart. But he would not have them to be without care. There is a carefulness which is entirely proper, year, necessary, on our part; but this is not this want of that liberty to enjoy the blessings of the present moment because of thoughts, fears, respecting tomorrow. When the Apostle said (Philippians 4:6), "Be careful for nothing," he was not referring to a proper care and sense of responsibility, but to an anxiety which would rob the soul of rest and peace, and which would
March 15, 1916

THE WATCH TOWER

 Content whatever lot I see,
 Since 'tis my God that leadeth me."

In proportion as we approximate this condition it will give us peace and rest of mind. We are not to worry, and not to be slothful, but are to be diligent, "fervent in spirit serving the Lord," doing with our might what our hands find to do. When doing this, we are to be content and trustful that he will work out all things for our good. He wishes us to learn this important lesson of trust.

Those who neglect to learn this lesson will be unprepared for the great work God has in mind for our future under Messiah's kingdom. God will not have any in that kingdom, we are sure, who are not full of trust. As the flowers flourish under God's providential care, so are all of his people to flourish—to grow in knowledge and beauty of spirit, in beauty of character. And this is not accomplished by some great things that they do, but by the spirit in which they meet the little things, the every day experiences of life. God's people are to grow steadily, though unobtrusively.

The lily would always have a humble place; it would never be great like a tree. So it is with us here in the flesh. And the Lord puts each one in the place he designs for him. We shall learn better the lessons for the future by being placed under humble conditions now, where we may grow, where our entire loyalty to the Father's will may be fully tested, where all the beauties of our character may be the most fully developed.

AENEAS AND DORCAS

[This article was a reprint of that entitled "Visiting, with Peter, the Primitive Saint," published in issue of April 1, 1902, which please see.]

PASSOVER PROVING


If where once friend I had
Shall I not drink?
And precious, holy thoughts
Shall I not think?
If His love entwined
Shall I complain?
If foes misrepresent
And work me woes,
Shall I not rest content
Since Father knows?

The Cup my Father pours
Shall I not drink?
And precious, holy thoughts
Shall I not think?
And if His Love doth send
Less joy than pain,
And if all friends forsake,
Shall I complain?
If foes misrepresent
And work me woes,
Shall I not rest content
Since Father knows?

INTERESTING LETTERS

GERMAN SOLDIER'S NIGHT WATCHES

Beloved Brethren:—

I wish to thank you for your labors in sending me The Watch Tower and letters "To the Brethren in the Field," for it is joy to me to know what eagerness I look forward to your mail. To me it is a holiday and a day of special grace whenever I receive anything which bears the stamp, "W. T. B. & T. Soc'y." I imagine myself in the midst of my brethren, reminiscences are being awakened, and before my mental eye appear forms so dear to my heart. While they all differ in form and character, in one thing they are all alike, that is the love and devotion, their actions, their language, their trust in God, their service for the cause of Christ, and their consecration to its service.

A few hours ago in our march we passed through fields of corpses, and now night has settled. I am lying in my tent; not far distant, along the ridge of the forest, 21-cm. howitzers are hurling their destruction on the enemy in the trenches. The mere sound of it makes me shudder. To sleep is impossible.

A rattling in my pocket, the last Watch Tower, the Herald of Christ's Presence, has fully awakened me. I am reminded of the sixth verse of the 63rd Psalm: "When I remember thee upon my bed, and meditate upon thee in my bed, where I lie down, and when I awake, the more so when I lie down in my bed to rest."

While we are separated in the flesh, the ties of Christian love unite us all together spiritually.

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While we are separated in the flesh, the ties of Christian love unite us all together spiritually.

If where once friend I had
1 Judas find,
Still Jesus holds me in
Shall I not think?
He knew the love and loss
Of faithless friend;
He'll know each step I take
Unto the end.

Therefore, while we have such a glorious hope, let us who are his and are called by his name, continue steadfast till we shall see him whom we have loved so long.

Faithfully your brother,

Max von der Stiel.

Dear Brother Russell:—

Greetings in the name of our Redeemer from the Class in St. Louis, with best wishes of the season—a Merry Christmas and Happy New Year increased a hundredfold to you and the Bethel family!

We wish to report to you the progress made by the class during 1915, which now numbers about two hundred and fifty consecrated members. Seventy-six of these members have contributed to the Memorial suppers.

Twenty-three meetings are held weekly for Bible study, praise, prayer and testimony, etc. A number of public meetings have been held, in the Odeon, our best auditorium, and

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other halls, with a total attendance of about ten thousand.

The Photo-Drama was again presented here this month, the Coliseum being used with most thorough publicity; eight performances were given with an average attendance of three thousand. The Eureka Drama was sent out for one month to small towns near St. Louis, giving twelve performances with an average attendance of two hundred and fifty. Great interest was manifested.

The pieces of literature distributed by the class this year totals one million.

We feel that every effort has been made to witness to the truth in the city of St. Louis. It appears now that a clearly marked line is drawn between those who are friendly and those who reject and slander the truth.

We are indeed thankful for the great privilege that is ours and pray our heavenly Father's continued blessings and guidance as we seek to do his will, knowing that it is all his work and that we can do nothing of ourselves. Our prayers are offered daily for you and all collaborators in the Master's service.

With much Christian love,

Your brother and fellow servant,

J. H. Hogeveer, Secretary.

DEAR BROTHER RUSSELL:—

From time to time, in the Pilgrim service, I come across the trail of certain "false brethren" who appear to make it their business to travel from class to class, borrowing money from the brethren, with the plea that they are absent or in certain volunteer field, etc., and have just run short of funds. These "gentlemen" seem to be fairly well posted on the main points of the truth, and can talk glibly about Brother Russell and the pilgrims, although, if the brethren were a little more cautious, frequent slips would betray these frauds.

One of these men recently passed west through Montana, doubtless bound for the Pacific coast. He succeeded in bilking a number of the brethren. The plan followed is to secure the name of one of the brethren at some farther point, then, upon arrival, to "pump" this brother for detailed information about the other brethren in the class—their financial standing, etc. This information is all too frequently advanced with surprising freedom.

In my judgment such information furnished to strangers (even though pretended brethren) is wrong. The Bible House plan of giving out no information about the brethren, their names, addresses, etc., especially to strangers such as the above, could profitably be followed by all the brethren.

Might it not be well, dear Brother, to repeat the warnings that have appeared from time to time in The Watch Tower against these "false brethren" that the classes may again be put on their guard?

With assurance of my deep appreciation of your labors of love on our behalf, I am

Your fellow-servant in the one hope,

W. A. Baker—Montana.

DEAR BRETHREN:—

Please find enclosed our "Good Hopes" for 1916, and also $10 as part payment toward the same. We are very anxious to serve our dear Master, but there is so little we can do, although if we are a little more alert and thoughtful we can increase our donation to the "Good Hopes."

At the beginning of the year we decided to have a toy bank and dedicate it to the interest of our "Good Hopes" (aside from our regular donation) and drop into it such money as should be saved on special occasions; for instance, any money we would have given to Prayer meetings instead of riding the rail in 10 cents; or if one of the brethren pay our car fare, another nickel goes into the box; or if we decide to have some refreshments and for this reason deny ourselves, another 10 or 20 cents goes into the box. Sometimes we have taxed ourselves a certain amount for foolish words or actions, etc.

It was to my surprise on opening the bank today to find $2.98, which was accumulated within less than a month! So we expect by His grace to continue this plan and see how the dear Lord will bless our feeble efforts. Oh, that we could do more to manifest our appreciation of his unspeakable blessing to us!

The time is almost over in which we shall have the privilege of ministering to the "Feet" of Him, because the last of the "Pilgrims" members will soon be glorified, and then they will not need our help. May God's blessing be upon you all!

Faithfully yours in the one hope,

Shield II. Toutjjan and Wife.

EUREKA DRAMA SHOWN IN STATION

DEAR BRETHREN:—

I read your regrets in THE TOWER about the Eureka Dramas lying idle and I regret the matter also. We try to make some of ours when we can, but the weather has been cold and expenses high.

February 1, 2 and 3 my wife and I took the Drama to Black River, Mich. The three days cost us $8.43, and we were entertained free, at that. A French Catholic family entertained us and we gave the Drama in the R. R. Depot, which was a good place. It was well warmed. The stereopticon and graphophone were side by side, inside the ticket-window. We had all the light we wanted for operating, while the auditorium was quite dark. We had as fine pictures with gas as I ever saw.

In a town like Black River the passing of the Eureka Drama was a great event and I believe other R. R. Depots could be obtained free of charge. Several persons walked five miles and back again every night to see the Drama. I could do more to manifest our appreciation of his unspeakable blessing to us!

The time is almost over in which we shall have the privilege of ministering to the "Feet" of Him, because the last of the "Pilgrims" members will soon be glorified, and then they will not need our help. May God's blessing be upon you all!

Faithfully yours in the one hope,

Your fellow-servant in the one hope,

W. A. Baker—Montana.

HOW ARE WE SANCTIFIED?

"For this is the will of God, even your sanctification."—1 Thessalonians 4:3.

The words of our text are addressed only to the saints of God, as are all the Apostolic Epistles. In respect to his people, this is God's will, his desire, his design—even their sanctification, their full setting apart from the world to himself and his service. This is not God's will in the sense that he has determined that certain persons shall be sanctified; but it is his will that there shall be such a class; and it rests with each of the called whether or not he shall belong to this class.

God has a great work to be accomplished, and hence he has provided means for the accomplishment of that work. We are in the position of a company of soldiers, and God is the General. We are to obey his orders, whether we like them or not. There is no question about it, but we are to follow him.

If we would be of this number when completed, we must make our calling and election sure by full compliance with the terms and conditions of the call, and this even unto death. We should bear in mind that the Lord is now selecting, electing and calling to call for that position, a very special work—First, for a thousand years they are to be associated with the Lord Jesus Christ in the regeneration of the whole world, including all who have lived since the time of Adam—for their uplift from sin and death to the heights of human perfection, from which Adam fell; and then they are to reign with Christ their Head and be associated with him in all his future work throughout eternity. This is why it is called a high calling, a heavenly calling.

So the will of God referred to in this text is not the will of God concerning the world in the ages to follow the present age, nor is it his will concerning angels. It is his will for the church, called to be the bride of Christ, members of his body. This great call was never issued before this age, nor will it be issued after this age. It is necessary to be seen clearly by God's professed people.
than this one, and none more necessary to be made plain to others. The word sanctification not only has in it the thought of this definite and complete consecration at the beginning, but also takes in the entire process of transformation of character and preparation for the Kingdom. It progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way.

**HOW TO ENTER THE HEAVENLY RACE**

Many professed Christians do not see the initial step of full consecration as essential to one who would be a follower of Christ. In our conversation with people many tell us that there is no definite and complete consecration at the beginning, but only a decision to follow Christ, and after this they have a lifetime to work out salvation. They say, if we are to enter the race in the prescribed manner, might we not run around the conditions. Then he will be entered as a contestant, and say, “I can beat anyone running on that track!” But would he win the prize? Assuredly not. He would be only amusing the onlookers. The real race was run on that track. He had failed to meet the prescribed conditions, and all his running would be in vain so far as gaining the prize was concerned. And so it is with one who endeavors to live a Christian life without first having carefully and clearly set himself apart to God, in order to become a real disciple of Christ, and be recognized of the Father as his child.

We believe that this is the trouble with many who call themselves Christians. Many who talk with us express good desires and long to be like Jesus in every particular. If we ask them what they mean by this, they have no answer to give. They say, “Have you made a full consecration to God?” We had a case of this kind only recently—a gentleman who has now called upon us twice. In our conversation at his last visit we said, “Well, you remember what we spoke about when you were here before.” He replied that he had been praying. We then told him that he had no right to pray, that he could not properly pray until he had an Advocate with the Father; for the Father does not hear sinners. We said, “You cannot pray until you have surrendered your will to God. And all access to the Father must be through the Advocate. ‘No man cometh to the Father, but by me.’ There is a definite way. It is not that you can go in your way and I in mine. All the terms of discipleship are laid down by the Lord himself. If anyone tries to enter the narrow way without first laying down his life for Jesus, he will not be received into his kingdom. For him it will be a denial of him, and take up his cross, and follow me.” Unless we take this step of denying ourselves, yielding up ourselves to the Lord, we may do a variety of things—go to church, etc., etc., and yet not be Christians. We are not Christians until we have accepted Jesus as our Redeemer, and made a consecration to God through Christ.

**TWO PARTS TO SANCTIFICATION**

In one Scripture we read, “Sanctify yourselves, and I will sanctify you.” This means, set yourselves apart to God, and he will set you apart. We have a part in this work and God has a part. And then we read, “If you sanctify yourselves, you will be sanctified; he will accept us and set us apart for himself.” This means the acceptance of us in Christ, which our Master walked, we shall be pleasing to our God and Father. We shall be conformed to the image of his Son. Then we read, “Sanctify them through thy truth; thy word is truth.” We are to receive more of the Word of God, and thus our lives shall be transformed. But this body has natural tendencies of its own. The giving up of the will means that the individual will seek to bring every thought, word and act into subjection to the will of God. It is one thing for the will to be made holy, and another thing to bring the mind and the body fully into line with this holiness of the will. The will is present with us, but how to perform is the problem. Not only are our wills to maintain this sanctified state, but we are to broaden our appreciation of the Lord’s will for us, and thus have more and more of the spirit of sacrifice.

### SANCTIFICATION THROUGH THE TRUTH

Now what powers or spiritual forces, are there that will aid us in this work of sanctification? Our Lord Jesus, in his last prayer to the Father before his death, prayed, “Sanctify them through thy truth; thy word is truth.” (John 17:17) Here he gives us the key as to how this work of sanctification is achieved. He says that he separates himself to God will not at first have a full knowledge of himself or of sin. He is only a babe at the beginning. But he is to be helped onward by the power of the revealed Word, by the Holy Spirit. He places this power of the revealed Word as the means by which we are to be led onward. Thus we see how very important is the Word of Truth in this sanctifying process, whether we receive this truth from the reading of the Bible or from a sermon or from the STUDIES IN THE SCRIPTURES or however. Whatever impresses upon our hearts the Word of God and increases our measure of the holy Spirit is a part of that which does the sanctifying work.

### THE METHOD OF SANCTIFICATION

There is another text which tells us how we are to be sanctified. It declares that by God’s will we “are sanctified, through the offering of the body of Jesus Christ once for all.” (Hebrews 10:10) The Apostle’s thought here is that we were not sanctified in the beginning, but “were children of God even as others.” We could not sanctify ourselves; and the offering of the body of Jesus Christ, the sacrifice of his untainted life for us, was the basis whereby we might become God’s sanctified people. No amount of consecration could have made us the people of God unless, first of all, the foundation for this should be made in the sacrifice of Jesus Christ. His sacrifice opened the way, His merit cleansed us and made us acceptable to Jehovah.

We are here told that there are two kinds of sanctification, one in terms of discipleship, which are made with the Head of this church, and then with those who have made the same covenant with me by sacrifice.” (Psalm 50:5) The way to come into this class thus called and gathered is to accept the terms laid down by Jehovah himself. No one comes into this class except by the blood of the covenant.

We are told again that it is “the blood of the covenant wherewith we are sanctified.” (Hebrews 10:29) How is this? It is because the blood of Jesus Christ is the great covenant with the church. It was first made with the Head of the covenant, and then extended to all who are to constitute his body. It is a covenant of sacrifice. Jehovah said, prophetically through the Psalmist, “Gather my saints [my holy ones, my sanctified ones] together unto me; those who have made a covenant with me by sacrifice.” (Psalm 50:5) The way to come into this class thus called and gathered is to accept the terms laid down by Jehovah himself. No one comes into this class except by the blood of the covenant.

When our Lord Jesus entered into a covenant with the Father, it was by the consecration of himself at baptism. This consecration was carried out and finished in his death on Calvary. There the shedding of his blood—the sacrifice of his life—was made. For this reason we are told to find no other way to fulfill his covenant. It was necessary that he do this. He did must enter into his own glory as well as be the Savior of the world. And we who have become his body members must make this same covenant with the Father. We are to drink with him his cup of suffering and death. We are to lay down our lives...
as he laid his down. Our blood is to be shed, our human lives are to be sacrificed, with his. There is no virtue in our lives being sacrificed unless by the imputation of Christ’s merit. But by this imputation, we, as members of his body, share in his sacrifice. So our death is like his, a sacrificial death; and our blood is counted in as his blood. Thus by partaking in the blood of the covenant, the blood of the sacrificial covenant, the blood which is to seal the New Covenant, we are sanctified. This laying down of our lives is a gradual work, in its actual carrying out, as was that of our Lord’s. It is the work of sanctification, progressing until its completion in death.

So it is true that we are sanctified through the truth, which becomes illuminated to us through the holy Spirit. The offering of the body of Jesus opened the way to this sanctification. And our covenant of sacrifice gives us a participation in this through the blood that means a sanctification unto death. Whosoever does not share in the drinking of Christ’s cup, in his sacrificial death, will have no part in the kingdom. The world will have a share in the eating of the Bread that came down from heaven; but to be members of Christ’s body of sacrifice, all his little were destroyed—in also drink of his blood, and share with him in his death. We are to be conformed unto his death that we may share in his resurrection, the first (chief) resurrection. The world are to have no part in the drinking of the cup. The blood of the covenant wherewith we (the church) are sanctified in the New Covenant for the whole world. It is not sealed as yet; for the sacrificing is not yet completed. The Law Covenant was a type of the New Covenant, soon to be inaugurated. The Law Covenant was sealed by the blood of the typical bullock and goat. So the New Covenant will be sealed by the blood of the “better sacrifices.”

SPRINKLING OF BLOOD, TYPE AND ANTI-TYPE

This is all an unmerited favor to the goat class. As in the type, when the Law Covenant was instituted, Moses took the blood of bullocks and goats, and sprinkled first the book of the Law, thus typically satisfying God’s justice, and then sprinkled “all the people,” so in the antitype, the blood of the goat class, or the sacrificed goat class, will be applied to satisfy justice on behalf of the entire world; and then the blood sprinkles “all the people,” the whole world, who are dead in Adam. This will mean the restitution, to be gradually attained by the world in the incoming age as the result of the work of the Millennial Reign of God, the展出 of the Millennial Reign.

It may be asked, Why were there many bullocks and goats offered in the type, if there was really only one goat in the antitype? Why is the difference? We reply. There is no difference. It was merely the duplication of the bullock and goat in the type. But why? Because it required much more blood than one bullock and one goat would supply, to sprinkle all Israel. But there is no difference in the thought. It typified the work of the one bullock and the one goat in antitype.

It is a marvelous privilege to be of this Lord’s goat class, the sanctified in Christ Jesus, who are to share with him in the advantages and glories of the Millennial Reign. We have every reason to believe that he was a true prophet of God, a true servant of God. He was one whom the Bible tells us God especially loved. This is shown in Ezekiel 14:19, 20. “If I send a pestilence into that land, and pour out my fury upon it in seven days, and cut off all the beasts from it, and destroy all the people thereof, saith the Lord God, shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.” Again, the Apostle says, “Ye have heard of the patience of Job, how he was patient; and ye have seen his end, the Lord’s purpose, how he was not slothful in time of adversity to comfort him. Being the youngest of all, he hesitated to speak as freely as did the other three friends of Job. He had heard them speak, and had discerned where they had made mistakes.

The fact that certain words are recorded in the Bible does not necessarily mean that they are inspired of God or even that they are true. We remember having in our youth a discussion with some one who finally quoted a passage of Scripture which seemed to be in conflict with all the other Scriptures. We said, “If that is Scripture, we should like to know it.” Our opponent looked it up and found that it read, “If a man had been very rich, he might have said, ‘I am rich, I have no want; I have heard them speak, and had discerned where they had made mistakes.

These words spoken by Elihu were as wise as any spoken by Job’s comforters—probably wiser; but they were surely human wisdom, so far as we can discern. When Elihu put this question, “When he giveth quietness, who then can make trouble?” he was seeking to defend his lord, and in fact all of his property, everything he possessed, as well as his children. He had lost all his ten children and lost also the affection of his wife. And these comforters were trying to have him admit that he had committed some great crime and that he had brought it upon himself. He had been doing his very best—not that he claimed to be perfect, but he had been striving to live a godly life, a just and honorable life.

ELIHU’S SOUND REASONING

So when Job had gotten through with his argument and his three friends had gotten through with theirs, Elihu said (we paraphrase). “Job, you admit that you are in trouble. Now if God had given you quietness, who could make you trouble? He has surely purposed that this trouble come upon you.”

Elihu defended God. He claimed that the Lord had evidently designed that Job should not have peace and prosperity longer; otherwise these adversities could not have come upon him. Whatever was the reason for it, Job’s calamity evidently was for his own good, and that of the world. Yet, as we have seen, it was not accidental. There must have been a divine hand in it. As concerns the Lord’s people, there might be certain matters relating to dispensational changes that could best be accomplished through severe trials coming upon them. Then, additionally, God wishes certain trials to come upon his people because he desires them to trust him where they cannot
troubled. They "shall say all manner of evil against you, and trouble shall come upon us, that these may develop and prove our characters. So when we see God's people in trouble or trial today, we think our text applies to them just as it did to our Lord's saints, when trials and difficulties and persecutions came upon them; and we have the example of the apostles, whose storms and distresses were far greater than ours have been upon them, and the example of other saints all down the ages.

Trouble is not necessarily a sign of the disfavor of God. On the contrary, we know that "many are the afflictions of the righteous," and that "All that will live godly in Christ Jesus, shall suffer persecution." The truth will cost them suffering. Faithfulness to the Lord will cost them much. As the Apostle says, "If ye be without chastisement, [discipline, training,] then are ye bastards and not sons." (Hebrews 12:8) If God gives peace of heart, who can upset the one who is thus in harmony with God, in whom this peace of heart is ruling? This, then, is the greatest blessing of all. And he grants this peace to those who are faithfully striving to walk in the footsteps of Jesus. We have a refuge which none but his own can know. No harm can reach us within this shelter; no need can over power us; no fear can trouble us. We are securely anchored to the Rock of Ages. "And we know that all things work together for good to those who love God, to the called according to his purpose." (Romans 8:28) And as Job's releasing luxury had far outweighed his brief trials, so it will be with the Lord's saints today.


ST. PETER AND CORNELIUS

[This article was a reprint of that entitled "God is No Respecter of Persons" published in issue of April 1, 1902, which please see.]

THE RANSOM-PRICE AND ITS APPLICATION

The doctrine of the RANSOM as related to God's plan of salvation is the very center—the hub from which all spokes of other doctrines radiate to the circumference of the plan. It is hoped that the answers given below may prove illuminating and helpful:

Question 1.—Give a brief definition of the word RANSOM.

Answer.—A ransom is the amount of consideration paid for the release of a person or property, captured or detained.

Question 2.—Give brief definition of the word MERIT.

Answer.—Merit is (1) that which deserves consideration, reward, or esteem; (2) value, reward or recompense deserved or received, as a matter of justice.

Question 3.—Give brief definition of LEGAL TENDER.

Answer.—Legal tender is that currency or money which the law authorizes a debtor to offer in payment of a debt and requires a creditor to receive. In other words, that which the government or law approves as a medium of exchange.

Question 4.—What is the meaning of the words TO PAY OR PAID?

Answer.—To pay means to discharge a debt, to give an equivalent for, to fulfill. The word paid would signify that such a debt had been discharged or fulfilled; that the proper equivalent had been turned over.

Question 5.—Give brief definition of the word DEPOSIT.

Answer.—A deposit is anything deposited; something committed to the care of another.

Question 6.—What is the difference in the meaning of the terms PAID, APPLIED and DEPOSIT?

Answer.—There is quite a difference in the meaning of these words. When the word paid is used, it signifies that the thing applied to an obligation is sufficient; when the word applied is used, it signifies that a financial obligation has been met, directly or indirectly; when the word deposit is used, it signifies that an equivalent of something has gone to the care of another which has not yet been appropriated, or applied.

Question 7.—Define briefly the term SIN-OFFERING.

Answer.—The term sin-offering signifies an offering made on account of sin, as an offset to sin, as a satisfaction for the sin.

Question 8.—What is meant by the term MERIT OF CHRIST JESUS?

Answer.—We might speak of the merit of Christ Jesus from various viewpoints; as the merit of his having become the Man Jesus, in the sense of its indicating his loyalty to God and his obedience to the divine program; or we might speak of his merit as a man—that he made a meritorious delivery of that which he had, of that which was right, just and holy, that he might make the merit of Christ Jesus with respect to his making atonement for the sin of the world, we have in view another matter entirely; namely, that a contract existed between the heavenly Father and the Lord Jesus Christ, by which the Lord was to become a human sacrifice, then to give his life, permitting his life to be taken from him as a man, thus signifying his loyalty and obedience to the Father's will, complete obedience unto death, even the death of the cross.

When we speak of the merit of Jesus Christ, we understand that, on account of the merit which he had, and which the Father recognized when he raised the Son from the dead, our Lord was rewarded, not merely by being taken back to the spirit plane, but by being "highly exalted" to the divine nature. This merit of Jesus, then, which God rewarded, left
him a certain amount of substance or blessing which he might bestow upon others; namely, his right to human life, which he had not forfeited by sin, nor by any other procedure. This right to human life, which we speak of as a merit to the credit of Jesus, the Bible informs us is ultimately to be appropriated by the Lord Jesus Christ, in full harmony with the Father’s plan, for the cancelation of the “sins of the whole world” (1 John 2:2)—the sins of Adam and all of his race, who died in him. That merit is already our Lord’s, and is subject to his disposal at the proper time, set by the Father.

**Question 2.—** Give a brief definition of the word atonement.

**Answer.—** The word atonement signifies the making at-one, the bringing back into harmony persons or things not in full accord. As applied to the human family, it would signify Adam, and his race having been disobedient to the divine arrangement, and having come under divine displeasure and condemnation, this condemnation, by divine arrangement, is to be done away with, and mankind are to be brought back into harmony with God—to be at-one with him again—as many of them as are willing and will accept the divine terms. The arrangement by which this is to be accomplished is what we term the work of the atonement; and this work of atonement was the work begun by our Lord Jesus Christ at his first advent, continued since, and to be completed at and during his second advent. In a word, then, the atonement in the fullest sense of the word begins with the church and will not be completed until its provisions shall have been extended to all the members of the human family, bringing all the willing and faithful ones to be at-one with Jesus Christ.

**Question 10.—** Could a perfect human being pay the ransom-price?

**Answer.—** No! A perfect man could not pay the ransom-price, for he could not satisfy justice. The ransom-price is provided at the time when Jesus died, and it became the sin-offering the moment when the high priest laid his hands upon it and slew it. The sin-offering, according to the type, was composed of two parts—a bullock and a goat. The slaying of the bullock did not finish the sin-offering; for in the divine purpose and arrangement, the high priest, Jesus, was to offer two sacrifices—the Lord’s goat class as well as the antitypical bullock. The goat in the type, we understand, represented the followers of Jesus, as the bullock represented Jesus himself. In the type, therefore, the killing of the sin-offering was not ended until the going in of the sin-offering, and what was left of the sin-offering in the sense of sacrifice was finished. There was to be no more sacrificing. But the word sin-offering has a still broader meaning than this. It included in the type also the presentation of the blood of bloodless animals to Jehovah God, as shown by the high priest’s taking first the blood of the bullock, and afterwards the blood of the Lord’s goat, into the Most Holy, and sprinkling the blood upon the Mercy Seat and before the Mercy Seat eastward. When this had been accomplished, the sin-offering was ended.

**Question 15.—** In the antitype, where did the offering for sin begin?

**Answer.—** In the antitype, the offering for sin began when Jesus presented himself at Jordan in compliance with the heavenly Father’s plan, for the cancelation of the sins of the whole world. This, as shown by the high priest’s taking first the blood of the bullock in the Most Holy of the Tabernacle, for the high priest and his house. Subsequently continuing the sacrificing, in his followers, he will ultimately finish the work of sacrifice then the last member of the body of Christ shall have tasted death and shall have passed beyond the veil. Then it will remain for the High Priest to complete this matter of offering the sin-offering “for all the people,” by presenting the merit of the “better sacrifices” to Jehovah God, the actual merit being in Jesus alone.

After Jesus had finished offering his own personal sacrifice, he ascended up high, and there made a presentation of his sacrificial merit to the heavenly Father on behalf of the human family. The ransom-price—being made flesh and swallowed up into death and shall have passed beyond the veil. Then it will remain for the High Priest to complete this matter of offering the sin-offering “for all the people,” by presenting the merit of the “better sacrifices” to Jehovah God, the actual merit being in Jesus alone. He was provided when the contract was made between Jehovah God and his honored Logos. In another sense of the word, the ransom-price was not provided until the Logos had been made flesh and had reached full human perfection at 30 years of age. It was then possible for our Lord to serve, in harmony with God’s arrangement, as a ransom-price, and to give himself a ransom-price. But he did not give himself to be this ransom-price until he entered into the covenant arrangement by symbolizing by baptism the full consecration of his life even unto death. Yet it was not a completed thing then, for there were conditions associated with it. While his will was there given up, and was so recognized by the Father, nevertheless it was not fully consecrated until the time he made his consecration. His sacrifice was completed when he died on Calvary, crying, “It is finished!” He had finished the laying down of the ransom-price; that is to say, he had fully provided, the ransom-price. We are to recognize a difference, however, between the act of appropriating, or delivering it. It was merely provided at the time when Jesus died; it was not yet given in the sense of being applied for man’s delivery from death.

**Question 13.—** Where was the ransom-price provided?

**Answer.—** Jehovah God, primarily, in that he was the one who made the arrangement; without his arrangement the ransom would not have been possible. In a secondary sense, Jesus himself provided it, in that he gave himself; he had fully provided, and now at the time he made his consecration. His will was not coerced.

**Question 14.—** In the type, where did the sin-offering begin, and where did it end?

**Answer.—** The animal to be the sin-offering was selected and brought to the door of the Tabernacle for this purpose; but it became the sin-offering the moment when the high priest laid his hands upon it and slew it. The sin-offering, according to the type, was composed of two parts—a bullock and a goat. The slaying of the bullock did not finish the sin-offering; for in the divine purpose and arrangement, the high priest, Jesus, was to offer two sacrifices—the Lord’s goat class as well as the antitypical bullock. The goat in the type, we understand, represented the followers of Jesus, as the bullock represented Jesus himself. In the type, therefore, the killing of the sin-offering was not ended until the going in of the sin-offering, and what was left of the sin-offering in the sense of sacrifice was finished. There was to be no more sacrificing. But the word sin-offering has a still broader meaning than this. It included in the type also the presentation of the blood of bloodless animals to Jehovah God, as shown by the high priest’s taking first the blood of the bullock, and afterwards the blood of the Lord’s goat, into the Most Holy, and sprinkling the blood upon the Mercy Seat and before the Mercy Seat eastward. When this had been accomplished, the sin-offering was ended.

**Question 19.—** What did Jesus do with the ransom-price when he ascended into heaven?

**Answer.—** He had already placed it in the hands of justice as a deposit. The human life-right, the price, still was at his command. His next step was to embargo, or mortgage it, by imputing a share of it to his church—yet undeveloped.

**Question 20.—** Did Jesus satisfy justice when he ascended into heaven?

**Answer.—** No! Justice is always satisfied. Justice never lets go until it has an equivalent. Justice was satisfied, for instance, when Adam was condemned to death on account of sin committed. But when the ransom-price was provided in the person of Adam and his race for that sin, Justice is satisfied now to allow the church to pass under the present conditions, because a deposit is in the hands of justice fully equivalent to the requirements of the ransom-price. Jesus did not be released mankind until the ransom-price shall have been fully paid over into the hands of justice. This will be after the church is completed and glorified.

**Question 21.—** When and how is justice satisfied?

**Answer.—** This question is answered in reply to the twentieth question.
Question 22.—How can any one be a joint-sacrifice with Christ, if justice was not fully reconciled by Jesus Christ when he ascended into heaven?

Answer.—As stated in answer to question 20, a deposit was made of sufficient merit to satisfy for the sins of the whole world; and on the strength of this deposit, justice was perfectly reconciled to the releasing of these members of the race who came into a special covenant-relationship with God through the Lord Jesus Christ, who made a covenant by sacrifice. Question 22.—Which takes place first, justification or consecration, and why?

Answer.—It depends upon the meaning attached to the word consecration. The Bible recognizes consecration from two different viewpoints: first, the consecration of the individual, and second, the making of this consecration valid in the Lord Jesus Christ, the Advocate for the Father. The consecration of the individual to do the Lord’s will, the full surrender of his own will, as typified by the tying of the goat to the door of the Tabernacle, precedes justification. But the second step is this: namely, that it is necessary for the Lord Jesus Christ to become the Advocate for those who desire to become members of the royal priesthood, before they can be acceptable to the Father. Hence, their justification by the Lord Jesus Christ, who imputes his merit to them, follows the consecration, since they are consecrated in the sense of being tied at the door of the Tabernacle. In other words, the consecration of the individual to do the Lord’s will is absolutely necessary before justification can be accomplished in the Father’s acceptance of the individual. But this imputation, or consecration, imputes his own merit, and offers him to the Father, that the Father’s acceptance is manifested through the Son, the great High Priest, by the begetting of the holy Spirit. Thereupon such an one is a member of the body of Christ, has received a right of life, and is justified to eternal life. He was not justified in himself, but through faith in Jesus Christ. It is after Jesus lays hold of this individual, accepts him and imputes his own merit after his consecration; but this imputation, which it will not be blown out if he maintains his faithfulness, is meant by the word consecration.

Question 24.—Is it merit or righteousness that is imputed to the one who is justified by faith?

Answer.—We would here need to qualify the expression, “justified by faith,” because in Bible usage this term has two different meanings. No one ought, for instance, to understand by faith that Abraham was justified by faith, but surely not in the sense that the church is justified by faith! Abraham was justified to fellowship with God, to receive the promise, to know about certain things that God purposes in the future, and to demonstrate his faith by sacrificing his only son, Isaac. This was not imputed to him, but he was justified to eternal life. He was not justified in the sense that he could be invited to present his body a living sacrifice and become a redeemer for Adam, or in any sense a meritorious sacrifice for another. No one ought to be thus justified by faith. Abraham was justified by faith, but surely not in the sense that the church is justified by faith: Abraham was justified to fellowship with God, to receive the promise, to know about certain things that God purposes in the future, and to demonstrate his faith by sacrificing his only son, Isaac. This was not imputed to him, but he was justified to eternal life. He was not justified in the sense that he could be invited to present his body a living sacrifice and become a redeemer for Adam, or in any sense a meritorious sacrifice for another. No one ought to be thus justified by faith.

Question 25.—If merit is imputed, who imputes it? If righteousness is imputed, by whom is it imputed?

Answer.—Our Lord Jesus imputes his own merit to his own followers under the conditions of their covenant of full consecration; but this imputation is with the full sanction of and in cooperation with divine justice—not otherwise. This imputation is a fact, and may be expressed as an imputation of righteousness to such a one on the part of divine justice, on the part of the heavenly Father; as we read, “It is God that justifieth.”

Question 26.—What is meant by the terms “right to live” and “life-rights”? And what is the difference between these terms?

Answer.—A person might have a right to live by being in harmony with God; for God has ordained that all of his intelligent creatures may continue to live if they live in harmony with his divine law and its requirements. A right to live, therefore, was the privilege of Father Adam in the beginning. He had a right to live and he would not have forfeited that right had he not sinned. Jesus also had a waster-made right to live. Not only before he came into the world, but also after he became the Man Jesus, he had a right to life. It was because of this right that he would be able to lay down his life sacrificially on behalf of Adam and his race. And he had made his consecration at baptism, he no longer had the right to live as a man; for he had given up that right to live. But having been begotten by the holy Spirit, he had a right to life and no one could lay this right to life away as he had elected to do this. And if he should make failure by violating some divine law, he would have forfeited his own contract, or covenant. The world of mankind will have the right to live after the Millennial age, after they shall have reached perfection, shall have been delivered over to the church, he shall have accepted them. They will then have the same right to life that Father Adam had at first before he sinned.

“Life-rights.” This term we use in different ways. Applying it to the Lord Jesus Christ as having life-rights, for instance, we may say, while he had consecrated his life as a man, he had done nothing really to forfeit that life. He had agreed to lay it down; it was rightfully his; else he would not have had the right to use it again for others. He maintained the right because of his personal righteousness. Therefore he still possessed a right to human life, because this life which he was permitting to be taken, he had not forfeited. He had not violated his own contract, or covenant. But this need of human life or life-rights now for himself, since he has something so much better, and since he could not use two lives at the same time. He has divine life-rights; but he still maintains this human one. And these he is about to dispose of, to give as a ransom-price, as a full offset for Adam and all that was lost through him.

Question 27.—What is sacrificed by one who is begotten of the Spirit to membership in the body of Christ?

Answer.—In answer to question 26, we view the question two ways. The Bible recognizes two sacrifices: the great High Priest sacrifices except the great High Priest. What we do is to consecrate our wills, and present our bodies that they may be living sacrifices, that the great High Priest may make sacrifices of them. It should be easily discerned that merely killing an animal is not sacrificing it. The Jews killed thousands of animals for food, just as we do today; but these animals were not sacrificed by merely being killed. No sacrifice can be offered except by an arrangement with God; and he has arranged that sacrificing must be done by a priest. The priest sacrifices, but represents the great High Priest, and others being his assistants, and taking his place in case of death. The high priest was the one who typified Jesus; and Jesus alone is the One who is able to offer up the antitypical sacrifice. All that the followers of Jesus do, therefore, is to present themselves.

This presentation in the type was pictured by the goat’s being tied at the door of the Tabernacle. In other words, this class devote, set apart, consecrate themselves as human beings. It is after Jesus lays hold of this individual, accepts him, hands him over into the heavenly Father’s Father, that the Father’s acceptance is manifested through the Son, the great High Priest, by the begetting of the holy Spirit. Thereupon such an one is a member of the body of Christ, has received a right of life, and is justified to eternal life. He was not justified in himself, but through faith in Jesus Christ. It is after Jesus lays hold of this individual, accepts him and imputes his own merit after his consecration; but this imputation, which it will not be blown out if he maintains his faithfulness, is meant by the word consecration. All that the followers of Jesus do, therefore, is to present themselves.

Question 28.—Briefly define the difference between ransom and sin-offering.

Answer.—The term “sin-offering” specifically refers to the fact that the thing, or life (or lives) is presented to God as an offering, and on account of sin. A sin-offering implies a ransom, but not specifically, not positively. It is an offering for sin, but might not necessarily mean a full, satisfactory offering; and yet the fact that a sin-offering is acceptable to God would imply that such offering was a full, complete offset, or satisfaction. The word ransom as used in the New Testament has in it only the thought of an offering on account of sin, and for the redemption of a soul. A sin-offering is that offering which presents our wills, and present our bodies that they may be living sacrifices, that the great High Priest may make sacrifices of them. It should be easily discerned that merely killing an animal is not sacrificing it. The Jews killed thousands of animals for food, just as we do today; but these animals were not sacrificed by merely being killed. No sacrifice can be offered except by an arrangement with God; and he has arranged that sacrificing must be done by a priest. The priest sacrifices, but represents the great High Priest, and others being his assistants, and taking his place in case of death. The high priest was the one who typified Jesus; and Jesus alone is the One who is able to offer up the antitypical sacrifice. All that the followers of Jesus do, therefore, is to present themselves.

Question 29.—Does the church participate in the ransom and sin-offering?

Answer.—In considering this question we must view the church from two sides. If we think of the church in connection with the presentation of their bodies living sacrifices to God, we would say that they are not participants in the ransom. They have nothing that they could give as a share in the ransom—they are imperfect. If we view the question from the other standpoint—that the church are spirit beings and as spirit beings are members of the body of Christ, one with him who is their head—they would as members of The Church, or the body of Christ, have acceptances that were acceptable to the Father, and shares with the head; for the human body is the figure that the Bible gives us, in speaking of The Christ. The merit by which the ransom-price is effective with God was in Jesus Christ. It was not that they presented themselves to God in consecration. But when we were accepted by Jesus as disciples, he imputed his own merit to us, and made us part of his own sacrifice. He was at the same time making us part of that which he is to give to God for the sake of the world, whatever it is that he has created. The body of Christ we had become dead as human beings, by the surrender of our wills. Because we are new creatures, old things have passed away and all things have become new. (2 Corinthians 5:17) We are to remember, also, that it is not the spiritual body of Christ that is sacrificed, even if it was not
the spiritual Head that was sacrificed. The sin-offering was not our flesh. But now that this ransom-price has been placed in the hands of justice as a deposit, whose title is possessed by Jesus, we are joint-sharers with him in this possession by reason of our relationship to him. We are the human family. The ransom has been paid by our Lord, not by us. The ransom has never been paid by us as the race, nor would it have been paid by us if we were not the race. The ransom has been paid by Adam in the new sense of the term, ‘rason Rabbi.—When will the ransom-price be fully paid and disposed of finally?—The ransom-price will be fully paid and fully disposed of after the church shall have passed beyond the veil, and when the great High Priest, Head and body (the church then being the glorified body of the great High Priest), shall seal the New Covenant and put it into effective operation on behalf of Adam and all his race. The ransoming will then be finished. The atonement work will not be finished at that time, however; it will include the work of the Millennial age, in bringing mankind (all who will) up out of sin and degradation into full at-one-ment and harmony with God. But the ransom-price must be fully paid over to Jehovah and accepted by him before this New Covenant can go into effect, and before human restitution can properly begin. Man’s recovery from death is a part of the ransom work.—Hosea 13: 14.

THE RISEN CHRIST

INTERESTING ITEMS

TURKISH PROMISES TRUSTED

The Sentinel, a Jewish weekly (Chicago); says:—

"The return of Turkish authority in the Balkans must be welcomed as a result of the war. The sentimental love of nationality cannot be encouraged when the fact of nationality is disowned. The Turk has shown that he is a friend of peace and humanity and only the intolerance of Christianity and the cupidity of the adjoining kingdoms make him appear ‘terribly’ otherwise. The German haters, of course, will point to that phase of Jewish history as inspired by Germany for effect and as resembling the liberal grants of the Czar, but the fact of the matter is that the Turkish government is not the Russian government, for nothing is more certain than the peace of Sinope and the speedy success of the Christian conscience may construe its own promises. We would rather deal with the Turk than with any other power except our own free nation. But if anything else is certain, it is that when peace comes out of the war, all the sufferings of our brethren and even of the millions sacrificed by the war’s ravages will have been offered for a moral gain with even more.

INTERESTING LETTERS

DRAMA WAS TURNING-POINT OF HIS LIFE

Dear Pastor Russell:—

Some months ago we photo-drama of Creation, having seen placed cards to the effect that this DRAMA would pay a visit to our city. The only way to satisfy our search for knowledge was to go and see. And now I am writing to tell you—God bless you—that that first visit to your DRAMA was

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and words would seem to teach that although they may invoke every legal protection, barricade their homes, etc., against the enemy, such saints would not be disposed to take the lives of others—even in self-defense. And yet we confess that this would be a very serious test upon nearly all of them. —The Editor.

SEED SOWED IN GOOD GROUND

DEAR BROTHER RUSSELL:

We can wait no longer to tell you how glad and thankful we are to be privileged to address you as above. We received the knowledge of the truth and made our consecration about ten months ago, and we are especially thankful to be accepted by our dear Redeemer.

Living in an isolated place we have purchased an automobile and have commenced distributing THE BIBLE STUDENTS MONTHLY among the farmers in this district. Prior to this time we had no ministration with our neighbors and soon began to feel opposition stirring. We sent letters of withdrawal to the minister of the Methodist church which had been our home, then we rented a hall, asking one of the Toronto brethren to speak, while we did and we had an attendance of over one hundred adults, nine of whom handed in their names for more literature.

We are happy to be able to report that one dear sister has come into the truth and has consecrated, as a result of our work. Needless to say, the local ministers are very bitter against us, having tried in every way to prevent our meeting above mentioned; but the owner of the hall attended the meeting, bought the six volumes and assures us we can have the hall when we wish. Our pastor continues his persecution, but the Lord has been with us, keeping us meek in spirit. We had met none of the truth brethren until your recent visit to Toronto, when we went ninety miles to hear your sermon. We eagerly drank in every word, and would like more of them as a "mote" toward the good work. We love you very much, dear brother, as our Pastor, and pray daily that the dear Lord continue to bless your efforts in his cause. We will be grateful for an interest in you prayers on our behalf. If you can spare time to write us a few words we can scarcely tell you how much they will be appreciated.

Faithfully your brother and sister in Christ,

Geo. C. and Laura M. Fothergill.—Ont.

RE VOLUNTEER MATTER

We do recommend, however, that each class keep on hand at its central meeting place a variety of the B.S.M., so that the members of the class can have access to these, should special numbers be desired for special individuals. Some of the numbers are not suitable for general circulation, but very important to have for special individuals—as, for instance, numbers treating with the Seventh Day Adventist doctrine, with Christian Science, Theosophy, Higher Criticism and Evolution. Similarly, a few copies of B.S.M. in foreign languages would be appropriate.

We merely seek, dear friends, the largest amount of good, as the result of our mutual endeavors to serve the King and his truth-hungry people. We hope that our readers will see the matter as we see it. Be sure, always, of our desire to cooperate in every form of service that commends itself to us as reasonable and economical.
LOVE AND JUSTICE BOTH CONTROL

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demands that we accept from others less than justice ordains, because they are imperfect, not only in their flesh, but also in their judgments. Furthermore, we see that the great mass of the world has not received the spirit of the Lord at all, and therefore cannot appreciate these basic principles of justice and love as we appreciate them. We must bear with them in their condition, as we would upon the condition of a sick neighbor, friend, parent or child. We must make allowance for their disordered condition, and think as charitably as possible of their weak condition, etc.

This does not mean that there are to be blind or oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice with which we have dealings. We should remember that they are fallen, and that they have not received the grace of God as we have received it; and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the justice which we acknowledge as our responsibility to them.

HOW LOVE MAY OVERTURN THE MEASURE

How clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in measuring our conduct toward others. If justice is the foundation principle, and love the overflow of justice, then we must interpret justice and love in the same spirit.

LOVE OVERFLOWING THE MEASURE

The principle of justice, unlike that of justice, overflows with tenderness, and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that many of those who claim to be the disciples of love are not heavenly, but earthly, and are more anxious to receive than to give. A question is indulged in by those who fail to see what justice is. Is it not manifest, however, that justice is an overflow of love? Justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them.
be extended to themselves, but are slow to see their own obligations in this respect.

For instance, two brethren were once rooming together, and through a failure to consider the relative claims of both love and justice, one presumed upon the brotherly love of the other, to the extent of expecting him to pay the rent for the room. When the other urged the claim of justice, the first urged the claim of brotherly-love, and the former reluctantly yielded, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. It is a sad fact that members of the household of the faith should take so narrow, so one-sided, so selfish a view! Cannot all see that love and justice should work both ways; that it is the duty of each not to oversee others in these respects, but to look well to his own course, to see that he manifests brotherly-love; and that if he would teach others, it should be rather by example than by precept?

LET LOVE REIGN SUPREME

Let us beware of a disposition toward covetousness—Let us each remember that he is steward over the Lord's goods entrusted to him, and not over those entrusted to his brother; that he is accountable to the Lord, and not to others, for the right use of that which the Master has placed in his hands. There is nothing more unbecoming and unlovely in the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be especially manifest in broad and generous consideration, which would rather cover a multitude of sins than to magnify one.

The disposition to have the loving, generous disposition of heart—a copy of the heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will never take notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and willfulness. With such a rule operating amongst Christians, a determination not to recognize as an offense anything that is not purposely done, or intended as an offense, would be a great blessing to all, and the proper, God-like course. The transgressions to which our Lord refers in Matthew 18:15-17, are not the trivial affairs of no consequence, are not evil surmisings and imaginations, are not rumors, are not false reports, but sins, transgressions, breaches of the yoke of those of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke—some intimation that we recognize the wrong and that it has grieved us and hurt us and needs correction.

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity, our kindness and our desire to think no evil or as little evil as possible, should be manifest by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us even while we were yet sinners. Nor did he wait for us to become sinners but promptly manifest his desire for harmony and his readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor would we think of the wrongs done to us, but we would press on, magnifying the loving forgiveness that we should have in our hearts at all times.

May love and justice find their proper, relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The whole Gospel dispensation is based on the great corner stone of love whose foundation is justice! It is my meditation all the day" (Psalm 119:97) Surely, if God's law were the constant meditation of all, there would be fewer and less glaring mistakes than we often see! Let us watch and be sober, that the adversary and our fallen flesh may not gain the advantage over us or these new creatures. Let self be less and more eliminated and love reign supreme.

YOKE-FELLOWS WITH CHRIST

"Take my yoke upon you and learn of me; . . . for my yoke is easy and my burden is light."—Matthew 11:29, 30. THE NEW CREATURE FULFILLS THE LAW

In this way they would become associates of the Messiah in the keeping of the law of righteousness; for it would be quite possible for them to keep God's law under this new kind of yoke and these new conditions. The new yoke would not be upon the old creature, the old creature had already demonstrated that it could not keep the law's requirements. But the divine arrangement was that in order to become new creatures they must become dead, not to the Law Covenant alone, but to all earthly interests, hopes and prospects. The whole righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit—Romans 8:4. We are not only fulfilling the requirements of the law, but far more. We lay down our lives for the brethren. This is beyond what the law could require. But it is the new creature that does this. The old creature is dead, from God's standpoint. The new creature must operate through the old body; the imperfections of which are all covered by the robe of Christ righteousness. Hence the new creature is, from the divine viewpoint, fulfilling the righteousness of the law, for it abides faithful to the Lord and has continually the cleansing of the imputed merit of the blood of Christ for the imperfections of its body.

THE HEAVY YOKE OF THE LAW UPON ISRAEL

It is for a purpose that the Master brought this figure of a yoke to the attention of the Jews. They knew something about the burdens of the law under which they as a people had long groaned. They had learned that they were unable to gain the everlasting life which was promised on condition of perfect obedience to its requirements. For sixteen hundred years they had been trying to keep the law, and had failed. They remembered that God had promised them the Messiah, and they knew that somehow or other he would bring in a new arrangement. They knew how their prophets God had foretold that he would take away the stony heart out of their flesh and give them a heart of flesh. So the faithful ones had been watching and waiting and longing for this Messiah and all that had been promised would be fulfilled. And the Jews are still waiting for the fulfillment of those promises.

But when Jesus came he began a work not clearly understood. He did not then bring in the New Covenant which had been promised through the prophets. (Jeremiah
THE BEGINNING OF THE NEW CREATION

But now, previous to all this, the Messiah had come for a different purpose; to do a preparatory work. He was instituting a new thing; he was starting a New Creation, and was inviting as many of the Jews as were in the proper attitude of heart to join with him—not waiting for the New Covenant of the future, but to have a part with him in this matter of becoming sons of God. "Yoke up with me," Jesus said. And his message was appreciated by those who had been sincerely trying to keep the law. Come unto me, all ye that labor and are heavy laden, and I will give you rest. (Matthew 11:28). Here was a new proposition. It must have seemed very strange to them, even if they had fully understood the figure of speech which he used.

Although we who are Gentiles by nature were never under the yoke of the Jewish Law, yet, in another way, we have had a great burden which we were unable to bear—the burden of sin and death. Adam first came under this burden of sin which has brought so great a curse upon the world. We have all borne and felt the weight of sin and all its evil accompaniments. The words seem to be the language of the Bridegroom, and conclude with brought joy and refreshing to our hearts also, and we have found this offered rest—rest in him, our true Yoke-Fellow.

All who are heavy-laden, who appreciate the nature and the bitterness of sin, who know and fear it and are striving against it, are invited to "come to me," and the Master promises he will receive them and help them and invite them to "take the yoke upon them, and to learn of me." They are assured that his yoke is easy. It is easy in the sense that it is possible to bear, and that it is not galling.

"Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes."—Canticles 2:15.

"THE LITTLE FOXES"

In the above text the word "take" is used in the sense of catch—help us to catch the foxes, especially the little foxes. The fox is known to be very cunning, but docile little animal, not capable of ferocity and viciousness, but nevertheless the cause of much harm. Its very appearance of harmlessness makes it the more dangerous. The young fox, like all of the young of the dog family, is very destructive in its character; and the fox is particularly cunning and crafty when bent of mischief, hence less likely to arouse suspicion of its evil intentions. It has a peculiar simplicity of manner; it attracts by its apparent innocence, and is all the more apt to deceive.

In our text King Solomon seems to be picturing the deprivations of our fallen nature which are so not extreme, not so gross, as some, but which are none the less very harmful; indeed they are especially deceitful and likely to elude our attention, and for this reason need more careful and constant watching. They are "little foxes" that gnaw vineyards; they are invited to take the yoke upon them and to learn of him. This is difficult for us to realize how potent is our influence, even when we do not seem to be as influential as we would like to be. We must not resign ourselves to the supposition that ours is a small influence, and therefore a small responsibility.

GUARD CAREFULLY THE "TENDER GRAPES"

In this illustration of the wise man the grape-vine is spoken of, as though these foxes have a special predilection for grapes—the grapes representing the fruits of the holy Spirit. We are invited to be more careful of ourselves with our own lives than of others. With their sharp claws and to gnaw the roots with their teeth, so small sins tear the branches and gnaw at the roots of the spiritual vine, thus endangering its very life. They destroy or devour the precious grapes, which are very tender. Grapes during the formative period and while very small are exceedingly tender; they are very brittle and easily snapped off by the damaged vine and destroyed. So the spirit's fruitage in the hearts and lives of immature Christians may be easily ruined, either by their own lack of care and watchfulness or by the example of sin before the brethren. How careful should those be who have been longer in the heavenly way to guard their words and conduct in the presence of the younger, less mature ones, the lambs of the flock! Unloving criticism of the brethren before beginners, or others, may do untold harm and is a manifestation of a lack of love and Christian maturity. His burden is light. Every child of God should be especially on guard against the little things—the things that seem like jokes, which sometimes do more harm in the church than things which appear more weighty; that is to say, it is not the little fault which is to be jesting about sacred matters, turning Scriptural passages into jests; the little acts of selfishness, etc. These things and many others which by careful thought each one may note really do much damage, injuring the branches and destroying the precious fruits of the Lord's vine. Then let us, dear brethren, strive to be more and more watchful to catch these "little foxes." Let us each, individually, watch and pray that the little foxes, that spoil the vine, will be caught and devoured. Grapes

PROPER AND IMPROPER

"There is one lawgiver, who is able to save and to destroy":—James 4:12.

In this Epistle, St. James has been discussing the fact that partiality had been shown in the church—that some, without proper reason, were esteemed unworthy of as high honor as others. This is particularly brought out in the second chapter. Some who were rich and influential were given the choicest seats in their assemblies and treated with great deference and respect. Others, who were poor and humble, were given obscure places and treated with scant courtesy, as though they were inferiors. Judgment was passed upon the brethren contrary to the instructions of the Lord. The Apostle points out the
sin of judging and of having respect of persons aside from the standpoint of character. He declares that there is but one Lawgiver, Jehovah, so there is but one great standard. He who gave that standard, that law, is to be the Executor of his own law, although he may appoint various representatives. His special representatives are to be Christ and the church associated with him in judgment. He will judge by that standard given by the great Lawgiver; and there will be no other law in competition with it.

Since this is the case, and since there is an arrangement by which we are accepted into God's children, as it is written, "Do we undertake to say what degree of division of labor each of this class may have? Who is to say which will be destroyed in the second death and which saved to life? God has a personal dealing with each one of those who are accepted into his family. He has taught, and it is even a proof that God has seen something in that person pleasing in his sight. If he who is the lawgiver has seen something sufficiently favorable for him to choose such a one and anoint him with his holy Spirit, what right has anyone else to condemn him whom God has seen fit to approve?

THE CHURCH INCAPABLE OF JUDGING NOW

We might see in an individual certain traits which would seem more or less unjust, unrighteous. But we are not to judge. We cannot see into the heart. We might suppose a certain one to be an overcomer, and he might not be. Or we might suppose him not to be an overcomer, and he might be one. Therefore we are to "judge nothing before the time." We had better not to say any thing about the individual case.

This does not mean that we would not be able to discern acts of positive disloyalty to God. But instead of setting up standards of our own, we should recognize for ourselves and everybody else the one standard which the Lord has fixed, namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." (Luke 10:27) This is the very essence of the great law of God. We should judge ourselves by this law, that our case may be in the right.

This does not apply to any case except that of an outward departure from the Lord’s law. It would not apply if the individual happens to say "Tweedledum," when we think he should say "Tweedledee," or if he should in some way violate the ideas of some one else. It should be a positive violation of the principles of righteousness laid down in the Word of God. If any one is known to have done us a real injury, we are to go to him alone.

If he will not receive us, we may take two or three others of the church. If he still refuses to receive us, we are to bring the matter to the attention of the church in a proper manner. During all this time, however, the brother is not to be cut off from recognition. It is only if he still persists in doing the things contrary to the divine arrangement, or refuses to make reparation for a serious wrong, that he should be cut off from fellowship.

It is not our place to judge others, but to judge ourselves, to bring ourselves up to the highest possible standard. Let others see our good works, that thus they may glorify our Father which is in heaven. It is the Lord who will judge his church. He will undertake to assume, then, that if any one in the Lord’s family should violate his covenant, the Lord will attend to his case. We are not to pass judgment upon his motives; we can only see when his outward conduct is wrong. And we may have seen here. But we may not judge the heart. God alone is competent to do this. God gave the law, and he is the One to decide whether the person is seeking to keep that law.

STANDARD OF JUDGMENT FOR NEW CREATURES

The Apostle Paul says to the church, "Ye are not under the law, but under grace." (Romans 6:14) But here in our text St. James seems to say that we are under law and under the Lawgiver. How shall we harmonize these two texts of Scripture? We reply, When St. Paul said, "Ye are not under the law," he meant the Law Covenant. The Law Covenant, which God made with Israel of old was a different thing from the law of God itself. It was an agreement between the Lord and Israel as to what they would do and what God would do. They were under this Law Covenant. Gentiles never were under this law. They were without God.

The Apostle Paul intimates (Romans 8:4) that "the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit." Although natural Israel were not always on the side of the Lord, the Gospel church, are able to keep it under our covenant. Under God’s agreement for the Gospel age the new creature alone is recognized; the flesh is reckoned dead. The New Creature, having been accepted by God’s family, is in possession of his perfect fleshly body and must operate through it. He must do his best to control this body and use it to the glory of God.

In harmony with the thought of our text, the Apostle Paul declares that neither the world nor the brethren were capable of judging him—that only the Lord, who can read the heart and know all the conditions, testings and weaknesses to be striven against, can properly judge. He even declares, "Yea, I judge not mine own self." (1 Corinthians 4:3) We should neither condemn others to whom we go to help them, nor do we condemn ourselves, if we know we are truly striving to thus walk. We should simply press along day by day, doing the best we can by the Lord’s assisting grace to cultivate the fruits of the holy Spirit and serve our Master, leaving all the results with him.

THE EUREKA DRAMA

Nineteen classes have sent in reports which show the following results for the week’s exhibitions of the Eureka Drama:

Thirteen places were served. A total of twenty-nine exhibitions were given to an audience of thirteen hundred and thirty-eight. One hundred and twenty-nine cards requesting showing were handed in. Given in private theaters on Sunday mornings recently. They are only a small portion of the whole number thus far sent in. A good class of people seemed to attend. Theater managers are only in connection with this Eureka Drama, but in country schoolhouses, etc., leaving the theaters for the regular Drama.

THE WATCH TOWER
SPIRIT OF A SOUND MIND

DEARLY BELIEVED PASTOR:—

I am not giving any name or address, as I think it wiser not to, and please do not notice this note if you do not think it advisable, otherwise if you can spare a short paragraph in The Tower I should appreciate it, and others also.

A sister recently arrived from—tells us that the Class there are teaching that the church must not expect to be glorified until 1925, and that this is your thought; consequently it is proving a spirit of apathy and a lack of interest in business and worldly things. Whether or not it is so, to me it seems that I have to be on my guard and “watch and wait,” with lions girded and Lamp burning, that I may be ready.

I have realized and accepted this glorious message of “Present Truth” for five years; and it grows more precious all the time. I grew up in the Church of England, and living at Oxford with the College Set, was extremely High Church, so you know what I have had to unlearn.

I praise God for raising you up, dear Brother, as “that Servant.” May he bless you still more, that you may give us the “meat in due season.” I also thank the dear Lord that he brought me to this country and this awful war; and made me realize the dead, and all my people are being shot and I should have been in despair.

There is another little matter I would like to mention. At the class I attend the presiding elder never seems prepared to begin; he reads the May Miss, and although it is a Prayer and Testimony Meeting he occupies most of the time with his views on the present state of affairs and the war crisis. No one else can have much time.

I hope you will not think I am too critical, but in the little class one often has reveries, and reveries for an elder to be gaping, sleeping or picking his teeth and nails—well it jarrs awfully! He also brings with him a child of three years that disturbs the class very much. No one likes to say anything against this harmless deed, yet he goes on for fifteen years. But we do not feel spiritually helped, especially as he is a business man. Before the meeting he talks business; and the moment it is over, she.

O dear Brother, I don’t want to think evil, or speak evil, but don’t these worry us? Many of us have prayed about it. The children do bother us; but I dare not speak of that. As I am told that I have too strict English ideas. I would not wound his feelings in any way, so if I am in the wrong please ignore what I have written. The dear Lord knows that I am trying to follow in his footsteps, and to keep my pride under and make myself of no reputation, as the dear Master did.

Apologizing for encroaching on your valuable time, I am, dear Pastor,

YOUR SISTER BY HIS GRACE.

EDITOR’S REPLY

The Apostle declares, “Now this is the ministration of God’s Spirit, and the people the spirit of a sound mind,—his Spirit, his Mind.” But we receive this in proportion to our earnestness and heed to the Lord’s Word. The longer we have been in the school of Christ, if apt pupils, the better we should know him and the better be able to exemplify his character and teachings.

As the letter is anonymous, we have not the slightest idea who the elder may be. We will assume that he means well. We might also, however, assume that he has not been sufficiently wide-awake to well exemplify the spirit of a sound mind in the matter of the service of the Lord. Otherwise, we would not be more careful of his actions and words, in order that he might glorify the Lord and be assistive to his people?

Lack of reverence is manifest everywhere, but it seems especially out of place in an institution like ours. The Scripturps on the subject, and do not express to

We cannot help but that many of our dear friends continue to tell us that “The Watch Tower believes, and to misrepresent its teachings. Our kindest thought must be that they are not giving much heed to its teachings. Otherwise they would have been led to the conclusion that we are not lacking for words. We did not lack for words in 1925, nor to any other date. As expressly stated in The Watch Tower, we are simply going on, our last date or appointment having been passed more than a year ago.

We believe that the dates have proven to be quite right. We believe that Gentile Times have ended, and that God is now allowing the Gentile Governments to destroy themselves, in order to prepare the way for Messiah’s kingdom. The Lord did not say that the church would all be glorified by 1914. We merely inferred it and, evidently, errored. We see, however, that the different things which the Lord’s providences sent to his people in hope of resurrection “change” correspond closely with the different places to which Elijah, the Prophet, was sent before his translation. The last place to which he was sent was Jordan, which, we believe, corresponds to October, 1914. After the war, Mrs. Elisha sent and Elisha went on without having any definite point in view.

Our thought is that something very important to us all is implied in Elijah’s use of his mantle in smiting the waters of Jordan and dividing them. After doing, Elijah and Elisha continued to go on until the chariot of fire parted them. It was after that that Elijah went up to heaven in the whirlwind. We may discuss these matters more at length again, but now suggest that we have no different time in mind from the present truth, after having been compelled to have any divided. However, the division of the waters may require either years or months—who could say?

FROM BRETHREN OF FRANCE

BELIEVED BROTHER IN CHRIST:—

I do not know whether anybody at the Tabernacle can read French or not; but I resist the impulse to assure you of my entire devotion to the cause of truth.

You have helped me to so much joy, and been the means of my accepting salvation. Through your labor I have been trained in the affectionate love of our heavenly Father, to such an extent that I find my sentiments simply expressed by St. Paul to his brother Philemon. (Philemon 7) Being delighted at recognizing this fact, I find delight also in expressing it to you.

During the past year I have appreciated much, very much, your excellent advice, and it has profited me greatly.

P.S.—Have found here a refuge since December, 1914, when I had to leave my home at Denain (Nord). Am here with several brothers and sisters who also are refugees from Lens, Lieven and Denain. We have each of us signed the accompanying brotherly message:

FRENCH RESOLUTIONS.

The undersigned brethren and sisters, members of the I. B. S. A. (French Ecclesia of Bruay-Auchel), in meeting assembled this 1st day of January, 1916, send their most brotherly greetings to the well-beloved of the household of faith, fighting the spiritual fight under the Captain of our Salvation, Jesus Christ, at the Brooklyn Bethel and everywhere.

After having studied Psalm 116 (especially dwelling on Verses 15, “Precious in the sight of the Lord is the death of his saints,” also the motto for this year, “Strong in Faith”), we express the sincerest wish that each of you, when tried, may be found faithful unto death and then present at the approaching rendezvous in eternal joy!

SIGNED BY 25.

FROM THE VANCOUVER CLASS

OUR BELOVED PASTOR:—

We, the undersigned, members of the Vancouver Ecclesia, take this opportunity of expressing our love and gratitude to you for the inestimable service you have rendered to us, in that through your ministrations we have been led into the light of present truth. And now recognizing that we are in “the evil day” and the danger of slipping is so great, we desire to make
straight paths for our feet," and believing that the special "Vow" is a great means to that end, we wish to add our names to the many who have already taken it, and thereby make it our own.

Praying our heavenly Father’s rich blessing upon you, dear Brother, and asking a continued interest in your prayers, We are:

THE DIAGLOTT

DEAR SIRS:

I have in my possession a copy of the EMPHATIC DIAGLOTT, and esteem it very highly. I have compared it with the works of the great English commentator Clarke, and all of his citations to the Greek are identical with the DIAGLOTT; I have been comparing the Septuagint with it, and where the DIAGLOTT makes reference to the Old Testament, I find the text the same.

The good I have received from its study, plus the increased value of it by comparison, has greatly endeared the work to me.

I am engaged in the work of the ministry and in circulating sacred literature, including Bibles and Testaments. I would be glad to handle a few copies of the DIAGLOTT, if you can give me a fair commission on them.

I have an order now for one copy. If you will quote me agent’s terms, I shall be glad to handle some for you. Please include your pamphlet on ARMAGEDDON.

Respectfully yours,

REV.

SEES GETHSEMANE EXPERIENCES AHEAD

DEAR BROTHER RUSSELL:

I am one, together, to wish that our dear Lord and Master continue to bless you, as he has so richly done in the past. I remember you every morning at the throne of grace.

We in this community seem to be on the verge of Gethsemane experiences, as the conscription bill has passed.

Our sons has now reached the age of 10. He has so far given a good witness for the Lord by refusing to enlist in the army, and if it should come that it will mean being shot for still refusing, I trust he will receive the heavenly grace to stand firm in the principles of truth and righteousness.

Brother, we ask your prayers for us during this evil hour.

Yours in the one hope.

W. O. WARDEN.—Scotland.

"LO, WE TURN TO THE GENTILES!"

(The first five paragraphs of this article were reprinted from article entitled, "Lo, We Turn to the Gentiles" published in issue of May 1, 1902. The remainder was reprinted from article entitled, "The Gospel of Forgiveness of Sins"

The Christian’s Warfare Against Pride

“The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth, and bringing into captivity every thought to the obedience of Christ.”—2 Corinthians 10:4, 5.

Soldiers of the Cross are of a different kind and are differently armed from the soldiers of the world. Ours is a fight against the spirit of the world and against the flesh. It is the fight not only against the imperfections that came into our flesh through our forfathers disobedience, but against the corruption of the spirit of the world. The Spirit and the world are constantly and instinctively struggling to avoid sacrifice. Moreover, our fight is against unseen spiritual foes. The world have their swords and their guns as weapons of warfare. And the Lord has provided us an armor; namely, the breastplate of righteousness. In other words, set your deep trenches in our system; they are firmly fastened and cannot be moved. promo-
our own good and blessing. He is dealing with us as children and is training us. Having begotten us of his holy Spirit, he helps us to overcome our weaknesses and rewards us if we do overcome them. He drills and disciplines us to fit us for a noble and glorious future. A part of this training is a subjection of our affections and a desire for great things, high things, according to the standards of this “present evil world.”

**“BRINGING INTO CAPTIVITY EVERY THOUGHT”**

The thought of casting down unprofitable and unprofitable imaginings is also borne out in the final words of our text, that we are to “bring into captivity every thought to the obedience of Christ.” Whatever we do we have first thought about. We sometimes say, “I acted before I thought.” What we mean is that we acted before we gave the matter serious thought. Peter, the apostle, would have believed if he had been in full harmony with the Word of God. As Christ was obedient to the Father in everything—“Let not my will, but thine, be done”—so every one of us should bring our thoughts into obedience to Christ. Our Redeemer is our Exemplar.

All the members of Christ’s Body must have the same mind that was in Christ, must manifest the spirit of our Master. “Let us humble ourselves, therefore, under the mighty hand of God, and despise not the day of small things, for in due season, we shall reap, if we cease not from heavenly calling, not for our own sakes merely, but for his own glory and the blessing of others. God’s glory is to be our chief concern always. We are to be efficient servants of the Lord, through the power of his grace, not our own strength. It should be great in the end, we must be humble, we must gladly be servants of all now. We must be glad to serve, not only when there is honor attached, but when the service is un- notable.

God has arranged for our learning certain lessons of self-control, bringing ourselves into full obedience to God in a voluntary way, with a view to our being his representatives by and by, and of them enforcing obedience to God’s requirements on the part of the world. It is a generally accepted principle that no one is qualified to rule others who has not himself learned obedience. At the cost of great suffering, our Lord Jesus learned what obedience means. He promptly and fully submitted himself to God. This spirit of Christ is to be manifested in us as we go on in the good way and become disciplined soldiers in the army of the Lord. But if the truth is not received in the spirit of the truth, in the love of it, it might not only fail to be of any benefit, but might engender a spirit of pride and haughtiness.

This quality of pride seems to be particularly associated with all kinds of insanity. Many of the inmates of insane asylums are affected with a large degree of self-esteem—thinking of themselves more highly than they ought to think.

Their minds are unbalanced in that direction to a notable degree. We cannot be too careful to cultivate nearness to the Lord, which always brings humility and a proper realization of our own unworthiness and littleness before him.

**KEEPING CLOSE TO CHRIST OUR ONLY SAFETY**

Satan is especially alert to trap the Lord’s children in this “evil day.” We might accept his baits and fall thereunder, but, which seems well to picture wherein lies our special blessing. Suppose we should consider a large circle, with Christ as the center of that circle. Suppose this circle represented an abode of peace. Those who have been brought into the great Center of the circle—our Lord Jesus—we are safe. In proportion as we fail to do this, and allow ourselves to drift or to wander away from him, we shall be getting nearer the danger point, and are amenable to the evil influences from outside. Should we wander entirely over the outer line, our case would be beyond recovery.

The Lord has in a way put around the human race a barrier against danger. This barrier is, largely, man’s will. Those who have given up their wills, to the Lord, to have his will in their lives are particularly liable to severe and subtle attacks of the adversary. He especially seeks to delude and entrap the true children of the Lord, thus again to bring them into bondage to sin. Upon such as come under this influence, the delusion is gradual.

We are all born with unsound minds. As to the degree of unsoundness we need not quarrel. The armament which the Lord gives us is not merely a knowledge of how to quote Scripture. Neither is it merely to have the ability to dispute and to debate, though that ability is very good in its place. The real thing that God is looking for is in our hearts. He is not looking to see how much you know; for he could pump a good deal of knowledge into you in a few minutes if he so desired. But that ability, or whatever you are meek, patient, fully submitted to his will. Let us have more and more of the spirit of the Lord, the spirit of a sound mind, and the earnest desire to help one another.

“The Lord shall judge his people.” (Hebrews 10:30). If they get into trouble through not being sufficiently watchful, the Lord will give them some experiences which will be good for them, if rightly received. Let us remember the warning words of the Apostle Paul: “If we would judge ourselves, we should not be judged.” The Lord is looking to see to what extent you are meek, patient, fully submitted to his will. Let us have more and more of the spirit of the Lord, the spirit of a sound mind, and the earnest desire to help one another.

“Jesus died and paid it all”

The ransom of our race by our Savior is a matter of deep interest to the Lord’s people, and one which apparently is very difficult to understand clearly. We view the subject from different standpoints. All see the same thing, but all do not see it the same way.

“God might have told us that he had arranged a way by which justice and the dignity of his court of the universe could be upheld and man nevertheless be released from the sentence of death imposed upon him six thousand years ago. This justice and dignity of the court of the universe would be ex- pressed in the ransom—that phrase was the very essence of the plan. It would have been sufficient for us that God should have told us that he had attended to the matter properly. But instead, God reasons with us in the Scriptures, and there explains the process of his government by which we can be just and yet be the Justifier of sinners. This process which God had all to do with and man had nothing to do with is Scripturally styled the ransom—the giving of the perfect life of Jesus to be the full, complete offset for the forfeited life of Adam, the father of our race. From this viewpoint, if God had gone no further into the matter, one might say, “Jesus has died and the world has been ransomed”—just as the Scriptures speak of Jesus, even while he was in the flesh, as being the Messiah, the King of Glory. Even when he was a babe the angels sang, “Unto you is born this day in the city of David a King who is Christ [Messiah] the Lord.” Their statements included not only the babe, but what had already been accomplished in his birth, but all the great work which he would do in the future. As a matter of fact, the babe was merely called a Savior because he would in the future save his people from their sins. The
RAPEI-PRICE DEPOSITED WITH DIVINE JUSTICE

There was, however, another feature to the divine plan: God did not wish to turn over the kingdom to Jesus until the great Seventh Day, the Millennium. He did wish that during the intervening more than eighteen centuries a church would be called out of amongst the world, to be the bride and joint-heir of His Son in the kingdom. Hence the ransom-price for the sins of the whole world was merely left unappropriated, while Jesus dealt with the church.

And since the Father's plan for the church was that they should confer titles of interest and, receive, instead, heavenly interests and the divine nature, therefore it was not necessary to give the church restitution—the thing which the ransom-price will secure for the world of mankind. Hence, instead of giving the church a direct share in the ransom-price, which would mean restitution, the Lord's provision for them is different; namely, an imputation of merit covering their blemishes, so that they might present their bodies a living sacrifice, holy and acceptable to God.

And how beautiful is the thought that, when shortly our Lord will pay over the ransom-price for the sins of the whole world, we who are His original church, and His unreservedly consecrated, be the first to get it for our suffering and dying interest.

PRACIICAL PHASE OF RANSOM WORK

When the ransom-price shall then have been given to justice in exchange for all the world of mankind, and when the purchased world of mankind shall have been turned over to the Purchaser, the legal phase of the ransoming work of Jesus and the satisfaction of justice in the release of mankind from the penalty of death will be complete. Then, however, another part of the ransoming will begin and will operate; namely, the giving of the benefits of the ransom to Adam and his family. This phase of the ransom-work will continue for the thousand years of Messiah's kingdom, bringing in restoration of all worlds and everything that has been had as part of the willing and obedient of Adam's race—the unwilling being destroyed in the second death.

Then the Ransomer will have completed his work of ransoming the human family in its two phases: First, its legal phase, the satisfaction of divine justice by the giving of a life for a life; second, its practical phase, the restoring or recovering or delivering of the redeemed from the bondage of sin and death to the liberty of the sons of God.—Romans 8:21.

THE Cripple AT LYSTRA

[This article was a reprint of that entitled, "Enduring Hardness as Good Soldiers" published in issue of May 15, 1902, which please see.]

MEMORIAL SUPPER REPORT

The Memorial Supper seems to have been very generally observed on Sunday night, April 16th—the Anniversary. Reports mention especially a very deep spirit of solemnity and reverential joy on the part of the Brethren participating—so far as reports have yet reached us. The corroboration which we have had with the prospects as found in the Bible seems to have a solidifying influence. At times faith seems almost to give way to sight. The fact that we may be here a year or two, or possibly more, before the new heavens and the new earth are revealed, does not make the Lord's people find any opportunities for service that their hearts and heads are fully engaged—in laboring on this side of the vail in co-operation with the glorified members on the other side.

The Brooklyn Congregation henceforth known as the New York City Ecclesia, because our principal services are now held in the New York City Temple, although the Tabernacle in Brooklyn is also used on every Sunday by a considerable number. We are not a splendid congregation, which, apparently, everybody present enjoyed with a deep spiritual zest. We thought together of the original Passover Supper and its antitype, and the Memorial Supper instituted by our Lord and of the meaning of the emblems—of our eating the broken flesh and participating in the shed blood of our Savior, and how these represent also our fellowship, or common union, with our Master in his ignominy, suffering, death, and resurrection, for the faithful a share with their Master in the heavenly kingdom and Glory.

The number participating, as shown below, does not include the number of suburban Classes which previously communicated with us, but which have now so grown that it is considered wise for them to have their own celebration.

The list below shows the Classes from which we have already heard, and the percentage of members were above fifty.

The figures show quite a substantial increase in the number of the deeply interested and fully consecrated ones, which rejoices us greatly. However, we are especially joyful with the thought of the deeper and deeper Christian experiences which are manifest amongst the Brethren everywhere. We have trust that this earnest devotion to the Lord will continue. "Faithful unto death" is the term of enlistment for all the Soldiers of the Cross:

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[5881]
Faith is a mental conviction respecting things not positively proven to the senses, but received on supposedly good authority. There is another quality that seems very closely allied to faith; namely, credulity. The difference between these two appears to be that faith requires, and inquires for, good, sound evidence and authority for its basis. There are people who are very much prejudiced, and who seem to reason very little about anything. Sometimes they are credited with having a great deal of faith, whereas the truth is that they have a great deal of credulity. The faith that is of the responsible kind is that which the Christian is called upon to exercise. He exercises faith in God, his creator and redeemer. If he doubted God's existence, God's character, he would not be in any sense prepared to receive the message which the Father has to send at this time.

Having gotten a glimpse of the great divine character through the Book of Nature, we properly enough, before exercising faith in the Bible, make inquiry into the personnel of the writers—who they were, what were their characters, who did they claim to be, what evidences are there that they were true, and do these evidences agree. In other words, faith does not jump at conclusions, but makes investigations and sees that it has some reasonable ground for its existence. If it were solid ground, it would be knowledge. Faith is not knowledge. Therefore Faith inquires for reasonable ground upon which to build.

**FAITH DISTINGUISHED FROM CREDULITY**

With the Bible open, the Christian has before him a field of faith-knowledge—knowledge of things not seen by the natural eye—all of which he may continually be proving. While ever satisfied with what he has been demonstrating, he must not allow himself to be misleading by the word, proving that which is good. His mental processes being active, he should realize how one feature of the divine plan fits into another. Thus his faith grows into larger faith, deeper faith, stronger faith. To try to explain this by mastication, to digest what he has eaten, would be very inept. He has an active mental life. He is seeking to build upon a firm foundation. He must necessarily be manifesting his faith by the way, proving that which is good. His mental processes being active, he should realize how one feature of the divine plan fits into another. Thus his faith grows into larger faith, deeper faith, stronger faith.

**COMBATTING WRONG DEDUCTIONS IN EARLY CHURCH**

The Apostle in his text says, "I will show thee my faith by my works." This is part of an argument that he has been putting up. There was a theory prevalent in the days of the Apostle, that works amounted to nothing—that it was faith that counted. The Apostle James is combatt ing a thought. Faith is all very well; but you must have works also! The Apostle says, "You show me your faith without works, but I prefer to show you my faith by my works."

There was some perversion of St. Paul's teaching that Paul himself has, by his letter to the Hebrews, cleared away. The idea that by the works of the law no flesh could be justified. The Jews, who had the law, had not been able to keep that law; neither are very noble people, very estimable people in some respects; yet in our judgment they hold certain doctrines that are not matters of faith, but of credulity. They have theories respecting God, but have not been able to live up to them. Because these theories seem to fit certain experiences in life, they have accepted these as a basis for what they call faith, and have seemed to receive them aside from all processes of reasoning. The basis for their faith was that Abraham had said it would be a result of faith. They do not seem to see that Satan has power to mislead. We fear that many of them are being misled by Satan's deceptions. We see a similar condition amongst Mormons. They too have theories, and have healing. In the time with the Seventh Day Adventists. The adversary is misleading all these people as respects the call of this present age; they are being side-tracked. They are not, therefore, to receive the highest blessing, which goes only to the faithful who walk in the footsteps of Jesus.

**FAITH DEMONSTRATED BY WORKS**

"I will show thee my faith by my works."—James 2:18.

Grant faith, that treads the stormy deep,
If thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.

Give strength, bless Savior, in thy might;
Illuminate our hearts; and we,
Transformed into thine image bright.
Shall teach and love and live like thee!
PREACHING THE GOSPEL A NECESSITY

"Woe is unto me if I preach not the Gospel."—1 Corinthians 9:16.

Woe is a word not so often used today as formerly. It was a common word in the old English; but there is a meaning attached to it at present, we think, that was not in the original word. Nearly all who read the parable where the Lord Jesus Christ had come to the Samaritan leper, and he was by the servant of the leper, had the same idea in mind as the thought that it means eternal torment. Woe, when used in the Bible, means the same to some minds. So these construe our text to mean, "I shall go to eternal torment if I do not preach the Gospel." This is because of the creeds, traditions, and customs that have come down from the dark ages, when the people were forbidden the Bible.

We understand the Apostle to mean here: "I should be very unhappy if I could not preach the Gospel; it would be a cause of great distress to me. In view of my own personal experience of persecution, and the Lord’s great mercy to me, it would mean a loss of his favor and blessing should I refrain from proclaiming his message." The context seems to bear out this thought. So it should be a great distress to those to whom the Lord has granted the illumination of his truth, if the opportunity of preaching this glorious Gospel were taken from them.

From one standpoint, the Apostle’s words would apply only to the public ministry of the Word. From another standpoint, any one of God’s consecrated people is a minister, ordained to preach; for ordination means commission, right, authorization. This commission to preach the Gospel is mentioned by the Prophet Isaiah. (Isaiah 61:1-3) There the church is spoken of as the servant of the Lord, and the great Head of the church, Christ Jesus, who is represented, primarily, as the speaker. We read: "The Spirit of the Lord 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 bound; to preach 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, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Jehovah, that he might be glorified."

MANY WAYS OF PREACHING THE GOSPEL

Here the commission of the holy Spirit to Messiah was prophetically announced, long in advance. The body members of the Messiah, who have received the same anointing through him, have also received this commission to preach the Gospel. If the disciple of Christ properly appreciates the privilege of being a messenger of God, an ambassador for God, it would be a woe indeed to him if he could not proclaim the message, to the extent of his ability and opportunity.

There are some who have the thought that there is no way to preach except by a public discourse from the platform. But this seems not to be the Bible thought of preaching. Jesus talked to the people by the seaside, and along the mountain; sometimes he journeyed with them and talked. He may have done by letters sent through the mails, or by handing out a tract, a book, or by preaching from the platform. All of this is preaching the Gospel, making known the good tidings; for preaching means merely to make known, and does not relate to the manner in which the knowledge is imparted.

BASIS AND SUPERSTRUCTURE OF THE GOSPEL

Many tracts contain no Gospel; they contain tidings of great misery. These we should not wish to circulate; for the more we spread such tidings the less preaching of the Gospel we would do. We are to remember that our Lord Jesus especially identified the Gospel with the kingdom. Therefore we should preach the good tidings, the Gospel of the kingdom. This has been God’s method for gathering the church, and is to be the witness to the world. We still have the opportunity for making known this good message of the kingdom. The basis of this Gospel is the death of our Lord Jesus Christ as a sacrifice for sinners, the raising of the sinners from death, the opening of the right hand of the Father. Its superstructure is the salvation of the church and of the world—"whosoever will." The blessings of God are all through Christ.

The rich blessings of the Lord for both church and world are to follow the second coming of Jesus. Then the church is to be glorified and exalted; and the world will enter upon the era of blessing God has promised shall come with the full establishment of his kingdom.

Therefore, the true person will prize this real Gospel, and appreciates his own ordination to preach it, must necessarily feel unhappy if he should be hindered from preaching it. Some can preach in several ways. Others can preach in nearly every way. Some can preach in very few ways; but all can preach in some way. The more we do, the more happy we should be. So we thank God that we have so many helps in our day—books, free literature, Bible Concordances, etc. We greatly appreciate all these and are seeking to make good use of them to the blessing of others as well as for our own up-building.

YOUR BRETHREN THAT HATED YOU

"Your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."—Isaiah 66:5.

So then, dear brethren, since the Messianic kingdom will be administered by those who have suffered for the name of Christ, receive persecutions patiently, joyfully. As the Lord advised, "Rejoice and be exceeding glad." Everything that we may suffer for the Lord’s sake, for the truth’s sake, will, he assures us, eventually bring us an everlasting reward, if we are rightly exercised by it, if we become character copies of God’s dear Son.

The names of all who suffer for righteousness’ sake, we are assured, are written in heaven; but we shall be glad to have a little memorandum on earth, too, from those who do not see but practice what they believe; and this record should be as brief as possible, head it I. H. S., and crowd it down into a few words on a postcard, even though you enclose the postcard in an envelope. We want your address on one side and this brief review on the other side; and we will keep these cards on file.

In addition to telling us very briefly something about what the truth has cost you, you may add one line about your family, and then a brief word respecting your talents, abilities and experiences. Who knows but that we might be able to suggest something for you in the future?

In addition to this card, we suggest that any brothers or sisters who have special literary talents as writers or as editors, and other special education, or such as are lawyers, doctors, or fluent preachers, send us a brief letter respecting their financial standing—accompanying the above mentioned card.

[5803] (140-141)
From an English newspaper, The Rugby Observer, March 3, we quote the following:—

The first conscientious objectors to come before a Rugby Tribunal made their appearance yesterday before the Rural Authority from Trench. "There was not a man among his captors, not I." But you do not mind seeking thee shelter of this country? If this country denies me the privilege of living in it I am quite prepared to take a passport to leave it. I hope you would accept it.

Exemption from combatant service only was granted.

Sharply passage with applicant

The previous applicant's companion sought exemption on similar grounds. He said he had conscientuated his life in the service of the Law and in the interest of the country, and had felt that in his own conscience he would have broken a sacred oath. He had sworn allegiance to the King of kings. "I have no country, sir. I gave up my citizenship. While I have always realized the privileges of being born in this country, I feel that in my own conscience I would have broken a sacred oath. I have always realized the privileges of being born in this country, I feel that in my own conscience I would have broken a sacred oath.

Applicant: You have the power and you have the intelligence to judge my claim.

Applicant: If one were to engage in laying out and digging trenches, what would do. 

Applicant: You will not fight and you will not tend the sick. If I do no work I get no pay. Do you think a properly educated conscience would be violated by engaging in such a service, if compelled to do so? The previous applicant's companion sought exemption on similar grounds. He said he had conscientuated his life in the service of the Law and in the interest of the country, and had felt that in his own conscience he would have broken a sacred oath. He had sworn allegiance to the King of kings. "I have no country, sir. I gave up my citizenship. While I have always realized the privileges of being born in this country, I feel that in my own conscience I would have broken a sacred oath. I have always realized the privileges of being born in this country, I feel that in my own conscience I would have broken a sacred oath.

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Applicant: You have the power and you have the intelligence to judge my claim.
faith in this place, who are anxious to assure you of a deep and constant love for you.

At the suggestion of these we are writing to inform you of a wonderful manner in which the Lord has used his people here to witness his glorious character and plan—in a way so unexpected and with such clear evidence that we are but reiterating in this what we have written before. You are aware of the position in which many of our dear younger brethren are now placed by reason of governmental legislation, and we are assured, beloved Pastor, that you are entering into these experiences with us, in that if one member suffers the others suffer with that one; even as it has been our privilege to enter (in spirit) the measure we have known to be laid upon you.

It was necessary for six brethren to appear before a local Tribunal three days ago, this particular tribunal being regarded as the first in this city, and it was therefore with the expectation of a rough time and with no anticipation of an opportunity of witnessing to any appreciable extent that these brethren faced the ordeal.

But the Lord has his hand in matters, and his power was manifest in a most wonderful way. It was our conclusion that here also was fulfilled, "Take no thought what ye shall speak, for in that hour it shall be given unto you," as the brothers in turn, young in years and young in the truth (most of them only two or three years old "in the Lord"!), stood up to bear their testimony in spirits which they surely were, having years of knowledge behind them, and being lawyers and business men, all of them city counselors, or alderman. Truly, "Out of the mouths of babes and sucklings thou hast perfected praise!"

The power of the truth confounded the mighty, too. The whole was something they had not met before, and had not reckoned with. To see these youths standing up to the learned ones, meeting their arguments with a reasonable answer, and replying in the spirit of the Master, was a witness most effectual—by far the best extension work we had done for some time.

In quietness and confidence is surely our strength. The applicant had no control of the subject; he had simply to answer questions put to him in rapid succession by several members of the Tribunal; but it was remarkable what a comprehensive witness was given. The first brother's main theme was the errors of Christendom, whilst the second pointed out the law we are under—not the Mosaic, but the law of Christ; whilst the third had no alternative but to cover the terms of our exemption, and the fourth was dealing with the destruction of the present order of things to make way for the better establishment of Messiah's kingdom; and the last emphasized the answers of the one preceding him and dealt with the destruction of the present order of things to make way for the better kingdom under Messiah's kingdom.

And now, dear Brother, we must thank you for your able ministry of the truth of God to us, and we thank him for the knowledge received through you, our beloved Pastor.

We are conscious that the Lord has permitted us to have! We are appreciating it more and more as the days go by, for so many do not know the things of which we have knowledge and consequently the strange happenings of today disturb them much and they have not the "peace which passeth knowledge."

Be assured, dear Pastor, that we continually hear you up at the throne. May the Lord sustain you to the end! We rejoice with you for the increasing evidence that our deliverance draweth nigh. With fervent love from all,

Yours in the Lord,

DEAR BROTHER RUSSELL:

Greetings in our Lord Jesus! As you will no doubt have been informed, the Military Service Act has been passed in Great Britain, which gives the military authorities power to call to military service every able-bodied man in the country between the ages of 18 and 41. It is conscription pure and simple. Provision was made for conscientious objectors to be exempted or totally exempted from the matter in few cases, and if their objection was proved to be a bona fide, conscientious one. Many of the dear brethren throughout the country have already been up before the appointed Tribunal, claiming exemption from military service, either combatant or non-combatant. In every case that has been heard before us of total exemption there has been a disallowance, but mostly all have been granted to have non-combatant military duties. As the desire of the brethren is to be outside of the Act entirely, believing that it is only another way of engaging in military operations, most of them, I understand, are appealing to the Appeal Tribunal for the full benefits of the total exemption clause, which was provided in the Act for conscientious objectors. I myself have appealed and am waiting to appear before this Second Tribunal, the Appeal Tribunal. The Act provides for a third or Final Tribunal to be held in London, but it is within the power of the second or Appeal Tribunal, to keep any case from going further than the Second Tribunal.

There is no need for six brethren to appear before the First Tribunal held in the Town Hall, Newcastle, as was shewing from the Scriptures that a Christian was breaking the law of his God to engage in warfare with carnal weapons, the military representative, Colonel Hicks, asked me the question, "What did Jesus mean when he told his disciples to sell their garments and buy swords?" Wondering just how to put the matter in few words so that they could understand the meaning of the incident recorded in Luke 22:36, the first sentence I uttered was "Expectant faith and prayer with good success!"

The Tribunals to determine the validity of these claims are now sitting; but up to the present none of the brethren have succeeded in obtaining a complete exemption. There seems to be an entire disregard of the letter of the law in most of these cases. The brethren are, however, appealing to a further Tribunal in the hope that eventually they may obtain the full benefits of the Act.

You will be glad to know that though present circumstances are proving a test to all, and especially to the younger brethren, yet so far as we know there is no discouragement amongst them. Most are glad to have this privilege to witness openly and to suffer for the Lord and the principles of the truth. With continued love as ever.

Yours sincerely in His service, 

JAMES HAMILTON.

NO DISCOURAGEMENT AMONGST THEM

DEAR BROTHER RUSSELL:

Greetings in our Lord and Head!

You are probably conversant with the trend of matters here in regard to the Military Act. So far as we are aware, all the brethren affected have asked for exemption in accordance with the conscience clause embodied in the Act.

The Tribunals to determine the validity of these claims are now sitting; but up to the present none of the brethren have succeeded in obtaining a complete exemption. There seems to be an entire disregard of the letter of the law in most of these cases. The brethren are, however, appealing to a further Tribunal in the hope that eventually they may obtain the full benefits of the Act.

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Yours sincerely in His service, 

W. CRAWFORD,—England.

CANADIAN CONSCRIPTION IMPOSSIBLE

A brother of considerable information on this subject writes us to the effect that Canada, being a Colony and not a sovereign State, could not legally conscript her citizens for overseas service. She could, however, conscript for home service—for defense of Canada.

"HOW WONDERFUL!"

"He answered all my prayer abundantly, and crowned the work that I had brought forth; I spoke, and the morning was established. Blessing undistinguished, and fair, and free. I stood amazed and whispered, 'Can it be That He hath granted all the boon I sought?' How wonderful that He for me hath wrought! How wonderful that He hath answered me!"

"O faithless heart! He said that He would hear And answer thy prayer, and He hath heard And proved His promise. Wherefore didst thou fear? Why marvel that thy Lord hath kept His Word? More wonderful if He should fail to bless Expectant faith and prayer with good success!"—Selected.
MACHINATIONS OF THE EVIL

"Resist the Devil, and he will flee from you."—James 4:7

The word devil represents that evil one who through un­
holiness ambition became the first opponent of God, who at­
ttempted to set up a rival kingdom over to that of the Almighty.
and was cast out of heaven and cut off from all associ­
ation with holy beings, his name, which was hating, the
accuser. He who was once called, "Son of the Morning," be­
came the prince of the "rulers of darkness." (Isaiah 14:12-16;
Ephesians 6:11, 12.) Not only did he do evil to set up a
state of warfare against God, but he became the instigator of evil, a leader into evil. According to the
Scriptural account, he has succeeded in leading astray from
God, not only the entire human family, by luring our first
creator, so far as he permitted them to be. Satan has
become inseparably connected with sin; and his destruc­
tion is plainly declared in the Scriptures, as is also that of
those who have so imbued his spirit as to make it impossible
to renew them again to repentance—whether in the Gospel
salvation or in the Millennial kingdom. During the present Gospel
class age, in the Millennium, to establish upon earth, under Jesus Christ his Son. Jesus taught
us to pray for that kingdom, saying, "Thy kingdom come;
Thy will be done on earth, as it is done in heaven." When
this kingdom is set up, the Lord Jesus will bind. that "old
Serpent, the devil," with a great chain, that he may deceive
the nations no more for a thousand years, while Christ will be
lifting up all mankind from sin, degradation and death—
up to the perfection originally lost in Adam. The inter­
twin the time of man's fall into sin and the time of his de­
struction and restoration from that fall has been utilized in
preliminary features of God's plan leading step by step to this
glorious outcome.

TWO CLASSES OF ELECT

In shadows and types the Lord has prefigured the great
work of the Millennial kingdom hereafter. All mankind are
of two classes, of those who, from their earliest days, were
preparing to become class of elect ones who shall rule over
the world as "princes in all the earth," during the Millennial kingdom.
during the present Gospel age, God has been selecting, or electing a very choice class to be exalted as Christ as divine, spiritual beings, to reign
with him as his immediate associates in this kingdom for the
blessing of all the world. These are to give instructions to
who shall have charge of the earthly phase of the king­
dom. These are the special elect, who suffer with Jesus now,
following in his footsteps, that they may be exalted with him
to the highest position to which God has ever called any of
his intelligent creatures.

This church of Christ have had their eyes opened in ad­
vance to the tremendous difference between righteousness and sin, between the character of God and that of
Satan. They have unqualifiedly taken their stand on the side of
God. They have therefore escaped from the domination of the
great enemy of God. No longer is he their prince.
Theirs is a standing with God, the relationship of sons.
No other members of the human race since the fall of
Adam have been sons of God. These are not earthly sons, as
was Adam, but spiritual sons. There is a heavenly calling, the
calling of the first age. They still have some of the fleshly weaknesses which they inherited as members of
the fallen race, but they have become new creatures in
Christ, with new hopes, new aims, new aspirations. They
are begotten of God's holy spirit to a new nature, to be a
new creation; and their unavoidable blemishes are covered by
the white robes of their Savior's perfect righteousness. His
perfection is thus imputed to them, that they may be accept­
able sacrifices with Christ, as members of his body.

THE WILL A STRONG DEFENSE AGAINST SATAN

Satan, who is the opposer of God and who has led astray
some of the holy angels in the beginning of time, and who
those who have escaped from his thralldom and who have these new hopes and aspirations.

He does not need to make such attacks upon the world; for they are already in his power—"The whole world lieth in the
Wicked One." (1 John 5:19, Diaglott.) He attacks only
those who are trying to get free from him. When the spider
perceives that the fly which he has entangled is struggling
and is about to get loose from the web, he instantly hastens
to throw additional webs around his victim. So when Satan
sees any of his subjects endeavoring to free themselves from
his entanglements, he at once sets about throwing stronger
coils around them, to prevent if possible their escape.

But Satan cannot overcome a decided human will. God
has given every creature this defense; and whoever does not
break this defense, will not be overcome. They who are un­
wittingly yielding to that will to evil influence, can resist the power of sin and of Satan to a considerable degree. But poor humanity need divine help to free themselves entirely from this great adversary and his army.

There are no such power that we need to strive to get away from them. But rather we should stand
our ground, and should firmly resist their influence, knowing that with every temptation God has promised and provided a way of escape. With this knowledge we may be strong in the presence of any adversary.

MAMMON—THE IMPERSONATION OF SELFISHNESS

The Apostle Paul says that we war not against flesh and
blood merely, but against spiritual wickedness, or as the
hebrews describe it, "A way of escape. With this knowledge we may be

power of fallen angels and fallen men, of all who may be on the
side of wrong. Many are fighting on his side because they
are following in his footsteps, that they may be exalted with him
to the highest position to which God has ever called any of
his intelligent creatures.

This church of Christ have had their eyes opened in ad­
vance to the tremendous difference between righteousness and sin, between the character of God and that of
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the white robes of their Savior's perfect righteousness. His
perfection is thus imputed to them, that they may be accept­
able sacrifices with Christ, as members of his body.
the attack and press the matter, placing it in the most alter- ing light, in order that our may take control, that he may ever as no e Splrl H t th tt to th t Th' t· t IId b tt t ta t t f 11 . h" foot teps for such e pu e ma er e cour . IS was no reslS ance. n
merely accepted the experience as of the Lord's permission.

In the case in which we are referred to Roman citizenship and asked, Does the law give you the right to do me harm? we are given a clue as to our own proper course under similar circumstances. We, likewise, could say, if unlawfully arrested or interfered with in doing the work of the Lord, "Are you acting in accordance with the provisions of the law or setting any of its provisions? Have I not the rights of a citizen of this state?" And if the officer was exceeding his authority, the provisions of the law should be pointed out in a reasonable manner, without any manifestation of a retaliatory spirit.

THE DIVINE LAW OF LOVE

Coming back to the matter of rendering evil for evil, we might be inclined to think that we could not detect the burglar and we could find the burglar, should we put him in prison? One view would be, "Yes; put him in prison. Make it a sore day for him." Another view would be, "No; we have no desire for revenge. We do not wish to do him injury in return." At the same time here is a man at large, violating the laws and menacing the safety and interests of the community. So we would feel that we should report the man to the authorities and turn him over to justice. We would wish to shield the public and also to check the evil-doer in his wrong course.

This seems to be the thought of the Scriptures—that so far as our hearts are concerned we are to be perfectly willing to endure evil for righteousness' sake; for we are called to suffer for the cause of righteousness. We are not to return evil for evil. We are not to resist evil, in the sense of trying to retaliate and get revenge for injuries done us. Rather let the patience of our God and the spirit of the Master, who was the cornerstone of our covenant and it is a part of our covenant with the Lord to share in the persecution and sufferings of our Head, to endure opposition and injustice for the truth's sake, for Christ's sake.

The more of this unselfish love we have, the more God-like we become. God is love, and the whole world is selfish. It is but natural that mankind should be selfish after six thousand years' experience with sin. Would it not be strange indeed if the whole world were not marked with selfishness, with the desire to advance the interests of self at the expense of others? But this course is contrary to the divine law of Love. We, therefore, as children of God, are to endeavor to rid ourselves of personal selfishness and of merely seeking our own good. We are to try to do good to every one as far as possible, according to the course of wisdom and our opportunities, especially to those who are fellow members of the body of Christ, those traveling the same narrow course of self-sacrifice.

WITNESSES TO THE TRUTH

"Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should be a witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37.

We recall that these words of the Master were uttered when the Jews brought him before Pilate and accused him of setting himself up to be a king. Pilate asked him, "Art thou a king, then?" His answer was, "To this end was I born—for this cause came I into the world." God had arranged that there should be a King Emmanuel, a Priestly King, who would put an end to sin and restore sinners (as many as were willing) to God's favor. It had been a lengthy time that the heavens were weeping. God was ready to do a great work when a king should reign in righteousness, when princes should rule in judgment (Isaiah 32:1), and when every knee should bow and every tongue confess, to the glory of God. So our Lord Jesus now declared in answer to Pilate's question, that he had come into the world to this end. If the world had been no world to be redeemed, no world to be brought back into harmony with God, the Logos would not have needed to come down to dwell among men. If God had not purposed that there should be a kingdom and a king, who would rule over all: when unjustly murder our Lord should die, there for would have been no world to be blessed and lifted up as a result of his great work.

The latter part of the text says, "That I should bear witness to the truth..." When all the law and the prophets were uttered under the heavens, there was a certain great truth to which he was bearing witness. Not only was he speaking truthfully, but he was also upholding the truth. God had created man. He had turned out badly—was a discredit to his Creator. The reign of sin and death was a discredit to God and a disgrace to all good government. Under such circumstances it would seem a reasonable question to ask, "Why not destroy creatures so unworthy and discreditable?" Because Jehovah had declared that the curse resting upon man should be rolled away, and that a greater blessing should come to the world through Abraham's Seed, and not one jot or one tittle of God's purpose could fail of accomplishment.

"GOO D S PLAN S LIKE LI LIES WHITE UNFO LD"  

Hundreds, yes, thousands of years had passed since God's promise to Abraham; and no blessing had come, no rolling away of the curse! But God had remained true. His Word had not been broken, could not be broken. He purpose to bless the world, and that blessing should come to the world. This is the great truth—that Jehovah God has provided salvation for "all the families of the earth." The types of the law fore-shadowed it. The prophets testified to it; "Yea, all of the prophets from Samuel and those that followed after, as many as have been from the beginning of the world are witnesses of these things, and of that the righteous one shall come. And he said, Blessed are ye that believe in him. This is the great truth; but the negligence, the unbelief, the unrighteousness of the world, the world apple apparently in the course of time, to the point where it was being swept away. We are bearing witness to the truth that God is not a vicious God, a cruel God—that he never purposed to doom man to eternal torture, but has purposed that the curse of sin and death shall be swept away forever. The witness is just the same today, along the same line, as proclaimed by our Lord and his apostles.

All who are of the truth hear the truth, and love to bear witnesses to the truth. As in the Master's case, the world knoweth us not. It knows us not because it knew him not. The world, especially the religious world of Christendom, is disposed to crucify us as it crucified him, only because we are living in a more civilized time and the scribes, the Pharisees, the doctors of the law, who are supposed to be the wisest in the world, are difficult today than of old to incite the people to destroy our lives. But by God's grace we will continue to bear witness to the truth until the dark night comes "wherein no man can work"—should our lives be spared till then.
BE READY—for the days are evil

My true Peace and Savior, be Thou near me,
That in suffering I may never grow weary;
Be Thou near me to direct my way;
Strengthen Thou my soul when foes assail her,
That Thy patient spirit may not fail her;
Thus prepare me for the evil day.

Unknown.
SOME PASTORAL COUNSEL ON MARRIAGE

BY BROThER TOOELE, WITH EDITOR'S COMMENTS

The subject that we have been studying somewhat the whole week has been that of Character Development. This is one feature of the plan of God. Your part and my part in the eternal plan of God depend upon our character development. God's plan is going to be carried out. He will have a people on the earth that will be like Him in the spirit plane of existence. He will ultimately have this earth inhabited with human beings who also will live in harmony with his holy law. But whether we are to be of the heavenly number, who will eternally love and praise him and be like Him, or whether any one of us is to be the earthly number, who also will eternally love and praise him and eternally enjoy his favor and blessing, depends upon individual character development. So after getting acquainted with the various features of the plan of God in a general way, our minds seem naturally to fix upon that one thing upon which the enjoyment of God's eternal blessings depends.

The great questions that confront us then are: What is the standard of character that we must develop in order to

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washing of water by the Word, that he might present us to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Now you can see that if the church would be presented in his presence without blemish, without spot or wrinkle, or any such thing, she would be Christlike; wouldn't she? Then you can see that God's desire to make us Christlike is to make us like Christ in character, is that he will be holy and without blemish? It means that every imperfection of character is to be overcome. Every unholy quality of disposition is to be cleansed away. He washes us from our past sins by his blood but takes the Word and constant obedience to the Word to actually make us Christlike.

For example, take pride. Pride is an unholy quality of character. It is the disposition of self-exaltation in heart or in act. Of a king it is written, "His heart was lifted up during his time of prosperity." Certainly, each one of us esteems others better (more important) than themselves; and, "Not unto us, not unto us, but to thy Name give glory." Now to be presented without fault and without blemish would mean that this disposition of pride would be so completely eradicated that no temptation, however strong, would ever remain in the heart in the least degree arouse self-importance or self-exaltation. This passage says that Christ can and has undertaken to save his people as completely as that. Now if he can perfectly us completely from pride, then I have to become Christlike without blemish? Yes, we are to be presented without fault and without blemish—not perfect characters.

Additionally, this passage also shows the possibility of reaching that standard. It says, Christ so loved the church, not that he may do an impossible thing; for if it were impossible, it would not be a profession that Christ would have died and attempted it. Therefore the very fact that Christ died and attempted to sanctify the church and present it holy and without blemish, do you think that Christ would have died and attempted it? No. Therefore the fact that Christ died and attempted to sanctify the church and present it holy and without blemish reduces it to a glorious possibility. There are still other texts that teach the same thing. Take Ephesians 3:14-19: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 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, that ye might be filled with all the fulness of God." What does it mean to be filled with the fulness of God if it does not mean to be filled with Godliness? That is the only reasonable way that we can think of. Godliness includes all the qualities that are necessary, we will never be willing to seek for another with all prayer and supplication; and in James 5:16, 17, we are told that the prayer of the righteous man availeth much. You see it is the prayer of a righteous man, there is the prayer of faith that is to bring results. A righteous man is not necessarily yet perfect, but he is obedient and growing. In John 15:16, you will notice that Jesus points out that the more we bear fruit, the more we are proved. In the vine and yet did not bear fruit—did not make the effort to become Christlike. What shall become of such branches? "Every branch in me that beareth not fruit, He taketh away." Your standing in the Lord is not because you know simply, but because you are becoming Christlike Are you? Are you waking up? Are you becoming? Are you bearing increasingly of Christlikeness, start now by surrendering fully to the Lord and begin active obedience to God's Word. No more excuses! Again, we must develop more and more the spirit of the Lord in order to be useful now. First, by example. "Be thou therefore followers of God," says the Apostle Paul (Ephesians 5:1). Secondly, you have not been developing the various qualities of Christlikeness, start now by surrendering fully to the Lord and in faith ask him to fulfill them to us. purer eyes than to behold [look on with approval] evil; Thou First, you see, the more we are progressed, the more charitably you can have such a love for your neighbor. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." You see the fruits of the spirit? Do you know what it means to be filled with the fulness of God while in the flesh. of the righteous man in behalf of the brethren? Does your knowledge simply, but because you are becoming Christlike Are you? Are you waking up? Are you becoming? 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The foregoing article in many respects is excellent, and fully accord with our presentation in Studies in the Scriptures. The subject is a matter of holiness, perfection of character, Christ-likeness, we have been careful, in Studies in the Scriptures, to point out that this does not signify a perfection in the flesh, which the Bible shows us everywhere, is an impossibility. We have shown that it does mean a perfection of heart, of intention, of will, of endeavor. "Blessed are the pure in heart, for they shall see God." "Sanctify the Lord God in your hearts." 

"Be ye transformed by the renewing of your minds."—Matthew 5:8; 1 Peter 3:15; Romans 12:2.

All this may be exactly what Brother Toole had in mind; but since he has not stated the matter thus, there is, we believe, a danger that some might misapprehend his meaning. Some might think that he meant perfection in the flesh and might go so far as to claim thoroughgoing perfection in death. We would discourage this. We believe we have the right of claiming that in act, in word in thought, they were holy, could not eternally endure an imperfect character. There will only come the new creature. And the new creature never has provided spiritual progress in Christ—progress along spiritual lines. The Lord has provided spiritual bread and spiritual water for the new creature in the Bible, and its progress will be in proportion as these are recognized and assimilated.

Character-development is thus a daily, yes, an hourly, experience to these new creatures. The character of Jesus becomes more and more their spirit, their disposition. If they maintain their original consecration, if they practise the lessons of the Lord's Word, and if they grow strong in the Lord through partaking of the Lord and his Spirit, they are thus becoming more and more loyally God's dear Son. They were copies of him, so far as purity and consecration were concerned, at the very start. Their testing is along the lines of continued obedience, continued devotion, as they reach larger degrees of knowledge of the Word of God, of the Plan of God. As they make the choice to be their Father's children, they are faithful, even unto death—fully submitted to the heavenly Father's will, fully loyal thereto. But we must not mistake these new creatures and too closely identify them with the flesh. "Ye are not in the flesh, but of the Spirit; the Spirit is God. " "If so be that ye abound in the same grace wherewith ye were received, yea, abounding therein by us by the measure of God." (Romans 8:9) The flesh has its natural tastes, appetites and disposition through heredity. These will never be overcome entirely. Hence, as the Apostle says, there is continual warfare between the flesh and the spirit, a warfare for the new creation. The flesh warreth against the spirit and the spirit warreth against the flesh; and the two are contrary. (Galatians 5:17) The new creature fights his good fight of faith in that he stands loyal to the Lord and continues to seek in every way the will of God, as did the Savior. This may mean various encounters with his own flesh. As St. Paul says, it signifies brow-beating himself—keeping his body under. According to the Bible, it will be a fight to the finish. If the flesh conquers, the new creature dies—and that will mean death. On the other hand, if the new creature conquers, it will be by the death of the flesh.

It is impossible for us to judge one another in this matter. Some of the Lord's most loyal people may have a great fight to keep the flesh at bay, and to think that they were not sufficiently loyal. But God alone knoweth the heart. In some instances, as St. Paul intimates, it is difficult even for one to judge himself right—difficult to know to what extent the new creature has misapprehended its Lord or rejected his Spirit, and to what extent the new creature may have been partially excusable for some failure to come up to its highest ideals. St. Paul says, "It is a light thing that I should be judged of you or of any man, yea, I judge not mine own self. Therein do I know whom I have judged; for the judgment is mine, not yours; for God will judge of mine own self, who is come to judge the things that are both out of God's ordinance and of man." (2 Corinthians 10:2-5) The battle is so closely drawn, sometimes the new creature is so beset by the world, the flesh and the adversary, that his victory may seem to outsiders to be rather ignoble. God alone knows to what extent better results were possible.

Every Christian, however, has recognized that, if his heart has been faithful to the Lord and the victory has been only a partial one even, nevertheless valuable lessons have been learned by the new creature, and its faithfulness and endurance have demonstrated its loyalty to the Lord and the principles of his righteousness, his government. We would be perfect; but we, as new creatures, have this treasure in earthen vessels, and they are imperfect; hence our results are not satisfactory according to the flesh. They are satisfactory, because they maintain their original consecration, if they are striving for righteousness, laying aside weights and hindrances and seeking by every failure to make ourselves the stronger to endure further temptations, tests, trials.

Thou of Jesus' character was humiliating, resignation to the Father's will in everything, even unto death, even the death of the cross. This demonstrated his love to the Father, his loyalty to the principles represented in the Father's character and government. These are the tests upon all the followers of the Savior. The new creature is to be more than righteous, it must be loyal. To that extent, a copy of God's dear Son—not in the flesh, but in the spirit.

Let us all be fully agreed as to the grand perfection of character of the heavenly Father and of our Savior and as to the fact that the new creature must have the mind of Christ. It is for the Lord to permit increasing trials and tests to come upon us as we grow older and stronger. Sometimes he permits a great fight from within or otherwise. The battle will not, however, be put to the test of endurance. It is not the Lord's intention that these trying experiences shall crush the new creature; but, on the contrary, that the putting forth of endeavor to resist the adversary and every evil shall make the new creature the stronger. St. Paul says, "If the righteous man shall rise again, wherefore then are they not better? But God prevents it;—not that they are able, but will with every temptation provide a way of escape."—1 Corinthians 10:13.

Thus it was with our dear Redeemer: At the very close of his ministry he came his most severe tests, and he cried in an agony of spirit, "If it be possible, let this cup pass from
me." The triumph of the new creation is shown in the succeeding sentence: "Nevertheless, not my will, but thine, be done." As with the Savior, so with the disciple—there is a struggle, a fight, to the end of the journey. With the Master every trial brought a victory. With his followers, because of their inherited weaknesses of the flesh, this is not so except as the Lord by his grace turns a partial defeat into a victory.

The new creation, even partially defeated, is exehuted by the apostle to come with courage to the throne of heavenly grace, to obtain mercy and find grace to help for future needs. In doing this, he is doing what God intended, for foreordination is not a foreboding. But "if ye believe," he says, "ye have no sin [and as we respect our flesh, no imperfectio of act, word, thought] we deceive ourselves and the truth is not in us [But if we confess our sins [our shortcomings], he is faithful and just to forgive us our sins, and to clese all iniquity." (1 John 1:8, 9) He is just, for this is his plan. This is the arrangement he has made, that he might be just and yet be the Justifier of that believing in Jesus.

In making this provision for the weaknesses of our flesh, God is not compromising with sin. And a accepting this provision, we as new creatures are not compromising with sin, either. It is not the new creature that sins. Its hopes, aspirations, desires are proper. But because of the weaknesses of the flesh and surroundings of evil, the new creature cannot do all it would, but must be continually striving, attaining and setting its mark higher and higher, as clear knowledge of the divine will is gained. This is fruit-bearing, character-development, acceptable in the Lord's sight through Jesus Christ, but not acceptable in any other way; for our very best endeavors are more or less blemished by the imperfections of our flesh.

As we perceive the necessity for our continuing under the robe of Christ's righteousness—wearing the wedding garment which he has provided—until our glorious "change" shall come, the resurrection change. Then we shall be through with our flesh and through with every provision which God has made for it. Only what is one was able to contradict his reasoning. Of course, I was very much astonished, but I saw that he could reason on points that we didn't touch. Once I grasped the fact that we are souls, instead of the former idea of our possessing a mysterious something, I seemed to realize that the wrong had been my former view of this. Soon I was sup-porting Brother Page, unconsciously, against my own views.

There were always from 20 to 50 at the studies, and so keen was the interest that on one occasion so many crowded on the table the pressure broke the supports. There was a young, unlearned blind boy, calmly answering questions as if he were professing Christians for probably 20 years or more! Yet he was quite clear and convincing. Occasionally those one would attempt frivolity. Brother Page would reprove him very di-rectly, but lovingly, and his frivolity ended. It was easy to see from the faces of many who attended regularly that we all had similar thoughts—the holy Spirit of God was his guide. There was no point I could make, but he could hold one of us. He was very sad

**THE MACEDONIAN APPEAL.**

[The first five paragraphs of this article were reprinted from article entitled, "God's Supervision of His People and His Message" published in issue of June 1, 1902. The remainder was reprinted from article entitled, "Come Over and Help Us" published in issue of May 15, 1909. Please see the articles named.]

**A BLIND BOY'S WISDOM.**

DEAR BROTHER RUSSELL:

I have been thinking of writing to you since coming into the wonderful light of God's plan, through a young blind brother, Arthur Page, 19 years old; but I have so far re-frained from doing so lest I might infringe on your time. However, on reading the article in THE WATCH TOWER of May 15, 1916, I was glad of the opportunity, and on the following morning we began. He asked to have only the Bible. Beginning at the Acts of The Apostles, I read the first chapter till, in the evening, I said so, and he asked further, "Where do you think Adam is?" As I couldn't make out the point of the question I told him that I didn't think Adam's whereabouts was of any importance. He smiled, and quietly pointed out his belief in the steward came at 11 o'clock to put out the lights. A couple of evenings we were allowed to continue till 12, provided we spoke low. Every denomination seemed to be represented; all brought forward the various "pet" doctrines. Brother Page did the answering, while I endeavored to keep pace with him in looking up the numerous passages he cited. Right from the beginning one was able to contradict his reasoning. Of course I was very much astonished, but I saw that he could reason on points that we didn't touch. Once I grasped the fact that we are souls, instead of the former idea of our possessing a mysterious something, I seemed to realize that the wrong had been my former view of this. Soon I was supporting Brother Page, unconsciously, against my own views.

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been! I have many a time put it down during reading to try to realize the wonderful love of God that it opens up; and how clear it makes such points as Baptism, Passover, etc.

Brother Lloyd is coming over from England to give me a few lessons in Colporteuring, so I am looking forward with much joy to this.

This seems to be no end to the Lord's goodness. He opened up the way for my going to Liverpool a few weeks ago to see the PHOTO-Drama, and this was very delightful, as well as meeting with and being strengthened by the brethren here.

Brother, I fear I have trespassed too much on your time. I find it very hard to write briefly, so this letter has grown beyond bounds; and even then I haven't told the half of the Lord's great goodness!

I feel glad that I had to give up a little in the world in order to be with his followers. I feel I am a weak runner, but I long to run so as to obtain the prize. It is grand to think of the "babe" with his "blessing" helpful elder brothers and sisters! I would dearly love to thank you personally; but if I win in the glorious race I hope to do so then. Meanwhile I give all the thanks to the Lord, and all will be his forever. I have been asked to send you the enclosed cuttings regarding the "two horns" of the Image.

That the Lord may bless you and all at Bethel with the fulness of his grace, is the constant prayer of Your brother by His grace, T. H. BROWN.

INTERESTING LETTERS

NO PEACE TILL GOD SPEAKS IT

DEARLY BELoved Brother Russell:—

It is only because I know your time is precious that I refrain from time to time to write you telling of our appreciation of your support and service. We write, dear Brother, as the note the broadening avenues of service into which our heavenly Father privileges you to enter while the enemies of the truth are being hampered on every side—the waters of trouble rising higher and higher around you, while those privileges which are ours through your faithful ministry.

We note your confession of some trepidation with regard to what you find it your duty to say through THE WATCH TOWER from time to time relative to the conduct of the war. We feel assured that your utterances are heaven-directed in order that those who know the truth, and all truth-seekers may see the more clearly why the nations are at war, the necessity that all who are heart-proud, in their own interest as well as that of others, be humbled; and the absolute impossibility of peace until God speaks with authority.

He puts more and more of his people in the world; and there is a coming of everything that is evil. He puts more and more of the world's evil into the world; and the selfishness or slackness on the part of others. I do not know how long the temper of Canadians will stand this. I thank God for the power of the truth in my own case. I have felt at times that the world is little concerned about what is right—in a fight which is claimed to be against all that is wicked; but it is practised.)

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to themselves, the church, the clergy and society. Asked why this was, he answered, "They would forsake the churches, leave the ministry unsupported, and commit all sorts of excesses, unrestrained by fear of torture." What a commentary on the moral effects of the ministry's work! He confided in me that he was a Universalist as well as an Evolutionist and Higher Critic; yet he rebuked me for preaching against eternal torment!

The third case was that of an Episcopal Bishop, who attended a semi-public meeting that I addressed this week on The Overthrow of Satan's Empire. In the course of his disquisition he confided in me that he was the elder of the class that gave the meeting, he very strongly defended the doctrine of Apostolic Succession and the divine right of the clergy. In this particular lecture the latter doctrine is attacked from many points of view. During the course of the lecture I did not deviate from my usual way of presenting the doctrine of the divine right of the clergy. My remarks on the subject, though delivered very kindly, seemed deeply to cut the bishop. His face became redder than the red in the Stars and Stripes that he saw it in his chair one would have thought that he was seated on pins. He remained throughout the entire lecture, but did not wait to meet me. I could not but think that we are not judging these things as we should.

There is another matter that I think might be well to bring to your attention, i.e., the friends by letter asking the Pilgrims to answer questions. You will recall that some time ago, in view of the fact that they travel on one-day appointments, which scarcely leaves them time properly to do the work at the places they visit, as well as in view of the fact that the dear Lord, mindful of the needs of his dear flock, has through the Correspondence Department at the Tabernacle arranged for the answer of just such questions, youed in the Pilgrims a letter asking you afterwards published in the Tower, asking them to refer the brethren who asked them questions by mail to the page in the Studies where the subject is treated, or better still, to write their questions to the Correspondence Department at the Tabernacle. Judging from the number of letters that I receive asking questions, I have concluded that a large number of the friends have either overlooked or forgotten your letter on the subject.

Feeling that it is for me to abide by your suggestion contained in the above-mentioned letter, I do not answer these questions, but write to them telling them the condition. This, of course, consumes time for them and me, and is doubtless disappointing to them. Is there not some way in which this matter can be brought to their attention, whereby they can be spared disappointment, as well as saved the Pilgrims' time, and receive their answers all the sooner? I am glad to note their zeal to learn the good Word of God, and would gladly answer their questions if this were in harmony with the Lord's will; but under the circumstances it is of profit to nobody for them to write to the Pilgrims or that information. For this reason I thought it might be well to bring it to your attention, trusting that it may result in larger blessing to all concerned in the matter.

The dear Lord has been blessing me richly in many ways both by toward and untoward circumstances. Was very much pleased by the reports of the year's work of the Society. My prayers to the Lord for the Christians to bless his cause, people and servants, especially yourself among them. Rejoicing that I am privileged to be associated in this the best of fellowship and service with you, and sending you much Christian love, with the assurance of my continued prayers for, and co-operation with you, I remain

Your brother and fellow servant, Paul S. L. Johnson

"ABRAHAM SAW MY DAY AND WAS GLAD"

My Dear Brother Russell:

Greetings and love in the dear Lord! I take this opportunity of expressing my appreciation of your service to you, and for the service in which you are engaged so faithfully.

It was in the year 1908 that I began to read the Studies in the Scriptures. From that time on I have not failed to find something to encourage, strengthen and uplift even though I have gone through many trials that have appeared more than I could bear, from outward observation. I am continually reading the Studies, and the "Old, Old Story," which their pages forthtell with no uncertain sound, always appears new. I find each time I go through them something I never saw before. Recently I have been going through Tabernacle Shadows again, and have been particularly struck with the thought that Abraham was justified by faith in Christ.

I should be glad, dear brother, if you will explain just how it was possible for this to be. The question has been raised several times here and I have not been satisfied with the answers given at any time.

I have some difficulty in understanding that "If Brother Russell were writing Tabernacle Shadows now he would not put those words in . . . . . . . Is this correct?"

I have also heard on various occasions, when studying the Volumes, that Brother Russell has left various points without a definite determination in order that we might study for ourselves. I am, dear brother,

Yours in the Anointed,

EDITOR'S REPLY

"Your Father Abraham rejoiced to see my day; he saw it and was glad."—John 8:56.

Abraham knew that God's promise to bless all the families of the earth was sure to be fulfilled. He saw the day of Christ—the Millennium—and its glorious work by the eye of faith. Similarly he saw the great Messiah the King by the eye of faith; yea, more, by the same eye Abraham... "millions of Adam's race blessed of God by the Messiah, his Seed, during the Millennium.

INTERESTING QUESTIONS FOR MATURE BIBLE STUDENTS

The Society is sending out to all pilgrim brethren a series of questions respecting the teachings of the Bible. They are not directed to the officers, nor are they intended to be replies to the divine plan of the ages. The Society wishes, however, to see how clearly and concisely its representatives can answer such queries. The suggestion has come to us that others would like to have copies of these questions and to have the opportunity of presenting their answers. We would be pleased to have the matter so, and will send the questions to any of our subscribers, on request. We believe that the suggestion is especially good in respect to those who are occupying a position of influence or serving amongst the brethren. It does us all good to think, and helps to establish us as respects what we know well and what we do not so clearly know, and thus leads on to a clearer knowledge of the truth and to the graces which, properly, should accompany every step of knowledge.

TRADING OUR AFFECTIONS HEAVENWARD

"Set your affection on things above, not on things on the earth."—Colossians 3:2.

In the natural make-up of humanity there is a certain tendency which we all recognize as a sort of mental sacrilege, although we are unable to philosophize upon it or to explain it. So universal is this vice, and so much prompted by this universal affection, certain powers that go out toward other creatures, other things; and it is very important that we see where they are tending; otherwise they will lead to idolatry. Just as the little boy.apple tree[vine], with its tendrils just within reach, so our affections go out to various earthly objects; and they need to be pruned and trained, just as a vine needs to be. When you desire to have your vine grow a certain way, you turn it in the proper direction, tie it if need be, and see that its tendrils take hold of the proper supports.

VARIUS WORLDLY OBJECTS OF AFFECTION

Thus it is with each of us. These affections are proper, they are good; but they need guiding, training. If we do not have these affections, we could not love God. We must have them in order to a proper balance of character. Without them we could not hold together. The need for their proper guidance is manifest when we see some lady setting her affections upon a little dog, giving it much time, care, choice food, etc. Some of the wealthy set their affections on poodle dogs, bull dogs, bird dogs or Angora cats. Some make pets of Canary birds, rabbits, white mice, etc. They spend upon these pets much valuable time, thought and care that might be much better spent in other ways—often treating them as if they were their children. How many can there be who have never gone through the following experiences?

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were children, and laying as much affection upon them as if they were human. Some do the same with flowers.

Although we believe in having a very kindly feeling toward dumb animals, and although we greatly admire flowers, yet we hold that as the Lord’s people we should not treat any of them as if they were human beings, nor set our affections upon them to our injury and the neglect of much more important things. There are plenty of children to care for; and we should not put flowers, dogs and toys in place of them. Although it is very proper for us to think how good is our heavenly Father to give us all these things for pleasure, yet we should not set our affections on them and give them too large a place in our hearts. Where people do this, something valuable has been lost in their lives. If they are grown people, perhaps it would have been better if they had had children, rather than to set their love upon dogs and flowers. We should not even train our money to do this.

As we look out upon the world of mankind, we see that some are much better balanced than others. We sympathize with the world; for most of them do not know the Lord. They are not Christians. Very often they have pet-loving lives with little to fill their hearts and to brighten and enlarge their mental horizon. Many who spend little or no time upon pets, set their affections and thoughts upon a home. It is a great pleasure to them to be able to say, “I have a good home.” To have a beautiful and pleasant home is a natural tend­ency of our beings. Phrenologists call this natural trait, in­habitiveness—love of habitation. But we are not to permit our affections to center even here. As children of God we should have far higher aspirations than the world has. We must be able to count our blessings and to be thankful.

We have known people whose minds are so unbalanced that they would do almost anything to secure a good bank account. And when this is gained, they still are not satisfied. They continue to grasp after more, often resorting to very question­able and very dishonest methods to gain their ends. Their affec­tions are inclined to slip off. We have nothing but cords of love and devotion to God. Do not let them gravitate toward worldly objects. The Father “gave us his dear Son, full of grace and truth, that we might have life through his name.” If we have love for the Father, “your mind is just as his will, his plan, his ways. It is God’s arrangement that even husbands and wives should not set their affections too much upon each other. Thus the Apostle Paul enjoins, “The time is short; it remaineth that we all should work quietly with our own hands” (1 Thessalonians 5:23).

There are still higher affections than those we have named which are also dangerous unless properly trained and guarded. These are the affections of man for woman, woman for man, man for man, woman for woman, etc. All this is proper, of course, but we are to avoid inordinate affections, and are to have only that which is ordinary—that is, reasonable, proper. We are to beware of going to extremes. In his Word God has given us the proper outlines of conduct for his children, and we can know these only when we study his directions. Otherwise we are sure to make a wrong course. “Set not your affections on earthly things.”

**LEGITIMATE AFFECTIONS LIABLE TO PERVERSION**

It is God’s arrangement that even husbands and wives should not set their affections too much upon each other. Thus the Apostle Paul enjoins, “The time is short; it remaineth that they that have wives be as though they had none.” (1 Corinthians 7:29) The intimation seems to be that we should not reckon our earthly relationships as being the highest and best of all things. It is a great thing to have each other’s support in the trials and difficulties of life. We are not wishing to say anything to weaken this blessed bond. But it should be strengthened by the knowledge of our being held in accordance with knowledge of and in harmony with God’s Word. It should not be permitted to be in any way a hindrance to our running the heavenly race successfully. It should not become an earth-born cloud to veil from us the Father’s face, and to paralyze us.

By natural tendency we would all be inclined to go wrong; therefore we need to give careful heed to the admonition to set our affection on things above. Let each of us look carefully and sweep before our own doors. We are not here simply to study the Word of God, but to learn certain principles, certain lessons that the Lord would have us learn, so that we may more than ever shape our lives in harmony, therewith, that we may be able to see all the things of life from God’s viewpoint. God’s Word does not go beyond the natural — it is given us to learn more and more how to apply these principles, to see what we need to restrain, what we need to cultivate, etc. The Lord wishes us to be intelligent children.

**‘GOD FIRST’**

Those who come into harmony with the mind of the Lord have that wisdom from above, which is first pure, then peaceable, easy of entreatment, full of mercy and good fruit. (James 3:17) Each of us should scrutinize the affairs of our own life and observe whether to any extent he is setting his affections upon earthly objects or things, even upon things which are in themselves right and proper. One cannot love in a continued and repeated and continual setting of the affections on the earth, and then have the Lord’s place in his heart. If he should love her so much that he would please her rather than the Lord, then he is doing wrong. God must be first. Everything must be subordinate. Everything should be brought into line with this: **God first, his place and his will.**

As husbands and wives, kindred and friends, there is a certain degree of love that is in full harmony with the heavenly love, the Father’s will; and there are other affections or degrees of affection that are not in accordance therewith. Be­cause the latter have their foundation in the absence of the former, we should set the affections on heaven-ward.

To be a child of God does not mean that we shall be free from all earth-born tendencies. The Apostle points out that there is a continual fight of the new creature against the old. (Galatians 5:17) The heavenly impulses, tendencies and as­pirations need to be fought for; they must be carefully and continually cultivated. Not only must our affections be torn from their earthly props, to which they naturally cling, but they must be trained heavenward, and be held there by the cords of love and devotion to God. Do not let them gravitate toward earthly objects. God has given us the proper directions, which are also dangerous unless properly trained and guided. But we are not to permit our hearts upon them. We may see them and admire them; but we must go right along the narrow way. Our hearts are only large enough to hold fast and continue faithful to our covenant with God.

FRUITS, NOT CHIPS, SHOULD FILL OUR MENTAL BASKETS

We all remember the familiar story of the boy who was very fond of reading novels, and whose father wished to im­press a valuable lesson upon his mind. One day he said to his son, “Go and fill that basket of apples in the corner.” The boy did so, and brought in the basket filled with chips.” The boy did so, and brought in the basket filled with chips. “Now,” said the father, “put all the apples also into the basket.” The surprised boy said, “Father, I cannot put the apples in while the chips are there.” “Now, the father, ‘and your mind is just as his will, his plan, his ways. It can hold only so much; and if you fill it with chips, there will be no room for other and better things.”

This was a wise father; he gave his son a good sugges­tion. You and I, as new creatures in Christ Jesus, should fill our mental baskets with the heavenly loves. We must set our affections and thoughts upon a home. We may see them and admire them, but we must go right along the narrow way.

We have known people whose minds are so unbalanced that they have pet-loving lives with little to fill their hearts and to brighten and enlarge their mental horizon. Many who spend little or no time upon pets, set their affections and thoughts upon a home. It is a great pleasure to them to be able to say, “I have a good home.” To have a beautiful and pleasant home is a natural trait, an inclination of our beings. Phrenologists call this natural trait, inhabitiveness—love of habitation. But we are not to permit our affections to center even here. As children of God we should have far higher aspirations than the world has. We must be able to count our blessings and to be thankful.

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**Beware of earthly, spurious love; for it will be a hindrance to the heavenly love. The two should not be confused and mingled. The unselfish natural love, which is an element of perfect human nature, will not, if kept in subservience to the heavenly, interfere with our spiritual interests. The one does not infract or destroy the other. There should be a natural love for husband, wife, children, parents, and the Lord would have the creature be continuous by means of the earthly love for the heavenly things. Here, also, God should be first.**

**SETTING AFFECTIONS ABOVE A GRADUAL WORK**

In our text the Apostle is addressing Christians, the class who are day by day training their affections heaven-ward. This matter of setting the affections on heavenly things, however, is something that must be repeated, persevered in: for the affections are inclined to slip off. We have nothing but our old brains with which to do our thinking, and these brains have tendencies toward the flesh. Therefore the necessity arises for a repeated and continual setting of the affections on the spiritual things. “But the earth, not the fleshly condition. All the precious promises center above. Christ our beloved King is there. We are being prepared to enter soon into heaven itself, the condition beyond the veil. We are to be born again of the Holy Spirit by faith; and they will soon be ours in reality if we hold fast and continue faithful to our covenant with God. The Lord has now through his promises given us a foretaste of the good things to come. We have ‘the earnest of the
On earthly things we see that they are not worthy to be compared with the heavenly things. But there is danger of spending consecrated time on things that are of less value than flowers, etc. How much do you think that the reading of important world-news which bears upon the fulfillment of Scripture prophecy? How much do you think that these enable you to set your affections on the things above? Each of us is responsible to the Lord for how he uses every moment of his time—God’s time. We are not here condemning the reading of important world-news which bears upon the fulfillment of Scripture prophecy; it is not wrong for us to keep in touch with the progress of the great war, for instance, in so far as it is related to the incoming kingdom. But we do not need to read much to find out what is necessary. Doubtless if Jesus were here in the flesh now, he would be interested in noting how the character of the two fulfills the testimony of the Scriptures. He told us to watch for these fulfillments and to lift up our heads when we saw them coming to pass. But how can we lift up our heads if we do not see them coming to pass? And how can we see them if we do not read what will give us this necessary information? But we are not to read for entertainment, nor are we to read what is unprofitable to us as new creatures.

So then, dear brethren and sisters, we see the course we are to pursue. We are to be the bride of Jehovah’s great Son. Therefore we must be very diligent to get everything in readiness for the approaching marriage. When we consider the preparations which an earthly bride makes for her nuptials, we have a good illustration of how important it is for us to have our garments all prepared, our robes spotless, our embroidery all completed beforehand. You and I are privileged to have a most important part in the greatest, grandest wedding ever held. Therefore we should be ready. We who are by nature children of wrath even as others are now privileged to attend to this entrance. We are to be cleansed from all filthiness of the flesh and spirit, and fitted to become the bride of our heavenly King. Daily also we are to wash with the water of the Word. We are to be purified from all filthiness of the flesh and spirit, and be fitted to become the bride of our heavenly King.

This preparation means a continuous work as long as we sojourn in the mortal body. God’s word, the Bible, is the foundation of the instructions we are to take for the preparation of the bride. We are told to let nothing be done to us in our outward forms of apparel, but let all be done for the perfecting of our souls. We are to let nothing mar the beauty of our spirit. We love St. Paul because he was so self-sacrificing. He was willing to lose all things but loss and dross that he might win Christ and his beauty. What do we love in each other? Is it the shape of the head, the symmetry of the features, the cut or style of the hair, the arrangement of the garments, or the beauty of their spirit? We love St. Paul because he was willing to lose all things but loss and dross that he might win Christ and his beauty.

THE KING IN HIS BEAUTY

"Thine eyes shall see the King! The very same Whose love shone forth upon the curseful tree, Who bore thy guilt, who calleth thee by name; Thine eyes shall see!"

"Thine eyes shall see the King! The Mighty One, The Many-crowned, the Light-enrobed; and He Shall bid thee share the Kingdom He hath won; Thine eyes shall see!"

THE PHILIPPIAN JAILER

[Paragraphs 5 to 8 inclusive and paragraph 12 of this article as it originally offered in issue of June 1, 1916, were reprinted from article entitled, "Rejoicing in Tribulation" published in issue of December 15, 1902. Paragraphs 13 to 31 were reprinted from article entitled, "What Must I Do to be Saved" published in issue of June 1, 1909. The remainder below. Please see the articles named.]

While the missionaries were day by day passing from Lydia’s home to the place of worship, it is known that they were met repeatedly by a young woman known in Philippi as a Pythoness, or Sibyl—a fortune-teller. She was a slave girl possessed by an evil spirit—one of the fallen angels—the spirit working through her, divining, or giving intelligence of lost articles, telling fortunes, foretelling future events, etc. She was so widely known to all the people; and the exercise of her profession brought large income to a joint-stock company that owned her—apparently a syndicate of influential men.

For several days, as the missionaries went to and from...
the home of Lydia, attending to the Lord’s work, this slave girl followed them, shouting, “These be the servants of the Most High God, which show unto us the way of salvation!” Of course, the girl did not know St. Paul and his companions; but the evil spirits did. To what extent they had forecast the results we may not know definitely, but we know what occurred was what they had premeditated; namely, that the Apostle would cast out the evil spirit, and that this would bring upon the missionaries and their converts a violent attack from the owners of the girl and their friends, and all whom they could arouse to a frenzy of excitement, of wrath and of rioting.

It is also possible that the evil spirit may simply have told the truth without considering the possibility that the Apostle might command it to come out. The worst that could happen would be a rather pleased with a testimony from any quarter. But we read that St. Paul was grieved as day after day this testimony was given—not that he was grieved that a testimony was made regarding the Apostle, but that it should come from such a source, for he knew that the evil spirit would have no respect for the truth.

Any of the fallen angels who would have respect for God and for the principles of righteousness would not seek to obssess humanity when they knew that such obsession would be to their injury and contrary to the divine will.

Some teachers will probably suggest that this woman had hysteria, or that she was somewhat demented. But either thought is out of accord with the facts in the case as Scripturally set forth, and is quite contrary to the words of the Apostle. Paul realized this, or this, in reasoning that she was not accountable. He addressed the express spirit as such, and in the name of Jesus commanded it to come out of the woman—just as our Lord and the apostles under his instruction had frequently cast out these evil spirits.—Mark 5:1-17; Matthew 10:1; Luke 10:17, etc.

The magistrates, who held office especially for the preventing of rioting and for preserving order, were greatly excited and rent their garments as an indication of their distress. Dissatisfaction that such a disturbance should be brought to their city. The thought was that: what would the populace then rise up and be guilty of something and thus deserving of punishment. They knew not that the evil spirits had to do with the arousing of the riot. St. Paul, therefore, expressed it, “We contend not with the flesh and blood (merely), but with wicked spirits in influential positions.”

**The missionaries imprisoned**

To satisfy the mob and to restore peace quickly, the magistrates ordered the missionaries to be beaten, presumably with rods, and then committed them to prison. Also, what a revelation is given in this incident as to the purpose of the missionaries in their lives for the Lord and the truth—that these noble men should be evil-spoken of, evil-thought of and evilly treated!

Let us remember that the God who changes not is our God, and that he has supervision of the interests of the church today as then. Let us remember that he requires of us today, as of those missionaries of old, that we be willing to represent him, willing to endure hardness and thus to make full proof of our ministry—of our service for Christ and his message. Would it require faith on the part of the missionaries to accept this persecution? Would it require thought of the results? Would it require consideration as evidences of the Lord’s disfavor or neglect? So must we learn similar lessons of faith in the school of Christ, and be glad to follow in the footsteps of Jesus and the apostles. We must learn to rejoice in retribution as in prosperity.

**FINALLY, BRETHREN, THINK!**

**June 25.—Quarterly Review**

**The Power of the Mind, the Will—As a Man Thinketh, So Is He—the Power of Evil Thoughts—the Power of Good Thoughts—Think of Pure Things—Not Earthly Things—Of Things of Good Report—Of Things of Value—Of Praiseworthy Things—Each Responsible for Care of His Own Mind.**

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things”—Philippians 4:8.

Comparatively few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives. Few mothers realize that their very thoughts have to do with the molding of their unborn children—giving them either helpful or injurious dispositions. Few fathers realize this, or seek to cooperate with their wives in the bringing forth of noble children—by stirring up the minds of their wives during pregnancy with noble thoughts, elevating ambitions, high ideals, with things in a measure, remembering that the same tongue with which we praise God could be used in doing injury to fellow creatures.

The World, the Flesh, and the Devil.—The Apostle points out, (James 3:1-10) But restrain your tongues, for there is much contention and strife among you, from where comes this?—such as evidences of the Lord’s disfavor or neglect? So must we learn similar lessons of faith in the school of Christ, and be glad to follow in the footsteps of Jesus and the apostles. We must learn to rejoice in retribution as in prosperity.

**Questions for Self-Examination**

The Apostle, in our Golden Text, points out the proper course for us to take in getting control of ourselves, our thoughts, our words and our conduct. Every thought should be challenged; for if an evil thought or unclean thought should be admitted, it will germinate and bring forth a great defilement, which will affect our words and our conduct, and will extend to others. We may learn to do the challenging readily, even among the multitude of the thoughts which pass by us in this lesson. What at first may require considerable time for decision will by and by be decided almost instantly:

1. Is the thought which is seeking consideration in our minds an honorable one? If so, it may pass in and be entertained. If not, if it pass these examinations, it may pass on for further consideration. If by these it fails to prove its purity, it should be immediately resented as a thought likely to do great harm—as would the entrance into our home of things infected with a plague.

2. Is the thought lovely? Does it appertain to things that are lovable? Does it excite lovable influences, or is it...
identified more or less with hate, resentment, anger, malice? If lovely, it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and others.

(4) Is it reputable? This cannot mean: Is the thing well looked after by the world? For the Apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all reputable people, if they knew and understood everything connected with the thought.

(5) Has the thought any virtue, or is it in any sense of the word praiseworthy? If so, it may be admitted. If not, it should be repelled; for even if it be blameless otherwise, that fact that it is not of any value is a reason for its rejection. We have no time and no place for things that are merely not bad. We desire to have in our hearts and our minds things that are positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of the ground of our hearts, of our minds, needed for profitable things. Much novel reading is of this character—not evil, but not advantageous, not upbuilding.

Whatever we may be naturally, the people of God who follow the instructions of the divine Word surely become noble people, helpful people, possessed of the spirit of a sound mind; and these things will be only a part of their preparation for the kingdom and for the great work then to be entrusted to them as the servants of God under their Redeemer and Head.

Harvest Gatherings and Siftings

[Reprint of article which appeared in issue of July 15, 1906, which please see.]

The Scope of the Abrahamic Covenant

Question.—Which is the greater, the Abrahamic Covenant or the New Covenant?

Answer.—The Abrahamic Covenant is an all-embracing arrangement. Everything that God has done and will yet do for our race is included in that Abrahamic Covenant. The Law Covenant is a part of the Abrahamic, as a chapter out of a book is a part of the book itself. The Law Covenant was intended to be a school or training field in which the children of God were to be instructed in the principles of the Abrahamic Covenant and to benefit thereby. The New Covenant is a development of the same thought, but is a new creation. It is a revelation of a higher order.
and death—whosoever will." For the time being he has permitted them to take their choice as to whether they would give heed to the voice of conscience still to some extent remaining in man, whether they would listen to his Word of instruction, so far as they were able to know it, or whether they preferred to follow the suggestions of Satan and the promptings of evil. The great majority have followed Satan, the opponent of God.

The adversary has propagated his falsehoods and deceptions in order to oppose God and righteousness. He succeeded so well from the start that in 1650 years from the creation of our first parents in Eden, many of the holy angels had fallen and had joined him in the debauchery of mankind. (Genesis 6:1-5) Eventually the world became so full of corruption that God destroyed all of humanity from the face of the earth, including the unlawfully fallen angels, and began anew the propagation of the human race from Noah and his family, who had remained untainted—"perfect in his generation."—Genesis 6:1-22.

SATAN'S EVIL WORK CONTINUED

But soon Satan again got in his evil work, so that in Abraham's day, only a few centuries later, the whole world was corrupted by antitypical sin. Even the fallen angels—denied by the Lord after the deluge the power of materialization in human bodies, continued their deceptions by using human beings as mediums of communication with men, either by developing in them powers of clairvoyance, clairaudience or other sensitivities, or by taking active possession of their bodies and using these as if their own. All this has been done by Satan and the other fallen spirits over whom he made himself prince (Ephesians 2:2; 6:12), in order to deceive the Lord's flock of sheep, to deceive them and falsified in his pronouncement of a sentence of death upon the human race, to effect as well all his offspring. They wished to make men believe that people who had gone into death were not dead—that they had not ceased to be—but were merely asleep, as before.

This gigantic falsehood has greatly hindered mankind from seeing the truth and the real facts of the case. God has all along been Master of the situation to the fullest extent, but has been permitting Satan and his legions to thus exercise powers of deception over the race that he may ultimately teach a lesson to both men and angels.

Four hundred and twenty-seven years after the great deluge, God called Abraham, and after testing his loyalty and obedience, made a covenant with him, as a reward for faithfulness, for the effect that in his seed all the families of the earth shall ultimately be blessed. In due time, the descendants of Jacob, Abraham's grandson, were chosen to be the special people of God, under the terms of the Law Covenant. These people were to be forth in types God's great plan for the salvation of all mankind. They were to be a separate people from the other nations of the earth.

Although God established a special covenant with the nation of Israel, they promised full obedience to his law, yet they failed to follow through. This failure was sought after wizards, witches and necromancers, mediums of the fallen spirits. This became so pronounced that God commanded that any amongst them who became such a medium should be put to death. They had agreed to be the people of God, and he had warned them to be on guard against these evil spirits.

In the days of our Lord, these fallen spirits had intruded to such an extent in Israel that many of his miracles were for the healing and deliverance of those afflicted of the devil, proving the reality of the actual presence of these wicked demons, and thus rendered insane. Israel had become to a considerable extent affected by the false doctrines of paganism, this being especially true of certain parties among the ruling class. The Sadducees were free from this, but they did not consider the resurrection of the dead and believing in neither angels or spirits. The natural affections and confusion of mind amongst the people seemed more widespread even than were bodily diseases. In the time of our Lord, Greek philosophy had attained great prominence, brought about by underlings of these wicked demons, and thus corrupted. Thus was Satan's great lie, "Thou shalt not surely die," perverted. Like all Gentile nations, Greece had many gods, divinities; and thus were the Greeks worshipers of devils, fallen angels.—Deuteronomy 32:16, 17; Psalm 106:34-38; 1 Cor. 10:19-20.

JEWISH NATION UNWORTHY. CALL GOES TO GENTILES

Because of the world-wide prominence of the Greek language, Greek philosophy, "science falsely so-called" (1 Timothy 6:20), had become entrenched in the minds of thinking people generally. This was true to quite a degree in Palestine. Only to Israel had God sent his law and given his prophecies. To them he had said, "You only have I known, recognized, of all the families of the earth." (Amos 3:2) When Jesus came, he said, If you had received the witness of John, you would have been ready to be my disciples. Many of the Jews had merely a form of godliness. They thought God would send them a sign from heaven. But Jesus had come who said that they should not boast that they had Abraham for their Father, for God was able even of the stones about them to raise up children to Abraham. He assured them that God would find a worthy seed of Abraham.

In the days of our Lord, this promise that his ministry was the starting of this new seed. Jesus himself was the head of this seed. The special work of the entire Gospel age has been the calling and preparing of this spiritual seed of Abraham. The promise was first to the Jews, but since they did not prove worthy of it, God turned to the Gentiles, to take out from that people a sufficient number to complete the foreordained 144,000 to comprise this seed, the church of Christ, the members of his body. After the close of the 2000-year development of this work, Christ would then be present in the world the second time, would again visit the natural seed of Abraham, for their enlightenment and blessing. But this blessing would come to them through the spiritual seed of Abraham, the faithful seed.

"Lord, in the day of his kingdom, show thou unto Jacob thy wonders, and to Israel thine arm strength. For thou art the God of my father, the God of Saul and Jonathan, even of David and of all the house of Jacob. And his servant David was faithful in all his ways and a true man with God. And thou didst choose Samuel to be king of thy people Israel. When thou art become their king, thou tookest the tribe of Israel for thy people. And thou broughtest up a kingdom over them above all the peoples that were on the face of the earth. And they saw not thy righteousness." (Jeremiah 51:14-16)

SATAN SOWED TARES IN THE WHEAT-FIELD

In this parable Jesus showed how after the Apostles had fallen asleep the great adversary, Satan, would come and sow "tares" in God's "golden cup" of truth, and hold actual the "woman," the professed church of God. All who would be his sheaves must be ready to gather together the true "wheat," and sift out the "tare." (Matthew 13:36-41) It was shown that Satan had already sown his "tare" in the church of God. And she "made all nations drunk with the wine of her fornication." (Jeremiah 51:6-13; Revelation 17:1-5, 15) As error spread and the spirit of ambition gradually superseded the spirit of humility and loyalty to God, bringing the desire to avoid suffering and to be esteemed of
men, the church, as conditions favored her advancement, organized itself as the Papal hierarchy. The Bishop of Rome was declared the vicar of Christ on earth. The pope was related to the church and to the world. The pope sat upon a throne of glory and became an autocrat in power; commanding kings, and ruling as both a spiritual and temporal prince. The pagan dogmas of the immortality of the soul, the resurrection of the body, and the idea, also imbued from paganism, of the torture of the wicked after death, was made the basis of the doctrine of the eternal torture of heretics and of the Purgatorial sufferings after death of practically all Catholics to fit them for heaven. These views were expressed by Dante in his great epic poem, *The Divine Comedy*. According to his presentation, it was written over the gates of the Inferno that all who entered abandoned hope. This place was for those who were not only heretics, but who were also involved and implicated for no good Catholic entered that abode. Then there was another place—Purgatory—where different punishments were administered for various sins, the process of purgation to vary in time according to the degree of the sin and the masses said for them by the pope and his vicar in Rome. During this same year the "Papal states" were ceded to the church by Emperor Charlemagne. Their "Millennium" ended, it was claimed, in the year 1819, when Napoleon confiscated the territories granted to the Papacy by the Papal Millennium, and wrote his mandate on the church where he died. The succeeding freedom from Papal persecution and the widespread circulation of the Bible in the languages of the people, was declared by the Papal leaders to be the "little season" foretold in Revelation to follow the thousand year reign of Christ on earth; and they are hoping that soon they will regain their former power and prestige and once more reign supreme, and that their rule will be permanent.

This Papal Millennium is known in history as the "Dark Ages," in which were developed many Mohammedan and Jewish and practices brought in and forced upon the peoples of Europe by the Papacy. Their theory was that they must conquer the world. Then endeavored to do this by force, which led to great persecutions, notable among them being the Inquisition. During those dark centuries millions were tortured, exiled, and murdered in multitudinous ways, for refusing to bow to the mandates of the apostate church, under the leadership of popes, bishops and priests. Agents and spies were employed to apprehend and deliver those who were found to express sentiments contrary to the Papal hierarchy, or who failed to bow in abject submission to their authority.

Thus were the nations of Europe paganized and steeped in error and superstition and in reverence for men who falsely claimed to be the representatives of the living God on earth. Yea, these pseudo-apostles of God, as declared in the prophecy of Daniel (7:25), thought to "change times and laws." They presumed to have authority to alter the laws of God when it suited their ends, and to do so, they found the way to change the time for the reign of Christ, as we have shown. They also set up the abomination of the Mass, which was the taking away of the continual [once for all] sacrifice of Christ, claiming that in the Mass Christ is offered again and again, in a literal sense, as a means of providing salvation to all, even to the "Christendom"—Christ's kingdom. The glorious Scriptural doctrine of the resurrection also fell largely into the background; for what use had an immortal soul which could not die, for the exception of the dead? Plato's doctrine of the immortality of man was much more agreeable to the flesh than was the true idea of death. It was not pleasant to think of death as the enemy of man, as the curse which God had pronounced because of Adam's sin.

**WORK OF REFORMATION—A LITTLE HELP**

The work of reform, which in spite of violent opposition gradually developed, in the sixteenth century, into what was known as the Great Reformation, brought some measure of relief to the persecuted, hunted, crushed saints of God—his true church. Even through the darkest years of the dark ages there were those who sought to bring to the saint the "holiness with a little help." But their leaders were in time overcome with "flatteries," and also succumbed in a considerable degree to the desire to gain power and influence among the nations. See Scripture Studies, Vol. III., pp. 34-39 and pp. 108-115.

**AN IMPORTANT QUESTION AND ITS ANSWER**

Why has God permitted these appalling conditions, is it asked by some? Why did he allow his wheat-field to become so overrun with tares? Our Lord knew that these conditions would later develop, as it is shown in this parable of the Wheat and Tares. It was God's purpose to permit this experience as a great lesson to the church, to angels, and eventually to the whole world. These errors were to be permitted to be introduced, to grow and bring forth their bitter fruitage, and thus to manifest the terrible effects of error, unholy ambition and sin. It had the effect, too, of bringing to light in sin and apostasy the Old Testament God from the great mass of tares. Both were to grow together in the Babylonian System, however, until the harvest time. They would come the entire separation of the two classes, and the judgment time.

These errors are still largely blinded and arrogant, and we do not charge that these religious leaders of the dark ages were all knowingly. We believe that God when it seemed advisable for them to do so. They sought God on earth. Yea, these pseudo-apostles of God, as declared in the prophecy of Daniel (7:25), thought to "change times and laws." They presumed to have authority to alter the laws of God and established their own, by means of their Papal Millennial claims. The church systems of today are thoroughly permeated with all manner of pagan doctrines—Greek philosophies, Pantheism, Buddhism, Rationalism, Spiritism, etc. The doctrines of the immortality of the soul, a trinity of God in one, tormented after death, re-incarnation of the soul after death, communion of the living and the dead from paganism and are purely heathenish. Truly the nominal systems of today have become Babylon, confusion! And now in the harvest time of the age, God is calling his own out of them, and the work is nearly completed. He has spoiled these nominal systems out of his grace—Revelation 3:14-20; 17:1-5; 18:1-24; 19:1-8.

At one time we wondered why it was God's will to permit this condition of things. But in the light now shining we believe it was for the very reason that we are now coming to see; namely, that people who had never known the nature and results of sin, who had never known the baneful effects of these monstrous doctrines, could be brought to see the truth as can those who have been influenced and bound by them.

What wonderful relief came to our minds and hearts when we emerged from this gross darkness into the glorious light of God's truth as it is in Jesus! What a marvelous
impression it made upon us! We fancy that mankind, when awakened from the sleep of death, will be on that lookout, as they awake, for the conditions which they had been taught would be theirs beyond this life. Many will look around in terror to see the fiery flames and tortures, and will shout, "We are undone for ever!"

"We have reason to believe," when the love of God and the wonderful provision for mankind is shown to them, when they are told that they are now under the righteous reign of Messiah, which designs only good for all men, when they come to realize God's matchless goodness, what a revelation of joy it will be to the poor, benighted, sin-cursed world!

Surely all who are sincere at heart, all desirous of doing right, when the conditions are made favorable for so doing by the brandishing of the cross, will be so absorbed by the principles of righteousness laid down in the Lord's Word, to be so in love with the heavenly things, heavenily hopes, heavenly prospects, that everything else will be of no value to us. And this will be more and more our blessed experience and more and more continuously, as we go on in the good way and grow in grace and knowledge. This we shall do if we are watching, praying, striving, day by day.

The spirit of the Lord dwelling in us in fulness, as it should be, will cause our entire being to be so absorbed by the principles of righteousness laid down in the Lord's Word, to be so in love with the heavenly things, heavenily hopes, heavenly prospects, that everything else will be of no value to us. And this will be more and more our blessed experience and more and more continuously, as we go on in the good way and grow in grace and knowledge. This we shall do if we are watching, praying, striving, day by day.

If this development does not take place, if we merely stand still, we shall soon begin to lose ground; but if we progress, the natural man will gradually perish and the new man will thrive. Christian development should be steady and consistent. Our vessel is filled with the Holy Spirit. This, in turn, will further enlarge our capacity; and so the expanding and filling goes on. Thus it is possible for us to be filled continuously.

If it were an impossibility for us to be filled with the spirit of God, the inspired Apostle would not have so instructed us. To the truly consecrated child of God this is possible, and not only possible, but obligatory. But as there are ebbs and flows in the ocean tides, so with our sense of the Lord's presence with us and by us. A child of God may not always realize his presence to a large degree, but the Lord's saints must learn to walk by faith, to trust him and his abiding love and presence with us even though possibly ill or in the midst of difficulties or trials.

If we find that we are considerably controlled by the spirit of the flesh, we may at times cause a mental depression. We are to rejoice in the Lord even though there may be for a time more or less heaviness of spirit.

DAILY SELF-EXAMINATION NECESSARY

In speaking of the glorious salvation of the church, the Apostle Peter says, "Wherein ye greatly rejoice," but not now for a season, if need be, ye are in heaviness through manifold temptations [trials], that the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, yet believe, and are rejoicing in him, now ye see him not, yet believing, ye rejoice with joy, speakable and full of glory." (1 Peter 1:6-8) And we can thus rejoice even in the midst of severe trials that cause pain and tears. There may be times when it will seem as though we are more filled with the spirit than at other times. But if we are striving earnestly to daily work with God, this will not really be the case. It may be only a difference of surface feelings. The true child of the Lord should steadily progress.

The spirit, or disposition, of the world will seek to invade the dominion of the new creature. But the new creature must be on the alert to see that his mind and body are freed from the spirit of the flesh, which would bring about the death of the spirit of God's holy Spirit. Each one should seek to judge himself in this respect. We may not judge one another, but we should judge ourselves. We are to see to it that the spirit of the Lord is manifest in our words, our thoughts and our conduct. We should be able to do this more and more successfully.

"THEY GO FROM STRENGTH TO STRENGTH"—Ephesians 5:18.

Let us consider together briefly these words of the Apostle Paul, addressed to the church of Christ, the saints. They do not apply to those who are merely empty professors, having a form of godliness only, but to those who have fully accepted the terms of God's call, who have made the full consecration which alone brings us into the position of sons of God. These are the only ones who have the Spirit of God. These only are begotten from above. But St. Paul would have us remember that it is not sufficient that we receive the begetting of the holy Spirit, which comes to us at the very entrance of the narrow way. We should see that the holy Spirit of God abounds in us more and more as we go on in our heavenward course. The little spark of the new mind should grow stronger and stronger until it becomes as a flame.

If we keep filled to our present capacity, this will enable our spirit to be like that of Christ, even though there may be for a time more or less heaviness of spirit.

BLESSED RESULTS OF SPIRIT'S INFILLING

The Christian is not to be like the worldling who seeks to drown his troubles and afflictions in drink or in pleasures, dissipations and frivolous diversions; but in every trouble he is to seek the comfort of the spirit of God. He is to remain absorbed by the throne of grace; we cannot be filled unless we keep very close to the great Fountain from which our infilling comes. We must daily carry our earthen vessel to this heavenly Fountain to be replenished. We may at times feel that we are not to feel discouraged if we do not find in ourselves the rapid growth that we desire to see. Strong, sturdy trees that can withstand the fiercest storms are not developed in a day. Their growth is a slow, steady process. We should show our love and sympathy with the Lord by renewed effort every day. He is looking at us not to see if we are perfect in the flesh— for he knows that we are not able to be what we long to be. We are to see to it that the trial of our faith, being much more precious than gold, would not be in fullest harmony with the evil conditions which we had been taught to avoid.

We hope and believe that when the Lord returns for his redeemed, he will come with a garment white as snow. Surely it is the full white beauty of the Lord's holy Spirit, which comes to us at the very entrance of the narrow way. We should see that the holy Spirit of God abounds in us more and more as we go on in our heavenward course. The little spark of the new mind should grow stronger and stronger until it becomes as a flame.

The spirit of the Lord dwelling in us in fulness, as it should be, will cause our entire being to be so absorbed by the principles of righteousness laid down in the Lord's Word, to be so in love with the heavenly things, heavenily hopes, heavenly prospects, that everything else will be of no value to us. And this will be more and more our blessed experience and more and more continuously, as we go on in the good way and grow in grace and knowledge. This we shall do if we are watching, praying, striving, day by day.

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If we find close introspection that we are in full sympathy with the spirit of God, and can see that we are developing this crowning fruit of the spirit, we must rejoice; for we should greatly deplore the matter if it were otherwise. If we find that we are controlled by this spirit of love, we may know that we are filled with the spirit. This spirit of love will enlarge our hearts and minds, making us broader and nobler day by day.

But we need to continually watch and pray; for there is constant danger otherwise that we may be tripped up or stumbled either by our own faults or those of others. This may be only a slip, but if we do not guard against it, we may at times cause a mental depression. We are to rejoice in the Lord even though there may be for a time more or less heaviness of spirit.

"Be ye filled with the Spirit."—Ephesians 5:18.

If we keep filled to our present capacity, this will enable our spirit to be like that of Christ, even though there may be for a time more or less heaviness of spirit.
the Lord. They rejoice no matter what may be the outward earthly conditions. They can smile even through their tears, knowing that, according to his will, all things are working together for their good. To attain this development is to be filled with the spirit; and each consecrated disciple of Christ should reach this plane.

Some Christian writer has well said: "Wherever there has been a faithful following of the Lord in a consecrated heart, several things have, sooner or later, inevitably followed. Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all is good pleasure of his will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others [where there is no conflicting principle involved], and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear—all these, and many other similar graces, are invariably found to be the natural outward development of that inward life which is 'hid with Christ in God.'"

"Jesus, my Lord. Thou art my life. My rest in labor, strength in strife; Thy love begets my love of Thee; Thy fulness that which filleth me.

"Mine effort vain, my weakness learned, When I would set aside the services of God. Content to let His fulness be An unbought fulness unto me.

ST. PAUL AT THESSALONICA AND BEREAT

JULY 2.—ACTS 17:1-15.

"Him did God exalt with his right hand to be a Prince and a Saviour."—Acts 5:31.

[With the exceptions of the following paragraphs, this article was a reprint of that entitled, "The Bereans More Noble," 1, 1909, which please see.]

At Thessalonica the missionaries found a Jewish synagogue; and in harmony with their usual custom they attended worship there. For three Sabbath days they reasoned with the congregation from the Scriptures. The word rendered reason—Verse 2—is from the Greek word Logos, according to his will. They disagreed with them. The mission's task was to make known the truths of the Gospel to all. They did that. They argued with the Jews. The propriety of their course is evident. The Jews were familiar with the Messianic prophecies; and although making their home amongst the Gentiles, nevertheless, as the Apostle declares, they were continuously hoping for the fulfillment of the God-promises made to Abraham, confirmed to Isaac and to Jacob—the Oath-bound Covenant.—Acts 26:7; Hebrews 6:13-19. This form of preaching the Gospel has fallen considerably into disuse amongst Christians. It is an excellent one and we have endeavored to revive it amongst the friends of present truth everywhere by especially commending to them the Berean Bible Studies and such discussions of the Word of God with the aid of Helps. The effect is excellent. In this way many obtain clearer conceptions of the truths they have learned. It is true, the word rendered reason—Verse 2—is from the Greek word Logos—"to speak, to argue, to reason;" but a careful study of the context shows that the word Logos, translated reason, should be rendered reason. We commend any kind of Bible study, we especially commend this form which the Lord has blessed above all others for the enlightenment of his people in this end of the Gospel age. This method is for the advantage of the entire class; for an able leader is not so indispensable as with other methods. One danger with able leaders is that sometimes their ability goes in a wrong direction and mis-leads the too confiding ones under their care.

For this kind of Bible study both a textbook and a question book is necessary. The textbooks are THE SCRIPTURES. In these volumes the teachings of the Bible have been brought into an assimilable form. Each subject is treated systematically, with references to various parts of the Scriptures in which these subjects are stated. It does not surprise us, therefore, that those who have learned the value of this method of Bible study and who follow it have a clearer understanding of the Word than have others.

THE MORE NOBLE BEREANS

The next stopping place was Bera, and there, as usual, the missionaries went first to the synagogue. They were greatly surprised to find the Jews at that place very honest-hearted. We read, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whereas these things were so." The Greek word used here for noble-sounding to imply persons of the noble birth, a higher and nobler class than those of the more commercial city. Nobility of character is favorable, wherever found and from whatever causes; and true nobility implies reasonableness, as distinguished from prejudice.

The Bereans were reasonable. Professing to believe all that was written in the law and the prophets, professing to be looking for the things spoken by God by his servants. In the form of Bible study, we especially commend this form which the Lord and Greeks, men and women. Here is a suggestion to us all.

We read that many of the noble Bereans believed—Jews and Greeks, men and women. Here is a suggestion to us all. We should have a judgment and conviction respecting the divine Word; but it should not be so unreasonable a one as to hinder us from receiving further knowledge from the same source. We are to "try the spirits," the teachings, the doctrines. This does not signify, however, that we are to be "blown about by every wind of doctrine." We should know in whom we have believed, and having been once convinced, we should not be easily turned aside from a properly grounded faith.

If we are satisfied that we have been building upon the Rock Foundation furnished us in the divine Revelation, we should expect that any further light coming to us would not be contradictory to what we have found to be Scriptural and harmonious with the divine character. On the contrary, we should expect that all further light from the divine Word would be consistent with the views of our faith. Anything that would set aside or make useless the first principles of the doctrines of Christ should be promptly rejected.

"Painful and dark the pathway seems To distant earthly eyes; They only see the hedging thorns On either side that rise; They cannot know how soft between The flowers of love are strewn. The sunny ways, the pastures green, Where Jesus leads His own."

THE THESSALONICAN CHRISTIANS

[This article was a reprint of that entitled, "I Will Come Again and Receive You," published in issue of August 1, 1897, which please see.]

OUR LORD JESUS' INSPIRING PROMISE

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

These are the words of our glorified Lord, given through St. John the Revelator on the Island of Patmos. This thrilling exhortation is given to the church, to those who have entered into a special contract, a special covenant with the Lord. The invitation of the present time, to suffer with Jesus that we may reign with him, implies the attainment of membership in his body. His members are his disciples; they have been invited to walk in his steps.
It is required of these that they continue to hold fast the faith that first led them to make a consecration. They are to continue in this attitude through evil report and through good report, to follow their Leader "whithersoever he goeth. They must not faint before they reach the end of the journey. The world, the flesh and the adversary will try to dissuade them, even turn them back—try to cause them to think too little of their invitation; they have received is an intangible, impossible thing.

A faithful servant is one who demonstrates himself worthy of his master's confidence, one who can always be relied upon. We are providing for a real loyal service, and one who is a great prize to be given. There is an election going on, and the consequence of their consecration to the Lord; for the manufacturers are preparing a large selection of these things. This is a light luncheon, but rather program, though in the end the major portion of the work is to continue in this attitude through evil report and through good report, to see whether we are trying to grasp this beautiful thing.

In one of his parables, our Lord represents some who, when the sun of persecution arises, are not sufficiently loyal to the principles of righteousness to stand. They become offended. They wither away. So this word faithful seems particularly to signify loyalty, including also the thought of being full of faith. God's children are to be full of faith, and those in whom God can have faith—those proving worthy of his master's confidence, one who can always be relied upon, in conversation, in his business, in his special work for God. Our Lord will say to such as are wholly faithful to the end of the race, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." These shall have "a crown of life." Their loyalty must be proven even unto death. This does not mean merely that they shall die as a consequence of their consecration to the Lord; for there will be two classes of those thus,—the Little Flock will die sacrificially, and the Great Company will die "through the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.""—2 Peter 1:10, 11.

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In the Lord's providence we have made arrangements for obtaining a phonograph of up-to-date model, which we are enabled to supply to our readers at what are known as jobbers' prices—less than the wholesale prices. The retail prices are:

$8.33, $16.67, and $33.33. The jobbers' prices at which we are enabled to supply WATCH TOWER readers are still lower—namely, one-third the retail price—$2.77, $5.50, and $11.00. The wholesale prices are just one-half of the retail prices. The manufacturers are providing for all the manufacturers are preparing a large selection of religious music. This, however, is not yet on sale. We will announce it later.

Many of our readers got phonographs from us in connection with "Ezra's Drama" and the "Family Outfitters." We have had considerable difficulty for the past eight months in filling orders. The demand for phonographs has been so great at late that all the manufacturers are behind with their orders. They give their special attention to the finer and costlier instruments. The cheaper ones for which there is larger demand, are nearly always "out of stock.

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Any of our readers desiring to purchase at above prices may address their orders to:

Mr. E. A. Angel, 91 B. S. A., 129 Columbia Heights, Brooklyn, N. Y.

INTERESTING LETTERS

CONSIDER ONE ANOTHER IN LOVE

DEAR BROTHER RUSSELL:

Quite a number of the classes consider it wise to provide a supper at the home where the afternoon and evening meetings are held on the occasion of a pilgrim visit. They are not always able to provide meals in an elaborate meal. Various sisters proffer their assistance to the one at whose home the meeting is held, but they fail to realize that even with their help she has many times as much to do as she has in getting house and dishes ready beforehand, and in cleaning things later.

If the large majority of such meetings are held in a certain home because of its large rooms, etc., it means an oft-recurring burden to that sister, and especially so if she is not physically strong. This week I have been in two different towns where almost identical conditions exist along this very line. One of these sisters, a noble, self-sacrificing character, told me that she was so nearly in a state of collapse after the strain of such an occasion that she thought another pilgrim was coming. But she is afraid to tell the class lest they misunderstand and think her selfish.

She was under such a physical and nervous strain as to get practically no good from the pilgrim's visit, and possibly looking. The spring is strong enough to run the record without rewinding. The "B" Angelophone is still larger, more handsomely covered, and has a double-spring motor with worm-gear. The "C" Angelophone is still more handsome in appearance, with a cabinet case and lid, double-spring motors, worm gear, etc. All are rosewood-stained and varnished. All are supplied with excellent tone-arms and sound-boxes—and the latter is so arranged as to play any kind of record—Columbia, Victor, Pathe, Edison, etc.

The name Angelophone signifies "The Angel Voice." Very appropriately, the manufacturers are preparing a large selection of religious music. This, however, is not yet on sale. We will announce it later.

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Probably 25 or 30 will sometimes stay over from one meeting to the next. They do not go to the table, but are asked to take seats around the room, leaving the middle of the room open for passage. Then there is passed to each one a picnic plate (in which there is a sandwich, probably one is meat and one cheese), a pickle, a piece of cake and a banana (or some other fruit). Then tea or coffee or water is passed to each. On each plate is a paper napkin.

There is no dish-washing, except of cups and saucers and

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spons. Even tin cups will simplify this. When all are served, everybody is free to enjoy the discussion of Scripture questions, etc. As each one is through he puts his cup on a convenient table, from which sisters finally remove them in a few moments.

In this way the friends have cleared minds for the evening discussion, which are in a better state to take in the more spiritual food. If any feel a cooked supper is necessary they can go to a nearby restaurant.

At the class I have in mind the sister usually speaks to the others of the homework needed the next day. Thus I have heard this: "Now, Brother, we know you must have little luncheons so often that something more substantial may be needed, so if you tell us what you want, we will see you have it." However, it suits me far better than a heavy supper, while there are areas in the country where those who are not supplied with a heavy food I am supposed and urged to eat, puts a little measure of fear into me when it is apparent I must endure it over again. If I had partaken of one-tenth of all the cake and dishes offered me during the last fifteen years, I would have finished my pilgrimage long ago.

These sisters at the place mentioned estimate the number to be provided for, and then divide it up amongst themselves. One brings 12 or 16 sandwiches, another the same, another a dozen bananas, etc., and thus the expense as well as the labor entailed is made very light.

Many of the sisters making extensive preparations for entertaining have the best of motives; they thus desire to show their appreciation of the presence of the friends, the Lord's children, of the world. I will let one of them tell it for her.

Another thing: When a home meeting is held the friends as they are arrived are shown to a room where they can leave their coats. If they get there early enough this is all right, but it is a trial when those coming in last minute those for there are not treated. Escorting them to where the wraps can be left, not only keeps the hostess out of meetings, but also preserves confidence among those near the stairway or hall; at least it distracts the attention of some. How much better if all such were provided for, and we could say that such and such a measure of fear into me when it is apparent I must endure it over again. If I had partaken of one-tenth of all the cake and dishes offered me during the last fifteen years, I would have finished my pilgrimage long ago.

I also desire to mention the fact that the classes are not so particular to supply free literature to visiting strangers as they did some time ago. I have not seen a single tract on hand. It made me think of "Billy" Sunday's comments on "the deacon who didn't think." That surely is one of the things to which the deacons of the various classes should see. It isn't my intention to complain of the classes, for they are really in a glorious state, but there are some place where the foregoing suggestions might make them still more of a blessing to one another. With warmest Christian love, Yours in the bonds of the Kingdom. B. H. BARTON.

BE LOVING THE TOWER, BE ALL GRACES

My Dear Brother in Christ, Rutger

Have thought many times of writing in this space since that most helpful article on Love appeared in THE TOWER, and especially since you suggested that we write you stating the progress and growth we have made in the development of this all-important fruit of the spirit. And now as my cup of joy and blessing is simply overflowing in gratitude to our dear heavenly Father, and to you, his faithful servant, for your loving ministry, I write you of my experiences.

I am striving more and more to become Christlike. I had been striving before to be the nearest vacant chair, keeping their coats with them as they would in a more public place.

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The Watch Tower

(190-191)

To my son, Oscar, who is a war prisoner in Germany. I take
the liberty, sir, to present you my warmest solicitations for the work you have undertaken, which consists in giving to our associates spiritual meat in harmony with their faith and belief. I would gladly reimburse the expenses you have made for the services rendered to my son, who is very well pleased with The Watch Tower and Millennial Dawn. Our correspondence with Switzerland not being allowed, I send this to my aforesaid son in Germany, who will transmit it to you.

Please believe, sir, in my deep gratitude and accept my Christian greetings.

Joseph Serviás.
President of the Temperance Society.—Belgium.

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No. 13

SIGNS OF THE PRESENCE OF THE KING

"But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire and like fullers'膏" (Malachi 3:2).

The words of the Prophet given in our text refer to the close of the present Gospel age. It is the same day prophesied by the Apostle Paul when he declared, "The fire of that day shall try every man's work of what sort it is." (1 Corinthians 3:13). It is the day of which the Apostle Peter wrote so graphically when he said that in the great day of the Lord the heavens shall be on fire and the elements shall melt with fervent heat, and that the earth and all the works therein shall be burned up. (2 Peter 3:10). It is the day of which the Prophet Zephaniah spoke when he said, "In the day of the Lord all the earth shall be bowed with the fire of God's jealousy." (Zephaniah 3:8). Isaiah, Jeremiah, and many of the faithful prophets of God prophesied of this day. The Prophet Daniel was instructed by the angel that in that day there should be a "time of trouble such as never was since there was a nation." (Daniel 12:1). Our Lord Jesus himself verified this prophecy, and added that never afterwards should there be such a time.—Matthew 24:21, 22.

The Scriptures call this day "the day of the Lord," "the day of Jehovah," "the day of God," "the day of Christ," "the day of vengeance," "that great and notable day," etc. It is the day in which the old order is to perish and the glorious new order to be ushered in. In looking for this day, the prophets and the apostles spoke of a class which will stand in this day when all others shall fall. St. Paul says that everything which can be shaken down will be; and that only the kingdom which will then be set up, and which cannot be shaken, will remain. (1 Corinthians 15:51-57). That order of society—the nominal church systems, financial institutions, political institutions—all will go down.

During the Gospel age many who have not been Christians have associated themselves with the church. The civilized world of today call themselves "Christians," in contradistinction to the nations which they call "heathen," though from the Scriptural standpoint they are all heathen—Gentiles. Among all these various nations we find many religions, whose devotees serve God in their own way, and who have consecrated themselves to God. But the touch-stone by which these claims may be tested is the Word of God. See Galatians 1:6-9. To the true church of Christ alone will God give the Messianic kingdom. The coming of the King to possess his kingdom will mean a process of fulfilment. This prophecy of our text is still in process of fulfilment. The "refiner's fire" is even now doing its work, and thousands and tens of thousands are falling all about us. The Prophet's query is very pertinent at this time. We see that the false teachings which have come down during these many centuries since the apostles fell asleep have mingled in harmony incapable of reasoning correctly on religious subjects. In the past we have had our own experiences along this line. Whenever anything religious was mentioned we seemed to lose our common sense. Now we have lost our fear of the dread tribunal which will try every man's work of what sort it is. In that day every man will thoroughly awaken these careless ones. Certain special tests will be brought to bear upon this class which will bring them another Gospel, it would be a proof that such angel had deflected from loyalty to the Lord. That Jesus Christ died to secure the redemption-price for Adam and his race is the foundation doctrine of the church, which was received from Jesus himself and from his faithful mouth-piece and which was shown in the divinely given types of the life and death and resurrection of Jesus. What is the real help to the people of God. Yet even such a teacher might help them to build, even on this proper foundation, a faith and character structure which would not stand the test of the fire of this day. What will prove the nature of this structure? Consequently, both teacher and pupil will suffer loss and be saved only "as through fire."
realize this; for this kingdom cometh not with outward ob-
observation—with outward show and display. Therefore they
cannot say, “Lo, here,” or “Lo, there.”

In spite of the awful war now raging, growing fiercer and
more deadly every day, these continue to hope for peace, try-
ing to convince themselves and others that the trouble must
soon be over. They have not seen the utter overthrow of the present order of things.

Selfishness, pride and love of money have closed in the on-
slaught. We give here an extract from a poem written some years ago
by a Christian minister, which forcefully describes present
conditions and the judgment of God which is now to be visited
upon the world for their sins—(R. V.)

"Woe to the Age when gold is gold, and law a solemn jest.
That helps the boldly vile to crush the noblest and the best!
When Mammon o’er cheap millions flings his gilded harness
strong.

And drives them tame beneath his lash down broad high-
ways of wrong;
While Truth’s shrill clarion down the sky peals faintly o’er

And dust and fumes of earth and sin shut Heaven’s blest
sunlight out!
Then look for lightning!—God’s red bolts must cleave the
stifling gloom.

In righteous wrath to purge the world in a righteous
fearful doom!"

But we are thankful that while the judgments of a right-
gious God against sin must come at this time, yet the ultimate
results will be glorious, when the world will come forth chaste-
stained, purified by the awful baptism of fire and blood;
when they shall come to see that sin, selfishness, and
corruption have wrought their legitimate outcome. Then
mankind will be ready to cry to the Lord and for his deliv-
erance, and he will be entreated of them and will lift
them up and bless them.

But the coming of the King means much trouble and the
general overturning of the kingdoms of this world which,
while professing to be kingdoms of God, are really under the
control of unbelief, purified by the awful baptism of fire
and blood; and as Jehovah, the true King, comes to unite
them all in his kingdom.

They forgot that the only reason for his coming in the flesh
at his first advent was “for the suffering of death” as man’s
corresponding-price; and that now he is highly exalted, a
glorious spirit. Being put to death in flesh, but made
strong, in spirit. (1 Peter 3:18.)

The true children of God are coming more and more to see
how the Master comes at his second advent, and shall
not expect to see him in the flesh and with their natural
eyes.

We know that the King of Glory and his blessed king-
dom are the only remedy for the wrongs and woes of man
kind, rather than to the poultices of their own contriving which
can do no real good. Tell them the meaning of present world-
wide conditions, and how, beyond the troubles now overspread-
ing the world, will come the glorious times of restitution fore-
told by all the holy prophets since the world began. Tell them
that the death of Jesus was the redemption-price for the en-
tire race of Adam, and that his return is for the purpose not
only of delivering his church, but to bind Satan and set free
all his captives, including all who are in the graves, giving
all who will an opportunity to come into the liberty of sons
of God, under the terms of the New Covenant, soon to be es-

dermined.

SECKING MEMBERSHIP
IN GOD’S KINGDOM

“Seek ye first the kingdom of God and his righteousness.”—Matthew 6:33.

At the beginning of our Lord’s earthly ministry the Jew-
ish nation were invited to become the kingdom of God. The
offer of God’s chief blessing was “to the Jew first.” For
many centuries they had been God’s special people. They had
been called to be unto God “a kingdom of priests and a holy na-

tion”—a peculiar treasure unto God, composed of a priestly
class and a chosen, holy people. (Exodus 19:5, 6.) We do not
understand that all Israel from the time of the giving of the law
as a nation, were in heaven; in heaven; heaven;
ful they have been. None could be of this kingdom class be-
fore Jesus came to earth; for he was the Forerunner of this
class. The offer was made to the Jews of his day. But those
of the nation who lived previously, and who had been faithful to
the law, even unto death, shall stand before the Lord on the human plane. They shall be used to bless all na-
tions under spiritual Israel—the kingdom of God now being
set up.

God’s special favor to the people of natural Israel is choos-
ing them above any other nation was especially because they
were the seed of his faithful friend, Abraham. God had prom-
ised Abraham that because of his faith and obedience his seed
should be blessed. It was not because they were of themselves
holier or better than other peoples. (See Exodus 32:9-13; Deut.
3:1-4.) But for their fathers’ sakes God chose them to be his people.

At our Lord’s first advent the time had come for the offer of
membership in the kingdom, for the testing of the whole na-

tion of Israel, to prove whether they were ready for this
choice blessing. Jesus was the One to offer this kingdom; for
he had consecrated himself a sacrifice for sin, which
would constitute a basis for the establishment of the kingdom on

TRUE AND FALSE IDEAS OF THE KINGDOM

The sermon on the Mount, from which our text is taken,
points out the earnestness and singleness of heart necessary
in those who would become members of the kingdom class.
The Master intimates that not all of this favored nation who
heard his message would be ready to accept it. Many were
obscured by the thick clouds of worldly wisdom. "The sun
shall be turned into darkness, the moon into blood.”—Joel
2:30, 31.

While many would rejoice to see society relieved of many
of its worst vices, others seem to realize that so just and impartial a
Judge as the Lord himself might cut off certain long-cherished sins to which they
desire to cling; they fear to have their personal selfishness touched. And
their fears are well-founded. He will bring to light all the hidden
things of darkness, and correct and suppress private as well as
public sin and selfishness. He will expose depths of cor-
ruption never before realized. He will make “Justice the line
and righteousness the plummet; and the hail shall sweep
away the refuge of lies, and the waters shall overflow the hid-
ing place.” (R. V.)

LIFT UP TRUTH’S GLORIOUS BANNER!

It is written that the day of the Lord would come as a
chief and a snare upon the whole world, and that only God’s
fully consecrated church would be in the light and not be
taken unawares. Many of the consecrated have been deceived
by hoping for the heavenly Kingdom to come swiftly. They
forgot that the only reason for his coming in the flesh
at his first advent was “for the suffering of death” as man’s
corresponding-price; and that now he is highly exalted, a
glorious spirit. Being put to death in flesh, but made
strong, in spirit. (1 Peter 3:18.)

The true children of God are coming more and more to see
how the Master comes at his second advent, and shall
not expect to see him in the flesh and with their natural
eyes.

We who know that the King of Glory and his blessed king-
dom are the only remedy for the wrongs and woes of man
kind, rather than to the poultices of their own contriving which
can do no real good. Tell them the meaning of present world-
wide conditions, and how, beyond the troubles now overspread-
ing the world, will come the glorious times of restitution fore-
told by all the holy prophets since the world began. Tell them
that the death of Jesus was the redemption-price for the en-
tire race of Adam, and that his return is for the purpose not
only of delivering his church, but to bind Satan and set free
all his captives, including all who are in the graves, giving
all who will an opportunity to come into the liberty of sons
of God, under the terms of the New Covenant, soon to be es-

derminated.

At our Lord’s first advent the time had come for the offer of
membership in the kingdom, for the testing of the whole na-

tion of Israel, to prove whether they were ready for this
choice blessing. Jesus was the One to offer this kingdom; for
he had consecrated himself a sacrifice for sin, which
would constitute a basis for the establishment of the kingdom on
earth.

THE WATCH TOWER
VII-7 [5817]
of Jews came to the point of decision to make the kingdom of God their first business. These, however, were but a small minority of the nation of Israel.

Throughout this Gospel age there have been a few who have heard the call and accepted the conditions, who have determined to make the kingdom of God the first considerations of their lives. Satan has tried to make many of these think that papacy is that kingdom, or that Great Britain or Russia or some one of the other kingdoms of earth is that kingdom. To others he brought a misinterpretation of the words of the Apostle, "The kingdom of God is righteousness and peace and joy in the holy Spirit," and endeavored to make them think that all there was of the kingdom of God was merely righteousness and holiness of life, having a godly life through the power of the Lord's spirit. How far all this is from the teaching of the Scriptures is clearly shown by a study of the subject of the kingdom of God as presented by the holy prophets, the apostles and our Lord Jesus himself. Truly we have a wily adversary!

HOW CHRISTIANS MAY KEEP GOD'S LAW

By these false ideas the true thought of the kingdom was obscured—the thought that God was selecting the members of the kingdom class, the thought that we not only make a full consecration of our little all to the Lord according to his terms, but that we should continually put this vow of consecration into practice, counting all other things as loss and dross that we might win a membership in this glorious company of which Jesus is the Head. This obscuration of mind still continues with the majority of those who have professed the name of Christ; but the full complement of body members of Christ is being secured, despite Satan's vigorous efforts to prevent it. Now the number is almost full; indeed the few now coming in, we believe, are merely taking the places vacated by some who by unfaithfulness have but the crown laid up for them; for we understand that the full number had accepted the offer and been begotten of the spirit when the general call ceased, in the fall of 1914. See Appendix, THE SCRIPTURES, Vol. III., Chap. 6,—"The Work of the Harvest."

In seeking the kingdom of God we as Gentiles are to realize that the Lord has not changed from his original position when he made the proposition to Israel that in order to obtain everlasting life they must keep the law. There is no other way. God will not exalt to kingdom honors any who are violators of his law. The question then comes in, How can we keep the law? If the Jews could not keep it in all those sixteen hundred years, how could we keep it? Actually, however, it is quickened to the memory of those who are of this kingdom class that all there was of the kingdom of God was merely righteousness and holiness of life, having a godly life through the power of the Lord's spirit. This righteousness is in Christ, and it is quickened to the memory of those who are of this kingdom class by the divine Spirit, to be recognized only by the eye of faith and to be realized only by the eye of faith.

GOOD, BETTER, BEST IN BIBLE STUDY

Every influence which makes for respect for the Bible as the Word of God is commendable. The Bible study practiced in Great Britain and Ireland fifty to a hundred years ago; namely, the constant references of the teachers and the use of the Book as a reader in the Schools, had its advantages. Those who thus became familiar with the text of the Bible had a valuable store of information, if later they became Christians and sought the meaning of God's messages.

Other Bible study attempts were made in various denominations in so-called Bible study classes. These, however, were hampered by the denominational creeds. Occasionally able teachers informed their classes respecting the historical setting, discussed the writer of the epistle, the journeying experiences, etc. Sometimes he ventured off into doctrine; but on such occasions, unless he was very discreet and held down the keynote of the lesson, the class was sure to become disinterested and a general tangle, which left the class more confused than before.

Another style of Bible study which for a time found favor, consisted of a number of students trying to read one chapter a verse about. Each, after reading his verse, would make such comment as he pleased. If there were forty verses in the chapter there were as many little comments. When the meeting closed there was a feeling of a measure of refreshment in having handled the Bible, having read some interesting [5918]
verses, and having communed with each other; but very little knowledge of God or his plan of the ages was gained by such Bible study.

It is only of late—within the past ten years practically—that the Bible has been studied after the manner we mention as Berean Studies—searching the Scriptures. Now all over the world Berean Classes are in operation. Great blessing and great enlightenment are resulting. For this kind of Bible study, a textbook is used and also a question-book. The textbooks are the various volumes of STUDIES IN THE SCRIPTURES. In these volumes these teachings of the Bible have been collated and brought into an assimilable form. For instance, if the lesson appertains to the holy Spirit, the study on the subject brings together the teachings of the Bible from every part and sets these in orderly array before the class. If the subject be "The Man Christ Jesus," it is similarly treated. If the subject be "The Logos," it is treated in like manner. If the subject be "Justification," "Sanctification," "The Glorification of the Saints," each subject is treated systematically—brought to the minds of the class and laid open for discussion, with references to various parts of the Bible in which these things are stated.

It does not surprise us, therefore, that those of God's people who have learned the value of this method of Bible study and who follow it have a clearer understanding of the Word of God than others. While, therefore, we commend any kind of Bible study, we especially commend this form which the Lord has blessed above all others for the enlightenment of his people in this harvest time. This method is for the advancement of the entire class. An able leader is not so indispensable. One danger with able leaders with any other method of Bible study is that their ability sometimes goes in a wrong direction and misleads.

These Berean Studies, however, place the entire class in a position of advanced scholarship in the Word of God, because they have the entire subject under discussion open before them. Nevertheless, even in a Berean Study and when the questions are used, a skillful leader, who is humble-minded, will prove a great assistance to the brethren. An able leader in the case in nearly every class the world around. We want the dear readers of THE WATCH TOWER to know just why we so earnestly recommend to them this Berean form of Bible study. Nor should we wonder if the adversary would work against a method which has been so blessed of the Lord. We urge upon all a comparison between the results in their minds, their hearts, their lives, as between Berean Bible Studies and all other kinds of which they may have knowledge or have tried in the past.

ST. PAUL AT CORINTH

[The first three paragraphs of this article were reprinted from the article entitled, "Paul at Corinth," published in issue of February 1, 1903. The remainder was reprinted from article entitled, "I Have Much People in This City," published in issue of June 15, 1909. Please see the articles named.]

GLORIFYING IN THE CROSS OF CHRIST

JULY 30.—1 CORINTHIANS 1:18:22.

"Far be it from me to glory, save in the Cross of our Lord Jesus Christ."—Galatians 6:14.

THE CROSS OF CHRIST NO LONGER PREACHED—REDEMPTION FALLING BEFORE EVOLUTION THEORY—THESE TWO THEORIES ANTAGONISTIC.

None can dispute that the preaching of the cross of Christ is dying out. Those who still preach it give the impression that at the most it means renouncement of sin and the incidence of faith in the crucified Saviour. Many, indeed, are laboring under the delusion in our day preaching the necessity for the cross of Christ—the necessity for Jesus' death as the redemption-price for the sins of the world.—1 Timothy 2:5, 6; Matthew 20:28.

Why is this? Some would answer that they have become Christian Scientists, and no longer believe that there is such a thing as sin, and no longer believe that there is such a thing as death; and that hence they could not believe that Jesus died for sin. Others would answer that they have gotten too wise to believe any longer that in the divine plan the death of Jesus was necessary that in order that in the resurrection to the Father. Their view is that the apostles and Jesus, in setting forth the cross, were laboring under the delusion of the darker time, which present day education shatters under a brighter light. Still others would say that they have become Evolutionists and Higher Critics, that is, have come to believe that the Bible at all, and that they adopt the opposite theory to that of the Bible—namely, the Evolution theory.

From the standpoint of Evolution there could be no justice, no propriety of any kind, in a ransomed life and a decreer. Why? Because, according to the Evolution theory, man is surely developing, and is not yet perfect and not yet ready for trial along perfect lines; he is merely merging from a brute to an intelligent creature. Evolutionists would claim that he is dying, that he is suffering the penalty—"Dying, thou shalt die." (Genesis 2: 17, margin) For six thousand years our race has been dying, not only physically, but also mentally, which includes the moral qualities. With all the experiences of the past and with all the education of the present, nobody has hope that the race can be lifted up out of its present unsatisfactory condition back to perfection. All that we can do is to combat the evil in ourselves, combat disease and death, and help others along the same line.

But meantime, God had from the very beginning planned the Cross of Christ, planned that in due time he would send forth his Son, who would die for human sin, "The Just for the unjust, and thus open up the way for man's return to divine favor and everlasting life. Thus it is written: "As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

For four thousand years the world waited for the redemption accomplished at Calvary. For nearly two thousand years the results of that redemption have been confined to a special class of humanity, under a special call, or invitation, to be the bride of Christ—"the church of the first-born, whose names are written in heaven." (Hebrews 12:23) The Scriptures assure us that the heavens above and the earth beneath will be open to the church, the Holy Spirit—the Advocate, to be associated with Jesus in the great kingdom of God, which the Bible everywhere shows is to roll away the curse and, instead, bring back favor.

The kingdom cannot come until the royal family is ready to take the throne. Jesus, indeed, has long been ready; but in harmony with the Father's plan he has waited and has been doing a work in the preparation of the church, his brethren, who are to be his joint-heirs in the kingdom—otherwise styled the Body of Christ. (1 Corinthians 2:9, 10) Then for a thousand years the restitution privileges will be open to the whole world of mankind. It will no longer be necessary to preach; for all will know the Lord, from the least unto the greatest, and unto him every knee shall bow and every tongue confess. (Jeremiah 31:34; Philippians 2:9-11) All this is to come as a result of the cross.

EARTHY VS. HEAVENLY WISDOM

No wonder the Apostle makes the cross of Christ the center of his preaching, declaring: "Without the shedding of blood there is no remission" of sins! (Hebrews 9:22) As the
Prophet hath declared, "By his stripes we are healed." (Isaiah 53:5) Our lesson quotes briefly the divine prophecy that the worldly-wise would not appreciate the divine plan, and especially the center of that plan—the cross of Christ. Worldly wisdom would look in an entirely different direction.

However, God is not seeking the worldly-wise, but those loving righteousness, full of faith and obedience. Hence the majority of mankind, including the majority of the wise, are still to be found on the side of the wise, are still to be found on the side of the world; and only comparatively few have come properly and truly to the Lord's side, accepting the wisdom from above. These, in the eyes of the world, are foolish; but in the eyes of the Lord, they are wise. The wise, the great, the noble, the rich, the learned, are so well satisfied with what they have that they are not hungering nor thirsting, nor seeking after the things that are above, but they are already loosed from the elements of this world. They have passed away from the source.

Some of the people of that time, as now, had malignant envy, and with the purpose of bringing disrepute upon our Lord, they went to Jesus, saying, "Behold, we have found him making himself to abound, teaching, and teaching as any other man might teach." But Jesus was not an ordinary person. His course was duals, but nationally nothing—no fruit as a nation; and the studied displeasure should be visited upon an unintelligent tree. But it was important that the disciples should get the needed lessons and see that the Lord's power could and would be exercised on their behalf; that, with the realization that the kingdom was on their side and would guide and protect them, they would be able to exercise great confidence. It was important also that we should have this assurance of our Father's love and care over us as his children. It was important that our Lord's coming glory during his kingdom reign should be illustrated and shown forth.

LESSON OF THE BLIGHTED FIG TREE

"Have faith in God."—Mark 11:22.

As Jesus and his apostles passed along the road from Bethany to Jerusalem preaching the Gospel of the kingdom, they had seen, en route, a fig tree. Our Lord, being hungry, wished to eat some fruit from this tree. He found the tree was barren. He pronounced a curse, a blight, upon the tree. The next day as they passed by Jesus' disciples noticed that the fig tree had withered from the roots. Then Peter said, "Mas­ter, seeing that we blessed the tree, shall be blighted, doest thou not have power to cast it forth from the earth?" Jesus answered, "Have faith in God." (Mark 11:13, 14, 20-22) Then he called their attention to the fact that it was not merely himself who had blighted the tree, but that the heavenly Father was to be recognized as behind him in this. He ascribed always the honor to the Father, the Finger of God. "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works."—John 5:36; 14:10.

REAL OBJECT OF JESUS' MIRACULOUS WORKS

Some of the people of that time, as now, had malignant power; and Jesus' act might have been attributed to that source. So he would direct the minds of his disciples to the things that he did as being always of God—thus differentiating his power from that of Satan. Some might wonder that God had not and would not do more miracles to save the world from fruit. But Jesus was not an ordinary person. His course was not an example for us to go along the street, and seeing an unfruitful tree, say, "Cursed be this tree; it shall not bear any more fruit forever!" Should we adopt this course, we might be finding fault with trees and with everything else. But our Lord was especially sent of God. He was accustomed to do good as he went about. He healed the people and taught them, giving them forceful object lessons.

It is written, "The disciples of Jesus be thoroughly convinced that he was sent of God before they could have developed in them the needful faith. They must continue this faith, consecrating their hearts and lives to God, before they would be ready for the Pentecostal blessing. Hence might he be finding fault with trees and with everything else intended for the enlightenment of his followers, for the establish­ment of his Messiahship, and for the manifestation of his future work for the world. Of his conversion of the water into wine, it is written, "This beginning of miracles did Jesus in Bethsaida, on the Sea of Galilee, and manifested his divine glory; and his disciples believed on him."—John 2:11.

St. Paul points out that the natural man cannot see the deep things of God because they are spiritually discerned. (1 Corinthians 2:14) "Moreover the natural man doth not receive the things of the spirit of God, neither can he know them, because they are spiritually discerned." St. Paul comments on the end of the earth, so to speak, of the dispensation of this outward, material kind to Jesus' disciples; for they were but natural men. Although they recognized him as the Messiah, they did not realize this clearly at first. Jesus asked them on one occasion, "Whom say ye that I am?" And Simon Peter answered, "Thou art The Christ, the Son of the living God." Jesus said, "Blessed art thou, Simon Bar-jona! for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." (Matthew 16:15-17) It was a grand course of education, then, that Jesus gave his apostles without a word of reproach. And so as regarded the fig tree, the miracles of healing the sick, raising the dead, casting out demons, feeding the thousands, etc., it was not so important that certain persons be physically healed at that time, nor so important that the multitudes should be fed and clothed; but that divine favor, that wisdom would look in an entirely different direction.

With such an appreciation of the value and the necessity of the cross of Christ, we can join heartily with the Apostle Paul in the Golden Text of this lesson: "Far be it from me to glory, save in the cross of Christ."

THE FIG TREE A SYMBOL

There is a further thought as regards the fig tree. We believe that the fig tree is a representation of the Jewish nation. This nation had been God's fig tree. In due time the Jewish leaders had become so indifferent to their privileges that they might be finding fault with trees and with everything else intended for the enlightenment of his followers, for the establishment of his Messiahship, and for the manifestation of his future work for the world. Of his conversion of the water into wine, it is written, "This beginning of miracles did Jesus in Bethsaida, on the Sea of Galilee, and manifested his divine glory; and his disciples believed on him."—John 2:11.

When the royal priesthood shall have entered into the heavenly glory, then will begin the new dispensation of Messiah's kingdom, which will utterly scatter the errors of worldly wisdom and cause all the world of mankind to hear "the still, small Voice" of God. The Lord will then turn to the people of the older and the newer dispensation, and he will say, "I have sent my Son, my beloved Son, in whom I am well pleased; for in him I am well pleased." (Zechariah 6:15) Then, during the Millennium will be the world's trial time; as now, during this Gospel age, is the Church's day of trial, testing and preparation for the fulness of Jehovah's favor and for everlasting life.

With such an appreciation of the value and the necessity of the cross of Christ, we can join heartily with the Apostle Paul in the Golden Text of this lesson: "Far be it from me to glory, save in the cross of Christ."
LOVE IN THE CLASSES

"Love one another, as I have loved you," is the Master's instruction. (John 15:12) "We ought also to lay down our lives for the brethren," writes the Apostle. (1 John 3:16)

"He that loveth him that begat, loveth also him that is begotten of the Father." (1 John 5:1) As a matter of fact, all who belong to the church of Christ have the spirit of love at the time of their spirit-getting. And if we, therefore, are in preparation for the kingdom, that spirit of love will increase and abound more and more, until it will be perfected in the resurrection. Then we shall have our new bodies, which will express our hearts to manifest themselves fully. But in the meantime, how frequently the dear brethren of the Lord seriously try each other, vex each other, and fail to provoke to love and good works—initiating rather to strife!

While we should properly attribute such weakness, not to the new creature, but to the old, nevertheless we are never to forget that the growth of the new creature means the death of the old creature, and hence in proportion as our flesh is not dead to sin and selfishness, in that same proportion we, as new creatures, have not yet reached the ideal for which we strive.

The Editor frequently receives letters from elders of classes, asking advice as to how they shall deal with the classes, and from members of the classes asking how they should deal with their chosen elders and deacons. The chosen deacons are not the noblest of the noble, nor the cleverest of the wise, but the ones for whom the Lord has placed the privilege of exceeding the authority which the class gives to them. By the other hand, frequently the classes feel that they are being ridden or "bossed" by their elders—whether this is really so or not. They complain sometimes, for instance, that the elders get a fever for preaching and desire to give lectures on every possible occasion, sometimes even turning prayer and testimony meetings and Berean study classes into lecture opportunities. If intimations are given that Berean lessons are preferred, and that changes from the class order are not appreciated, the elders sometimes take offense with the whole class, declaring that they are not appreciated; and other times the elders will, for instance, make plans and then encourage to kindly mention the matter to them or fancy that he is an exception and that they are pleasing the class—a case of too much self-esteem sometimes.

PASTORAL ADVICE

It is difficult to know how to advise classes in such cases where the elders seem to have lost, not the spirit of the Lord, but the proper balance of a sound mind. We generally refer inquirers to the extended treatise on the subject in SCRIPTURE STUDIES, Volume VI., and ask them to read afresh and act according to the teachings of the scripture. The sheep do not know how to obtain proper Scriptural order and maintain the liberties of the class and refrain from permitting an elder to injure himself and the interests of the class!

Our general advice to the brethren is that they take such matters into their own hands. Let the Lord's people, or the Lord's sheep, on the premises of the Lord's sheep, be not moved by every opportunity to promote what we believe to be the Lord's will in the classes. On the one hand, we must admit that it would be entirely wrong for a class to permit an elder to "boss" it or, as St. Peter said, "to lord it over God's heritage." (1 Peter 5:3) That would be in direct opposition to the elders and to the class interests.

On the other hand, the classes should seek to avoid capriciousness and self-finding. They should esteem the spirit of the Lord, the spirit of concession, the knowledge of the truth and reality for its presentation and expression.

A FOURTEEN-YEAR-OLD MARTYR

A letter has just been received from Wellington, New Zealand, saying that one of the Bible students of that vicinity, fourteen years old, had been imprisoned for refusing to register for military service because of religious objection to participation in war in any sense of the word. He was permitted to come out of his prison to partake of the Memorial
Why did our Lord say to his disciples, "He that hath no sword, let him sell his garment and buy one" (Luke 22:36, 38), and then afterward say to St. Peter: "Put up thy sword into its place; for all they that take the sword shall perish with the sword"?—Matthew 26:51, 52.

We should remember the circumstances. Jesus knew that his hour was come in which he would be betrayed, made prisoner, and the next day be crucified. It was necessary to show that his capture was not made by force but that he voluntarily permitted himself to be taken and crucified. The Father might know, the angels might know, and his disciples might know that he had power to ask of the Father legions of angels for his defense and protection from the hands of his enemies; but others could not know this. It was desirable that it should be clearly manifested that Jesus and his disciples could have defended themselves, as St. Peter, indeed, started out to do when he drew his sword and cut off the ear of the high priest's servant. Jesus promptly healed the ear and instructed Peter to be non-resistant, and surrendered himself, merely requesting that his disciples be not molested.

The circumstance demonstrated that our Lord surrendered himself voluntarily, and therein was the lesson. Had there been no swords in the company of his disciples, it might have been claimed that no defense could have been made. The having of the swords made possible the exhibition of the courage of the disciples, and the willingness of Jesus to submit.

When Jesus said that if necessary their garments should be sold to purchase a sword, the apostles responded that they had in their company two swords; and Jesus answered, "It is enough." These were intended merely for a demonstration, and not for a defense.

Nothing in this Scripture seems to give any warrant to warfare, nor to the implication of some that Jesus desired his followers to take the sword. True, not all who have taken the sword have perished by the sword, and not all who have avoided the sword have preserved their lives, but it is a general principle which the Lord discusses. He who prepares himself for warfare and trouble will be pretty sure to encounter them. The sword was intended merely for a demonstration.

INTERESTING LETTERS

WAS DISGUSTED WITH MAKE-BELIEVE RELIGION

Dear Boston Representative:

A deep feeling of love for you, the honored servant of our Father in heaven, prompts me to express my thankfulness just this once for having been brought into the light now shining so brightly. Hitherto I have sought to quell the desires of my heart, and now I receive many thousands such letters, and that I should not feel obliged to answer this.

I first came in contact with present truth in 1902, through reading several of the volumes; and a profound impression was made upon me. At that time I was teacher of a large school in Jamaica, Catechist of the Church of England, Sunday School Superintendent, Choir Master, and the rest of it.

Pressure on all sides was brought to bear, and my desire to embrace the truth was squeezed out of me. For nearly ten years I never came in contact with so much as one of your volumes. I became intensely worldly; and, thoroughly disgusted with myself and the make-believe religion, I quit the whole thing in 1907 and started anew on the Isthmus of Panama.

In September, 1911, my wife bought a copy of "Daniel and the Revelation." Trying to read this book caused me to root out an old paper covered Volume V. which had followed us around these many years. It was in trying to compare the two books that I got a fresh start; and the Lord, almost instantly, supplied the other volumes. Determined that the opportunity should not slip this time, I finally got up my mind, and offered myself in full consecration to God on January 1st, 1912. My dear wife also consecrated herself the same time.

Since then our path has been continuously upward. We have never regretted, prayed much, and endeavored to live Christ; and oh, the blessedness! Only those who have been with Jesus and have learned of him can appreciate this wonderful transformation of mind.

Many questions are asked: "What are our contributions?" We have nothing to give. Our contributions are the fruits of our hearts.

Many are come inquiring, not because we can give to them in actual money, but because they are called to be in the Lord's army. I am aware that all of them have been treated by you, and again. But we are so dull of comprehension and so leaky! I close with warmest love and appreciation for you and the Bethel family, whom we remember daily in prayer.

I am yours by his grace,

G. L. HARRY—Balboa, Canal Zone.

Questions. (1) When the Apostle Paul says, "Let your young people keep silence in the churches" (1 Corinthians 14:34; 1 Timothy 2:11, 12), does he include giving thoughts in a Berean study?

(2) Does the church belong to the order of Melchizedek during the Gospel age, actually or prospectively? In either case, where does the "reigning" come in? Or are we in some way connected with the Apostolic Priesthood?

(3) What is meant by "intuitive knowledge"? Does the Lord Jesus now possess this kind of knowledge, and will the church eventually attain to the same?

(4) Since it must "honor the Son even as they honor the Father," wherein is Jehovah's superiority? Is it a superiority of mental power or merely of seniority?

ANSWER TO ABOVE LETTER AND QUESTIONS

Your welcome letter of the 3rd inst. is before me. I rejoice with you that the Lord has pursued you through his mercy and love, and that you have surrendered to him. I trust you may continue to abide under his shadow and to serve him and to thus have the necessary preparation for a share in the heavenly kingdom.

I. The Berean class is one of the features in which the church eventually will attain to the "reigning" of the Lord Jesus Christ. We understand that there would be no violation of the Apostle's injunction in the sisters' taking part in a Berean study. If there are no consecrated or competent brethren present, I see no reason why the sisters might not lead a Berean class. The church in association with her Head will be the Melchizedek Priest, during the Millennial age. That Priest, Prophet, Teacher, is not yet fully raised up from amongst the people, but will be entirely raised up by the close of this age, perfected in the first resurrection. (Acts 3:23; Eph. 2:10-16) Consequently, no reigning takes place as yet, except as our Lord is taking to himself his great power and beginning his reign—the majority of the church already with him on the other side the veil, and we on this side gradually passing over.

II. The "reigning" of the Son as the Father's "right hand" is not yet fully recognized. We know the Lord has pursued you through his mercy and love, and that you have surrendered to him. I trust you may continue to abide under his shadow and to serve him and to thus have the necessary preparation for a share in the heavenly kingdom.

III. The question of mental power or seniority is not yet fully recognized. We know the Lord has pursued you through his mercy and love, and that you have surrendered to him. I trust you may continue to abide under his shadow and to serve him and to thus have the necessary preparation for a share in the heavenly kingdom.

With Christian love to yourself and all the dear friends with whom you are associated or come in contact, I remain your brother in the Lord.

G. L. HARRY.
We believe that with your wide and varied experience, you could give us a few valuable suggestions along this line and we would be glad if you would give us some advice.

Praying the Lord's rich blessing upon you daily, we remain Yours in his service,  
St. JOSEPH [Mo.] CLASS.

In Reply

Where a class finds, after trial, that one or more of its elders or deacons possess good business acumen and faithfulness, it sometimes proves a good plan to make a Business Committee of such and leave much of the business routine to such committee men. And to attempt to change, now that he has preserved not to put matters too fully out of the hands of the class. Care also should be observed not to put too much power into the hands of any who evidence a desire to grasp power and to exceed the wishes of the class. In all matters the central authority of the class should be recognized. Any one ignoring the class and its wishes would better be left without any special service as elder, deacon, etc.

"LEST WE FORGET!"

which no man shall see the Lord."—Hebrews 12:14.

at once proceeds to strengthen the web around him. If the fly escapes the snare, the spider will again entrap him, if possible.

But in spite of the foes with which we have to contend, the foes without and within, we are perfectly safe so long as we keep close to the Master. Stronger and greater is he that is engaging the things are against us, who is the expound to meditate his glorious character, it inspires within us a great desire to be like him, and we find that the injunction of Scripture is that we should be like our Father in heaven. Jesus was like him, and we are instructed to become copies of our dear Son's character. He said, "If any man is faithful in that he is called to do, even so will I make him a ruler over many things," said the Apostle, "even as we are followers of Christ."

SELF OUR SPECIAL BATTLE-GROUND

We are now God's special representatives in the world, fighting a good fight of faith against sin and evil, especially in ourselves. We are not at all commissioned to clean up the world. The Bible gives us no such instructions. The Lord will use us to do this work by and by, when we reach the kingdom. We cannot now quite get ahead of the evil that we find in our own flesh, and so we need to turn our forces against sin entrenched in our mortal bodies. We need to exercise combativeness, which is a good trait if controlled and turned in the right direction. Combativeness is necessary, or we could never overcome. But we need to restrain ourselves that we do not fight the brethren; and we are not to enter into a personal combat with the devil. We are not match for him. But we are to resist him. The Lord will soon take hold of him and bind him up for a thousand years. He will conquer the adversary and will undo all his works. But it will require the entire thousand years to accomplish fully that work. We need not hope to overthrow Satan or his works while we are in the flesh. It is not our commission. What the Lord has given us to do is to conquer ourselves, to control this body which is of the fallen race of Adam, to keep ourselves that that wicked one touch us not.—1 John 5:18.

As new creatures we should be very vigilant, should continue to grow, should increase in power to overcome the flesh. Then we shall be safe. Self is to be our special battle-ground. Many of the Lord's people have a great deal of natural combativeness. This is a good trait if controlled and turned in the right direction. Combativeness is necessary, or we could never overcome. But we need to restrain ourselves that we do not fight the brethren; and we are not to enter into a personal combat with the devil. We are not match for him. But we are to resist him. The Lord will soon take hold of him and bind him up for a thousand years. He will conquer the adversary and will undo all his works. But it will require the entire thousand years to accomplish fully that work. We need not hope to overthrow Satan or his works while we are in the flesh. It is not our commission. What the Lord has given us to do is to conquer ourselves, to control this body which is of the fallen race of Adam, to keep ourselves that that wicked one touch us not.—1 John 5:18.

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...
depend upon our faithfulness as children of God. We must show our loyalty to the Lord by resisting everything that pertains to the evil life.

SCRIPTURAL ENCOURAGEMENTS TO COME OFTEN TO GOD

None of us can fully do the things that we would. Some are more and some less fallen by nature. If we think we are succeeding freely, it is because we are more or less blind to our own moral feebleness. We can do perfectly, but we cannot. But by fighting a good fight, we can do most of the Lord's work; we are doing the best we can. We are not merely to make a little effort, but to put forth all our strength, which will be supplemented by the grace of the Lord. If, then, in spite of our shortcomings, the Lord's glorious reward is to be ours, we come to realize that he is very merciful. The blood of Jesus Christ his Son cleanseth us from all sin.

Thus we are to continue "without spot or wrinkle or any such thing." This does not mean that we are to keep from ever getting any spot or wrinkle upon our garments; for we could not avoid doing so. But God's wonderful arrangement is that we may come to him and claim the merit of the blood of the Savior who died for us. We need not permit a spot or wrinkle to remain so as to blazon our glorious wedding robe. When any of us come into the Father's family we receive merit to cover all our past sins; but we have weaknesses and sins of the present, and we need the blood for these also. Thus the Lord has provided for our need. With this knowledge of the love of the Father and of our Lord Jesus, we are to come boldly to the throne of grace. Some may feel that it is rather presumptuous to come thus to the Lord for continual cleansing from all earthly defilement, for the forgiveness of our daily unwitting transgressions. But we are instructed to the contrary by the Apostle. We need the blood to cover our sin; we need to put the repentance for it on; we need to realize that we have sinned, and thus we are to come to the Lord for the forgiveness of the sin. The second time it was not so easy; and it becomes more difficult the oftener we have to come to the Lord. When we first made a mistake it was comparatively easy to take it to the Lord. We came without much difficulty, or perhaps without any. We told the Lord that our transgression was not wilful, and that we were sorry; and that, therefore, we should try to be more careful; yet we continued perhaps to come to him again and again. When we first realized that we had sinned, it became difficult. We realized his forgiveness. But the second time it was not so easy; and it becomes more difficult the oftener we have to come, every time we sin. We told him at first that we would not do it again; but yet we continued perhaps to come short of the standard which we recognized. So we were tempted not to come to God with the matter.

NEVER PRESUME UPON GOD'S MERCY

We all need to refresh our minds with the promises for our encouragement in continuing to come for mercy and grace to help in every time of need. Thus we are made stronger for the difficulties of the future. We are not, however, to presume upon the mercy of the Lord by becoming measurably careless. We must not think that we can sin away our sin. God sees anything of this spirit, he will not readily forgive us and restore us to favor. He will withhold the assurance of his forgiveness; and we may come to him again and again before we are fully forgiven. Will that be the end of it? Will we come to the Lord, and yet we continued perhaps to come short of the standard which we recognized? No, we were tempted not to come to God with the matter.

The condition of those who fail to keep their record clean before the Lord is a very sad one. After the first or second offense they say to themselves, "I cannot go to the Lord again; I will go to sleep and forget it." They wake up in the morning out of harmony with God. But they think it will do them no harm. Thus we arc to continue "without spot or wrinkle or any such thing." This will make us more careful not to be thus derelict another time.

The condition of those who fail to keep their record clean before the Lord is a very sad one. After the first or second offense they say to themselves, "I cannot go to the Lord again; I will go to sleep and forget it." They wake up in the morning out of harmony with God. But they think it will do them no harm.

This is a wrong course, fraught with extreme danger. We should clean up our accounts with the Lord every evening. We should retire every night just as we should wish to do if we knew that we would not wake up in the flesh. In the morning before we arise our first thought should be, "How can I please the Lord today, and be helpful to others, and especially how can I love him?" He is not close to them that love him; for he knoweth our frame, he remembereth that we are but dust. This is a wrong course, fraught with extreme danger.

It is of no use. So the breach widens. Their loving nature is of no use. They say to themselves, "I cannot go to the Lord again; I will go to sleep and forget it." They wake up in the morning out of harmony with God. But they think it will do them no harm. "Do not go very often to the throne of grace." When we first made a mistake it was comparatively easy to take it to the Lord. We came without much difficulty, or perhaps without any. We told the Lord that our transgression was not wilful, and that we were sorry; and that, therefore, we should try to be more careful; yet we continued perhaps to come to him again and again. When we first realized that we had sinned, it became difficult. We realized his forgiveness. But the second time it was not so easy; and it becomes more difficult the oftener we have to come, every time we sin. We told him at first that we would not do it again; but yet we continued perhaps to come short of the standard which we recognized. So we were tempted not to come to God with the matter.

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WHAT IS UNIVERSAL REDEMPTION?

We are asked whether or not we believe in universal redemption, and what we consider to be the full scope or meaning of the term. We reply:

To understand, many who use the expression, "Universal Redemption," fail to understand clearly its signification. They mean universal and eternal salvation, which is another matter entirely. We believe that the Bible teaches universal redemption in its statement that Jesus Christ, "by the grace of God, was made sin for us; and we to whom he was made sin, that we might be made the righteousness of God in him, and that he might be a ransom for all, to be testified in due time." (Hebrews 2:9; 1 Timothy 2:5, 6) Again, "He is the propitiation for our [the church's] sins and not for ours only, but also for the sins of the whole world." (1 John 2:2) All these texts speak of the redemption of mankind as a whole, not of some of us only, in the sense that it would be merely a "cheap" redemption.

The universality of the redemption, having been thus established, our next question would properly be, What is included in the word redemption? The answer is that in the Greek, as well as in the English, the word has the significance of purchase—of the acquiring of something by the giving of something else in its stead. This thought is emphasized several times in the Bible. Not only are we taught that we are bought with a price, even the precious blood of Jesus, but we learn Jesus' word for it that he gave himself a corresponding price for sinners. (Matthew 20:28) The word used in the Greek is λυτρωσις, signifying a price in exact offset. St. Paul gives exactly the same thought when he says, "the Man Christ Jesus, who gave himself a ransom-price [anti-lutron] for all." (1 Timothy 2:5, 6) St. Paul again emphasized the same thought when he says, "As by a man came death, by a Man also shall be the resurrection of the dead; for as in Adam all die, even so in Christ shall be made alive."—1 Corinthians 15:21, 22.

Thus we have the matter of redemption and the redemption-price for mankind emphasized and particularized. It surely is universal; it covers every member of our race. The sin came by one person, and alone we would have been the great heavenly Court to die. His wife and his children shared with him in this penalty—not by direct sentence, but indirectly; for the measure of life which we have come from Father Adam, and it was only a spark, its right to exist having been forfeited. It came to us, it came to all of us, the value of the great Creator provided universal redemption. By this decree against one person he made it possible that one perfect man might redeem the condemned one. It was to this end that our Lord, the great Logos, left the heavenly Courts, humbled himself, and was made flesh, the Man Christ Jesus, who tasted death for every man. His death is sufficient for the satisfaction of the claims of Justice against the first man; and all the results of that sentence in that man's race are provided for.

UNIVERSAL REDEMPTION DEFINED

In order to see what Adam and his race may expect as a result of this universal redemption, we must notice what Father Adam was before he sinned; for redemption implies the bringing back into proper condition in which he was before he sinned. Note, therefore:

(1) Adam had fellowship with his Creator.
(2) He lived under divine blessing, which provided for his every need and maintained him in life as long as he was obedient.
(3) His claims had not been decided as respects eternity. He was in the school of experience, and had received knowledge assuring a continuity of his life as long as he remained obedient and used his knowledge in harmony with his Creator's will.
(4) He was, therefore, a probationer for eternal life. It is important to understand that had Adam continued obedient under certain conditions, he would have been a graduate as a result of the school of experience and as no longer properly subjected to tests and trials. But he never reached this position. He failed in this trial time, and never attained his graduation therefor.

Universal redemption, therefore, means a bringing of Adam and his race back again to the probationary state in which Adam was when he sinned. That which was lost is that which was redeemed, and which is to be restored, God's provision being that he may, in a sense, and through the agency of the second Adam, bring to those who are not yet reconciled with God by their own efforts, and those times, or years, of restitution are for the bringing of Adam and his race back to all that they at first had. The Scriptures intimate very clearly that the experiences of mankind—first, under the reign of sin and death; and secondly, under the restitution blessings of Messiah's kingdom—will give such ample knowledge of God and of his plan that at the conclusion of Messiah's reign every member of the race will have had his probation in full—full knowledge, full opportunity. The Scriptures should us that some, we regard all, these blessings, will resist them and, sinning wilfully, will be accounted as unworthy of any further favor of the Almighty, and will be destroyed in the second death. They show us clearly that in the end of the Millennial age, some, even of those who have lived through the experience of the Millennial reign of Christ, will continue to strive with God and to resist the influence of the Holy Spirit and to be there destroyed in the second death. This is also pictured in the destruction of the goat class in the parable of the sheep and goats.—Matt. 25:31-46.

UNIVERSAL SALVATION EXPLAINED

But some one will inquire, Will not the redemption which God has provided still pursue them and recover them from the second death? We answer, No! During the Millennium Christ will give himself to all who have profited by the experience of the Millennial reign of Christ. St. Paul intimates a considerable number of goats at the end of the Millennial age, who will come under the second death penalty; and it would require an equal number of perfect persons to make their rightfull representation. What good would that do if they had not profited by the experience of the present life and all the experiences of the Millennial restoration time? We could not imagine their profiting by any experience at all. Obviously, therefore, the divine plan is the only wise one; and no redemption will be given for the recovery of such from the second death, nor is there any kind of hope for them. Who would die for them? Who would redeem them? Not Christ; for the Apostle distinctly points out, "Christ dieth no more." (Romans 6:9) Would a company of the holy angels voluntarily die for them under all these circumstances and conditions, seeing that they had sinned against such light, knowledge and loving provision? And would any of the church, the bride of Christ, die for them? We believe not. Would any intelligent being, raised up by the all-wise Creator for one who was incorrigible under such favorable conditions? We think it unreasonable so to suppose.

A WORD OF WARNING

It surprises us that any who have once tasted of the good Word, and have been made partakers of the holy Spirit, should be liable in any degree to be entraped by such sophistries of the adversary. We are to remember, however, what the adversary is very alert at the present time to find snares for the Lord's people. We are led to write these words by the inspired suggestion of St. James, "Brethren, if any of you err from the truth, and one convert him, let him know that he that converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins." (James 5:20) This does not signify that God's people might not be more or less ensnared with errors; but it does signify that the course or tendency is to lead off more and more from the truth, from the right life into the wrong.

We are in the day of the Lord mentioned by the Apostle; and instead of casting aside the armor or of trying to make some improvement upon the plain statements of the Word of God or of permitting ourselves to take our own or other men's philosophies instead of the Word of God, we must be buckling on the armor of God, rising up to the points of our minds, grasping the shield of faith and taking a firm grip upon the Sword of the Spirit, which is the Word of God, in order that we may be able to keep standing in this evil day; and not only so, but that we may help others to stand against the wiles of our great adversary.—Ephesians 6:12-18.

[5225]
"CALLED"

"Partakers of the Heavenly calling."—Heb. 3:1.

"Holy brethren, called and chosen by the sovereign Voice of Might, See your high and holy calling out of darkness into light! Called according to His purpose and the riches of His love; Won to listen by the leading of the gentle, Heavenly Dove! Called to suffer with our Master, patiently to run His race; Called a blessing to inherit, called to holiness and grace;

Called to fellowship with Jesus, by the Ever-Faithful One; Called to His eternal glory, to the Kingdom of His Son.

"Whom He calleth He preserveth, and His glory they shall see; He is faithful that hath called you; He will do it, fear not yet! Therefore, holy brethren, coward! thus ye make your calling sure; For the Prize of this High Calling bravely to the end endure."

"THE GREATEST THING IN THE WORLD"

[The first two paragraphs of this article were reprinted from article entitled, "Love is the Principal Thing," published in issue of February 15, 1903. The remainder was reprinted from article entitled, "The Greatest of These is Love," published in issue of August 1, 1909. Please see the articles named.]

THE GRACE OF GIVING

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."—Acts 20:35. R. V.

GIVING TO THE POOR—LENDING TO THE LORD—THE SECRET OF ISRAEL'S BLINDNESS TO THE GOSPEL—THE BETTER CLASSES OF THE GENTILES ATTRACTED BY THE TRUTH—SYSTEMATIC ALMSGIVING BETTER THAN SPASMODIC CHARITY—GENEROITY INCLUTES BREADTH OF MIND AND HEART—DEGREE OF PROSPERITY SHOULD BE MEASURE OF OUR CHARITY.

Christian benevolence—almsgiving—is the lesson inculcated in today's study. The general disposition of the fallen nature is to give adherence or support to the strong and to expect weaker ones to rally around and uphold us. This is self-pleasing, the words of the Lord addressed to the Corinthians are: "Therefore, holy brethren, onward for the Prize of this High Calling bravely to the end endure."—1 Cor. 9:24.

Amongst the Gentiles, however, the case was very different. While the illiterates masses were firmly bound by the superstition of their various religions, those who were of an honest mind amongst the Jews had long been accustomed to discern that the features of their own religion were merely superstitions. Probably they had been somewhat attracted to the Jewish religion as being much more reasonable than their own; for we find that the Gentiles readily resorted to the Jewish synagogues. But the Jewish religion would necessarily be unsatisfactory to them, since it would appear to be very narrow, limiting the divine blessings in a special manner to Israelites only—a people whom the Greeks considered rather inferiors in the arts of that time. But the Gospel, throwing wide open the door to those who desired righteousness—of every nation, people, kindred and tongue—would naturally commend itself to the class whom we are describing as being the most reasonable explanation of the Jewish doctrines and their grand eventual outcome, the meaning of which had long been hidden.

THE BENEFITS OF SYSTEMATIC CHARITY

At all events, the saints at Jerusalem were poorer than were the saints at Corinth. Therefore it was appropriate that the Apostle should suggest to the latter the propriety of sending a gift to the former. Living at a time when the conveniences for transferring money were very inferior to the very poorest known today, the various congregations could send their gifts only at the hand of the Apostle when he should go to Jerusalem the following year.

St. Paul's words intimate that the suggestion which he had made to the Corinthian brethren nearly a year before had been neglected, and that the letter, now under consideration, was written to remedy this. For this reason it was superfluous for him to write in this connection any of the particulars respecting the necessity for this collection. But he hints to them that there was a bare possibility that the work zealously begun a year before might not have been patiently carried out; and after that he had boasted somewhat to others of their love and zeal for the Lord, he would regret, when he came to them en route to Jerusalem, if it should be found that, after all, they had failed to have their donation ready.

In his previous letter to the Corinthians, the Apostle had suggested methodical charity, saying, "Now concerning the collection for the saints, as I have given instructions to the churches in Galatia, even so do ye. One the first day of the week let every one of you lay by him in store, as God has prospered him, that there is no gatherings when I come."—1 Corinthians 16:1, 2.

It was the Apostle's experience, as it is the experience of all thoughtful people, that systematic charity is better than sporadic giving. Not only is the result generally larger, but the influence upon the giver is more beneficial; for it keeps before the mind an object, a service to be rendered as unto the Lord. With many, almost the only opportunity for serving the Lord's cause is that of contributing money. Of course, where a consecrated child of God can do so, it is far better that he should give to the saints after the manner of St. Paul and his traveling associates—giving spiritual gifts and blessings, either by public preaching or by house-to-house visiting—presenting the truth either by the printed page or by tongue or both.

But there are those so circumstanced in life through lack
of talent or of strength or of opportunity—hindered by prior mortgages upon their substance—in the way of family obligations—that is, the only chance for serving the Lord and manifesting their love for him is through their gifts to his cause and to his people. For such to be deprived of the opportunity of exercising themselves in the Lord’s service in this manner, other than through their own fault or through lack of instruction respecting this method of divine service, would be to deprive them of an important opportunity of service, and correspondingly to deprive them of the blessings which follow every service rendered to the Lord.

LIBERALITY AN INDEX OF LOVE

We notice, therefore, that the Apostle felt very free to recommend to the church the grace of giving and even to press upon them the fact that their liberality, in proportion to their ability, would in a large degree be an index of their love for the Lord and for the Gospel. But here we note, in contrast, the fact that the Apostle did not ask alms of these believers when first they received the Lord’s grace; lest they should in any degree get the impression that the Gospel was being preached from mercenary motives—for filthy lucre’s sake. Accordingly we find that rather than mention money the Apostle preached to these very same Corinthians for more than a year without even a suggestion as to remuneration; that rather than be chargeable to any, he labored with his own hands at his trade of tent-making.—2 Corinthians 11:7-9.

Let us also note the change which the full appreciation of the Gospel wrought upon the believers at Corinth. At first they were so negligent of their privilege that seemingly they never thought of the power and assistance that the Apostle while he was serving them by the labor of his own hands and receiving some assistance from believers in other places. But after the grace of God had entered more fully into their hearts, they began to perceive the value of the truth which they had received and to realize that it had brought them priceless blessings of hope, joy, faith and character. Then they had a zeal, a “forwariness,” to do something financially in the Lord’s service.

And now that the Apostle was absent from them, and after his stay with them that he sought not their money but themselves, to do them good, he felt free to draw their attention to the great blessing which would result from liberality in the Lord’s cause in proportion to their ability and love. To impress this matter, he gave them a parable, saying, “If a man have two bags, he that soweth bountifully shall reap bountifully.” This reminds us of the proverb, “There is that scattereth, and yet increaseth; and there is that withholdeth more than is proper, but it tendeth to poverty.” (Proverbs 11:24-25) The evident lesson is that the Lord is pleased to see his people cultivate breadth of heart as well as of mind—generosity in proportion to their knowledge of him and of his generosity.

OUR LORD’S ESTIMATE OF OUR GIFTS

The Scriptures nowhere declare that cases of absolute privation amongst the Lord’s people are proofs that at some time in their past life, when possessed of means, they failed to use a talent in it in charity, in the Lord’s service. But the inspired words above quoted come very close to giving this lesson. At all events, it is profitable that we lay this testimony to heart and that every child of God henceforth shall be earnestly endeavoring to be sowing to us day by day some measure carefully, prayerfully and lovingly laid aside as seed to be sown in the Lord’s service according to the best wisdom and judgment which he will give us.

How many have such carefulness for themselves, either in using even very little as far as it will help on their own conscience, in laying by for the outworking of future plans that they feel that they can spare nothing for charity! How many such can afterward see that they made a great mistake in so doing! When their accumulations suddenly vanish, either through sickness or through bankruptcy or otherwise, they have good reason to regret that they sowed no “seed” after the manner described by the Apostle in Verse 6 of today’s study.

Our Lord showed us how he measures our gifts—that he esteems them not according to the cost of them in the alms, but chiefly according to the spirit which prompts the gift—when he drew attention to the poor widow who cast two mites into the Temple treasury. (Luke 21:1-4) From the standpoint of his estimation, that poor widow had cast in a larger sum than had any of the wealthy who had given merely out of their abundance, and not to such an extent that they felt it. How many of the Lord’s people would be more “fat” spiritually today, if they would give attention to the exercise of this talent, this opportunity for service, we cannot say. The Lord alone knows. But today’s study makes it incumbent upon us to point out a privilege of this day which is within the reach of the very poorest of the Lord’s people.

A THANK-OFFERING TO THE LORD

Seldom is it necessary to caution people about overmuch giving. Yet in some instances such caution is proper; and in some instances in Scripture giving has been restrained. No one should give to the extent of causing privation to those dependent upon him. Nor should any one give to such extent as to bring upon himself financial bankruptcy and cause losses to others. The Apostle seems to imply that such will have “sufficiency in all things,” as well as be able to “abound in every good work.” Sufficiency may not mean luxury and every coinage, but “all sufficiency” is gained always where there is “godliness with contentment.” In proof that he is inculcating no new theory respecting the divine care over those who are seeking to scatter to others a portion of the blessings that come to them, both temporal and spiritual, the Apostle quotes from Psalm 112:9.

In Verse 11, the Apostle speaks of “being enriched in everything.” We are not to understand him to mean that all of the Lord’s people will be enriched financially. St. Paul himself said, “If we have abundant fellowship in the spirit of understanding, our poverty will be our wealth and our weakness your strength.” (2 Corinthians 8:7) Now the actual fact is that the Apostle was thinking in accordance with the necessities of the case. And to such, the Apostle assures us, “God is able to make all grace abound.” Whoever gives anything in the divine service with the motive of securing a return of material profit, will find toward proportionately abounding in the different graces; for such are in the right attitude of heart to grow in grace.

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The fact that the church is "the Mystery of God" has become more clear within the last twenty years. We know that Christ and the church are separate and distinct from the world in every particular. They are neither under the old Law Covenant nor under the New Law Covenant, but are a new people, called, sanctified, developed, under a special covenant by themselves, in which none of the world will ever participate. Thus the Scripture styles the covenant of sacrifice: "Gather my saints [holy ones] together unto me [saith the Lord]; theable to the Lord shall be a throne for the New Covenant, and the throne of the heaven-King. The Captain of our salvation, who permitted all of his rights to be consecrated by sacrifice, has made all of them, and all are under a special covenant with God and man—The Christ of glory—will fill his mediatorial office for a thousand years and complete it only by the end of that time, when he will deliver over to the Father, fully reconciled, all who can be brought into harmony with the divine arrangements. The Lord's covenant of sacrifice is for all and according to the Bible, relates only to the work which Jesus accomplishes on behalf of the church during this age. The church will need no advocate in the future. The world has no advocate except the Advocate, whom we call "our Lord Jesus Christ the Righteous." It is not even a subject for discussion as to the Advocate for us—"the church, his body." He advocates our cause—first of all by imputing to us the merit of his sacrifice, thus making us presentable in the Father's presence and acceptable in his sight. Of course, such aliens could not object to deportation, nor be set up; and that the present kings of Europe are of foreign extraction, and have long advocated that the fully consecrated abstain from voting on political issues. If they so vote, they are identifying themselves with the earthly kingdoms, and might properly enough be taken to be profane and hence unable to support the government which they helped to create. The church is in heaven and we are aliens, strangers and foreigners in the world, with allegiance to the heavenly King, nevertheless, like all other foreigners, we are to be subject to the powers that be, subject to the laws of the country in which we may be living. But if obedience to the laws does not imply military service on the part of the foreigner, so obedience to the laws of the Bible Students does not imply military duty. Similarly with the oath of allegiance required by those who enter the Army—they are required to swear allegiance to the king and obedience to the officers of the king in all things. This oath is not required of aliens, foreigners, and is objected to by Bible Students, not because they are aliens or foreigners, but because it is a part of the system established by the government under which we live, but because they have already given allegiance to the higher power—the heavenly Lord. To them his words his commands, etc., are paramount.

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PUBLIC SENTIMENT AROUSED

The papers inform us that the matter of conscientious objects to military service is deeply stirring the British people and has led to several very bitter controversies. The determination made is that the laws of Great Britain provide for the consciences of all British subjects and that while these laws seem to be complied with by the appointment of commissioners to hear the conscientious objections, nevertheless the laws are really disregarded, because the judges appointed are military judges, whose interests are not judicial but military. Some of those who refuse on conscientious grounds were sentenced to prison for two years at hard labor. Others were forced to put on military uniform, and were kicked and bruised by companions in the ranks, either because of their conscientious scruples on the part of their citizens as a reason for not voting on political issues. They so vote, they are identifying themselves with the earthly kingdoms, and might properly enough be taken to be profane and hence unable to support the government which they helped to create. The church is in heaven and we are aliens, strangers and foreigners in the world, with allegiance to the heavenly King, nevertheless, like all other foreigners, we are to be subject to the powers that be, subject to the laws of the country in which we may be living. But if obedience to the laws does not imply military service on the part of the foreigner, so obedience to the laws of the Bible Students does not imply military duty. Similarly with the oath of allegiance required by those who enter the Army—they are required to swear allegiance to the king and obedience to the officers of the king in all things. This oath is not required of aliens, foreigners, and is objected to by Bible Students, not because they are aliens or foreigners, but because it is a part of the system established by the government under which we live, but because they have already given allegiance to the higher power—the heavenly Lord. To them his words his commands, etc., are paramount.

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We have all heard the proverb, “Diamond cut Diamond.” All jewels are very hard as well as very pure. This hardness enhances their value. The Lord’s people are all jewels—not only are they purified by the Lord’s grace, but they have crystals of their own. For instance, we are to judge rightly whether a matter or persons is of principle, where some fundamental truth is at stake, or whether it is merely a question of opinion and preference without principle being involved. In the latter case, we should be willing to submit to practically anything for the sake of peace, whereas we could not do so where principles would be involved. However, the delusion is often presented to us that our preferences are always backed up by principles of truth and righteousness. We must learn from experience that this is a mistake, and must critically examine every such suggestion, asking the Lord’s wisdom to enable us to see the choice between that which is merely our preference and those questions which involve principles and teachings of divine origin. Whence it is that there are often brethren or sisters who critically insist on a matter being done in a certain way, because that had been the previous custom or because they believe it to be the better way. They are ready to precipitate a question which is not a question of principle. The way to avoid this is to waive our preference in favor of the preferences of others, if they are consistent, provided the right result is reached—namely, provided the will of the class is really attained; for the will of the class is to be taken as the will of the Lord—that is to say, it is to be our matter to overrule the matter and bring a lesson to us of it for the class.

Each and every member of a class should earnestly strive to promote in a class fruits of the holy Spirit—meekness, gentleness, patience, brotherly-kindness, love, joy, peace. This promotes matter to the Lord in prayer, other than from the way people should be continually nagging or fault-finding with which is or which appears to be, satisfactory to the others, or at least to the majority of the class.

MILITARISM AND CONSCIENCE

While Christians are enjoined to be subject to the “Powers that be”—the kings, governors, magistrates, etc.—nevertheless this is not to be understood as meaning the renunciation of our fidelity to the King of kings and Lord of lords. He is our Over-Lord. Our allegiance to earthly lords and powers and their commands is merely to the extent that they do not conflict with the commands of our Over-Lord. The Jews in renouncing Jesus cried, “We have no king but Caesar!” The Christian’s position is, “Render unto Caesar the things that are Caesar’s, but unto God the things that are God’s.” Whosoever Caesar claims for himself the allegiance which is due to God, is a God-fearing people as well as do worldly organizations!

We earnestly petition that those who conscientiously feel bound to refuse military service of any description may be recognized as loyal and law-abiding citizens, and be given an opportunity of effecting service for the country apart from the machine of war, and that they be not treated as criminals. Your good offices and influence to end the present intolerable situation will be ever greatly appreciated by each of the undersigned.

Accompanying this petition and signatures went the following letter. We have not yet learned the outcome. Our prayer is that the Lord’s will shall be done, that his name shall be glorified and that his people shall be sustained with the neces-
sary strength and grace to meet whatever divine providence may permit. The situation of our brethren in Great Britain may possibly find some parallel later amongst the brethren in Australia and in Canada. And who knows but that the same conditions may ultimately prevail in the United States? How thankful we are for the divine promise, "My grace is sufficient for thee; my strength is made perfect in weakness"!

CONSCIENTIOUS OBJECTORS

To The Rt. Hon. H. H. Asquith, M. P.,

Sir,—As a British Chartered Association known as The International Bible Students Association, and as law-abiding citizens of the United Kingdom, we desire to petition you, the Head of His Majesty’s Government, craving your good offices to secure consideration at the hands of the Government Committee, and already granted to some other body—political or religious—which is opposed to Militarism, and to state further that we have no intention of alllying ourselves with any such body.

As many as believe that we are now in the evil day of special trial upon the church of God should appreciate these meetings more and more. We have already gone, in the words of the Psalmist, "as hungry men drink water with thirst; so came we unto Thy table, and did eat Thy good things." The blessing that maketh rich indeed. If you have not done so before, we urge that you look to these their clemency by granting them also the desired exemption from Military control.

BEREAN LESSONS AND PILGRIM VISITS

Some inquire what they shall do when a pilgrim visit happens to be on the same night as the regular Berean study—explaining that sometimes they must get behind as to Berean lessons. Our advice is that unless there is some essential reason against it, the Berean lessons should take precedence and the pilgroma visit be neglected. Our advice is that unless there is some essential reason against it, the Berean lessons should take precedence and the pilgrim visit be neglected.

At the present time there are at least 40 of our members in Military Prisons under sentences varying from a few days to two years with hard labor, and we are informed that eight have been sent to France. These men state that nothing can cause them to change their attitude towards Militarism, and their actions, thus far, are in harmony with this statement. Almost every day they are incarcerated for the extension of the Act to affect married men will increase the number still more in the future. Permit us to submit for consideration the fact that these men are at present an expense to the country and a trouble to the authorities, whereas their services are available for the public weal if permitted to undertake work apart from Military control.

We feel it is only proper to state that this Association, which is affiliated in its religious work with the WATCH TOWER BIBLE AND TRACT SOCIETY, has no body-political or religious—which is opposed to Militarism, and to state further that we have no intention of allying ourselves with any such body.

ACCOMPANYING this we send lists containing 5,000 signatures to this Petition; also a list of names of those of our members known to us as being incarcerated, praying the Government to extend to these their clemency by granting them also the desired exemption from Military control.

Yours faithfully,

PACEWIVIBLE STUDENTS ASS’N.

BEREAN LESSONS AND PILGRIM VISITS

Brother Benjamin H. Barton has been on the pilgrim staff of the WATCH TOWER BIBLE AND TRACT SOCIETY for quite a good many years, and is widely and very favorably remembered by friends who have taken the Vow read in publicly or privately every morning, and that the Manna Text every morning be not forgotten. Some additionally read the Morning Text of the preceding Thursday are missing a rich blessing. As many as believe that we are now in the evil day of special trial upon the church of God should appreciate these meetings more and more. We have already gone, in the words of the Psalmist, "as hungry men drink water with thirst; so came we unto Thy table, and did eat Thy good things." The blessing that maketh rich indeed. If you have not done so before, we urge that you make a start forthwith.

While thus exhorting, we are prompted to remind our dear readers in general that quite a good many are making it a practice to read at least twelve pages of STUDIES IN THE SCRIPTURES each day, thus completing the entire six volumes every year. Reports show that great blessings of knowledge and of grace follow this course.

PILGRIM BARTON GONE HOME

The Editor has most kindly remembrances of dear Brother Barton, not only as a faithful servant of the Lord, of the truth, of the brethren, but also as a personal friend. The knowledge of the truth, heart-abounding grace, the spirit of a sound mind, all were needed to the moment in Brother Barton of a very noble character, highly esteemed amongst the friends in general and especially amongst those who knew him best. We will miss him greatly; nevertheless we also greatly rejoice on his behalf, believing this day, July 3d.

Well did the Apostle write that the Lord’s true people, enlightened, encouraged and fortified by the promises in the divine Word, "sorrow not as do others" in the presence of the great foe—DEATH.

HISTORY BAKER’S REPORT

This morning, June 24, at Portland, Ore., Brother Barton passed to his reward at 1:15. His death came suddenly, even though his low vitality and weakness gave evidence of his grave condition. Friday he appeared somewhat brighter than usual, sitting up for twenty minutes, after which he asked to be left alone, but he felt tired. That evening he ate a hearty meal (for him), and talked hopefully of starting home soon. The brother’s mind was apparently clear until the last, but he could not articulate well, owing to trouble due to a slight stroke of paralysis about four weeks ago. As death approached the cares of his season of illness seemed to vanish and his features relaxed, and, with a smile on his lips, he passed into the kingdom. Friday afternoon he expressed to Sister Baker his love for the brethren at the Bethel and particularly for dear Brother Russell, and that it was his hope to see them again. His only care has been his mother. The desire for her to see him again...

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to see and comfort her again probably did much to retain the sight long he had on life for some weeks.

The opportunity of serving the brother has been a great blessing to all here, and while individual privileges of service were limited for obvious reasons, the privilege of serving his

spatial interests through prayer has greatly blessed all. His cheerful, patient endurance of his physical disability, his desire to please and his efforts to keep himself from being burdensome to those about, will prove a lasting lesson to all. Our loss has been his gain. How appropriate today's MANNA.

THE ST. LOUIS CONVENTION

Although the attendance at the St. Louis Convention—June 22-25—was not large, it was an enthusiastic gathering and gave strong evidence of the Master's blessing. The Apostle's exhortation, "Be ye filled with the Spirit," seems to have been quite well realized by those in attendance. The exhibits of the Prophecy that they had seen in the evening were a very happy feature of the convention. The pictures and the lectures—the Bible story from creation to restoration—seem to have a charm for Bible students everywhere.

Like the charm of God's Word, they never grow stale.

The convention attendees varied from three hundred and fifty to six hundred and fifty, aside from the public meeting on the closing night. It was held in the Odeon Theater and was addressed by the Editor of this journal. The house was crowded to its capacity, twenty-three hundred, and at the same time an overflow meeting of Bible students was held in the Convention Hall to the number of about six hundred. At the close of both meetings, about 10:30 p. m., Brother Russell came into the Convention Theater. He was welcomed with the Chautauqua Salute—the waving of handkerchiefs, while the familiar old hymn was sung with zest:

"Blest be the tie that binds
Our hearts in Christian love."

After a few words of greeting and recalling the convention and its inclusion, and the hope for blessings upon those present and the dear ones at the home towns represented by them, Brother Russell arranged the Love Feast, in which nearly all participated with many manifestations of earnest Christian love and zeal. Thus happily, joyfully, the first general convention of the season came to an end.

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No. 15

HOW WE ATTAIN DEVELOPMENT AS NEW CREATURES

"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans 8:13.

Mortalization of the deeds of the body through the holy Spirit of God is here declared by the Apostle Paul to be essential to the attainment of everlasting life. But to some who had become his disciples, the Lord said, "He that believeth on the Son hath everlasting life. Again, verily, verily, I say unto you, he that believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John 3:36, 5:24) The Apostle John in his first epistle says, "We know that we have passed from death unto life, because we love the brethren. And he that keepeth his commandments, he loveth the Son and the Father."—1 John 3:14; 5:2.

We must not understand St. Paul to contradict our Lord and the Apostle John. Our Lord Jesus and St. John were speaking from the standpoint of God's reckoning—from the legal standpoint. Those who have accepted Christ, and have received of his atoning merit, have come out from under the Adamic death condemnation. Their present imperfections, as well as their past sins, are covered by this merit. Through consecration and begetting of the holy Spirit they have become new creatures in Christ. Hence the everlasting life provided for such is already considered as theirs, while they abide under the robe of Christ's righteousness. They are now "saved by hope."

The apostle Paul is here speaking of the matter from the standpoint of its full accomplishment, when the church shall have obtained their spiritual body and are absolutely perfect, and have received the actual fulness of unending life. This will be attained only in our resurrection. No life can be everlasting in the strict sense, unless it is in the sense of being forever; for this is not determined until we have made our calling and election sure. But it is reckoned to us so long as we are faithfully meeting God's terms and conditions. Life could not last forever under present earthly conditions, even though the penalty of death were entirely removed; for these conditions are not favorable thereto. Conditions and environments must be radically changed before life could last eternally and be enjoyed in its fulness.

The embryo of life that we have received from our begetting as new creatures is perfect so far as it has progressed; but it must continue to grow and develop, to make progress, until we are finally born perfect, complete, new creatures in the first resurrection. Blessed and holy are they that have part in the first [chief] resurrection. On them the second death hath no power."

OPERATION OF THE HOLY SPIRIT IN US

The many exhortations addressed to this class of spirit-begotten ones would not be at all applicable to the world in general. The Apostle Paul is telling us as God's spiritually begotten ones what it means to make ourselves ready for our birth in due time. He says that we are to accomplish this great preparatory work through the spirit, through the power of God. The spirit, or power of God, operates in various ways. For instance, God's message of truth is given to us, embodying the different features of God's great plan, showing us the will of the Lord for us. The more we study and understand this plan, the greater will be the operation of this holy power of God in our hearts. The deeper our consecration, the more sympathy shall we have with all the parts of the Lord's special care. God began this good work in us. It is not of men nor by men. Therefore we must look to God to complete this work which he has begun, and must give him our full and hearty co-operation.

We are to go to God's Word, and are to study it prayerfully. We are to use all the means which his providence has furnished thereto, seeking thus to learn the meaning of that Word, seeking to put it into expression in our lives. Just as it is necessary to partake of natural food that we may have our bodies strengthened and sustained, so God has given us spiritual food, that we may get spiritual sustenance and strength and may understand his will. This operation of God upon us and in us through his holy Spirit is a gradual work; that is, after we have been begotten. Many of us have been so bent with all the errors of our former beliefs that we are unable to see the deep things of God at the first glance. Therefore we need to study, and to meet together with those of like precious faith. If this is not possible for some, because of isolation, they can at least meet with the brethren by means of the printed page.

THE SIGNIFICANCE OF CONSECRATION

As we come to understand more clearly that all full consecration to God signifies, our thought on the subject gradually changes. When first we came to God, many of us had the thought that God's will for us was to accept Christ as our Savior, and then to live a good, decent, moral life, to enjoy forever under present earthly conditions, even though of isolation, they can at least meet with the brethren by means of the printed page. At first this is a new thought to us, and the question presents itself, "Does God wish me really to mortify, kill, my human nature? Am I not to seek to cultivate all my natural talents and make the most of them? Am I not to live a
natural life, so long as I do not sin?" One not begotten of God's holy Spirit would say, "Why, certainly; follow the cravings of your nature, so long as you keep within bounds. If you would enjoy a good theatre, or a game of base-ball, go; and have a good time. If a glass of liquor does not hurt you, take it. If you have a natural talent for music or painting or whatever, it is your duty to make the most of it." This is worldly counsel.

In Jesus' Parable of the Talents, the talents given by a certain master were partially invested in the interests of service for the new creature. The master placed an opportunity in the hands of each servant and expected him to improve it. So our heavenly Lord and Master places before his servants certain opportunities to be improved to his glory, and to be used as they have been designed. We must be transformed and renewed in harmony with natural ability and not in violation of it; but this does not mean that every ability we may possess, whether its use would glorify God or not, must be improved and employed. As new creatures we are to employ all our powers to God's glory. If they cannot be so used, we are to sacrifice them and spend ourselves in directions that would be in harmony with our covenant of sacrifice.

**HOW THE HUSBANDMAN DEALS WITH HIS VINE**

To each consecrated one who has entered upon this heavenly way we would say, You have placed yourself in God's hands. You have asked the Lord to transform you, to renew your mind, to make you entirely over, that you may be fitted and prepared for the glorious position he has promised. So awise husbandman will be he who will distinguish clearly what he is to be trained by your Master. If the grapevine under the husbandman could reason and speak, it would probably say, "It is natural for me to develop an abundant supply of foliage and to throw out branches and tendrils in every direction. If I am to be trained to develop, I must vigorously prune off these superfluous branches and tendrils that dissipate the strength of the sap, that develop only wood and leaves, and that cause the vine to cling to improper supports. The husbandman seeks for fruit, rich, abundant fruit; and this is what he has attained by having the tendril sacrificed. The vine would tend downward. The husbandman trains it to grow upward. So does our great heavenly husbandman train his spiritual vine, that we may bring forth abundant fruit of praise.

We no longer belong to the world. Our course now is to be that which God has marked out for us in the Scriptures. If we do not mortify, kill, the deeds of the body, we shall never gain the eternal life promised to the faithful overcomers alone. In order to attain eternal life, the life must be held out to us—glory, honor, immortality—we must conform ourselves to the instructions given us by our great Training Master. We are not to do this in our own unaided strength. This would be impossible. But our heavenly Father has promised to assist us, and we are to work out our salvation with fear and trembling.

**MORTIFICATION OF THE DEEDS OF THE BODY**

The real thought of the words, "Mortify the deeds of the body," is not what some have thought—to mortify our body. After a certain life of self-indulgence, we may think that we learn what some have imagined that they must torture and bound the body. We cannot question that those who do these things are not reckonedly dead, and not actually. We cannot question that God has power to remove sinners from their ungodly nature; but he has not yet obtained. Every property of this body which can be used in the interests of the new creature, is to be utilized. We are not to say, "If I use a certain natural talent which I possess, I can bring comfort or pleasure to others, or can do something which seems good in my own estimation, then I am justified in using this talent." The question should be, "Will the use of this natural talent or power assist me as a new creature or assist in the work of gathering out and preparing the bride of Christ for her future work?" This is our present duty.
cration of the will of the flesh, of the things of the flesh, we are growing in God’s favor. They have that they love thy Law, and nothing shall offend [stumble] them.[34] So these have the peace of God ruling in their hearts. They have the knowledge that all of their affairs are under divine supervision. The world has the peace of the flesh, of the things of the flesh, the world, some sufferings by a course of improper and unrighteous living, many misers have been found dead with a large amount of money secreted about them, having feared all their lives that they would come to poverty and want. Some have had various other forebodings. But those who have put their trust in the Lord have a peace that the world cannot know and cannot take away. It is superior to anything the world can offer.

But we cannot explain this to the world. They would be unable to comprehend it. The world sometimes say of the Lord’s consecrated people, “Is he a fool?” They cannot understand. They are under the impression that he who have entered the school of Christ, and who have learned of him, know. We all know that for everything which we deny ourselves now our God gives us abundant compensations in our spiritual blessings and joys even here; and then we have the promises of the Millennial age stories promised to his saints awaiting us just beyond the veil.

“Then let our hearts be surely fixed
Where true joys are found;
And let our burning, loving praise
Dwell more and more on God.
And gazing on the things unseen,”
Eternal in the skies,
From glory unto glory,
O Savior, may we rise!”

RE PARTIALLY WILFUL SINS BEFORE CONSECRATION

Sin is to be viewed from two different standpoints. The Bible declares that all are sinners; for in Eden the whole race was judged and the whole race was condemned. These sinners may more or less bear their own consciences by doing things which they know are wrong, and may thus further de-
degrade themselves mentally, morally and physically; or they may strive against sin and their own weaknesses and try to improve their character and their life. To whatever extent they do either the one or the other they are advancing or deteriorating.

But the world God is not at present taking account of either of these courses. He has provided that all who will come back into harmony with him shall have the favorable provisions of the Millennial age, restoring them fully to God’s image and favor, that will be their trial time. It is not what mankind do now that will determine their eternal destiny, although their present course will affect their character, making them more or less likely to respond to the opportunities of the next age. The present lives of some seem to be so hardening them that many stripes will be necessary in the age to come before they can be brought into an obedient and teachable attitude, if, indeed, they ever respond and come into heart-harmony with the kingdom arrangements. We must, therefore, with the world, bring them either eternal life or eternal death; for the world is all under sentence of the first death, all under the Adamic penalty.

God has plainly declared that there is to be a future life, a future hope, and why this is so and how release from this life will come to poverty and want. Some have had various other forebodings. But those who have put their trust in the Lord have a peace that the world cannot know and cannot take away. It is superior to anything the world can offer.

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From glory unto glory,
O Savior, may we rise!”

Judiasm. He thought he was upholding God’s institutions. He had no intimation whatever that he was doing anything contrary to God’s will. When he was stricken down by the supernatural light and heard the Lord saying, “Saul, Saul, why persecutest thou me?” he was astonished, and said, “Who art thou, Lord?” The Lord answered, “I am Jesus, whom thou persecutest.” He was on the verge of conversion, when he was perplexed by his sincerity of heart that he had not wilfully done wrong.

We cannot suppose that if Saul had been committing wil-
ful sin in stoning St. Stephen, the Lord would have appeared to him and he would have sent his servant Ananias to give him instruction. Nor was he who was persecuting the Lord’s people, he turned about at once and came into full harmony with the divine will. He ev-
evolved by his sincerity of heart that he had not wilfully done wrong.

As we understand the Scriptures, the merit of Christ’s death does not cover wilful sin of any kind, but only those sins which are done unintentionally by us. It would seem that those who love sin, who prefer sin, are not likely to be reached by the Gospel Message of this age. Those who are not satisfied with themselves, but who are in difficulties merely on account of the weaknesses of the flesh, are the kind most likely to be reached. If at any time before coming to the Lord these honest-hearted ones have committed sins which had not been covered by the merit of Christ, who can say that he was persecuting the Lord’s people, he turned about at once and came into full harmony with the divine will. He ev-

The Bible declares that all are sinners; for in Eden the whole race was judged and the whole race was condemned. These sinners may more or less bear their own consciences by doing things which they know are wrong, and may thus further de-
degrade themselves mentally, morally and physically; or they may strive against sin and their own weaknesses and try to improve their character and their life. To whatever extent they do either the one or the other they are advancing or deteriorating.

But the world God is not at present taking account of either of these courses. He has provided that all who will come back into harmony with him shall have the favorable provisions of the Millennial age, restoring them fully to God’s image and favor, that will be their trial time. It is not what mankind do now that will determine their eternal destiny, although their present course will affect their character, making them more or less likely to respond to the opportunities of the next age. The present lives of some seem to be so hardening them that many stripes will be necessary in the age to come before they can be brought into an obedient and teachable attitude, if, indeed, they ever respond and come into heart-harmony with the kingdom arrangements. We must, therefore, with the world, bring them either eternal life or eternal death; for the world is all under sentence of the first death, all under the Adamic penalty.

God has plainly declared that there is to be a future life, a future hope, and why this is so and how release from this life will come to poverty and want. Some have had various other forebodings. But those who have put their trust in the Lord have a peace that the world cannot know and cannot take away. It is superior to anything the world can offer.

But we cannot explain this to the world. They would be unable to comprehend it. The world sometimes say of the Lord’s consecrated people, “Is he a fool?” They cannot understand. They are under the impression that he who have entered the school of Christ, and who have learned of him, know. We all know that for everything which we deny ourselves now our God gives us abundant compensations in our spiritual blessings and joys even here; and then we have the promises of the Millennial age stories promised to his saints awaiting us just beyond the veil.

“Then let our hearts be surely fixed
Where true joys are found;
And let our burning, loving praise
Dwell more and more on God.
And gazing on the things unseen,”
Eternal in the skies,
From glory unto glory,
O Savior, may we rise!”

When one becomes a new creature in Christ, we understand that all the affairs of the old creature are settled legally before God’s law. Whoever comes into Christ becomes dead to the world. The old man has been crucified. The new creature has that much more to struggle with. Our thought would be, then, that there are no sins of the Christian prior to consecration to be reckoned for after con-
secration, though the weakness or disabilities resulting from former sins may remain with him while he remains in the flesh, and he—or she—may always have these weaknesses or their results to contend with. “A man sowed, so shall he also reap,” is a universal Law of God operating in our being, even though, through the ransom-sacrifice of Christ, one may be received into the family of God and forgiven. Had it not been for the ransom-sacrifice of Jesus, all these sins would have meant death eternal. No one can indulge in sin without its making its impression upon the mind and upon the body, and the new creature has that much more to struggle with. But he will have the Lord’s sympathy, and he has the constant application of the merit of his Savior as a covering for
THE THOUGHT OF GOD

"I look to Thee in every need, and never look in vain; I feel Thy strong and tender Love, and all is well again.

The Thought of Thee is mightier far
Than sin and pain and sorrow are.

"Discouraged in the work of life, disharmonized by its load, Shamed by its failures or its fears, I sink beside the road;

"SPEAKING THE TRUTH IN LOVE"

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.---Galatians 6:7.

In this text the Apostle seems to be emphasizing the fact that it is not enough that we make a consecration of ourselves to God, but we need to show by the earnestness of our conduct that we have received a transforming power into our lives. If we say that we are new creatures and make a change merely in our profession, while still sowing to the flesh, the result will not be according to our profession, but according to our doing; and we shall reap the reward—corruption. Others may be deceived, and we may be deceived ourselves; but God will not be deceived. If we, on the contrary, to the best of our ability to understand the Lord's will, lay down our lives, sowing to the spirit, then shall we reap everlasting life.

The Apostle is addressing the saints, the consecrated people of God, those who have presented their bodies living sacrifices, and whose sacrifices have been made acceptable through the merit of Christ. Being made new creatures by the begetting of the holy Spirit, these are to go on to reach perfection on the spirit plane. If we, then, who are of this class, live after the flesh—according to the desires of the flesh—we shall die. This does not mean not to have any of God's people should have some earthly desire or some wrong sentiment spring up in their minds they would die instantly, or that they would instantly be cut off from any hope of future life on the spirit plane. The thought is that if we live after the flesh—pursue the desires of the flesh, follow that course in life—the end will be death. And every seed thus sown tends toward death. If we sow to the flesh, we shall of the flesh reap corruption.

CERTAIN CARE FOR THE BODY NECESSARY

It would not be necessarily true in such sowing that we would wish to sow to the flesh. The Apostle intimates that the class he is addressing do not wish to sow to the flesh, but wish to do otherwise. But if we do not sow to the flesh—to sensuality or to any earthly desire contrary to the new nature—the crop will come by and by. We might like to have better clothes and delicious food; we might desire to live on a good street and in a fine house; and these would not necessarily be sinful things. All these things the Lord desires us to have, but they are not what the Apostle has especially in mind.

If we practise those things which our understanding of God's Word teaches us he would not approve, seeds are thus sown to the flesh. Every inch that we yield—whether in thought, word or action—means so much decrease of spiritual power; and the new creature grows weaker. This might be done as respects our home, our time, etc.; this would be sowing to the flesh in such instances. If in accordance with our judgment of the Lord's will, we follow a course with a view to keeping our body in condition for best service, and if then our body, our flesh, has a craving for certain things that would not be for our spiritual welfare, should cause even those who are not consecrated to the Lord to live clean, pure lives, to seek to be in harmony so far as possible with the laws of their being. If all the world could realize the importance of this and would act accordingly, they would be greatly advantaged in the age to follow this, when the whole world will be on trial for life or death eternal.

SOWING TO THE FLESH—THE RESULT DEATH

"The blacksmith said to the donkey, "Get out!" The donkey replied, "You are stingy! I am only getting my nose warm." Presently the blacksmith looked around and saw that the donkey was half-way into the shop. Then he shouted, "Get out! get out!" But the donkey still insisted that he was only getting a little warm. So the blacksmith yielded. By and by he looked again and saw that the donkey was altogether free of the shop. He then shouted, "Get out! Get out!" But the donkey said triumphantly, "Which of us will get out?" And thereupon he turned around and began to kick at the blacksmith. The donkey was in full control.

"THE END OF THAT WAY IS DEATH"

So it will be with us if we begin a course of yielding little by little to the desires of the fleshly mind. The end of the way which the flesh craves, the Apostle teaches us, is death. St. Paul does not say that the beginning of that way is death; but that the beginning of that way leads toward death.
The old creature has gained a leeway, every step that is taken must be retraced, or the case is hopeless. The new creature is to say to the old creature, “You are not to be my master!” The old creature is to be made to know that the new creature is the Master. The new creature develops at the expense of the old creature, the old nature, which must be put to death. These things are not true of the world now, but will be true of them as respects their sinful flesh, by and by. If any during the Millennium shall yield to the fallen flesh, gradually becoming more and more alienated from the Lord, the end of that way will be death. But they will have every assistance in their efforts to resist sin and to develop righteousness. To the church of Christ our text is applicable now and in the fullest sense. Let those of us now on trial for life or death eternal, watch and pray!

“Thou seest our weakness, Lord! Our hearts are known to Thee; O, strengthen Thou the weary hand, Confirm the feeble knee! Let us in life—till death— Thy steadfast Truth declare, And publish with our latest breath Thy love and guardian care.”

THE RIOT AT EPHESUS

[The first eight paragraphs of this article were reprinted from article entitled “Baptism Unto Repentance Not Baptism Into Christ” published in issue of February 15, 1903. Paragraphs 9-13 were reprinted from article entitled Reformation Costing Sacrifice” published in issue of March 1, 1903. Paragraphs 14 and 15 were reprinted from article entitled “The Riot at Ephesus” published in issue of March 1, 1903. The remainder was reprinted from article entitled “My Grace is Sufficient for Thee” published in issue July 15, 1909. Please see the articles named.]

JOURNEYS TOWARD JERUSALEM

[With the exception of the paragraphs below, the following article was reprinted from article entitled “Take Heed to Your­selves and the Flock” published in issue of August 15, 1909, which please see.]

THE MUNITIONS-MILITARIST CONSPIRACY

By Hon. W. J. Bryan.

The real fight before the country at this time is to defeat the munitions-militarist conspiracy—a conspiracy which has for its object a revolutionary change in the nation’s character and policy. It is a conspiracy organized with deliberation and supported by unlimited means. The conspirators are men of prominence and influence. The manufacturers of munitions are selling war supplies to Europe at the rate of more than three hundred millions a year, and they are selling at an enormous profit. The Du Pont Company recently declared a dividend of 23 per cent. on powder, and the stock in the Bethlehem Steel Company has risen beyond the dreams of the speculators. Among the stockholders in the munition companies are many of our big financiers, and these men largely control the metropolitan press. These manufacturers and their influential stockholders know that their dividends will dwindle when this war is over unless they can fasten them­selves upon the taxpayers of the country so that they will pay the people grow poor. Hence the newspaper crusade for frenzied preparedness, such a crusade as we have not seen in a generation.

The second group in the conspiracy is made up of profes­sional soldiers—Harriets, who stand with the militarists of other countries. And the militarists of all countries stand today where the militarists stood two thousand years ago; they know no way of correcting a mistake of the mind except to cut off the head—no way of curing an error of the heart except to stop it by a new way to settle a dispute between nations except to take human life.

To judge the militarists of the world by their program, they have never learned that nineteen hundred years ago a Prince of Peace was born, and brought into the world a Gospel of love which is destined to supplant the bloody doctrine of force and violence.

These two groups, one working for money and the other magnifying the profession of arms, have joined their forces in an effort to commit this government to the European plan of trying to preserve peace by terrorism. Although the plan has written history in characters of blood and has led the warring nations into the present conflict, we are asked to adopt this policy and join the “pistol-toting” nations in the worship of brute force.

The big corporate employers of labor are aiding and abetting the conspiracy because they want a large army—not made up of state militia, but of regulars—to keep their work­men under subjection.

And how much are we asked to invest in this false philosophy? Two billions to “get ready,” with one thousand and seventy-nine millions a year to keep ready! We are now spending on the army and navy more than ten times as much as we are spending on the department of agriculture, and yet the army and navy experts, taking ad­vantage of the excitement of a foreign war, demand that we multiply our war appropriations by four! The navy experts want FIVE HUNDRED MILLIONS AND SIXTY and the army experts want A BILLION AND A HALF for new ships and SEVEN HUNDRED AND SIXTY MILI­ONS a year thereafter to keep the navy in fighting trim. The army experts want FIVE HUNDRED MILLIONS to put the army in a respectable condition and THREE HUN­DRED AND NINETEEN MILLIONS annually to keep it up to the requirements of their program.

Eight hundred and twenty-nine million dollars per year, the sum which the army and navy experts ask us to add to the annual appropriations for the army and navy, is so large that the mind cannot comprehend it. As the body becomes insensible to pain after a certain degree of suffering, so the mind to ciphers after it has taken in a certain number. We can only understand large sums by comparison. Here are four comparisons:

(1) The farmers of the nation collected a little more than [5838]
MINNEAPOLIS-WINNIPEG-SIOUX CITY CONVENTIONS

MINNEAPOLIS, MINNESOTA:

We had a very enjoyable time at this little convention, which served about four hundred of the friends, many of whom will not be able to attend any of the larger conventions. July 6th will long be a bright page in our experiences. We had a delightful day and we enjoyed help with the friends to the number of nearly four hundred, and at night a public meeting attended by about one thousand. The attendance and attention were splendid, especially when the extreme heat of the weather is remembered. At the conclusion of the evening meeting we took the train for the WINNIPEG ONE-DAY CONVENTION, JULY 7:

When our train reached the Canadian line a representative of the Canadian Government announced to the Editor that under instructions from the Government he was obliged to prevent our entry into Canada. This, of course, was quite a disappointment, and yet we realize that nothing can happen to us or to the Lord’s cause without his knowledge, and there being nothing we could do, we, cheerfully submitted to the arrangement and wired the brethren at Winnipeg not to expect us.

We understand, nevertheless, that the convention was a splendid success, and the auditorium in which we were to have spoken was crowded to overflowing and some turned away, and that one of the local brethren took the opportunity for giving an address on the subject that had been advertised for the Editor’s public meeting.

It seems quite probable that the result may be for good rather than for ill. The Canadian brethren attending the convention, the Editor’s readers could not have been greatly disappointed, of course, but as the news reached the public it apparently brought sympathy for our side of the question and from some who otherwise might have paid little heed. Anyway, there are several interested. If one of the local brethren took the opportunity for warning and help to the people to whom we write, it is possible that the Bible Students Association believes that they are taught by Jesus and the apostles not to participate in human carnage, but to follow peace with all men, and holiness without which no one shall see the Lord.

The following letter to the Editor, signed by 204 of the Winnipeg conventioners, is much appreciated, and will be of interest to all of our readers, we are sure:

TO OUR BELOVED PASTOR—Greetings in our dear Master’s name!

Assembled Bible Students, assembled in convention, desire in this message to convey to you our heartfelt sympathy and deep Christian love, while feeling that our dear Lord’s overruling has been that we may not greet you face to face, and bear your kindly words of Christian love and help to those who are near you.

We are realizing that the Lord under the existing circumstances is pouring out to us a great blessing. By receiving his appointment in the proper spirit, and with this additional insight from Brahms that “the man who can do no work” is rapidly closing in, we do the more firmly resolve that we each will be loyal to the Lord, the truth, and the brethren.

It is already manifest that the action that has, for the present, prevented our sweet fellowship face to face, is another mark of the further accomplishment of the great work of the harvest. We rejoice with you Brother, and, as admonished by the Master, lift up our heads with rejoicing, seeing that our deliverance draws nigh.

We are praying that the dear Lord’s blessing shall abide with us all, till we are assembled beyond the veil, to bring the long-promised blessings to the poor world.

With much Christian love, while feeling that Our dear Lord has called you to an honored position in this evening of the Lord, we are your brethren by his grace,

MINNEAPOLIS, WINNIPEG, CANADA CONVENTION.

SIOUX CITY CONVENTION, JULY 6-8:

The attendance at this convention varied from three hundred to four hundred, but the interest was splendid and the spirit manifested by those in attendance was very loving indeed. The four days were filled with spiritual feasting, the evenings being given over to the PHOTO-DRAMA OF CREATION. On Sunday morning, July 9th, the Editor’s topic was “The Good Shepherd,” who gave his life for the sheep, and who when he puts forth his own sheep goeth before them, and who has other sheep of a different fold who also, in due time, “Times of Restoration,” will be brought into harmony with the divine arrangements, and have a share in the blessings of the Lord for all who love him and who seek to walk in his way. After the discourse, the love feast followed, participated in about four hundred.

The afternoon session was for the public, the topic being “The World on Fire.” The attendance was excellent, about 1,200 being present, on an extremely warm day. One very interesting feature noticed by nearly all the brethren is that there were only two weeks in this portion of the harvest field unable to meet with us.

Brother by his grace,

NEWPORT, R. I., CONVENTION, JULY 9-16:

About one thousand Bible Students attended the Newport Convention, although not all of them found it convenient to remain during the entire eight days. Newport is a delightful summer resort of high class. The days were given to the convention program, and the evenings to the presentation of the PHOTO-DRAMA OF CREATION. As we expected, the public did not give any great heed to the convention, but we were pleased to note that they crowded the DRAMA and apparently took great interest in its presentation. The final public meeting was attended by the largest number, about eight hundred, and was the only one in which the public to any great extent participated. The attendance at that meeting was approximately twelve hundred.

We trust that the interest manifested and the large number of cards requesting literature may eventually lead to a larger train of thought among the masses, the truth, and ultimately bring some hungry hearts into closer relationship with the Lord and his Word of truth, and that the latter may be more digestible and helpful than anything they have yet enjoyed, even from the same source.

INTERESTING LETTERS

I do not know of any State containing a larger proportion of brethren who will go almost any distance to attend a pilgrim meeting of a convention, and yet will not make the little effort necessary to have a regular class meeting, even when there are several interested. If such brethren could realize that they are disregarding the admonitions of St. Paul in
Hebrews 10:25, concerning "not forsaking the assembling," etc., it might make them more faithful upon this point. "Not forsaking" means the keeping up of attendance at meeting with some regularity. And it seems to me that if we ignore this word of advice it will make it easier to neglect other Scriptural suggestions.

Quite a number use their automobiles for country volunteer work, but the character of this service is very discreditable. Instead of nicely folded tracts they are sometimes twisted into a shape that makes them unreadable when straightened out. Some deliver them with mail, incidentally with newspapers, but they forget that a large newspaper has so much body to it that such treatment does not harm it, whereas the same procedure ruins a little two-leaf paper.

Then as the auto is going twenty-five to thirty miles an hour they pitch the box with the tracts out of the window. Probably one in ten lands somewhere near the box while the rest fall from five to fifty feet away. Some tracts land in the mud in the middle of the road. A week later you can find mud-covered literature for sale. These brethren imagine that the work is the Lord's and he will override it all for good; they make this as an excuse for not doing their best. Such ought to know that fifty tracts conscientiously distributed will accomplish more than five hundred distributed in the other fashion. On account of confusion caused by literature getting mixed with mail intended for carrier, money for stamps, etc., I find there is a general order against putting literature in mail-boxes; some carriers even throw it out. However, if it is laid squarely on the ground under the mail-box it will almost always be the person coming out for the mail who finds it. But such distribution should be avoided in windy or wet weather.

An even better plan is to carry a supply of pins, and pin each tract near its corner to the post supporting the box. A pin is easily pushed into the wood. People do not care what they throw in the dust-bins. This has been a consequence of thoughtlessness.

Yours by grace.

B. H. Barton.

A RECOMMENDED CURE FOR PELLAGRA

DEAR FRIENDS:

Frequently I have seen in THE WATCH TOWER little helpful hints to the Lord's children about their health and various similar things. It prompts me to write you concerning an acquaintance, pellagra, a disease which is taking a large toll of death every year, especially among the poor. I have been making a special study of the disease for two years, having had its early symptoms myself, and can highly recommend a most simple treatment which I believe will relieve every case, unless the patient is practically dead, and which is easily available to every household.

As you know, pellagra is beginning to rank with tuberculosis as a scourge to the poor, and it may be that the Lord has led me to use my medical knowledge in his service in lieu of my deficiency in truth knowledge. It might be more in keeping with the spirit of humility to omit my name in telling the brethren of this, though I have stood sponsor for it publicly by reading a paper on the subject before the meeting of the American Medical Society held at New Orleans last year. I am just wondering if it isn't an opportune time for sendingtracts pertaining to the War (Time of Trouble), such as "Armageddon," "Distress of Nations," "End of the World in 1914," etc., to the soldiers boys of our vicinity, now on the Mexican border. If each class would engage in this work, brotherhood of the entire National Guard of the United States would be quickly served, and indirectly through this channel many in the standing Army might be reached, thereby permeating the whole Army with the truth under their circumstances which would be interesting to them at this particular time.

Your brother and servant in the Lord,

A. D. DABNEY.
CONFESSION OF SIN ESSENTIAL TO FORGIVENESS

"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.

The Apostle John is not here addressing the world of unbelievers, unjustified persons, "sinners" in the ordinary sense of the word. On the contrary, he is addressing the justified and sanctified in Christ Jesus; and he is classifying those who have been regenerate, using the phraseology of the Old Testament. The frequent mistake of applying this and similar passages to sinners in general has been injurious in two important particulars:

First. It has been injurious to the unregenerate, in that it has been used as an argument for the supposition that there are no differences between the church and the world; and that all alike have the holiness in Christ." (1 Corinthians 3:1, 2; Hebrews 5:12-14)

Second. This oversight has had an injurious effect upon some Christians, who have gone to the extreme of claiming that they can never commit sin, after their past sins have been covered by the blood of the Redeemer. This mistake has been injurious to the unregenerate, in that it has been used as an argument for the supposition that there are no differences between the church and the world; and that all alike have access to God in prayer and for the forgiveness of daily trespasses.

It has thus hindered some from realizing the necessity of faith in the atonement, and from definitely entering into covenant relationship with the Lord under the terms of the grace covenant—the covenant of sacrifice. (Psalm 50:5) On the contrary, all should be informed of the fact that repentance and a positive acceptance of Christ as their personal Savior are absolutely necessary before they can be "accepted in the Beloved," and be entitled to the privileges of this relationship—prayer, fellowship with God, divine care, or providential oversight of their affairs and interests, and the favor of forgiveness of daily trespasses that are the merit of the great High Priest, Jesus Christ the Righteous.

Basis of True Fellowship

The Apostle John in writing this Epistle clearly states his object when he says: "Beloved, if our heart does not condemn us, we have confidence before God, and whatever we ask we receive from him because we keep his commandments and do those things which are pleasing in his sight." (1 John 3:21, 22; Hebrews 5:12-14)

In these passages the Apostle uses the word "sin" in its full or absolute sense, meaning wilful sin, deliberate sin, intentional sin—not merely shortcomings and faults, due largely or wholly to the imperfections of the flesh, inherited from our ancestors. No one who has been begotten of the spirit of the Lord, the spirit of holiness and truth, could have any sympathy with sin so as to willingly, knowingly and intentionally engage therein. All who do love sin and wilfully do it and approve it after they have a knowledge of the Lord, either for the sake of their own self-interest, or for the sake of their companions, who love iniquity, and who thus show that they have the spirit, or disposition of Satan.

INJUSTICE TO THE BRETHREN INEXCUSABLE

At first thought, many may be inclined to say, "Well, I am in no danger of that sin; for I am sure that I would not ever do such a thing." But let us notice, dear friends, that there is a way in which sins may come upon us without being at the time a wilful sin, but which later might become wilful sin. For instance, any transgression committed, either in total ignorance or with only a slight knowledge of the subject, and fail to make amends for it, might become a full, wilful, deliberate sin afterward, if we should come to a clear knowledge of the truth respecting the subject, and fail to repent to the Lord and to undo so far as is in our power the wrong that has been committed. Fellowship with God is a thing clearly and fully understood simply because at the time of its commission we were in ignorance, and to refuse to make amends for it, and thus endorse the sin, intelligently, would appear to make of it a wilful sin.

With this view of the matter, the children of God cannot afford to sanction in their own minds even the slightest injustice or untruth toward each other, or toward any. The essence of this thought is found in our Lord's command: "If thou comest to the altar [if we have anything to offer to the Lord, either of service or of worship, or in fact, and even in spirit, and even in purpose, and even in faith, and even in love, and even in mind, and even in heart, and even in soul, and even in will, and even in thought, and even in action, and even in deed, and even in word, and even in speech, and even in voice, and even in sound, and even in hearing, and even in seeing, and even in knowing, and even in understanding, and even in comprehending, and even in believing, and even in receiving, and even in giving, and even in taking, and even in possessing, and even in having, and even in desiring, and even in seeking, and even in willing, and even in desiring, and even in loving, and even in hating, and even in rejoicing, and even in weeping, and even in joying, and even in sorrowing, and even in rejoicing, and even in sorrowing, and even in rejoicing, and even 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rejoicing, and even in sorrowing, and even in rejoicing, and even in sorrowing, and even in rejoicing, and even in sorrowing, and even in rejoicing, and even in sorrowing, and even in rejoicing, and even in sorrowing, and even in rejoicing, and even in sorrowing, and even in rejoice..."
there remembered that thy brother hath aught against thee
[that some one has been wronged by you, either in word or
thought or act] leave there thy gift before the altar [do not
think that it will be acceptable to God while in your heart or
outwardly you are practising injustice toward others]; first
and be reconciled to thy brother [an Advocate who
appointed for you in full, of whatever injury you have
done it], and then come and offer thy gift [assured that in
such an attitude of heart the Lord Almighty will be pleased
to accept your gift].—Matthew 5:23, 24.

In describing those who sin wilfully, the Apostle Paul uses
very strong, figurative language, declaring that inasmuch as
they are in heart-sympathy with sin, and not in opposition to
it, they are the opponents of the Son of God, who was so out
of sympathy with sin in its every form that he laid down his
life for the purpose of blotting out of God's presence all of its
darkness. The Apostle declares that such willful sinners may be esteemed as the
enemies of Christ, who really trample him and his goodness
and love under their feet, figuratively, disdaining his mercy
and favor as well as his instruction in righteousness. He
says that many are in heart-sympathy or backsliders of fellowship
of their faith in the precious blood and its cleansing from sin,
their turning now into harmony with sin would imply that
they now dissemble the atoning blood, counting it not a sacred
thing, but common—these do despite to the spirit of divine
favor which had held out to them freedom from the yoke of
sin and ultimate release from its penalty, death, and the
attainment, as the Lord's people, of the crown of life eternal.
—Hebrews 10:26-29.

CONFESSION OF SIN PRECEDES FORGIVENESS
But it is not in reference to the consideration of the other use of
the word "sin" as found in our context, and apply the terms
to the faults and imperfections which God's people are zeal­
ously striving against, seeking to stamp out of their mortal
bodies, and against which they are continually fighting a good
fight, to those who have turned through God's grace to Christ
through whom he loved them and bought them with his preci­
uous blood. The Apostle intimates that there is danger that
some will go to the extreme of denying that they have
any faults, and thus deceive themselves and get into a snare of the
adversary.

It may be asked, What difference can it make if they are
seeking to live godly, whether they claim to live perfectly, or
admit that they are imperfect and apply continually for cleans­
ings through the precious blood?—the principle is the same: the great
difference will be in our attitude toward God. Only as we confess our sins can they
be forgiven. Consequently, those who deny that they have any
sins, faults, imperfections, have a great load of them un­
cancelled, unforgiven, charged up against them; and because of
their false, self-righteous attitude, with no one to bear witness
along in the path of light, under the lead of the holy Spirit,
into the heights and depths and lengths and breadths of the
love and wisdom of God, revealed in his Word as meat in due season for the household of
faith.

Thus we see that there is only one proper course of faith
and conduct in which we may have a complete fellowship with
the Lord. Those who take any other course are making God a
liar; and he would not fellowship with them, but will leave
them to the darkness of their own way. Can we wonder, then,
that many are in heart-sympathy with sin, and not in opposition to
it, they are the opponents of the Son of God, who was so out
of sympathy with sin in its every form that he laid down his
life for the purpose of blotting out of God's presence all of its
darkness. The Apostle declares that such willful sinners may be esteemed as the
enemies of Christ, who really trample him and his goodness
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sin and ultimate release from its penalty, death, and the
attainment, as the Lord's people, of the crown of life eternal.
—Hebrews 10:26-29.

THE TEST OF OBEDIENCE
As the drawing now done by the Father is not a compulsion,
but merely a constraining by the truth, through a knowl­
dge of speech he informs us that, "He that saith I know him, and
hateth his brother, is a liar, and the truth is not in him." It
is thus very evident that the Apostle does not mean merely a knowledge about God, but an intimate
knowledge of God, implying fellowship and communion with him. He then gives us a test by which we may judge accord­
ingly. "Whosoeveraretherefore whoarethefriends of the
Lord in the spirit of our minds that we may have continual
fellowship with him, and by confessing our faults and seeking
his forgiveness we may continue to the end of our journey
with him, even though we must still acknowledge the
imperfections of the flesh—that in our flesh dwell no per­
fection.

ORDINATIONS—TRUE AND FALSE
The word ordination, as applied to the Christian ministry,
seems to be very imperfectly comprehended by the majority of
people—including ministers. The ceremony practised by some
Christian people in connection with the appointment of their

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ministers—such as laying on of hands, etc.—is not ordination, but merely a ceremony connected with the ordination. The word ordination signifies simply the setting apart, authorization or appointment, to some particular work or office.

The proper thought connected with ordination is that which the Bible gives when we read that theordained elders in every church." (Acts 14:23) Similarly, amongst the Lord's people today, Elders are chosen, or appointed, or authorized, by the congregation by the stretching forth of their hands—by the congregational vote. Every elder must have this stretching forth of the hands of the congregation (not by laying on of hands), is thus ordained, or appointed, or authorized, to serve in the capacity indicated.

In thus ordaining elders and deacons, the Lord's people are saying that they are to seek to know the mind of the Lord. Their voting for and electing one of the brethren to be a deacon or an elder implies that they believe that such a person possesses the divinely indicated qualifications for the service. No one should be voted for who does not give evidence of having received the begetting of the holy Spirit, which is the divine authorization to teach or to preach, as set forth in Isaiah 61:1.

All of the Lord's spirit-begotten people are ordained in this general way, "sent forth in the Master's name the wonderful Works of Life," according to their opportunities. But when a congregation of such ordained, spirit-begotten children of God chooses from its midst some to be elders, others to be deacons, it implies that they consider the ones chosen to be especially qualified "to teach and to instruct all the brethren in words of wisdom," that have been given to them. They claim that only such as they ordain are Christian ministers.

The wrong thought respecting ordination is the one which ignores the divine anointing (Isaiah 61:1), and which merely lays on of hands, or appoints a person pastor or preacher, who has no outward evidence thereof. Such are not properly ordained Ministers of God, and their church ordination gives no divine blessing or authority.

The most erroneous thought respecting ordination is that held by the three oldest Christian denominations—the Roman Catholic, the Episcopal Church of England, and the Greek Catholic Church. These churches represent the Church at Antioch, and their ordination gives no divine blessing or authority. They claim to have apostolic succession of authority—that originally only the apostles had a right to teach or to preach, and that any other teachers or preachers needed to get authorization and divine power from them. They claim that those who before the apostles died, there was a special order of bishops ordained in the church; and that apostolic power and authority passed to those bishops, and has thus come down to our day and is possessed by the bishops of those denominations. They claim that only such as they ordain are Christian ministers.

In a word, these three ancient churches have set aside entirely the divine ordination, the anointing of the holy Spirit, and their ordination gives no divine blessing or authority. It has a different meaning entirely. They claim to have apostolic succession of authority—that originally only the apostles had a right to teach or to preach, and that any other teachers or preachers needed to get authorization and divine power from them. They claim that those who before the apostles died, there was a special order of bishops ordained in the church; and that apostolic power and authority passed to those bishops, and has thus come down to our day and is possessed by the bishops of those denominations. They claim that only such as they ordain are Christian ministers.

The three letters represent the Latin words, Verbi Dei Minister. The English of this is, "Minister of the Divine Word." When, during the dark ages, the divine Word fell into disuse and disfavor, there was a special order lost and ignored. There were no ministers of the divine Word, nor of "isms;" but purely and simply a minister of the Word of God. And in every case where a congregation of ministers—a such laying on of hands, etc.—is not ordination, but merely a ceremony connected with the ordination. The word ordination signifies simply the setting apart, authorization or appointment, to some particular work or office.

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the Lord's people has elected a consecrated, spirit-begotten child of God to be an elder, they have by their election ordained, or set apart, or indicated, that elder as being a minister of the divine Word—one who serves, distributes, dispenses the truth of God's Word.

(8) What is the object of the Society in getting out a list such as that? They naturally want to know who could answer those questions in a manner satisfactory to the Society to be considered a minister of the divine Word?

These questions are designed to fill a long-felt want. The questions are quite unsectarian; they are all Scriptural. The Society desires to know from the pilgrims who are in the service, or from any others who may at any time represent the Society as pilgrims, what are their thoughts, their sentiments and their understanding as respects these fundamental questions appertaining to the Gospel of Christ. Any brother not willing to answer those questions only, would quite naturally be confused in his mind, unstable, and hence not qualified to teach—not "apt to teach." This would not imply that he might not still be a brother, but that he would not be considered a brother suitable for the pilgrim service. Neither would it mean that the brother must not preach, but merely that the Society would not recommend him as an exponent of the divine Word.

Any brother willing to answer the questions, but showing considerable confusion in respect to the things divine would need further instruction before he could properly represent the Society and what the things divine mean. The things divine, it must be remembered, is the truth respecting God's Word. Any brother who would be properly brought to Brooklyn and have an opportunity to participate freely, with the author of a list of these questions and be cleared in his mind, would be glad to have the very assistance which these questions would bring to him.

We have been surprised, sometimes, how careless some of the dear friends seem to be in respect to whom they elect or in the elders—often novices, contrary to the direction of the Lord's Word, thus doing harm both to the novice and to the class. (1 Timothy 3:1-7)

Next to the importance of the election of only a consecrated, spirit-begotten child of God to eldership should be the question: To what extent has the Spirit begotten him of the privileges of study, information? It is our thought that it is unwise to choose as an elder any brother who has not read at least once the entire six volumes of Studies in the Scriptures, or who is not a regular Watch Tower reader. Let it be borne in mind that St. Paul manifested a wonderful insight into the things divine. Explaining this insight, he declared that he had visions and revelations more than had all the other apostles of the Lord together.—2 Corinthians 12:1, 2—3:1-12; Colossians 1:19, 20.

All this was in harmony with what the Lord had said respecting him: "He is a chosen vessel unto me. . . . I will show him how great things he must suffer for my name's sake." (Acts 9:15, 16) Naturally, the Lord could use a well-talented man, a well-educated man, who had fully given up his own will, to better advantage than he could use an illiterate man; and of some of the remainder of the Spirit-begotten, new creature, St. Paul manifested a wonderful insight into the things divine. Explaining this insight, he declared that he had visions and revelations more than had all the other apostles of the Lord together.—2 Corinthians 12:1, 7, 11—13, 15, 16; Galatians 1:18—20.

All the spirit-begotten children of God, able to understand the deep things of the Bible, are surely amazed at the logic, the wisdom and the power of St. Paul's writings! We know of nothing in the world so logically written as the epistles of Peter, St. Paul, James, and of the wise Hebrews.—Hebrews 4:12. We have been surprised, sometimes, how careless some of the dear friends seem to be in respect to whom they elect or in the elders—often novices, contrary to the direction of the Lord's Word, thus doing harm both to the novice and to the class. (1 Timothy 3:1-7)
HIS SUFFERINGS FOR CHRIST

St. Paul labored hard with the church at Corinth; and to have them fail to make proper progress in the truth because they thought of him as an incompetent teacher seemed to him to be a pity. Hence in our lesson he is doing what he styles "foolish boasting." He did not approve of boasting; and yet for the sake of his hearers he could not be on the safe side by simply condoning the error. Hence he was led to boast of the things which others would think to be for his shame. He would tell them what God's providence had permitted him to suffer for the truth's sake—scourging, imprisonments, perils of the deep, perils from false brethren, perils from the heathen. To them the Lord has given the communication of the truth even to the household of today.

But the Apostle did not boast about himself—about his talents, about his oratory, about how the people were spell-bound over his gifts, how the people recognized his ability, etc. No: he rather would boast of the things which others would think to be for his shame. He would tell them what God's providence had permitted him to suffer for the truth's sake—scourging, imprisonments, perils of the deep, perils from false brethren, perils from the heathen. To them those things were the marks of divine love and favor, and bore witness also that he was a lover of the Lord and his righteousness, and that he had been willing to suffer for the truth's sake.

Thus seen this lesson is a very valuable portion of the Word of the Lord. It gives us information which we find in no other quarter. It sets before us a picture. A soldier of the cross and what he endured. It says to us, "Be thou faithful unto death, and I will give thee a crown of life." And the noble follower of his—boast not in yourself, but in the Lord and in your privileges of service in connection with his truth.

THE ARREST OF ST. PAUL

[Paragraphs 9 and 10 of this article were reprinted from article entitled "Suffering as Christians" published in issue of May 1, 1903. The remainder was reprinted from article entitled "Christ's Ambassador a Prisoner" published in issue of October 1, 1909. Please see the articles named.]

ST. PAUL A PRISONER IN THE CASTLE

[Paragraph 14 of this article entitled "Christ's Ambassador a Prisoner" excepting the paragraph below, was reprinted from in issue of May 1, 1903. Please see the articles named.]

In this experience of St. Paul there is a lesson for us that when undergoing trials and difficulties, however much we realize that they could not come to us without the Lord's permission, nevertheless we are at liberty to use any legitimate means for our own deliverance—even St. Paul took advantage of his Roman citizenship. God had provided him in advance with that measure of protection; and it would have been culpable negligence on his part not to use it, and to expect the Lord to deliver him in some miraculous manner.

How often we find in the pages of history that violence and unreason have been manifested in the name of religion and for the defense of various sects! How utterly foreign to such conduct is what St. Paul designates "the spirit of a sound mind"—the spirit of reason, justice—not to mention the spirit of generosity, loving-kindness and tender mercy! As the right of the foolishness and the brutishness of a drunkard person should act as a great temperance lesson in every right-minded man and woman, so such a scene as this depicted in today's study, whether recognized by our natural eyes or mentally seen through the printed page, should be a lasting warning to prayer and causing an increased exercise of love and sympathy. No doubt, too, all this is a stiffening process in preparation for harder and darker days to come.

We wish our dear brethren of the warring nations to know of the loving sympathy of their dear brethren of the neutral countries. Surely, many prayers are ascending from brethren of the I. B. S. A. everywhere! Examples of loyalty to the King of kings are everywhere having a strengthening and stimulating effect.

We quite agree with the proposal to gain exemption for class elders as ministers under the laws. This does not mean that we recognize a 'clergy' class as distinct from a 'laity' class in Christ's church, "All ye are brethren"—all are ministers (servants) of Christ. But if one law for the King of kings are everywhere having a strengthening and stimulating effect, and another law or arrangement excuse's other brethren, and if no law excuses still others, it is for us to obtain for each other all that the laws permit us to have.
THE DIVINE SCROLL—WHO IS WORTHY TO LOOK THEREIN?

"Who is worthy?"—Revelation 5:2.

The words of our text are a part of the proclamation represented as being made throughout heaven: "Who is worthy to open the book [the scroll], and to loose the seals thereof?" The book in this case symbolically not to represent the Bible, but the divine plan, with its times and seasons. The Bible is indeed a record, but God had the plan before the Bible was written. He had this plan from the very beginning. He had not disclosed it to the angels—not even to the Lord Jesus. He declared to Abraham unconditionally that he would bless the world of mankind. He also pointed out later in the types and shadows of the Law certain features of the way by which he would bless the world. The great High Priest would be a Redeemer, but who the Redeemer would be was kept a secret. Although both angels and men desired to know they were not permitted the knowledge. The prophets spoke by inspiration some things concerning this Redeemer, but they knew not the meaning thereof.

In due time the Logos was sent forth. He was a loyal Son before he was sent. He undertook to do the Father's will, not yet knowing what it would cost to be the Messiah; for God had kept these things secret. He manifested his faith, his trust. He delighted to do the Father's will, for God had kept these things secret. He manifested his faith, his trust. He delighted to do the Father's will, for God had not previously understood became clear. He knew that he was begotten of the Holy Spirit and accepted of God as the great High Priest, his flesh being typed by the bullock of sin-offering, sacrificed on Israel's yearly day of atonement. During the three and a half years he was the Messiah, the great High Priest. His flesh being typed by the bullock of sin-offering, sacrificed on Israel's yearly day of atonement. During the three and a half years he was the Messiah, the great High Priest. His flesh being typed by the bullock of sin-offering, sacrificed on Israel's yearly day of atonement. During the three and a half years he was the Messiah, the great High Priest. His flesh being typed by the bullock of sin-offering, sacrificed on Israel's yearly day of atonement.

During these three and a half years he was the Messiah, the Soverign of all nature. He was the Lion of the Tribe of Judah. He had sacrificed his will, but this was not sufficient. God wished him to sacrifice not only his will, but actually to lay down his human life. And God purposed to prove him by certain crucial tests. So he was "tempted in all points like as we are; yet without sin." When all his tests were completed at his death on the cross, God gave him a name to which all should bow, both in heaven and in earth.

Here the find the answer. The inquiry compassed the period from before Jesus came into the world up to his resurrection from the grave. God had given the most honorable One of all the host of heaven the first opportunity to prove his worthiness to loose the scroll of God's great plan, and to fulfill its provisions. He was given this opportunity because, as the First-born of Jehovah, he had the right to the first privilege of service. And he did not allow the privilege to go by. He accepted it. He was faithful. He humbled himself to human nature, and thus he became the Lion of the Tribe of Judah, of which tribe he was born as a man. He did not have this title in his position as Logos. It was as the Son of Mary that he was the Lion of the Tribe of Judah, the Root of David.

PROCLAIMED WORTHY BY THE ANGELS

Our Lord's worthiness was not then proven. It was not until he cried with his dying breath, "It is finished!" that the demonstration was made of his worthiness. It was but a few days from Adam to Jesus no one had been found worthy to open the great scroll. But Jesus was now found worthy. Speaking in vision of the three and a half years during which our Lord is represented as slain, John the Revelator says, "I beheld and lo, a white horse; and he that sat on him was called the faithful and true, and in righteousness he doth judge and make war.

When He shall reign from pole to pole, His Kingdom is begun. With mercy, truth and righteousness. All the earth shall hear his voice beneath the ample sky; Beneath the ample sky; When He shall reign from pole to pole, The Lord of every ransomed soul; When all shall heed the words He said, Amid their daily cares, And by the loving life He led, Shall strive to pattern theirs When He who conquered death shall win The mightier conquest over sin."

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NORFOLK CONVENTION A SUCCESS

We had hoped for a thousand Bible students at the Norfolk, Va., Convention, but had a splendid season of refreshment with the approximately six hundred (625) who did attend. After all, it is not numbers, but soul-life upon which makes a convention a success. And when it is remembered that this season twelve general conventions have been provided, instead of one as formerly, it is not surprising that the attendance at each is considerably less. Besides we have had some one-day conventions. One effect of this scattering of the conventions is that many dear Bible students have been privileged to attend a Bible Students' convention for the first time. Their soul-satisfaction, their spiritual joy overflows from eyes and lips. Truly we are having times of refreshing spiritual.

Norfolk has been no exception to the rule. The Lord met with his people! It was good to be there! We knew this before our arrival—from letters and post-cards, saying, “The best yet,” “the best ever,” etc. But it is always so to the spiritually minded and grateful hearted children of God.

The work in Norfolk is so spread over the city that it is only possible to give a general idea of the way it was done. In the evening we had the privilege of an opening service for the Norfolk University, in which many were present. It was a splendid service, with a prayer meeting to follow, in which many were present. The prayer meeting was a great success, with many being led to Christ, and many having a special sense of God’s presence. It was a time of great blessing, and many were saved and baptized.

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OUR VOW UNTO THE LORD

Beloved Brother Russell:

It is on my mind to write you respecting some of the experiences I am having with the Vow. Long ago I reported to you my own experiences withhersh, and I feel that it is time that I should give you a detailed account of the way things have been going on in the Vow work. I think that it is important that we should have a clear understanding of what the Vow is and what it means. I am convinced that the Vow is the only sure way of winning the world for Christ. I am convinced that the Vow is the only sure way of winning the world for Christ.

I have been encouraged by the reports of the Vow work in various parts of the world. I have been encouraged by the reports of the Vow work in various parts of the world. I have been encouraged by the reports of the Vow work in various parts of the world. I have been encouraged by the reports of the Vow work in various parts of the world.

Our Vow unto the Lord

Pilgrim Brothers Burgess, MacMillan, Graham, Thornton, Meggison, Barber, Thorne, and others made appeals on the topics named. Brothers Baerlein and Meggison served acceptably as Chairman.

The Editor conducted a Question Meeting and had a children's Conservation Service on the 29th, and on Sunday the 30th closed the convention with an assembly, "Our Triumph," and a love feast. Then came the service for the public at 3 p.m., topic, "The World on Fire." About 1,300 were present.

INTERESTING LETTERS

A VOICE FROM LONDON OFFICE

Dear Brother Russell:

My love to the Heavenly Father, Our Lord, his blessed truth, and you his servant increases as time advances. (Philippians 1:3, 4) I am indeed grateful for the truth, and do not know just how to express my thankfulness. It is the one thing worth living for.

Standing particularly of the share in the great harvest work on this side of the Atlantic, which it has been my joy to participate in, let me remind you that when the Drama work in London closed down, it was arranged that half my time would be spent on pilgrim work; this continued for just a year, when the preparation of the Debenture Bonds on the one hand and the opening up of the conscription question on the other, so encroached upon my time that I have made no journeys since the middle of April. The Military Service Act, and its application, has proved to be so complex and difficult of comprehension that the office here has perforce become quite an inquiry bureau, and the work is in my hands, although oftentimes trying. When I write to you I have no idea of what I shall say, and my long letters to you will, I hope, fill up the many gaps in your knowledge of our office work.

I am writing to you chiefly to say something of our meeting here—yours at the end of May, and ours the first week of June. It was a most heartening meeting, and I trust that it will prove a turning point in our work. It is my desire that we should all be more united in our efforts, and that we should all be more alert to the needs of the times. I am glad to see that the Vow is being more widely known, and that the Vow is being more widely known, and that the Vow is being more widely known.

Verily, I am amazed at divine goodness to us-ward!

Your humble brother, by his grace.

W. M. Wisnom

(253-254)
One contingent (a day or two since, thrust now and every window must be screened. has e"ents
SING.

He seems expressed to the truth, and of course, I suppose it is natural speak boldy, as I ought to speak."

This is a common opposition to Rome—losing upon the ground that I believe the time is ripe of hard labor. Many a only a small matter accounts of the thresp same moving elsewhere. We are Brave and immovable. As we read the details we take fresh en-

AUGUST IS, 1916

H. J. SHEARN

Your brother in his service,

DEAR BROTHER — Your encouraging and much appreciated letter of 20th inst. was received this morning, as were also the two letters from your brother, Mr. Hemery's mother. At the present time there are 12 of us sleeping in the house, which includes my eldest son, who will be going abroad as a Cable telegraphist shortly. Sister Shearn with Daisy and Joe are down at Ealing, an hour's run, where I have taken a furnished cottage for six months. Am glad to hear that the work continues to progress satisfactorily in America. The conditions amongst the people here show signs of a change—not particularly by way of opposi-
tion of the truth, but of affairs altogether different to the immediate past, which all thinking people can see. Bertha joins me in fond love to you and to all the beloved brethren with you. We pray always for you all that peace of God continue to guard your hearts until we see you again.

Your brother in his service,

H. J. SHEARN

FROM A FORMER MINISTER TO A FRIEND

DEAR BROTHER —...
numbering about forty) were marched away from the camp where they had been detained pending court-martial, to prison. There were only four or five of our brethren among these, the remainder being moral objects, and our brethren describe them as a splendid lot of fellows. Educated and professional men, along with honest, hard-working men, thrown together, and on one point wholly sympathetic and determined. As they passed through the Camp they unidiely sang, “Stand up, stand up for Jesus!” It was almost dramatic.

“And c’en the ranks of Tuscany Could scarce forbear to cheer.”

In fact some of the regular soldiers did cheer them and numbers, we are told, confessed admiration. Many Syrups have been gotten out, too, among warders, jailors, conveen, officers and men; as a result, “contact with those few ‘voices in the wilderness.’” To see the courage and fealty exhibited by these young brethren causes us a deal of heart-searching and magnifies intensely our own failures and constant slips. While they have opportunities for service thrust on them, we seem to have a barren existence and a diminished activity. We are praying that the Lord may show his hand and thus lead us more fully than ever into the light. We are ever intensely our own failures and constant slips.

My brother in the truth, W. A. JABRIT.

FOOD SUPPLY OUT SHORT

Since calling your attention to crop conditions in this country, there has been a further shrinkage due to rust in the Northwest—and it is now estimated that we will harvest but what is enough for normal consumption.

Present estimate of wheat, Winter and spring combined, is 725 million bushels, against 1,011 million bushels harvested last year; corn outlook, 2,700 million, as against 3,060 million last year; oats outlook, 1,200 million, as against 1,500 million last year. Rye and Barley shortage, brings grand total shortage of over a billion bushels.

Yours in Christ,
E. W. V. K.

INFANTILE PARALYSIS REMEDY

Mix Peruvian Bark (pulverized) with lard so as to make a stiff paste. Use this whilst massaging spinal column thoroughly. It is useful also for Asthma and for Spinal Meningitis.

DOCTOR JONES’ CONVENTION TRAIN SCHEDULE

Doctor Jones informs us that he is proceeding with his convention train for the Pacific Coast Convention. He is not informed us how many cars he will have, but has sent us the schedule, which we place before our readers below.

Convention points are marked thus (*). All other places where the time is sufficient and the local class of Bible Students so desire, meetings either public or semi-public will be held.

SEPT. 4TH–SEPT. 26TH, 1916

CHICAGO—LOS ANGELES

Lv. Chicago
Santa Fe 9:50 a. m. Tues., Sept. 5 Train 9

| * Ar. Los Angeles | 7:10 a. m. Fri., Sept. 8 | 9 |
| Lv. Los Angeles | 11:50 p. m. Sat., Sept. 9 | 75 |
| * Ar. Santa Ana | 2:32 p. m. Sat., Sept. 9 | 75 |
| * Ar. Los Angeles | 6:30 p. m. Sat., Sept. 9 | 75 |

Lv. Los Angeles, Santa Fe 11:50 p. m. Mon., Sept. 11

| * Ar. San Bernardino | 9:43 a.m. Tues., Sept. 12 | 30 |
| Lv. San Bernardino | 6:45 p.m. Tues., Sept. 12 | 16 |
| * Ar. San Francisco | 9:40 a.m. Wed., Sept. 13 | 15 |
| Lv. San Francisco | 8:20 a.m. Wed., Sept. 13 | 16 |
| Ar. Portland | 12:20 a.m. Fri., Sept. 15 | 360 |
| * Ar. Seattle | 7:30 a.m. Sat., Sept. 16 | 360 |
| Lv. Portland | 10:30 a.m. Sun., Sept. 17 | 360 |
| * Ar. Spokane | 12:20 a.m. Mon., Sept. 18 | 44 |
| Lv. Spokane | 8:00 a.m. Mon., Sept. 18 | 44 |
| * Ar. Duluth | 8:40 a.m. Thu., Sept. 21 | 35 |
| Lv. Duluth | 11:10 a.m. Thu., Sept. 21 | 15 |
| * Ar. St. Paul | 7:30 a.m. Sat., Sept. 23 | 17 |
| Lv. St. Paul | 8:25 a.m. Fri., Sept. 24 | 16 |
| * Ar. Detroit | 6:45 p.m. Sun., Sept. 26 | 17 |
| Lv. Milwaukee | 7:25 a.m. Sun., Sept. 26 | 26 |
| * Ar. Chicago | 8:10 a.m. Mon., Sept. 27 | 6 |
| Lv. Chicago | 8:10 a.m. Mon., Sept. 27 | 6 |

PENNSYLVANIA

Lv. Pittsburgh

| * Ar. Philadelphia | 7:30 a.m. Fri., Sept. 13 | 360 |
| Lv. Philadelphia | 7:30 a.m. Sat., Sept. 14 | 360 |
| * Ar. Atlantic City | 7:30 a.m. Sun., Sept. 15 | 360 |
| Lv. Atlantic City | 7:30 a.m. Mon., Sept. 16 | 44 |
| * Ar. Baltimore | 6:00 a.m. Wed., Sept. 18 | 44 |

Vol. XXXVII

Brooklyn, N. Y., September 1, 1916

No. 17

KEEPING THE LORD’S COMMANDMENTS

The law given to Israel at Mount Sinai and summarized in the Ten Commandments was not given to any other nation or people. It is upon the Jew still, and is a bondage only because it was made part of the New Testament. If they would keep that law perfectly they were to have certainty, and the law was the measure of a perfect man’s ability, and since no Jew, any more than any other of the world of mankind, was perfect, therefore none of them could keep that divine law. None keep the law fully and completely in its every detail. And therefore none of them could get the perfection Jesus was able to do what no other man has ever done. None of you keepeth the law” (John 7:19); and St. Paul wrote, “None of you of you keep the law” (Romans 3:20).

Nevertheless, the endeavor to keep that law proved a great blessing to the people of Israel, and to some of those ancient worthies who strove so faithfully and wholly, the Apostle assures us, will yet get a rich reward therefor. (Hebrews 11:39-40) Messiah, after setting up his spiritual kingdom, will constitute these ancient worthies, princes and rulers in all the earth—under and subject to himself and his elect church on the spirit plane.

Jesus, although a member of our race according to the flesh, had an unimpaired life, two years from the spirit plane to his virgin mother’s womb. Thus he did not inherit sin or its condemnation, but was born “holy, harmless, undefiled, separate from sinners.” (Hebrews 7:26) Because of this perfection Jesus was able to do what no other member of the human family ever did. God has promised to establish through the glorified Messiah. In due time he will appropriate the merit of his sacrifice—his right to human life—as the full satisfaction for Father Adam’s disobedience and his death penalty. Thus purchasing the race, by giving a corres-
by sacrifice—consecrating their little all of time, talent, influence, prospects. Having consecrated, they are to maintain this attitude of consecration daily, hourly—presenting their bodies "living sacrifices, holy, acceptable to God, and their reasonable service."—Rom. 12:1.

If weak or fallen according to the flesh, these are to remember that they are not fleshly or human beings, and that the weaknesses are not theirs; for they are now new creatures in Christ Jesus, to whom old things have passed away and all things have become new. They have new ambitions and the love of righteousness, not love sin, but love righteousness. They hate sin. They have enlisted to death to war a warfare against sin, especially in their own flesh. They have the satisfaction of knowing that while fellowmen might not see their battalions, might not know the courage and valor of the divine graces which God has given, yet the Lord looketh not at the outward man, but at the heart, and his judgment is not according to the flesh, but according to the spirit—the mind, the intention, the endeavor. Thus there are some great, valiant soldiers of the cross, whom the world knows not; but all of these will eventually be crowned and have a share with Jesus in his kingdom.

**THE CHRISTIAN'S THIRD COMMANDMENT**

At first it would appear that these two commandments itemized by Jesus would include everything that could be required by justice; and so they do. Justice requires nothing more than what these two commandments include. Why then did God give any other, or in addition to them, or above and above anything that the divine law required? We reply that this third commandment is not applicable to any except those who become the disciples of Jesus; he voluntarily puts this regulation upon his disciples, as a test of Christianity—"a thing which no law could justly demand. The Father did not require that Jesus should do this in the sense of commanding him to do it; but he did require it in the sense that he promised glory, honor, immortality, the divine nature and the Name of the Son of God to the saintly One who would enter the covenant of sacrifice.

Jesus, therefore, in entering this covenant of sacrifice, did more than what the law given to Israel required. Therefore, when pointing out to his disciples the conditions upon which he would guarantee to them a share with himself in the heavenly things, he specified the importance of this third commandment. "A new commandment I give unto you—that ye love one another as I have loved you." John 13:34 St. Paul points out that Christ loved us to the extent of dying for us, and that all of the true followers of Jesus, possessed of his spirit, should likewise count it a joy to be permitted to lay down their lives in the service of the brethren. We ought to lay down our lives for the brethren.

Gradually the eyes of our understanding have been opened wider and wider to see the lengths and breadths and heights and depths of the love of God; and as a result we have been striving more and more to sacrifice our lives, and to serve the brethren with all our heart, mind, being, strength. More and more, also, we have learned to appreciate the necessity for dealing justly and kindly with the members of our families, with our neighbors, with all mankind—loving our neighbors as ourselves. We may have congratulated ourselves on the progress we have been making, and surely we all need some encouragements while battling with the old nature!
another, with one another. It is not merely theory; it proves itself out.

All over the world there are class troubles. Truly we read, "the Lord will judge his people," and again, "the Lord your God proveth you!" Testings and situations are coming on and many of the dear saints of the Lord who have made a covenant of sacrifice with him do not seem to realize that class troubles amongst the brethren are means which the Lord permits to test and to demonstrate the characters of his people—their love for him, his Word, will his justice to be obeyed and whether they are to be overcomers or not. He will do to them, and, finally, their spirit of self-sacrifice in respect to what they will do for or bear from the brethren in laying down their lives for them.

EXHORTATIONS TO BROTHERLY LOVE

We fear greatly that some of the Lord's saints, failing to appreciate the situation, are failing to be overcomers in these matters; and that their place in the royal priesthood may thus be endangered. We are not rebuking any; we are not finding fault with any. But we encourage all to remember the covenant of sacrifice into which we have entered, as represented in the third commandment—that we love one another as the Master loved us—even to the extent of dying for us.

If this matter could be rightly appreciated, if more lovingkindness could be felt for one another, we would not be inclined to impute evil motives to each other's words and conduct. Rather we would be glad to assume that they were sincere, whether we could agree fully with all their doings and words. This is the spirit of our refusal to join with them in what we consider unwise or unscriptural arrangements would be presented in such kind and considerate, sympathetic and gentle terms as would be helpful to them.

Let us strive to judge ourselves, and not to condemn one another. Let us each scrutinize our motives in respect to every action, every word of life, and especially in all our dealings with the brethren. Let us each remember that the others of the class are as loving and as loyal to the Lord as we. Let us each remember that it is a privilege to sacrifice our own preferences and conveniences in favor of the preferences and conveniences of others of the brethren, wherever positive principles would not thereby be infringed; and we may even sacrifice positive principles of justice as respects our own interests, if thereby the peace, fellowship and prosperity of the brethren will be conserved.

And even if, despite our every endeavor to the contrary, it should finally seem necessary for a class to divide, nevertheless love for the brethren ought to be the blessed tie that binds. And there are some class matters or other reasons might make it necessary for us to subordinate, "Love as brethren" ought to love. "Be kind, considerate, gentle, one toward another, forgiving one another, even as Christ for his sake hath forgiven you."—Ephesians 4:32.

"HEREBY WE MAY KNOW"

It seems remarkable that the Apostle, in pointing out one of the surest signs by which the Lord's people may know positively that they have been begotten of the holy Spirit, says: "Hereby we know that we have passed from death unto life, because we love the brethren." (1 John 3:14) How strange that love of the brethren should be the crucial test, as we have already pointed out in the STUDIES IN THE SCRIPTURES—and as we may seriously fear will be more and more evident as we come down toward the consummation of our hope!

As the Apostle has said, "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18) We are trying to show that it is the Lord's will, as he wills, their justice to be done; and that the Lord will have us under this testing. If not yet, sooner or later, undoubtedly, this willingness to sacrifice in the interests of the brethren will prove each one of us either loyal, faithful to our covenant, or contrariwise—unfaithful. Let us make this matter our own business, learning to love the brethren a matter of personal study and of practical application to our own hearts, minds, thoughts, words, actions. And let us pray for one another, as we also pray for each other along these lines, striving to be filled with our Master's spirit.

"TAKE HEED TO YOURSELVES"


In connection with our dear Master's prophetic warnings respecting Lot and his family, we are reminded for so many of the dear ones of the Lord that the words of our text. The significance of these words should be comprehended by all who are walking in the light of "present truth." The lesson is that those who, under the special guidance of the Lord, are now fleeing for safety to the Mountain of Jehovah, will be held to a much stricter account than are others. Lot's wife was not accused of having shared in the evil practices of the people of Sodom, but she had been instructed by the angel of the Lord to leave Sodom.

Her fault was that of looking back to that which she had been commanded to leave, and which she had left. She was told to flee from the condemned city, and not to look back as she fled, but to hasten on to the mountain of safety. We may reasonably suppose that her turning and looking back toward Sodom implied a heart not fully in harmony with her deliverance, but in some degree sympathetic with what she was leaving. She felt heart clung to the accursed things condemned to destruction and was loath to give them up. Therefore the Lord brought her no further. She became a monument of the folly of sympathizing with evil, and with evil-doers, after God has given them up.

We believe there are some now who need to have their attention called to the antitype of this typical example, offered to by our Lord. Quite a number are disposed to sympathize and fraternize with those who have come under divine condemnation. We are told by St. Jude that the destruction of Sodom was "set forth as an example." or type. Those who assume to be more gracious and long-suffering than the Lord, make of themselves opponents, who instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. The proper attitude of heart accepts God's way and may be wiser but more just than our own. Consequently, when we see any who have enjoyed the light of present truth abandoned by the Lord and led into outer darkness, we are to conclude that before being thus abandoned there must have been in them an evil heart of unbelief in demonstration of unbelief to evil" (John 5:45). "For every one that speaketh evil of the Father, and of the Son, and of the Holy Ghost, hath not the Father, nor the Son, nor the Holy Ghost. These things have I spoken to you, that my words should be in your heart; and the words of my Father should be in your heart; and whatsoever ye ask in my name, I will do it." (John 14:24—27)

The Lord Jesus promised" that "if any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God." (John 7:17) Whoever, therefore, loses the doctrines of Christ after once having had them, has surely done more than get his head confused. His heart must have been separated from the Lord in this respect, which will not be possible for any of the snares of this "evil day," this "hour of temptation," to entrap us; none shall pluck us out of the Father's hand; he is fully able to take care of us.

FOUNDATION OF CHRISTIAN DOCTRINE

At the very foundation of all Christian doctrine lies the doctrine of the ransom, the Scriptural teaching that "we are bought with a price," a corresponding price for Adam's sin. If our forefather Adam had not sinned, there would have been no redemption. But in order to have redemption, Adam must be thoroughly and completely destroyed. Therefore, the sin of Adam is fully dealt with and condemned in the same sense as that of the entire human race, and all who have been born into the human family. We are to consider that before being thus abandoned there must have been in them an evil heart of unbelief in demonstration of unbelief to evil," and that "every one that speaketh evil of the Father, and of the Son, and of the Holy Ghost, hath not the Father, nor the Son, nor the Holy Ghost." These things have I spoken to you, that my words should be in your heart; and the words of my Father should be in your heart; and whatsoever ye ask in my name, I will do it." (John 14:24—27)

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If our friend gets into the quicksands of no-ransom errors, who's name is now legion, and the numbers entraped growing continually, we should lend them a helping hand wherever possible; "pulling them out of the fire," by reminding them of the Lord's teachings, and showing them in their error. We should thoroughly ignore this foundation doctrine, "the ransom for all, to be testified in due time," must be a doctrine at variance with God's revelation. Whether it be old or new, whether it be advocated by friends or foes, by the learned or by the unlearned, in the name of Evolution or in some other name, everything that is true and right, upright and just, that man therefor needs no Redeemer, but can be his own savior. If after kind and faithful remonstrance on your part they still persist in exploring and delving into and feeding upon such evident contradictions of God's Word, let them go. Remember that there must be something wrong at their hearts, if they
have ever been God's children at all, else they would have no pleasure in the unfruitful works of darkness, but would re­ prove them, and their delight would be in God's great plan of the ages.

SENT INTO OUTER DARKNESS

Let us remember, too, that God has promised to keep and guide his children in this world, to even the time when all shall have their reward. That time is now, and the reward is salvation, etc. We are to remain with the Lord and those who are walking in the light, and to seek others to take the places and crowns of those who now deny or ignore the precious blood of the covenant, and are consecrated to our Redeemer as earthly bodies, which are the Lord's—not of or a few months or a few years.

Neither are we to waste sympathy upon those who de­ part. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. When the Lord has put any out of the light (Matthew 22:13), we should not bring them back. Had it been proper for them to remain in the light, if they had been worthy of it, he would not have permitted them to be put out of it.

NO FELLOWSHIP WITH UNFRUITFUL WORKS!

We do not wish to slight differences of understanding, which should be patiently dealt with and explained or overlooked, as all children in the school of Christ have not attained to the same "step," or degree of knowledge; but we do refer to those radical differences, all of which may be quickly determined by a proper use of the word of God and the doctrine of Christ. If we agree not with this, "it is because there is no light in them." And such are no longer to be us brothers or sisters in Christ, but should be considered and treated as of the world—"he that is of the world is an enemy of the light." Let us not be luke-warm among our friends; for the friendship of such is enmity against God. We are not to receive or entertain such at our houses, nor bid them or their work God-speed in any man­ ner. (2 John 8-11) Some who have neglected the plain statement of the subject have suffered spiritually for their disobedience.

Let us more and more be of one mind with the Lord. His friends must be our friends; his enemies our enemies. If we affiliate in the Lord's publican, who are not to be un­ dered among our friends; for the friendship of such is enmity against God. We are not to receive or entertain such at our houses, nor bid them or their work God-speed in any manner. (2 John 8-11) Some who have neglected the plain statement of the subject have suffered spiritually for their disobedience.

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WE DO NOT HAVE TO SEE How IT IS NOW THE CASE WITH MUCH OF THE WORLD, TO RECOGNIZE THEIR SINS, AND AVOID THE IRON CLAWS OF THE GREAT ENEMY, OR BE REDEEMED THROUGH THE LAMB.

It should be remembered, however, that there are two classes. There is one class who will do all they can to make a show of obedience in perhaps only an outward way to the strain upon the flesh, but in a reasonable, sane manner. They will yield obedience in the present order, as one in the world God will give them the demonstration which will then prove that their wills have not been wholly given up to the Lord. They will realize and recognize that they belong to God, that they have been purchased back from death. Had it been proper for them to remain in the light, if they were worthy of it, he would not have allowed them to be put out of it.

All the covenanters have agreed to glorify God in their bodies, to lay them down faithfully in his service. Anything less could not be acceptable; and we should not think of render­ ing anything less. Let us, then, proceed with the work of overcoming these unholy bodies. Which are the Lord's, and who will use them up in a holy manner, is no longer matter of concern. They will be destroyed as unworthy of divine approval and unworthy of everlasting life. If the demonstration which will then be given them of the wisdom, the justice, and the abundant love of God will make them willing to do entire sacri­ fice to him and to his glorious and righteous will, any fur­ ther opportunity would be utterly useless. They will be cut off from earth as criminals of the ground, that only the right­ eous, the holy, may live through to the full of everlastinO' life. The church of Christ on earth will have to desire assistance up and into the heavenlies, and to the eternal life in the age to come.
THE HARVEST IS NOT ENDED

Some of us were quite strongly convinced that the harvest would be ended by now, but our expectations must not be allowed to weigh anything against the facts. The fact is that the harvest work is going grandly on; it is not ended by any means. We would have been glad to have entered upon our work beyond the veil; but we are better pleased to continue our labors on this side the veil, because such is the Lord's will for us.

At first we were inclined to surmise that the harvest proper had closed in October, 1914, and that the work since going on was a gleaning work; but the facts seem not to bear this out. The progress of the work and the numbers who are being brought to a knowledge of the truth and separated to the Lord from the various systems which they have been associated with, are more consistent with the view that we are daily coming into blessed relationship with the Lord under the covenant of sacrifice, and are giving evidence of having been begotten of the holy Spirit. We are glad to note their zeal, and we realize with appreciation the thought of God in bringing about this glorious opportunity of making our calling and election sure by the character development which we are daily learning to appreciate as the prime essential of the "more than conquerors." All those must be copies of God's dear Son, our Lord Jesus, thus. We would have been glad to have entered upon our work beyond the veil; but we are better pleased to continue our labors on this side the veil, because such is the Lord's will for us.

But now are to be looked for. But the resurrection of Jordan, the waters thereof being smitten, will lead on, according to our Lord's promise, "and shall appear in his glory, we [the church] also with him in glory." (Dan. 12:12) Surely great blessedness, great enlightenment, of the eyes of understanding, great appreciation of our God and his glorious purposes came to the Lord's people at that time in full agreement with that prophecy! Ever since then a new song has been in the mouths of the Lord's people, as they have learned of his goodness through the ages. We are inclining to question the date, October, 1974, as the beginning of the harvest time and the parallel to the time when Jesus began his ministry in the harvest time of the Jewish age.

O UR MISTAKE RESPECTING THE HARVEST

Our readers will remember that the basis of our expectations respecting the harvest time was the parallelism between the closing of the Jewish age and the closing of this Gospel age. We found the beginning of the harvest time clearly marked by the 1335 days of prophecy, and by the fulfillment of God's people of the declaration: "Oh, the blessedness of him that waiteth and cometh to the end of the 1335 days!" (Daniel 12:12) Surely great blessedness, great enlightenment, of the eyes of understanding, great appreciation of our God and his glorious purposes came to the Lord's people at that time in full agreement with that prophecy! Ever since then a new song has been in the mouths of the Lord's people, as they have learned of his goodness through the ages. We are inclining to question the date, October, 1974, as the beginning of the harvest time and the parallel to the time when Jesus began his ministry in the harvest time of the Jewish age.

Our mistake was along the very line that we pointed out. Time and again, we reminded our readers that the parallelism between the Jewish age and the Gospel age could not include anything belonging to the new dispensation. The parallels affected merely the nominal Jewish house there and the nominal Christian house here. Both were rejected because of the failure to be in the right condition of heart for the truths that were due to them—both rejected for destruction. The Jewish system was a church-state affair, paralleled here by the great church-state systems of Europe, whose destruction began in 1871.

Let us remember, however, that the three and a half years of Jesus' ministry were more a time of preparation of the church-state systems of Europe, whose destruction began in 1871.

JEWISH AND CHRISTIAN PARALLELS

JEWISH-NOMINAL CHURCH CHRISTIAN-NOMINAL CHURCH
A. D. 29-33 A. D. 1874—1878
They knew not the time of their visitation
A. D. 33—36 A. D. 1878—1881
The Most Holy Anointed, divine favor prolonged for three and a half years to complete the 70 weeks of favor promised to Israel, their rejection being deferred.
A. D. 36—73 A. D. 1881—1918
Because of the overspreading of abominations, he shall make it desolate, even until the consummation or utter destruction—until all that God has predetermined shall be accomplished.—Daniel 9:24-27.

No parallels as between the Pentecostal church and the true church now are to be looked for. But the resurrection of Jesus before the church harvesting began may well be considered to have its parallel here in the resurrection of the sleeping members of the church, and the parallel belongs to the nominal Jewish system, which went to destruction, and to the nominal Gospel church, which is now going to destruction.

We imagined that the harvest work of gathering the church would be accomplished before the end of the Gentile Times, but we were mistaken in the Bible so said. Our thought was purely an inference, and now we see that it was an unjustified one. This harvest work belongs to the new dispensation and cannot be identified with the old. Anyway, the harvesting of the Jewish age, gathering "Israelites indeed" into the Gospel church, did

(263-264) [58560]
not close with A. D. 70, but progressed in various parts of the world thereafter. Quite a good many Jews, double-minded, profiting by their terrible experience, were all the better prepared to be gathered into the Gospel Garner after the destruction of their national polity. Similarly, we may expect that quite a good many were yet gathered to the heavenly Garner, and we know of no time-limit here.

Incidentally we remark that some historians put the end of the Jewish Time of Trouble as April A. D. 73, which would correspond to April 1918.

Are we regretful that the harvest work continues? Nay, verily; we rejoice and have the pleasure each day of showing forth the praises of him who hath called us out of darkness into his most marvelous light; and we delight in seeing how others are turned from sin to salvation and from death to life. Are we regretful of the experiences we have had in coming to this present point? Do we feel like repining that the Lord did not force upon us more careful attention to the parallelism? Nay, verily; the Lord’s leadings have been good. Perhaps, indeed, we get benefit from the thought that the harvest work would soon be ended. Perhaps it led us to deepen consecration and greater activity in the service of the Lord, in ourselves and for others. We therefore have nothing to regret.

“Who led us first, will lead us still. Calmly we sink into His will.”

THE BURNING OF THE TARES

In the parable of “the Wheat and the Tares,” the Master had mentioned the gathering of the wheat and the binding of them in bundles for burning. We assumed that this burning would not take place until all the wheat had been gathered into the heavenly Garner; but apparently this was an incorrect thought. The gathering of the wheat continues; but apparently the consuming of the tares will correspond very closely with the division of Jordan. The tares are a class of (often) noble people who have risen up out of the world infused with hopes and aims of a benevolent character, but led into thinking that they are the church. From the tare viewpoint, the wheat are an abnormal growth, a peculiar people, few in number, and not held in high esteem. The smiting of the waters will reveal the truth in respect to what is the real church of Christ, and what are the tares. Christian forefathers will be undeceived, and cease to longer pretend that they are the church of Christ—thus they will be burned or cease to be as tares, continuing however as noble-minded worldly people and will have a share in the general blessings of the ‘heet by and by’ under the kingdom, for which we still pray.

Our present attitude, dear brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful truth which he has granted us the privilege of seeing and being identified with, and increasing zeal in helping to bring that truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding through the Word, will enable us to see the glorious outcomes—Messiah’s kingdom.

Furthermore, we can be fully content not to know how long the harvest work will last—content that the great Captain, who by divine appointment has the entire matter in charge, will have His people gathered in and all their experiences shall work together for our good if we love him and are of “the called ones according to his purpose,” seeking to make our calling and election sure.

GREATER SUFFERINGS—GREATER REWARD

September 24—2 Corinthians 4:16-18.

FAINT NOT IN TRIBULATION—THE NATURAL MAN PERISHES—THE NEW CREATURE GROWS—WHAT ARE LIGHT AFFLICTIONS?—WHAT IS THEIR DURATION?—WHAT IS THEIR OBJECT?—HOW SHALL WE ATTAIN THIS OBJECT?

“The things which are not seen are eternal.”—Verse 18.

What great Christian courage St. Paul’s words and deeds manifest! He that endured so many hardships, a veritable threshing-mill of trials, and yet never murmured nor gave way under it; he that was not, for though our outward man perish, yet the inward man is renewed day by day.” Ah, that was the secret of the matter—the renewing of the inward man, the new creature! The tribulations of the outward man would have been terrible experiences indeed had there been no inward man to take a different view of matters and to learn valuable lessons and experiences from the outward man’s tribulations. The inward man had God’s assurance that if for Him were the opposition of all others would be as nothing. He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials behind; the afflictions of Christ. (Colossians 1:24) He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24)

What St. Paul took the other view. He felt that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He felt that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He felt that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He felt that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He felt that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He felt that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He felt that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He felt that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He felt that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24) He felt that the glories of the future would be proportionate to the trials behind of the afflictions of Christ. (Colossians 1:24)

This secret of St. Paul’s own experience is an open one to all of God’s family of spirit-begotten children who faithfully are continuing to walk in the footsteps of Jesus and that he knew himself, knew his God; and he was energized by the power divine and by the message of God’s Word, which spoke to him peace and relationship to God through Christ, and also informed him of the glory, honor and immortality awaiting all the faithful ones at the end of the way. Out of that secret, St. Paul gives the same thought when, writing about becoming an heir in that kingdom, to be joined in heirship with the Lord in the present sufferings in order that he might also be a participant with him in the coming glories. Instead, therefore, of saying to himself or to others: “I am doing more than my share of the Gospel work; and some others of you should come and help me, and give me a rest.”

He was ready to preach the Gospel anywhere, everywhere, to all who had the hearing ear. The secret of his perseverance is given us in Verse 18, in the words: “We look not at the things which are seen, but at the things which are not seen.” (2 Corinthians 4:18) What do these words mean? They mean that St. Paul had spiritual eyesight. He indeed saw earthly attractions, but they lost their drawing power upon him because of his spiritual sight—his perception of the things unseen. With the eye through which he looked, he saw the glorified Lord Jesus, the heavenly hosts, the coming kingdom of glory, honor and immortality. By faith he saw the great Millennial kingdom spreading out before him, and heard the divine invitation to be an heir in that kingdom, to be joined in heanship with the Messiah and Redemption—Abraham’s seed.

He had enlisted under the banner of the Master; and he realized that everything else in the world was of practically no value in comparison with these eternal things which God had promised. His confidence was in the Word of God.
So it is with the Lord's people today. We may see the association of the so-called social as well as the spiritual, such as wealth, business, etc. But all these earthly aims and ambitions are of comparatively little value to us because we have seen, with the new eyesight of the new creature, the heavenly things. Our eyes have heard God's message. We have been able to discern the things which eye hath not seen nor ear heard, neither have entered into the heart of the natural man. (1 Corinthians 2:9) We realize more and more that all the things of the present evil world are temporal in character to those that they are to pass away with the new dispensation, which is just at the door; and that earthly honors and powers are all of less value every minute.

On the contrary, we see that the things which God offers us are eternal things. Is it any wonder that the Bible sets forth the importance of the one and not the other? The Bible viewpoint is strong in the Lord. Whoever is without this knowledge of the kingdom and without this spiritual sight and hearing will necessarily be weak, and will lack the evidence of being a new creature in Christ Jesus.—2 Cor. 5:17.

A PLOT THAT FAILED


"They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith Jehovah, to deliver thee."—Jeremiah 1:10.

In the morning after the riot and St. Paul's rescue by the Roman soldiers, Colonel Lysias in perplexity addressed the Sanhedrin in order that they might pass upon the Apostle's case; for by this time he had recognized that the point of dispute was a religious one, and that his duty was merely to preserve the peace. Thus St. Paul was afforded another opportunity to be his witness, and to show the Jews which of their most learned body of men, their most influential Court of Seventy. Perhaps by this time the Apostle began to realize that his trying experiences were furnishing him with superior opportunities as a herald of the Gospel.

In the words of the days when we can perceive that this is always so; that, as from the very first, the Lord is supervising his own work. But only in proportion as we know what constitutes the Lord's work can we have and use the eye of faith. We must see that this divine purpose is not to attempt the conversion of the world at the present time, but to leave that work for the future, to be accomplished by Christ's Millennial kingdom. We must see that during the present age his work is merely that of selecting, or elevating the church, to be his bride-cast to the Jews—those whose best knowledge of men, their most influential Court of Seventy. Perhaps by this time the Apostle began to realize that his trying experiences were furnishing him with superior opportunities as a herald of the Gospel.

It is claimed by some that Ananias had usurped his office, and that hence the Apostle's words may have meant that he did not recognize that the true high priest was present. The precedent of the law is irrelevant, and St. Paul need not apologize for his words, but merely showed that he fully recognized the divine law that rulers should not be slandered.

This is a good rule for everyone today. The tendency to speak evil of dignitaries, to belittle them, to caricature them, to belittle the work of the people with which government is often to be contrasted to the goodness of God, the same cause which has led to such a widespread practice. Indeed, as the years go by, if we would make our evening and increase as may be attainable, we must hope that we will see the importance of doctrine.

So it is with the Lord's people today. We may see the association of the so-called social as well as the spiritual, such as wealth, business, etc. But all these earthly aims and ambitions are of comparatively little value to us because we have seen, with the new eyesight of the new creature, the heavenly things. Our eyes have heard God's message. We have been able to discern the things which eye hath not seen nor ear heard, neither have entered into the heart of the natural man. (1 Corinthians 2:9) We realize more and more that all the things of the present evil world are temporal in character to those that they are to pass away with the new dispensation, which is just at the door; and that earthly honors and powers are all of less value every minute.

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ST. PAUL'S READY TACT

This incident had interrupted in its beginning the hoped-for presentation of the Gospel. St. Paul perceived that the prejudice against him was such that no speech of his could affect his hearers; for they were dominated by the high priest, whose lack of justice had found so early a manifestation. The Word Pharisee signifies a person who professes entire sanctification to God. St. Paul had never ceased to maintain this attitude. His experiences on the way to Damascus had changed his course of conduct, but not his attitude of heart, which from the first was loyal to God.—"in all good conscience.

ST. Paul well knew that the Sanhedrin was about equally divided between the ultra-orthodox, holiness-professing Pharisees and the agnostic, higher-critical Sadducees, who numbered among them many of the most prominent Jews, including priests. The effect of his shout was instantaneous. The Pharisees took his part as one in whom some respected believed as they did, although they could not endorse all of his teachings. As between the infidel Sadducees and out-of-the-way Pharisees, they promptly espoused the cause of the latter.
A tumult ensued, some seeking to take the Apostle's life, and others endeavoring to protect him. Again Caesar's soldiers needed to intervene between warring factions of the people of God. How sad a scene! How pitiable that those who possessed such advantage every way, as did the Jews under divine instruction, should so badly neglect the laws of the spirit in respect to justice due to one another's rights, not to mention the divine instruction, "Thou shalt love thy neighbor as thyself" (Leviticus 19:18) How pitiable it is that this is sometimes true of Christians possessed of still higher appreciation of the divine standard. For a covenant was made to love brethren, and indeed exhort that they cannot win the prize which they seek unless they reach the point of loving their enemies!

True, fist-fuiffs are not so popular today amongst civilized people. But cannot even greater cruelty be accomplished by the tongue than by the hand? Is it not true that even amongst those who have named the name of Christ and who have taken upon themselves a consecration vow to do his will, many bite and devour one another under the influence of the spirit of the adversary—anger, malice, hatred, envy, strife? As we see these things, shall we not learn a valuable lesson, one which will enable us the better to glorify our Father in heaven?

**CONSPIRACY EXPOSED AND FOILED**

Back in search to the castle, the Apostle doubtless wondered in what manner the Lord had been glorified by this, his latest experience. Often it is thus with ourselves. But where we cannot trace the Lord's providence and see the outcome, we have all the better opportunity for cultivating the faith which does not see. Meanwhile, Colonel Lysias was evidently learning that his prisoner was no common man; for one who could remain calm, alert, dignified, humble and self-possessed, while his opponents were the reverse of all these, evidenced to an unprejudiced mind that he was probably in the right in the controversy. This change of the Roman officer's attitude toward St. Paul was manifested in his kindly treatment of the Apostle's nephew, who had brought word to his uncle that a band of forty men were plotting to take his life.

These conspirators, forty professed religious leaders, forgetful of the divine law, "Thou shalt love thy neighbor as thyself," had bound themselves to each other that they would murder out nor sleep until they had killed St. Paul—a man who had done them no harm, but who had, on the contrary, merely endeavored as wisely as possible to do them good. At the instance of his mother, who was the Apostle's sister, the lad had gone on a mission to the castle and had explained the plot to his uncle, who sent him to the commandant. The latter took the boy by the hand to a private place, heard his story and dismissed him, telling him to keep the matter quiet.

Perceiving that he was in conflict with at least one-half of the influential of Jewry, the commandant concluded that the wisest course for him to pursue would be to put his prisoner under the protection of Felix, the Roman Governor, at Caesarea. Accordingly, at 9 o'clock that very night, two hundred infantry, two hundred spearmen and seventeen horsemen took the Apostle to new quarters, where as an ambassador in bonds he would have fresh opportunity for representing his great Master.

This study shows us that God prefers to use natural means other than spiritual agencies; and that all of his children should be on the alert to serve his cause at any and every moment. God's purposes will be accomplished. But happy is he who is accounted worthy of the privilege of any service to the Lord or to the least of his brethren. Let us, therefore, continually and on the principle of kindness of mind, desires of knowing the mind of the Lord in every matter. As for the Apostle, doubtless he learned a lesson which we might all profitably consider: namely, that while having full confidence in the divine will, it is ours to prepare reasonably and properly our lives and interests as well as those of others.

**ST. PAUL BEFORE FELIX**

[This article was a reprint of that entitled "A Conscience Void of Offense" published in issue of October 15, 1909, which please see.]

**I. B. S. A. CONSPIRANTS IN GREAT BRITAIN**

**DEATH SENTENCES COMMUTED—ALL SERENE**

Boulogne, France.

Loving Christian Greeting to all the dear ones in Christ Jesus! We were "read out" on Saturday last, and the verdict you will be anxious to hear is now public; "Sentenced to suffer death by being shot, but commuted to 10 years' penal servitude for the further fulfillment of the confession of faith in Jesus Christ and other religions work they have on hand." A select committee of the upper house of Parliament, appointed and directed by this, we thought wise and proper to see if they were not properly excepted from the Act, especially on account of the need of their services in the Ecclesiastics. A test case, on a friendly basis, was arranged with the War Office and tried at Edinburgh on Monday (11th inst.), when the Crown was represented by counsel. The decision given by the Court was entirely in our favor, the Sheriff ruling that this Association is a properly constituted Religious Institution, and that the Elders are Ministers within the meaning of the Act, and therefore properly excepted from the Act.

"We do not know, as yet, whether the War Office will require further proof before acknowledging our status, but we are corresponding with them as to this. If this matter is finally settled in our favor, we are hopeful that the Colporteurs, etc., will be granted a special concession as Lay Evangelists and Agents of the Association." In this, as previous letters from the London office, the Association is heartily interested, and we have accordingly been anxious to pass on the notice of the fact to you. "We are printing a letter to the Editor of the British "Observer," and expect to send a printed copy of the notice to you by return mail." All the friends of the Association are heartily interested, and hope and expect their number will increase. In this, as in previous letters from the London office, the Association is heartily interested, and we have accordingly been anxious to pass on the notice of the fact to you. And now for the future: I suppose we shall see the inside of a prison for a while; but as to whether we shall serve so long remains to be seen. I do not consider the sentence to be as bad as it looks. They have to keep up appearances here, you understand. I expect we shall leave here about Tuesday or Wednesday, so do not send any particular communication after this reaches you.

We have had some nice studies: "A Type as a Great Company, more of Psalm 89, and also Hebrews 7." The way before us is uncertain, but we have learned so much of the Lord's care for us that the past few weeks that we are prepared to leave all in his hands. We have this confidence, born of our Christian experience, particularly that of recent days, that he who is for us is more than all that can be against us. There is not the least doubt in our minds that if you trust him, we shall not be confounded, though storm and tempest may come. Oh, what a joy and peace this knowledge brings to our souls! Here is another "mystery of the kingdom." Those with whom we have come in contact cannot and do not understand, in an inquiring attitude, to say, the situation is so serious: and we do not murmur at our trials, because we count it a privilege to suffer for righteousness' sake.

Continue to pray for us that we may come out of the fire purified and made white. Love to all the dear brethren. (Romans 15:5-7)

ROWLAND JACKSON.
ARMY'S CALL TO AN ENDINGBURGH COLPORTEUR.
BELIEFS OF THE I. B. S. A.

"The plea that he was a regular minister of a religious denomination, and therefore not liable for service, was advanced on behalf of a young man named James Frederick Smith, residing at 2 Leslie Place, Stockbridge, Edinburgh, with the International Bible Students Association, who pleaded not guilty at Edinburgh Sheriff Court today before Sheriff-Substitute Orr to a charge of having failed to appear at the recruiting office when called up under the Military Service Act.

"The Honorable Secretary of the I. B. S. A., Mr. H. J. Shearn, examined by Mr. McLaren, counsel for the defense, explained some of the work of the Association. Its meetings, he said, were secret, and they never took collections. To disseminate the Gospel and to establish Christians in churches for their spiritual education was the purpose of the Association's centers for Bible study. There were about 300 of these centers in Great Britain, of which there were about thirty in Scotland. They believed they were at present near the end of a dispensation, and so were not surprised that things in the world were disturbed now. Mr. Scott was an elder of the Edinburgh church, or center of the Association.

"Witness, cross-examined by Mr. Warke, advocate, said there were in Great Britain about 160 elders of military age. There was adult baptism, not baptism of infants.

"Replying to the Sheriff, the witness said that members of the Association did not believe many things believed by other denominations, and that he did not believe that the conversion of the world had commenced. Rather did they believe that God was gathering out now those who would deal with the world later on as Abraham's true sons. They did not understand that the human family was to share with God a heavenly home. They understood that man's future home was the earth, made glorious, and man restored to the perfection lost through Adam's transgression. They did not believe in the immortality of the soul, but they did believe in the resurrection, that the just and unjust were to be raised from the dead, and that the elders as regular ministers set apart for the spiritual instruction of members.

"When the accused entered the witness-box he told the Court that he was twenty-five years of age, and unmarried. He joined the I. B. S. A. at Dundee in 1909, and was an elder of the Edinburgh church, a post for which he received no payment. He made his living as a colporteur for the Association, and his pay was the profits on the sale of literature. The duties of an elder in the Edinburgh church of the Association were to minister to the spiritual needs of the church, to conduct public and private meetings, and to assist members to a proper understanding of the Word of God. They had to attend to the sacraments, baptisms, and the Lord's Supper, and visit the sick.

"He himself had taken part in a baptismal service in the Dalry Baths. He was one of the two elders who took part, and about a dozen people were baptized. He had also taken part in communion services, but he had not officiated at a marriage or a funeral.

"Amongst other evidence put forward on behalf of the accused was that of a Patrick man, who was married by an elder of the Association, and the latter's signature was accepted by the Registrar-General as well as that of the 'minister.' The Sheriff held that accused came under the exception provided by the Act, and found him not guilty of the charge.

—Evening Dispatch.

INTERESTING LETTERS.

WHEN DIVORCED PEOPLE ARE FREE TO MARRY.

Dear Brother Russell:

I am well aware that Volume VI., Studies in the Scriptures, seems to touch every phase of the experiences, difficulty and proper course of action of the Lord's people of the new creation; nevertheless, a question has arisen which is causing some perplexity in our class and threatens a division. A brother and a sister, members of our class, have always enjoyed our fellowship, until now it is learned that the sister was previously married, and that her first husband is still living and has remarried.

Some of our class desire to disfellowship this brother and sister and to forbid their attendance at the meetings. The main contention is based upon the words of Jesus in Matthew 19:9—'Whosoever shall put away his wife, except it be for fornication, andcommits adultery,' and his words in Matthew 5:32—'Therefore shall they be for ever分开; and whosoever marrieth her which is put away doth commit adultery.' In the case mentioned it is claimed that the sister's first husband had been guilty of adultery; but others claim that this would not cause her to be remarried; for Jesus said that whoever marrieth a divorced woman (whether properly divorced or not) would be committing adultery. Please give us a little more light on these points.

Very truly your Brother,

The class is evidently making a mistake in allowing the matter here presented to cause any division or disturbance. In any event they would seem to have no ground for forbidding attendance at the meetings, for they might vote to be withdrawn fellowship and include in this a refusal to visit at their home or to invite them to the homes of the class—the class declining also to appoint the brother to any office, and about any other matter not connected with the absence of attending public meeting, that would be very inconsistent; for surely all kinds of people living in all kinds of sin come occasionally to meetings, and we hope that by coming they may be blessed and recovered.

In this case, where it is admitted that adultery was the basis of the divorce, then another was the fact, it plainly comes within the exception mentioned by our Lord—"except for adultery." Besides, if that had not been originally the cause of the separation, the fact that the former husband had remarried signifies that he had considered the marriage tie broken, as the first wife was released from her obligation. Evidently the sister whose case you cite has both of these proofs on her side and had every right, therefore, to have married, if she thought that the wisest and proper thing to do.

It is not supposable that our Lord meant merely a separation between husband and wife; for St. Paul counsels that if the unbeliever depart, let him depart—do not consider it a hardship, but rather take it as a blessing. He does not say that the separation of the husband or wife would be a divorce, but a full breaking of the original marriage contract. Jesus was criticizing the too slack observance of the marriage tie, and condemning it. He declared that the marriage contract could not be fully broken except by adultery.

In our day these matters are regulated by courts. Properly the Bible students govern themselves additionally by the Word of God. The fact that a court would grant a divorce would not by a Bible student be considered liberation from the marriage bonds, unless upon the one ground which the Master specified. But a court divorce is to be respected when it is not interfered with by the church or by any of the elders—[whether a second marriage of the separated one.]

CHANGED ATTITUDE TOWARD SPIRITISM.

Dear Sirs:

I am obliged for your book on Spiritism and several papers on this and other subjects. Since writing you, I have gotten in touch with your branch at Lancaster Gate, London, and have purchased from them twelve booklets and the first volume of your Series, The Divine Plan of the Ages, besides matter on other subjects of interest. Owing to delay in foreign money orders, I will continue to get books from your London branch.

I have now carefully read your book on Spiritism, and can confirm that I agree with your conclusions. I find your explanations in accord with reason and also my eight years' investigation of "Modern Spiritism," with which I am not now connected.

Through your Spiritism book my wife and I have changed our attitude toward Spiritism. We were developing very quickly, and my wife was a clairvoyant and clairaudiant. A divorce reform, which was released from her. She had developed far, but was likely to become a trance medium and had several experiences and was conscious of presences in normal times.

I think your book not at all overdrawn, and believe Spiritism is moralizing, anti-Christian, and the effort and work of demon spirits.

Your Spiritism book has enlightened me on many things I could not quite see through, and though an investigator I was not blind to everything that went on around me, as are most of the attendants at "circles."

I have sent several of your books to friends whom I had interested in Spiritism and shall send to others in due time.

Yours faithfully,

Pride in any form and in anybody is a dangerous thing. In a worldly way the proverb is well attested, “Pride goeth before destruction and a haughty spirit before a fall”; and surely very, very few people have anything of which they might justly be proud. Some who hold their heads high with the pride of a haughty spirit, as though they were especially created out of some preferable “dust of the earth,” have really nothing to boast of as to ancestry. A very few generations back are generally sufficient for any boast.

One might go straight to boast of riches, lest thereby some one ask how were the riches accumulated and by whom, and whether they were honestly obtained. Pride of education is not appropriate, either; for education in general signifies the learning of what other people have found out or have written as history. And in our day those who seriously visited, unprepared, or specked temples of worship. At the conclusion of the services they went not for spiritual instruction; or even if any went, they were none of the showy groups when they gave the offering. They usually sat in the passing of the tithes and offerings, and the givers of the tithes and offerings to the consecration of the Lord’s dear Son. They went not for spiritual instruction; or even if any went, they were none of the showy groups when they gave the offering. They usually sat in the passing of the tithes and offerings, and the givers of the tithes and offerings to the consecration of the Lord’s dear Son.

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who have spiritual pride very rarely are aware of it. They sometimes have forms of godliness which not only deceive others, but deceive themselves and hinder them from seeing the spiritual pride which is working and which others may more readily see.

When you feel that your attendance at meetings, your reading of so many pages of Scripture, so many sermons, so many tract distributions, are matters to be boasted of—then take care! That disposition to boast is an indication that you would rather have praise than to be of service. You are more interested in your position than in the spiritual work one is doing in the Lord's service.

We are not meaning to say that it would be improper to give a testimony in which all of these things might be brought forward as an encouragement to others or as a proof that we love the Lord and are anxious to serve him. What we are saying is that such testimony is not the kind of testimony that should be given in the right spirit. Spiritual things should not be used as stepping stones to the higher positions. They are steps to be taken, not to be seen prominently. Such things should be used only in so far as they are needed to encourage others, or to make us feel that we are going forward in our work for the Lord.

When one attends a testimony meeting, or a Berean class, and hears no real good testimony but his own, hears no proper answer except his own to any of the questions, never sees an elder in the church, no way is opened to lead a meeting among his brethren, there should be considered dangerous symptoms of spiritual pride.

Not that all these things might not possibly occur, but they are surely not likely to occur continually. It would be perfectly proper for us to give such attention, and to be so we are excused, as it is a legitimate and necessary thing to do. But should you feel that you are using spiritual things in a way that is not right or in a way that is not becoming, then you should feel that something is wrong in your way of thinking.

But what do we find? Alas! in some a tendency to seek the glory of things rather than the glory of God. When one young in the truth, no matter how bright, no matter how abounding in the spirit of God, does not recognize this, he is not harmonizing with the beautiful and lovely things for which God has given him the anointing. He is not harmonizing with the beautiful and lovely things which God has given him. When one young in the truth, no matter how bright, no matter how abounding in the spirit of God, does not recognize this, he is not harmonizing with the beautiful and lovely things for which God has given him the anointing. He is not harmonizing with the beautiful and lovely things which God has given him.

It is a special danger surrounding all who become in any manner identified with the profession of his truth. Whatever may be the present station in which he finds himself, whether a student, or a representative in the school, or a teacher in a class, or a deputy, or any other station, he is called to be a vessel for the service of God. He must see that his work is not only for himself, but for the Lord and his church. He must see that his work is not only for himself, but for the Lord and his church.

BE NOT MANY OF YOU TEACHERS

Well did St. James write, "Be not many of you teachers, brethren, knowing that we shall judge as we judge, and we shall be judged as we judge." Well did St. James, in the words of his epistle, say, "Liars will be judged as liars to the Lord." Well, brethren, let us not deceive ourselves. Let us not say, "I am not in a position to be a user of the holy Spirit." Well did the prophet write, "I am not in a position to be a user of the holy Spirit." Well did the prophet, by the mouth of the prophet, declare, "I am not in a position to be a user of the holy Spirit." Well did the prophet, by the mouth of the prophet, declare, "I am not in a position to be a user of the holy Spirit." Well did the prophet, by the mouth of the prophet, declare, "I am not in a position to be a user of the holy Spirit.

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SPECIAL TEST UPON ELDERS AND DEACONS

But the dear brethren chosen by the classes to be their elders and deacons have a still further test to their humility. They will be called upon to lead the meetings, and to give a testimony in the meetings. They will be called upon to lead the meetings, and to give a testimony in the meetings. They will be called upon to lead the meetings, and to give a testimony in the meetings.

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or to be great, is not only dangerous to the person himself, but dangerous to the entire class with which he is associated. The desire for recognition, regardless of the way in which this desire for glory, ambition, all contrary to the spirit of the Lord, soon appear. Next come anger, malice, envy, hatred, evil-speaking, evil-doing. These, St. Paul tells us, are "works of the flesh and of the devil. All this harm, all this strife, all this spirit of adversity, is apt to be introduced into the class either by one or more of its elders or leaders, or by one or more who desire to be elders or leaders.

We are sorry that this is true, yet we know of a number of cases in which the desire for spiritual pride, though by those who are otherwise exemplary, but who have gotten into this condition. Instead of the spirit of the Lord being fully in control, the evil spirit, or disposition, is frequently manifest in various ways in the meetings. The class fails to make proper progress, not in the least, due in a large part to the spirit of retaliation, which we sorry feel we see signs that their characters are being transformed in a wrong direction! Let us heed him who said, "By their fruits ye shall know them."-Matthew 7:16.

GUARDING AGAINST SPIRITUAL PRIDE

As already mentioned, things connected with this malady of spiritual pride is that those who have it are rarely aware of it. Another difficulty is that it is almost impossible to correct them and to cause them to know that the spirit of retaliation, or spirit of "I am better than thou," is a vein of bitter fruits of this noxious thing known as spiritual pride. If we had but the power of language to hold it up before the readers of THE WATCH TOWER, that they might see it in its true shape and form, and feel the futility of trying to cause alarm in Zion! Fain would we ring the alarm bell from the "Watch Tower," for be it noted that these dear ones who are becoming thus involved are often grand characters, truly spirit-begotten children of God. Some of them we know that in the class they are spiritually proud and others that in their judgment they are sorry we feel we see signs that their characters are being transformed in a wrong direction! Let us heed him who said, "By their fruits ye shall know them."-Matthew 7:16.

A BIBLE ILLUSTRATION OF THIS SIN

The Bible gives many illustrations of this sin; but we choose the most obvious one. To one who was holy, beloved of the Lord, noble, self-sacrificing, a prophet of the Lord. He served the Lord and his people faithfully—and wondrously—for forty years; but finally he was guilty of this sin of spiritual pride—spiritual pride, so to speak. As the strauntanes, Moses, as the Lord's special servant, had led Israel out of Egypt across the Red Sea into the wilderness, en route for Canaan. He performed, by the Lord's direction, several miracles on the journey. One of them was the smiting of the rock which flowed an abundant stream of water for the refreshment of the people.

According to the Bible, that rock was a picture of Christ—the Rock of Ages. It stood for Jesus the Atoner. The water which proceeded from the rock was the water which flowed from the cistern by the Lord's arrangement that this "Rock of Ages" was smitten, that the water of life might flow from Jesus for all of Adam's race who would become Israelites indeed and come out of Egypt—out of the world—out of sin—out of the kingdom of the adversary and out of all lawlessness and ungodliness.

Forty years after this time of the smiting of the rock, when Israel had been journeying to and fro, waiting for the time to come that they might be permitted to enter Canaan, the Lord leading them on to their final goal of a land so barren and devoid of water. The people cried to Moses and Moses cried to the Lord on their behalf as to what should be done. The Lord's answer was that Moses should speak to the rock which proceeded from, that he had right to and that water would come forth. But during these forty years, in which Moses had dealt with the Israelites as a father with his children, he had naturally gained a great deal of self-assurance. He could hardly pass through such experiences and still be the meekest man in all the earth.

So now, neglecting the command of the Lord, Moses went to the rock and smote it a second time with his rod, shouting to the people: "Ye rebels, must we bring you water out of the rock?" (Numbers 20;3). Alas, poor Moses! He was still getting the glory to himself instead of attributing it to the Lord. Soon Moses realized the great mistake he made. It might be said to have been his only mistake, and yet the Lord on this account denied him the privilege of going into the land of Canaan, granting him instead merely the opportunity of seeing it from across the River Jordan, and burying him there.

Shall we not from this illustration esteem that spiritual pride and self-assurance are so displeasing in the sight of the Lord? Could we draw an other conclusion from this great lesson written for our admonition?

A WORD OF CONSOLATION

For the comfort of those who may feel that they have done much worse than have a little bit of self-assurance, we have been much less careful to honor the Lord, have manifested much more spiritual pride—for their comfort let us notice that the punishment here was severe because it was part of the type. As the first smiting of the rock typified the crucifying of one who would try to exalt himself above God, the second smiting typified the crucifying of the Son of God afresh and putting him to an open shame; as described by St. Paul in Hebrews 12:8. As the smiting of the rock represented this public, open expression of Jesus and his teaching and his cause, so the preventing of Moses from crossing Jordan to Canaan typified the second death. We are not to think that Moses will never come into Canaan; nor that he has died the second death, but merely that this type was shown in his experiences.

Since we are to think that brethren who have manifested spiritual pride and done things in their own name, rather than in the name of the Lord and the name of the class, have thereby committed the sin unto death. We are, however, to realize that a terrible danger goes with spiritual pride, and that, persisted in, it would surely result, in second death. Realizing this, how anxious, how zealous we should be, not only in the eradication of every symptom of it we might find in ourselves, but also in being careful lest we should take care of the tree and fail in such manner come under its influence or have any of its symptoms!

SPIRITUAL PRIDE—PREVENTION AND CURE

We have already intimated the difficulty in connection with the treatment of this sin, even when once it gets hold. The chief feature of the difficulty seems to be a destroying effect upon the conscience. The mind becomes more or less obtuse to the simple principles of the Golden Rule—not to mention the still higher law of our Lord's new commandment. The brethren. The ignoring of the golden rule is manifested every time an attempt is made to coerce the class, either in the election of its servants or in the ordering of its meetings.

The regulations of the Lord's Word are known; the reserving of the authority in the class is recognized, and when an elder attempts to twist or turn or alter this he is not doing to the others as he would be done by. He has a right, as one of the class, to his own opinion of the Lord's will on any matter. He has the right to express his judgment. But he has no right to hinder others from the expression of their judgment; and every such interference is a violation of the golden rule as well as a violation of the law of love and a violation of the great commandment—to honor God; for it is setting aside the divine institution of the church.

But where the elder progresses along such lines, in defiance of the golden rule principle, to the ruling of the class, the coercing or caressing of them to the doing of his way, his will will be done and the class will be split against itself. Hence, science becomes obtuse. Whoever violates his conscience repeatedly, by ignoring the principles of righting a wrong which he clearly sees, that person is undermining his conscience.

Conscience is the scale by which we weigh the various things presented to our judgment to ascertain the right or
wrong, the justice or the injustice, the truth or the falsity of a thing, is a scale which is very coarse one or a very fine one. It may be capable of very fine discriminations; or it may see things only in a rude, crude way. The Christian, especially if he has been long in the school of Christ, should have a very sensitive conscience; and from the Word of God he should know that the conscience is twofold. One is the balance all the questions of the affairs of life, and determine with almost absolute accuracy their right or their wrong—to what extent they would be pleasing or displeasing to the Lord. The impairment of that scale is the great danger of spiritual pride, and it seems to be especially so in respect to the sin of spiritual pride. Nothing much can be done until the scale be rectified.

How important all of the Lord's people should feel it to be to have their conscience thoroughly clear. It will be willing to take advantage of a brother, or of anybody, either in business or in an argument or in a church election! The thought of the slightest infraction of justice on his own part should ring the loudest bells of alarm in the heart and the head of every true child of God: "Could it be that I also have sinned in this cause of justice should be found sympathetic with its imperfections?" Could it be that I could close my eyes to anything in my own conduct in the nature of injustice? Can it be that I am so ignorant of conscience and shall be liable to all the terrible results?"

To rectify a wrong course would therefore mean the re-establishment of the principles of justice in the hearts and the minds with a carefulness proportionate to the results involved. This would require the making of a clean slate in our hearts and minds, it will begin to regulate our words and acts. Gradually, then, the wrong-doer will begin to see how grossly he had violated the principle, how spiritual pride, as represented in this scale, is a violation of the holy in the Lord's kingdom. To such an one would surely come heartily repentance and thorough resolutions for the future.

GOD FIRST—SELF LAST

All of the Lord's true people, begotten of his holy Spirit, are beautiful characters as new creatures: As the Apostle expresses it, "Holy brethren, partakers of the heavenly calling. (Hebrews 3:1) "Every one that loveth him that begat [the heavenly Father] must love also that which is begotten of him." (1 John 5:1) The fact that the heavenly Father has anything to do with a human being and in any sense of the word recognizes him—especially if he recognizes him as a son—signifies that there is a nobility of character, an honesty of heart, and a consecration of will, whether we be able to see these things in the outward conduct and words of the individual or not. We must assume that they are there—that God, who readeth the heart, seeth them to be there. Having confessed in word and practice that which is begotten of us, our Lord's people to accept each other as new creatures in Christ, to whom old things are passed away and for whom all things have become new. But as the Apostle points out, "We have this treasure in earthen vessels;" these good hearts, these consecrated wills, will express themselves in their conduct and their feelings operatly. They can and speak only through the poor, imperfect flesh, which is consecrated to death. And oh, how the imperfect tongue and the imperfect body often misrepresent the real sentiments of these new creatures using them! Our stammering tongues fail to express our real sentiments, and we are misunderstood. Our poor brains, which the new creature strives to exercise in favor of justice and love, often get sadly twisted. The justice we would do, the love we would feel, the good that we would wish to manifest, is twisted also and misunderstood by others and is unsatisfactory to ourselves. Early in our Christian experience, we may have failed to see our blunders, and frequently have been unable to see them. Yet, when the Lord holds out to us—the assurance that God looketh at the heart and not at the outward appearance; and that the pure in heart will be blessed and see God, notwithstanding the weaknesses of their flesh, aglow with his presence and favoringly.

GOD FIRST IN OUR HEARTS

Many are the rules and practices which will be assistful to the new creature while endeavoring to prove loyal and to fight down and overcome the imperfections of his flesh. A great variety of rules might be mentioned, including the study of God's Word, continual watchfulness and endeavor to cultivated the fruits of the holy Spirit, the remembrance of the golden rule, etc., etc. But we now wish to call attention to one general rule which seems to have a broad application to all of our thoughts and words and actions. If this rule be followed, the entire life will thereby be regulated. This rule is—God first, self last!

This is a hard rule so far as the old creature is concerned, and he will rebel against it—especially the latter part—putting self last. But the old creature cannot really do this! "God first!" is concerned; for even natural men realize that there are proper obligations to the Creator; but the new creature sees this obligation in a special light. It is this special light which led to the making of a full consecration to the Lord. The consecrated will, wishing to be in accord with the Lord. But those who have made a covenant with the Lord and are faithful to that covenant will find such a course to be a great blessing, comforting their hearts and minds, stirring their hearts with the prospects in the kingdom. To such an one who has been long in the school of Christ, should have a very sensitive conscience; and from the Word of God he should know that the conscience is twofold. One is the balance all the questions of the affairs of life, and determine with almost absolute accuracy their right or their wrong—to what extent they would be pleasing or displeasing to the Lord. The impairment of that scale is the great danger of spiritual pride, and it seems to be especially so in respect to the sin of spiritual pride. Nothing much can be done until the scale be rectified.

Extending this principle to the church, which is the body of Christ, we perceive that if all the brethren had this spirit, it would supply wholly a new tone for the church. As the Apostle admonishes, nothing would be done through strife or vain glory, but merely to the glory of God—God first! It would mean that in all the matters of our work, worship, prize, and Bible study, pride or fond desire and rivalry would be far away; for God would be first, and we would know that all of these traits of evil entwined in our flesh are contrary to the will of our God.

APPLICATION OF PRINCIPLE

In the election of servants in the church, the rule of "God first!" would mean that each one in voting would seek to vote according as he believed to be God's will, entirely ignoring his own will and the wills of all others of the brethren. "God first!" would also lead him to take an individual stand in that kind, loving manner which the Bible declares to be the holy
Spirit, or disposition of meekness, gentleness, patience, long-suffering, brotherly-kindness, love. Surely a blessing would follow such an endeavor to put God first, and to forget everything that might be in competition with the Lord in our affection.

As for the latter part of this resolution—"self last," this would mean the very essence of the Apostle's admonition, "Nothing be done through strife or vain-glory" (Philippians 2:3); and again, "in honor preferring one another." (Romans 12:10). "Let us therefore strive for the spirit-getting! "Self last" might well have been the rule among the Apostles—so loyally did they support the principles of the Lord's Word and uphold and encourage one another in the good work. How we rejoice with them then.

But how sad it makes us feel when a dear brother of our day, who profess to have received the begetting of the holy Spirit, and whose professions we do not doubt, seem not to have learned this lesson of "self last!" "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:6). Occasionally, we perceive some disposed to seek office as elders or as deacons of the church, disposed to feel offended if they are not elected to these offices. Oh, what a pity that they cannot take the broader and better view of the question: that which we do not question is, that they ourselves have received the Holy Spirit, or the spirit-getting!—German "Selt last" might well have been the rule among the Apostles—so loyally did they support the principles of the Lord's Word and uphold and encourage one another in the good work. How we rejoice with them then.

But how little growth in grace is implied where a spirit of self-seeking is manifest amongst brethren aspiring to leadership in the ecclesia?

WHILE PLACE WE SEEK

Dear Brethren, let us truly humble ourselves under the mighty hand of God, and take whatever he provides, moved out to us with full contentment. If for any reason the class chooses us to the position of elder or deacon, let us be thankful to the class and to the Lord; and let us use our privilege as a gift, as a favor, with humility of spirit, remem-

bering that an elder brother in the class is a servant of the class. Let us seek to use our opportunities and stewardship wisely, as those who must ultimately give an account. If on another occasion, the class for any reason places us by, fail- ing to elect us to service, let us remember that that is the class' privilege—yes each one of the class is in duty bound to vote according as his judgment shall be respecting the divine will. Should we quarrel with the divine will? Nay. Should we quarrel with the brethren for exercising their judgment according to their views? Nay. Let us receive it as the will of God, and accept the divine arrangement and be just as thankful of heart, and be just as energetic to serve in the proper ways according to our opportunities. Let us not seek to put stumbling-blocks in the way of those who have been chosen for service, but rather do all in our power to co-operate with them.

Let the brother of high degree—that has a high position of favor in the class—rejoice if he is deposed and removed from the position. Let him rejoice to learn whatever lessons the Lord desires, and to accept the servitude of the Lord's providence, in harmony with the principles taught and exemplified by the divine Word. Let him be thankful to the Lord’s Word and by the spirit of our Master, putting God first, self last.

JUSTIFICATION—WHAT? WHEN? HOW?

Justification really means only one thing, viz.: making right, making just. Justification may be either partial or complete. In Abraham's case it was partial. He was justified in the sense that divine providence would open up before him in the class the way of sinners. Next he finds his own weaknesses and sins—the defilements, and properly seeks to put these away. He may and should considerably cleanse himself from the filthiness of the flesh, but this does not justify him, does not make him perfect, because by heredity he is a sinner, imperfect, and can be cleansed only by the divine application of the merit of the sin offering. After washing at the Laver—putting away the filthiness of the flesh—the believer approaches close up to the door of the Tabernacle and "ties" the oblation himself by consecration vows, devoting himself fully to the Lord and his service, whatever that may be.

All the foregoing steps of the person desiring fellowship with God are proper steps, as outlined in the Word. We describe the person who has taken this course as being tentatively justified. This person has in the right path, doing what he is able to do to attain justification. While in this course, he would have blessings of mind and heart and the approval of his conscience, and would be favored of the Lord in the sense that divine providence would open up before him a way of sinners. Next, he finds that the death of Jesus is the way of righteousness—putting away his sins by the new birth—r~esisiting of his faith and obedience, but properly seeks to put these away. He may and should considerably cleanse himself from the filthiness of the flesh, but this does not justify him, does not make him perfect, because by heredity he is a sinner, imperfect, and can be cleansed only by the divine application of the merit of the sin offering. After washing at the Laver—putting away the filthiness of the flesh—the believer approaches close up to the door of the Tabernacle and "ties" the oblation himself by consecration vows, devoting himself fully to the Lord and his service, whatever that may be.

From the moment the sinner turned his back upon sin and began to seek salvation and to walk as he should he would be able in the ways of righteousness—putting away his sins by the new birth—putting away all sin and would have no sin to be justified from. It was the new minded old creature that was justified, and at the moment of justification it dies sacrificially. The new
creature might be spoke of as justified in the same sense that Jesus was spoken of—"justified in spirit, . . . received up into glory." (1 Tim. 3:16) In this use of the word justified, the thought is "proved right"—"proved perfect"; not made right.

**PEACE PROPORTIONATE TO PROGRESS**

To this class, fully consecrated, justified, accepted of the Father by the begetting of the holy Spirit, the Apostle's words apply: Therefore, being justified by faith we have peace with God through our Lord Jesus Christ. (Rom. 5:1) But this Scripture would not apply to any who have not come to the point of consecration and acceptance and who are merely approaching through the Court. These do, however, have a measure of peace, in proportion as a certain measure of peace and joy comes from finding that there is a way back to God through the endeavor to put away sin and baptism do, however, text each day has also the MANNA 15, have of the holy Spirit, the Apostle's words that g() before me on the ground.

The Falls Convention was a most delightful one, but disappointingly small as respects attendance. Some may have feared the influence of this convention will be far-reaching. The attendance would not have been of inestimable value. And the suggestion on 'love': I do not wish to say that I was proceeding ahead of the light, but I have been including this same thought each day in my prayer for the last two years; I now report each evening at the throne of grace; and as to the noticed results, I wish to say that I have increased love for the Father and the Son, for all the dear brethren, and for all the world of mankind. I have more love, more kindness, more gentleness toward all. I am striving by the Lord's grace each day to make use of all the opportunities that come in my way. I am waiting on the Lord, and am of good courage, for he has strengthened my heart.
Dear Brother, just a little question, if you will grant an answer to it—do me a favor. Concerning our Lord's last hours in Gethsemane: he desired some evidence from the Father that his covenant of sacrifice had been carried out faithfully. In like manner, what is the best evidence we can have of our heavenly Father's faithfulness? Is it not a little question, really, that reality would be established so that human sacrifice? I pray the Lord's richest blessing upon your every step of the way; also upon your every effort to assist and encourage the entire household of faith, as we near the closing scenes of the harvest. Sister Kellar and my family all join in with me in sending you very warm Christian love. Your brother and fellow servant in the one hope,

Eber A. Kellar.

ANSWERS TO ABOVE LETTER

Our Lord's case was peculiar. No one had ever trodden the pathway before him. He was the First-Born, on the path of life. If he had erred in any particular, he had no Advocate to make good for him. The issue before him was a resurrection to eternal glory on the divine plane—glory, honor and immunity from all suffering destruction; an existence that had kept the divine law, and for whose recovery from sin no provision had been made. It seems, therefore, not unreasonable that our Lord might ask of the Father an evidence of his acceptability.

In our case it would be a little different. We know that we are imperfect and that we cannot do all that we would— for we will do to perfect. In our case we know the provision of the Father had already been made—namely, that if our hearts are loyal he will take care of the remainder, making the best of us. If we are loyal, he will be pleased to do the very best that he can.

We are to accept this statement, fully, heartily, faithfully. I believe that it would not be pleasing to the Lord if we should ask for some special manifestation of his favor over and above that which we have already. We are to accept all the provision that is ours. If it were possible to imagine that similar circumstances could arise with us to those experienced by our Lord, we might be sure that the heavenly Father would be pleased to have us call upon him in the hour of trouble, and that he would be pleased to respond.

THE CENSER—THE FIRE—THE INCENSE

Pastor C. T. Russell, Dear Brother:—

Greetings and love in our Lord and Head! Whilst reading the various friends of the various classes, I found that the question as to whether the incense was burned in the Most Holy on the typical day of atonement, was the cause of some friction and differences of opinion. Some had even gone to the length of hinting that TABERNACLE SHADOWS required to be rewritten and amended.

For my own part the question has never seemed to me worth any serious consideration, as from a merely surface glance this new view seems to be entirely out of harmony with the Old Testament. While I see the main outlines, I fail to see the details as we now understand them. Believing, however, that it is now more necessary than at any time in the past to be able to give a reason for the hope that is in us, I made careful inquiries on the point and find that the whole theory rests mainly on two verses—Leviticus 16:12, and Hebrews 9:3, 4.

Turning up the Diaglott at the latter text I find a footnote there which satisfactorily explains the evident contradiction between the Old and New Testament records of the A. V. on this point. The real difficulty then lies with Leviticus 10:12.

Apparently from the reading of this verse, the Censer, full of burning coals of fire, as well as the Incense, were both taken by the Priest beyond the second veil. But in noting the antitypical feature of Scripture, the fire referred to here is the one between the Holy and the Most Holy. On closer examination, however, I find that the apparent contradiction of this verse rests entirely upon a poor translation of one word, the word "bring". The A. V. renders Leviticus 16:12, from the Hebrew word "bow," which, according to Profs. Young and Strong, literally means "to cause to come in" or "to send." The action implied in this word does not refer to the censer or the fire, but only to the Incense. This is admitted even by the so-called "hebrew translation," as is also implied by the translators of the A. V.

How then does the Priest cause the incense to come within the veil? Analyzing verse 12 it would mean something like the Priest, taking the censer full of burning coals of fire from the altar (in the court) before the Lord and placing it in the top of the incense altar in the Holy; then have he take his hands full of sweet incense; heat small and bring (cause it to enter) within the veil. The Priest standing at the incense altar in the Holy and crumbling the incense on the top of the altar would cause the sweet perfume of the incense to enter and place the presence of Jehovah beyond the veil—Revelation 8:3, 4.

Apparantly two things were necessary in order to save the Priest's life when he entered beyond the veil. First the incense must have preceded him, as indicated in Leviticus 16:2. Second, he must have had the blood with him, or otherwise death would have resulted.—Hebrews 9:7. In the case, however, of the Lord's faithfulness in the midst of his earthly trials, must have been acceptable to God even before he passed beyond the veil of his human nature—the flesh. Additionally the blood (earthly life rights) must still be unforfeited in any way, as otherwise he would not have been able to enter into the Holy of Holies, and therefore could not have benefited the human race.—Heb. 9:7.

Your ever-grateful brother in his service,

W. Crawford.—Eng.

A PREACHER WHO SEES LIGHT

Dear Brother Russell—

Greetings in the name of our Redeemer. Appreciating the fact that we are living in the close of the "harvest," and that privileges of service are very precious to us all, we would use this opportunity to call to your attention briefly a notable work for the True Church in one of the churches of this city.

For some time past you have doubtless noticed news clippings, sermons of Rev. of the Church, Los Angeles, in which his presentation was in harmony with the truths as presented in the Scripture Studies. Indeed, there was no preparation for this sermon for some time. The scientific, was falling into and preaching Higher Criticism, though honestly. With this was mixed Socialism and thoughts on restitution; the latter, he had evidently gained by reading your sermons. Attracted by this, a certain person who heard him was led to ask him a series of questions that "there is one Mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all," he began to preach it, repudiating all former no-ransom theories. This led him to further study and assimilation of the volumes. He realized that we are now in the closing hours of the Gospel age, and that this being the truth, he must preach it.

Gradually leading his congregation along, they voted at his suggestion to have the Drama exhibited in their church on Wednesday evenings. Greatly appreciating this opportunity to call to your attention briefly a notable work for the True Church, we glady gave them the Drama, advertising it and filling their church to overflowing at each exhibition. General appreciation was expressed, and Brother himself was greatly encouraged, especially through his fellowship with the friends, whom he evidently recognized as Christians in deed and in truth. After this he was invited to hear Judge Rutherford at a small gathering of the friends, the subject being along the lines of the ransom. This greatly appreciated, and in the testimonies meeting told us how he "knew the truth," and how it has led him to grasp the opportunities and privileges that he now has in declaring it. This he proved on the following Sunday, by speaking on the atonement, the Tabernacle Chart which we had provided to illustrate, driving home the vital points of truth. The death penalty against man, the opportunity for all to be released from that penalty by the fact that the Lord Jesus, dying as a man, a perfect man, offered the death penalty against Father Adam and his race. The spirit of the truth had so grown into his heart and mind that the short time allotted to his sermon was not half long enough to speak forth the Words of Life.

This brother's zeal, and evidence of a full hearted-consecration to God, he so distinctly impressed us. To speaking up before his congregation, speaking forth the Words of Truth and Life, so earnestly and sincerely, would gladden the heart of any child of God who realizes that we are in the "harvest" of this Gospel age.

The interest shown at the Drama exhibition was very good, attendance being from three to four hundred at each Part. Over a hundred cards were turned in, requesting the "Where Are the Dead" Booklet. The interest thus stirred up is to be followed by good use.

Hopeing this will prove as interesting to you as it has to us, and praying the Lord's blessing upon you and the dear colaborers at Brooklyn in the completion of his harvest work, We are

Your brethren in the Lord,

Drama Workers.

MANNY, YOVD AND MORNING RESOLVE BLESSINGS

Dear Beloved Pastor:

I have been so blessed by your ministrations of love and good cheer that I would like to express my gratitude to you and to our heavenly Father for the riches of grace which we
enjoy. I receive such a blessing daily with the Morning
MANNA, the Vow and the Murdering Messiah! Are
there any such around today? My Cup!" Oh the blessed truth! It
satisfies my longings as nothing else can do. And, dear
Pastor, The Watch Tower is such a wonderful channel of
blessing, too! We praise God on your behalf as we see how
he keeps your revelation coming. Is "The Watch Tower" the
feast is now spread surely in the midst of our enemies! The
Lord grant we may be enlarged daily and thus have the spiritu­
al capacity for the Seventh Volume of which you also spoke.
Our dear Pastor, I would just make one request of you.
if I may. It is that I may be allowed to do the work. I am so
strong with the strength that I thought it only right as a new cre­
ature in Christ to speak to my husband. I told him how I
felt. He could not understand, neither could his mother, how
it was that I did not feel able to do the work. Well, this
proved quite a trial to me. But as no deliverance came from
these duties, I considered it my duty, and evidently God's
will also, that I go on and serve just as long as God gave
me strength. I feel that my strength is going, though I have
not told my husband, as he speaks to me only when he must,
since the experience mentioned.

The pressure I feel has been hard upon me for the last
five or six months, but I have been able to rejoice. Though
the cup has overflowed with sorrow and suffering, nevertheless
I have been able to realize the Lord's presence very near
and the truth of Jesus' words, "The Father himself loveth you."
But even so as our Lord, I would continue to pray with
strong crying and tears, realizing so much my utter helplessness
and need of God's help through Christ Jesus. I ask you to pray
for this need. I am so far from him that the faintest appel­
that remove from me. I have been hard upon me for the last
requesting the help of my Pastor, and I also felt that I did not
feel able to do the work. Well, this was "every says so." However, like Saul, I
uncleared this aside. There are certain ones who through faith in his and the invitation to come into the real kingdom of God be
able to exemplify that righteousness in my life. I have a full set of the STUDIES IN THE SCRIPTURES, am getting The Watch Tower and also the Bible Students
MONTHLY. No, I have not a copy of Brother Rutherford's "Defense of Brother Russell," nor do I need one for myself.
I have further evidence than the Scriptures. But I might
be able to use one to advantage with others that are not so
convinced.

Thanking you for the interest and sympathy manifested
in your letter, and requesting that you will remember me at
the throne of grace, your brother in the truth.

I am your brother in the truth.

May the Lord bless thee and keep thee, and grant thee the
"abundant entrance" through Christ Jesus our Lord!
Your sister in Christ.

LIKE SAUL, THOUGHT HE DID GOD SERVICE

DEAR BROTHER:—

Am happy to say that I am most surely a believer, and an
early one in The Watch Tower and the others. In spite of all, I
was set forth by Brother Russell. More than that, I have been
preaching it in no uncertain manner from the pulpit of the First
Baptist Church of this place. And as might be expected
I have also been ordered to stop such preaching or re­
sign, consequently I have done so. But then, of course, there
are other places to preach, and preach it I will!

Yes, I recall the circumstances to which you refer, at
the time of the revival meeting in my church, at the time the
PHOTO-DRAMA was shown here, and I recall the matter only
the part I played in it. While I made no speech at the hand-stand that afternoon, I
did help to arrange the meeting with the object of keeping
people from seeing the DRAMA. The evangelist and the Meth­
odist pastor of this place did the speaking, but I approved
of it at the time. That humiliating experience serves to show
what an absurd and enormous blunder a man makes when he
jumps at conclusions and forms an opinion without investiga­
tion, just because "everyone says so." However, like Saul, I
seriously thought I did God a service, and being honest and sin­
cere, though ignorant, like him, I obtained mercy, and have
been shown a "more excellent way."

I am already beginning to feel the edge of the people's op­
position, and, as you say, from those who were formerly my
strongest supporters. However, "This always with the right­
eous well," and I trust that I have the impartial righteousness
of my Master, and that through his grace and help I shall
be able to exemplify that righteousness in my life.

I have the coming age his merit will be applied abso­
and there will not

Of the

The Israelites were God's people, in covenant relationship
with him through various arrangements. The time had not
been hard upon me for the last
requesting the help of my Pastor, and I also felt that I did not
feel able to do the work. Well, this
was "every says so." However, like Saul, I
uncleared this aside. There are certain ones who through faith in his and the invitation to come into the real kingdom of God be
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I have further evidence than the Scriptures. But I might
be able to use one to advantage with others that are not so
convinced.

Thanking you for the interest and sympathy manifested
in your letter, and requesting that you will remember me at
the throne of grace, your brother in the truth.

I am your brother in the truth.

"Indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not
worthy to bear; he will baptize you with holy water unto fire."—Matthew 3:11.
are in disfavor with God and untrue to your covenant. If you desire from now on to do your best, show by this baptism that you repent of sins, and you will thus wash away your sins.

The people washed away their own sins, typically. John the Baptist did not wash them away. Those who had not been living in harmony with their Law Covenant, Israel, had to be made aware that they were not the only ones to whom the message respecting the coming of Messiah appealed. Thus they became, with those who had kept themselves in God's favor and blessing, "Israelites indeed, in whom was no guilt." This washing away of sins was not actual cleansing from guilt; for only the blood of Jesus, the merit of his ransom-sacrifice, could actually take away sin.

SAUL OF TARSUS BAPTIZED WITH JOHN'S BAPTISM

Some have asked, With what baptism was Saul of Tarsus baptized with? Jesus' baptism or John's baptism? Saul had lived "in all good conscience" before God during his previous life, how then, did he have sins to wash away on the occasion of his conversion to Christ? We recall the incident of his conversion. While engaged in persecuting the Christians, Saul, on his way to Damascus, had been stricken down, and to Le as had manifested himself to him. Then as St. Paul afterward said, he saw Jesus shining above the brightness of the sun at noonday and, as the result of this glorious manifestation, his eyes were blinded. His companions then led him to Damascus, where for three days he neither ate nor drank. Then Saul received his sight.

But what of his baptism? In referring to the typical relationship of Israel to the law, Ananias said to him, "And now, why tardiest thou? Arise and be baptized, and wash away thy sins."

St. Paul apparently had not entirely recovered from this injury to his eyes. The Lord refused to fully restore his sight. Certain Scriptures seem to imply that his weakness of eyes was what he called his "thorn in the flesh." But the Lord declared to him that he would give him what he could be more than an offset to his weakness. He declared, "I am sent a light to the Gentiles, that they might believe on Me and be converted to the Lord." And Saul, as the Apostle, was declared by the Lord through Ananias, who reproved Saul of his conversion, saying, "Brother Saul, the God of thy fathers hath chosen thee... to be a light unto the Gentiles, and to open the eyes of the blind, to turn the hearts of the Israelites to the Lord... And Saul, after receiving his sight, called on the Lord, and he was baptized, and went in and out among the people.

All of us who were baptized signify something different from the washing away of sins, as was the baptism of John; namely, a burial into, an induction into, the body of Christ, the church. Baptism signifies something different from the washing away of sins, as was the baptism of John; namely, a burial into, an induction into, the body of Christ, the church. All who were baptized were actually inducting themselves into Christ. The Jews were "baptized into Moses, in the sea and in the cloud." Moses was the mediator for the whole nation of Israel; he stood between God and the people. Because this was so, God entered into a covenant with Israel, and all his commandments they were to keep. Throughout the Jewish age some of them kept these commandments without any serious break. Amongst these were a number of the Apostles, who were Israelites. They had been living good, holy, upright lives in harmony with the Lord, so far as they were at that time able to live.

Others of those who came to Jesus were such as realized that they had been sinners; but they had repented. We remember that this was the object of the Father's plan in sending John the Baptist. John taught the Jews that the Messiah was about to come to them, and that all who desired to be found in harmony with the kingdom he would proclaim, should see to it that they were in harmony with the law. Some had nothing to repent of and nothing to wash away by baptism.

Many of those who realized that they had been unfaithful to the Lord, were baptized, and were Washed away their sins, as was the baptism of John; namely, a burial into, an induction into, the body of Christ, the church. Baptism signifies something different from the washing away of sins, as was the baptism of John; namely, a burial into, an induction into, the body of Christ, the church. All who were baptized were actually inducting themselves into Christ. The Jews were "baptized into Moses, in the sea and in the cloud." Moses was the mediator for the whole nation of Israel; he stood between God and the people. Because this was so, God entered into a covenant with Israel, and all his commandments they were to keep. Throughout the Jewish age some of them kept these commandments without any serious break. Amongst these were a number of the Apostles, who were Israelites. They had been living good, holy, upright lives in harmony with the Lord, so far as they were at that time able to live.

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baptism of John, which was for the remission of the sins of the nation, was aimed at purging later for sin of rejection and crucifixion of Messiah. But God would not recognize this baptism for a Gentile. The Gentiles had never been in a covenant relationship with him.

When St. Paul came to Ephesus and perceived that these men, in none of the spirit they confessed to, believing, he inquired what baptism they had received. They answered, "John’s baptism." Then he required them to be baptized again, in the name of the Lord Jesus Christ. This brought about the inclusion of all the Gentiles, and they were eligible to remain in the family of Christ, a manifestation of the Spirit which we may come into a covenant relationship with the Lord, and he insists on the recognition of the conditions which must be observed to this end.

**NATURAL BRANCHES BROKEN OFF**

The Jewish people have been broken off from favor and fellowship with God for a long time, a period of disfavor equal to the former period of their favor—1845 years, as we have shown in Scripture Studies. They are severed from the original olive tree. But God is able to "graft them in again," as the Apostle declares. In the Gospel age the Jew has had the same privilege of coming into the body of Christ as the Gentile. The fact that one is a Jew does not hinder him from entering into the enjoyment of all the privileges of the Gentile Christians. The only thing that hindered is the unbelief which is a disfavor of God.

The Jewish nation are cast off from divine favor "until the fulness of the Gentiles be come in." We believe the "fulness" is now about completed. St. Paul declares that the Jews, when after the example of the Gentiles shall have been "baptized in the Spirit," they shall "obtain mercy through your [the Gospel church's] mercy," he assures us. They shall be brought back through the ministration of the glorified church. As a nation they failed to avail themselves of the privileges of this Gospel age. The Gentiles, when put away, are now taking their place. Jesus Christ used it to do a preparatory work. Not one Gentile was excluded. They were eligible. There was no distinction of persons in regard to it. From the first it was a universal invitation. It was the proper way was eligible. Secondly, Some of those who had received it had then been coming into Christ, and would come to an additional baptism to himself; but that very fact would make him a candidate for that extra baptism. But God would not recognize this baptism for a Gentile. The Gentiles had never been in a covenant relationship with him.

**SPECIAL PRIVILEGES FOR NATURAL ISRAEL**

At the inauguration of the new age of blessing natural Israel will be granted a special place and privilege; "for the gifts and calling of God are not things to be repented of." We believe the time is soon at hand when the second coming of the Jewish people will come to them: namely, that the law has been more or less of restraint upon them in their daily lives as a people. They have had more or less of loyalty to God, which has kept them separate from other nations. This special privilege of preeminence in the Messianic kingdom, however, will not be granted to all who are Jews by blood, but only to those who are confirmed in the faith of Christ; but the Jews will come into favor under the most favorable conditions when the new order of things shall be established—when by the application of the merit of his sacrifice Christ shall be magnified among all the nations. Then, we believe, the Jews will include the sins of the Jews. Their "double" of disfavor having ended, as we understand, in the spring of 1878, God’s favor is gradually being manifested to the Jews, and will continue to increase until their full restoration, though their chastisement is not yet completed.

**BAPTISM IN THE NEXT AGE**

We have no reason to think that baptism will be practiced in the same way. This beautiful figure might be tram-munted to signify the baptism into the family of Christ in the new age. It is the adoption of this new Father, in contradistinction to the old father, Adam—a rising to newness of life through the Lord Jesus Christ. We should not be surprised if this would be the case, but it is not wise to speculate in advance. It is better to leave those matters not yet clear, until the Lord shall open them up fully.

John’s Baptism was called by that name because John was the first one who used baptism; and he, as the forerunner of Christ, did it to do a preparatory work. The only John and his disciples, and the Gentile or heathen disciples, practised this baptism among the Jews. (John 4:1-3) This rite called to repentance of sin and the getting into harmony with the Messiah who was about to come. It was necessary in the case of the Jews before they could enter upon the Antitype of the Passover. One; for although John’s baptism was to bring the Jews back into accord with Moses, into harmony with the Law, nevertheless it was to prepare them to accept the Messiah.

The baptism of John after Pentecost was the same for the remission of sins; but they had charged against them, in addition to their other sins of unfaithfulness, the crucifixion of the Prince of Life. Many acknowledged their guilt when they realized what had been done. They saw that the whole nation was guilty of what the people had done through their rulers, the high priest, the under priests, the Sanhedrin, the Scribes, the Pharisees and the Doctors of the law.

Those Jews who were contrary of heart were prompted to ask what they should do to escape the condemnation which John's baptism signified. The Pharisees and the Sadducees were quick to be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Spirit." In a measure extenuating their sin of crucifying the Messiah, he said, 'If ye did it, as did also your rulers; for had they known, they would not have crucified the Lord of Glory." (Acts 2:37, 38: 3:13, 15, 17) He reminded them that they were the children of the promises; and that as Israelites they had a special claim on this arrangement which God had made through the Anointed Son, in that it must come to them first; and that their repentance would bring them forgiveness and remission of sins.

The Apostle was not speaking, however, of a new immersion into the body of Christ which would be applicable only to Gentiles; for Gentiles could not be received in the same way, by remission of sins and a restitution to God’s favor under the Jewish Law arrangement to which they had never been subject. Gentiles had never sinned against the law; therefore they could not be dealt with as the Jews.

**SHOULD JOHN’S BAPTISM CHRISTIAN BAPTISM?**

Again, it is asked, Was the baptism of John, Christian baptism? If not, when did Christians begin to baptize? We reply, John’s Baptism was not Christian baptism, but merely a baptism of repentance away of sins, as we have shown. Few of those baptized by John knew anything about Christ. It could not, therefore, have been a Christian baptism. However, it would amount to a Christian baptism to the Jews who observed it before coming back into Moses and recognizing Christ as the antitype of Moses they would thus be transferred into Christ after Pentecost.

Christian baptism to the Gentiles was a new thing. It symbolized the grafting of wild olive branches into the Israelitish olive tree. It was an immersion of aliens into the body of Messiah making them fellow-members with the Jews of the twelve tribes of spiritual Israel, whose entire purpose was to be holy sacrifices unto the Lord. (Revelation 7:9; 3:9; 7:1-8; 14:15) Those taken from among the Gentiles were the wild olive branches grafted into the good olive tree making up the number which lacked to complete the body of Christ. It was a new thing.

**SHOULD WATER BAPTISM BE PRACTISED NOW?**

Some friends seem to have been in doubt as to whether it is proper to practise water baptism since October 1st, 1914, and if so, as to what words should be used by the administrator in immersing the candidate, especially if he has but lately made a consecration.

To this we reply: firstly, Just when the membership of the body of Christ will be consummated is not a matter we are capable of determining with positiveness. Up to that time, any who are willing to consecrate themselves in the proper way is eligible. Secondly, Some of those who now present themselves for immersion have made a complete consecration previously; they may be symbolizing a consecration made five, ten or twenty years ago. Thirdly, Even if we were sure that the body of Christ is now completed, we see [19864]
The rest of faith! How wondrous sweet,
Each trial and each grief to meet,
Upheld by that sufficient grace,
That trusts Him where it cannot trace.

The rest of peace! With mind so stayed,
That as the sea-birds, unafraid,
Upon the stormy deep do sleep,
My soul an inmost calm doth keep.

"We have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need!"—Hebrews 4:14.

In his discourse, as given in this epistle, the Apostle Paul has led his readers up to the point of appreciation that although the Lord Jesus was not a priest according to the Jewish arrangement, not being a member of the tribe of Levi, nevertheless he was a Priest according to special divine appointment. He entered upon his priestly office at the time of his begetting and anointing of the holy Spirit, which he received at his baptism by John. His work as High Priest still continues, and will not be complete until the close of his reign of a thousand years. He is now a Priest in the highest plane, the divine plane. Although at his resurrection he became so great, so highly exalted above mankind, nevertheless this great High Priest, the highest of all the house of sons, is One who can be touched with the feeling of our human infirmities, who realizes our imperfection, our trials, our difficulties; for in the days of his flesh he had similar trials, similar difficulties.

The question arises, How could Jesus have had the same kind of difficulties that a mother would have? How could he be tried in all points as we are? How could he be tempted as a father? How could he be tempted as a drunkard, or in many ways as fallen humanity are tempted, when he was perfect? We answer, the Apostle was not referring to the temptations of fallen humanity, but to his favor under the restitution privileges of that dispensation—an uplift to perfect human nature on the earth.

Those who will come into harmony with God's arrangement, the world during the Millennium, we obviate from due to the new creature, he would be like those which people have been begotten new creatures have, like those which Jesus had. Those who have formerly lived in sin should sufficiently know of its undesirability. Those who have practised sin should have had satisfactory evidence of its unholy nature, of its pernicious and destructive effects. So we who have fled from sin and come into God's family do not wish to return to its bondage, like a dog to his vomit or a sow to her wallowing in the mire. Those are not our temptations at all. Our temptations are much more subtle.

The rest of love! What holy bliss,
That He is mine, and I am His!
It sweetens every bitter cup,
It bids my tear-dimmed eye look up;
It satisfies my hungry heart,
And makes this life of Heaven a part;
Oh! blessed rest of faith and peace,
Oh! rest of love that ne'er shall cease.

GERTRUDE V. SEIBERT.

The Common Version rendering is obscure. Verse 23 should read, "But every man in his own order: the anointed first fruits; afterward, they that are Christ's in his presence"—during his Parousia, the thousand years of Christ's reign. "Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father," "that God may be all in all." (Verse 28) In such an instance, it will belong to the general family of Christ. Jesus the Bridesgroom and the church his bride will have the regenerated human family as their children on the earthly plane of being. Man-kind will become Christ's children by the consecration of themselves. The Father's will for them will not be the spirit nature, but human restitution to all that was lost in Adam. For all these reasons we see that it is proper that we should make no change at this time either in the symbolic baptism or in the language used in connection with the same. We think it a fitting picture of consecration to God and his service on whatever plane of life one may spend eternity, whether spiritual or earthly.
laws of nature or save them from consequences which would be the natural result of certain actions. This would be presumption on the part of a child of God. Such a course is saying by implication, God will protect me, he will not allow me to come to harm." To presume to do what God has never authorized in his Word, and then expect a miracle to prevent evil from resulting, is entirely wrong and unjustifiable. If we should presume to go out in cold or stormy weather improperly clad, when it is not necessary to do so, and thus risk contracting illness thereby, we would be doing a wrong and unwarranted thing. Our bodies belong to the Lord and we have no right to do anything unnecessarily which would be a risk of injury or death. Only duty or necessity would excuse such a course.

TEMPTATIONS TO COMPROMISE

Another temptation which was presented to our Lord was that he look out over the kingdoms of the world, and then be assured that all these should be given over to his control, without his having to submit to suffering, without taking the painful course marked out by God, if he would just fall in and worship Satan, acknowledge his authorship of that of Jehovah. Satan's words implied that he would not require such suffering and sacrifice as God required; that if Jesus would only co-operate with him, all would work smoothly and prosperously. Our dear Lord replied, "Get thee hence Satan! for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." So on every point the wily adversary was foiled. Jesus had as a panoply the Word of God, and was safe from every attack.

So temptations may come to us. We might have suggestions that if we would only not be so straight-laced, but would co-operate to some extent with the world and its spirit, we might get along better and have a greater influence over people. This was the adversary's argument with the Master: "Co-operate with me, and we will bring the whole world where you can give them great blessings." But Jesus would not swerve from the Father's way. Temptations and suggestions of this kind often come to the Lord's people. We fear that many of his professed followers have compromised with the world and the adversary. The church systems have fallen into this very trap of the devil. This has surely been a grave and costly mistake. Temptations and suggestions of this kind come often to the Lord's people.

SHIPWRECKED ON MELITA—(MALTA)

November 5.—Acts 27:38-44.

Paragaphs 1 to 7 and 9 to 12 were reprinted from article entitled "For God was With Him" published in issue of November 1, 1909. The remainder was reprinted from article entitled "God Moves in a Mysterious Way" printed in issue of June 1, 1903. Please see the articles named.

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

THE POWER OF THE WILL—SELF-CONTROL

The last three paragraphs of this article were reprinted from article entitled "Bear Ye One Another's Burdens" published in issue of October 15, 1905. Paragraphs 4 to 14 inclusive were reprinted from article entitled "The Power of the Will—Self Control" published in issue of November 15, 1909. The remainder was reprinted from article entitled "Each Shall Give Account to God" published in issue of November 1, 1907. Please see the articles named.

INTERESTING QUESTIONS REGARDING TYPES

TYPE A STRONGER WORD THAN FIGURE OR PICTURE

Question.—What is the difference between the words "type," "figure," and "picture"?

Answer.—There is a very strong relationship between these words. To some people they would all mean the same; to others there would be a slight difference of meaning. A type is a figure, and is also a picture, designed to bring out certain important matters and details as divinely appointed. A figure is a much less exact representation or statement of matters than a type. Abraham received Isaac from the dead in a figure (Hebrews 11:17-19); that is, there is a pictorial illustration connected with the matter, but it is not so sharp as in a type.

A parable is a figure; it is a word-picture, but not a type. It has not the exactness of a figure, yet it is designed to bring out the type parable and picture in the same way; for we see no difference. A type is an exact pattern of its antitype, just as a printer's type corresponds to the matter printed therefrom. Isaac was a type of Christ; Rebecca, his wife, a type of the bride of Christ; Ishmael, Abraham's son by Sarah's bondmaid, was a type of the nation of Israel, developed under the Law Covenant, which was typified by Hagar, the bondwoman.

A picture, or a parable would have weight and value according to the character of the person who made the picture or the parable, and in proportion as it had intrinsic merit. A type would be beyond all this, in that it is very clearly defined and implies divine foreknowledge and arrangement. God gives types. Men may give pictures, figures or parables.

ANTITYPES FOLLOW TYPES AT ONCE

Question.—Is the type always followed by the antitype at once or not?

Answer.—Our thought is that we should expect a type to be followed by an antitype at once, so that we may be required to remember it to follow immediately. For instance, after the type of the eating of the Passover lamb was recognized for the last time by Jehovah, it was followed immediately by the antitype, Jesus, the Lamb of God, who was crucified on the very same date as the annual Passover Supper. The type of the bullock

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and the Lord’s goat, offered as sin-offerings on the Jewish Day of Atonement, was followed at once by its antitype, as soon as the typical sacrifices were repudiated by the Father, when the Jewish house was left “desolate,” just before Jesus’ death.


As we think of Christ, we think of him as the typical heir to the promise God made to his father Abraham. God declared to Abraham, “In thy Seed shall all the families of the earth be blessed.” Isaac was the natural seed of Abraham according to this promise; and Isaac continued down the Jewish age in that he was represented as the typical man, the typical Father. The nation of Israel was the type—unlike Adam who was born into the world—not until he had been begotten of the holy Spirit. Jesus began to be the antitype of Isaac at that time. Ever since Christ’s spiritual birth on the divine plane of being, the members of his body have been in process of development. So this Spiritual Isaac began to fulfill the type as an antitype in the person of Jesus when he became the spiritual Seed, and is continuing, in the persons of his body members, to take the place of the type. Thus the type is merged into the antitype.

**Question.**—How would the above answer apply in the cases of Adam and of Melchizedek?

**Answer.**—The Apostle Paul explains in the case of Melchizedek that his priesthood had no beginning and no ending, the order of his priesthood was to be perpetuated; consequently his priesthood did not pass away until the antitypical Priesthood came. The Apostle particularly points out that he was without father or mother in the priesthood—“he abideth a priest continually.” He continued a priest to the conclusion of his priesthood, which is The Christ, Head and body. Jesus was “made a High Priest forever [literally for the age] after the order of Melchizedek.”

As for Adam, we are not sure that the Lord’s Word speaks of him as a type. The Apostle does not contrast Adam and Jesus, but speaks of the first Adam and the Second Adam. Christ is very unlike Adam. Adam disobeyed God, while Christ was wholly obedient. Adam failed while Jesus succeeded. St. Paul says (1 Corinthians 15:47) that the Second Man is the Lord from heaven. The first Adam continues to be the head of the human family. We still speak of him as Father Adam. The Second Adam will not begin his work until the Millennial age, when he will become the second Father to the race, taking the place of the first Adam. He is not the Second Adam as yet. He is to be the Second Adam.

The various titles that belong to our Lord Jesus include that of the Exalting Father. The Exalting Father will be the successor of Adam, who was only the temporary father of the race and who failed to give his posterity life. In due time the Second Adam will be the regenerator of the human family.

**Question.**—1 Corinthians 10:11 reads, “Now all these things happened unto them [the Israelites] for types.” (See marginal reading.) Please explain.

**Answer.**—We understand the Apostle’s thought to be that all these things happened to this people as typical Israel. They were the types, and spiritual Israel are the antitypes. They, the type, had these experiences; we have experiences to correspond. They, the type, did not pass away—that is, cease to be the type—until we, the spiritual antitype, began our career. When our career began, our antitypical experiences began. The whole nation of Israel was this type, with their experiences, testings, etc.

**WILL GLORIFIED CHURCH HAVE LIFE-GIVING POWER?**

**Question.**—In the Millennium will Jesus alone be the Life-giver to the world, or will the church also be associated with him as members of the Life-giver, and have power to awaken the dead?

**Answer.**—The subject of giving life may be viewed from different standpoints. In a certain sense the mother as well as the father of a child is its life-giver—in the sense that the child could not have attained individual existence without the mother. And yet, strictly speaking, the father alone is the life-giver; for the life-germ comes from him.

So the Bible uses this natural illustration of an earthly father to give life, to show that the true Life-giver is Jesus. The world is dead in Adam—under sentence of death. Jesus has laid down the ransom-price which will offset that sentence. By virtue of so doing he will have the right, as soon as the merit of his sacrifice is applied for the world, to become the Life-giver. And the life-giving power will belong to him, and he will give will be those who he himself laid down in death.

But as Jesus by the will of God has associated the church with himself, both in the sufferings of this present time and in the glory that is to follow, she will have to do with the giving of life to the world. Her work is illustrated in Mother Eve and in womankind in general. It will be the work of the church to nourish the world of mankind—to nourish the spark of life which they will receive from the Redeemer. Under her care and current, and responsibility, the world will operate will rise up out of sin and death conditions to perfection.

Thus the bride of Christ will have to do with the life-giving, but merely as the associates of the great Life-giver. The Ransomer, Jesus, alone is the One who can dispense his own life-rights. And Jesus himself said, “All that are in the graves shall hear the voice of the Son of God and shall come forth.” (John 5:25, 29.) Any work which the glorified church may do in connection with the restoration of the world will be as his assistants.

**THE EPISTLE OF CHRIST**

All are familiar with the fact that we have in our Bibles epistles, or letters, by various ones of the apostles—St. Paul, St. Peter, St. John, St. James, St. Jude. But not many, perhaps, have heard of the epistle of Christ. St. Paul tells us that it is thinking of this, he described the writing of it, how it was done, and declares that he was one of the instruments used by the Lord in connection with the writing of the epistle. Here are his words: “Ye are manifestly declared to be the epistle of Christ, ministered [written] by us, for your edification and comfort.” All of these show forth the Lord’s power of working in and developing them, we have the epistle of Christ, declaring and showing forth the praises of him who called them out of darkness into his marvelous light.

In the context, the Apostle gives the same thought in words a little different, declaring the Lord’s true people to be living epistles, “known and read of all men.” (2 Corinthians 3:2) Bibles are invaluable, indispensable. So are books that are really helpful in Biblical interpretation; so are hymn books and tracts. All of these show forth the Lord’s power, and assist in pointing in the right direction those of the world who are feeling after God if haply they might find him. But the best epistle—even more valuable than the Bible, as respects reaching the hearts of men—is the life of a true Christian and his creature in Christ Jesus, to whom old things are passed away, and all things become new.”—2 Cor. 5:17.

And yet, in a previous letter from St. Paul this same church at Corinth was criticized sharply because of its carelessness and immorality. The Apostle assures us, however, that his words of reproof did much good, and the evidence of the power of God to work in and do his good-pleasure, not arbitrarily, but in cooperation with the will of the individual. And wherever there is a church to which is given the privilege of Bible study among Bible students who show these evidences of the Lord’s holy Spirit working in them and developing them, we have the epistle of Christ, declaring and showing forth the praises of him who called them out of darkness into his marvelous light.

The Watchtower

OCTOBER 1, 1916

(300–301)
enticing words of men's wisdom and science, falsely so-called. 
(1 Corinthians 2:1-5; 1 Timothy 6:20) Giving himself up to 
the Lord's service, and seeking not his own glory, but 
to do the Lord's will, the Apostle became more and more an 
able and qualified minister, or servant, of the Lord. The 
Lord used him more and more in the promotion of the 
glorious message of God's love, as revealed in the great divi­ne 
plan of the ages.

St. Paul's faithfulness is manifest to us in the words, 
"This one thing I do, forgetting those things which are behind, 
and reaching forth unto those things which are before [in 
the promises of God's Word], I press toward the mark for 
the prize of the high calling of God in Christ Jesus." (Philippi­ 
sians 3:13, 14) That was the secret of the Apostle's power.

That is the reason why the Lord, by his holy Spirit, has used 
him as a prisoner at Ephesus and also the Apostle's share in 
the blessing of the church since that time—through the streams of truth which have 
come down through his epistles.

What a zeal the Apostle had! Harken to his words, 
"Woe is unto me, if I preach not the Gospel!" (1 Cor. 9:16) 
This does not signify that the Gospel was preached for fear 
of being tormented after he would die, but that he felt that 
he could not be satisfied except when doing all in his power 
to make known to all who have the "hearing ear" the message 
of God's grace centered in Christ Jesus. Thus it was when 
he was giving his time exclusively to preaching. Thus it was 
when he was obliged for a time to be a tent-maker to support 
himself—while preaching evenings, holidays, and at his work. 
Thus it was that he preached with special liberty among the 
Jews. Having authority under God's provid­ence, St. Paul was ready and glad to preach the "good 
tidings" to all who had hearing ears.

WHY ELDERS SHOULD BE CAREFULLY CHOSEN

This should be the spirit, not only of the pilgrims, of the 
elders of the church of Christ, but the spirit of every member 
of it; for in a large sense each one of us is privileged to be 
a minister, a helper in writing the message of God's grace 
in the hearts of others.

But let us not forget that we shall not know how to write 
in the hearts of others what we have not already had written 
in our own hearts. Hence the propriety of great caution in 
our own writing, as already pointed out, in the writing 
of the Lord in their hearts, and who therefore will be 
competent assistants, under the holy Spirit's guidance, for 
the writing of the Lord's character-likeness in the hearts of 
the younger brethren.

And what is the message, what is the epistle, that is writ­ 
ten in our hearts by the holy Spirit through various agencies? 
Is it the knowledge of chronology? Is it the unraveling of 
types and shadows? Is it the cracking of hard theological 
nuts in respect to differently understood passages of Scripture? 
Is it the knowledge of the history of the Jews, the history of 
the world, the history of the church? Is it the understanding 
and appreciation of the different covenants, past, present, and 
to come? Not at all. It is not.

All of these subjects have more or less of value, and are 
more or less used of the Lord in connection with this writing 
that is to be done in the hearts of his people. But writing 
the epistle of Christ is different—the writing, the tracing of 
the character-likeness of the Master in the hearts of his peo­ 
ple—his meekness, his gentleness, his patience, his long-suffer­ 
ing, his brotherliness, his love, his joy, his peace.

We might have all knowledge respecting chronology and 
history, might be able to quote every text in the Bible, and 
to cite it, too; and yet not have the epistle of Christ written 
in our hearts. It is the epistle of which the Apostle Peter 
says, "For if these things be in you, and abound, they make 
us that ye shall neither be barren [idle, inactive] nor un­ 
fruitful in the knowledge of our Lord Jesus Christ." (2 Corinthians 9:1).

THE THREE VALUABLE LESSONS

The three great lessons which will be required of those 
who will be heirs of the kingdom are: (1) A proper, thorough 
appreciation of justice, and a manifestation of that apprecia­tion 
of justice by an endeavor to comply with the require­ments 
of the golden rule—to love our neighbor as ourselves. 
(2) A further lesson is that of love, sympathy, compassion. 
mercy. However excellent may be respecting ourselves, our 
own thoughts, words and deeds, we are not to exact from 
others, but be willing to take from them whatever they are 
pleased to give—as did our Savior. This will mean (3), 
having the heart of Christ, walking in his footsteps. It 
will mean the learning of valuable lessons to fit and qualify 
us for the work of being kings, priests and judges with our 
Lord in his coming kingdom.

St. Paul emphasized the importance of having the Chris­tian character engraven upon us. He had in mind that when 
he wrote that God's predestination is that all who will be of 
the church in glory must be copies of his dear Son—must have the epistle of 
Christ written in their hearts. (Romans 8:29-30) No matter 
how perfect the bodies, how improved in sympathy with those 
ideals, those ideals must be according to the divine 
standard. And they must be so in sympathy with those ideals 
as to be glad to suffer for their attainment.

PHOTO-DRAMA IN NEWFOUNDLAND
Dear Beloved Pastor:

The little group that was privileged to operate the DRAMA 
in the St. Johns Corner, where the harvest field are very desirous 
that you know of their keen appreciation of the privilege they 
have enjoyed, and that you know some of the details of their 
experiences in the service.

Under the Lord's providence circumstances favored our 
gathering British steady in St. Johns on very reasonable terms, 
but the refusal of the first newspaper man we approached 
to accept even a paid advertisement did not look very promising; 
house-to-house distribution on a limited scale and window 
cards were all the advertising we had. The two advertising 
paragraphs told as he might, instead, feel called upon to warn 
the people. We were pleased to find in the morning no 
criticism in his journal.

The President of the Red Cross Society had a proposition 
that interested us greatly. She wondered if it would be possi­ble 
for us to release to the Theater one evening for a patriotic 
lecture by a wounded soldier returned from the front. Could 
we have had a more marked providence while a suspicion of 
German sympathies was hanging over us? Two advertise­ments 
in evening newspapers were suppressed by the German press 
and so acknowledged by the Red Cross in all four of the 
evening papers, and next morning in the journal which had 
refused us. In the evening we turned away a lot of people— 
755 present, seating capacity 620. The third evening we 
were nearer to capacity. Attendance during the fourteen 
evening sessions was 7,795—average, 557: at the fifteen 
evening showings, 3,030, average, 202. A fine impression 
was made, and finale brought 240 cards. We could not have 
hoped for such results from any human standpoint. Other 
difficulties than those mentioned were overcome by the Lord.

Following right after the close of the St. Johns service 
came an anonymous letter in the opposing journal, suggest­
ing that we might apply for service elsewhere, My letter 
was supplemented with an editorial item. While it sounded 
foolish to those who had seen the DRAMA, his paper carries 
prestige and the German suspicion pursued us everywhere, 
especially at our next opening, in Carbonear; and every­
where we turned away crowds, who realized the malice of 
the charge.

At Belle Island we showed in the Armory of the Church 
Ladies' Brigade (Episcopal), the Salvation Army co-operating 
in supplying chairs. Both the Episcopal minister and a Salva­
dation Army ensign attended both nights when he wrote that God's predestination is that all who will be of the church in glory must be copies of his dear Son—must have the epistle of 
Christ written in their hearts. (Romans 8:29-30) No matter 
how perfect the bodies, how improved in sympathy with those 
ideals, those ideals must be according to the divine 
standard. And they must be so in sympathy with those ideals 
as to be glad to suffer for their attainment.

Follow-up work, including colporteur service, is being car­ 
rried on in all places served by the DRAMA.

Because of the large number of dear friends in almost all 
sections of the American and Canadian fields who co-operated 
financially and otherwise in giving this witness in Newfound­
land, few of whom we can reach personally, we are wondering 
if you might find it possible to get into The Watch Tower a 
few fragments of this letter, that they may know we are 
carrying in our minds and hearts the remembrance of their 
labor of love, and that they may know a little of God's loving 
care over us and for his work. The ministry of our dear 
Brother MacMillan brought us much blessing and added much 
to the effectiveness of the DRAMA witness.

INTERESTING LETTERS

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And now, dear Brother, we wish unitedly to express our appreciation of your untiring efforts in connection with the witness given in Newfoundland; also our love for you and for all the dear ones of the Bethel family.

Your brother by the Lord's great favor,

W. W. BLACK—Newfoundland.

BURNED SET OF "DAWNS"—SORRY NOW

BELIEVED BROTHER:—
My only apology for not writing to you before is a feeling of my unworthiness of being associated with the I. B. S. A. The truth came to me as favor upon favor, flowing through and overflowing this leaky earthen vessel, made fit for the Master's use through the precious blood. I am now reading the volumes for the seventh time and they are precious to me, as they are truly an unfolding of God's plan of redemption, without adding to or taking from his word, so clearly revealed to know the Bible doctrine rather than the commandments of men, yet to show me my own weakness God permitted me to burn my first set of STUDIES IN THE SCRIPTURES, at a minister's bidding. Nevertheless, it was about that time that I began to see the difference between a Christian and a good citizen. After thirty years of drilling in Babylon I understood not the meaning of "the fruit of the Spirit!"

Many times I re-read the book WATCH TOWERS; the reading is just as sweet as though I had never read them, which makes such long for the time when we shall all be "clothed upon."

I here extend my whole-hearted thanks to you, dear Brother, for the assistance you have given me, enabling me to keep the secret of blessing, so sweet. I also thank the co-laborers at the Tabernacle and Bethel Home through you, praying for you and all the "jewels" everywhere.

I have accepted all of your proffered helps—the Vow, etc., and glad to have my name among those who do not trust to the"merits" of Jesus. The dear brethren in Europe are in my prayers more than ever.

Relying on Jesus, hoping to see him face to face,

Your brother in his service,

J. S. WATSON.—Calif.

"WARS AND RUIMOS OF WARS"

DEAR BROTHER RUSSELL:—
Reading Jeremiah 51:44-46 recently, it impressed me as possibly applicable to the present, v. 46 measuring the limit of the present war—two years: "A rumor shall come in one year, and after that in another [second] year shall come a rumor."

This seems to be the same period spoken of by the Lord: "When ye shall hear of wars and rumors of wars, be ye not troubled," etc.—Mark 13:7, 8; Luke 21:8, 9.

Isaiah 8:9-14 seemingly indicates a season of comparative quiet after the nations have withdrawn themselves and been broken up, making a scene of the Confederacy—v. 12. Thus the ending of the war, say some time this year, might bring something like an armistice, during which the Federation would come into full life and do some of its work; when the "Earthquake," running quickly into the "fire," would cause great Babylon to be cast like a millstone into the sea—Rev. 18.

I send this on under St. Paul's counsel in Galatians 6:6, thinking this may be of some good.

Yours in the Redeemer,

W. E. PAGE.—Mo.

NO WEAPON AGAINST US SHALL PROSPER

DEAR BROTHER RUSSELL:—
Greetings in the Redeemer's name! This is to assure you of my continued faith in you as Pastor of the Lord's sheep in this time of trouble. How wonderfully your interpretation of the Scriptures is being proved correct! The adversary, in his latest effort here in Ontario, has only strengthened our faith. Truly, we are still in the enemy's country.

However, we have the Word of the Lord that no weapon that is formed against us shall prosper, but that even "the wrath of men shall praise him."
The Apostle declares that present sufferings are non-comparable to the future Glory of the kingdom. I will sit with you in the Tower and watch the outcome of the recent episode in Ontario. Some of the worldly, since this episode, are doing some reasoning as to the moral law and its bearing on the war. May the Lord grant you continued wisdom at this time!

Your brother in Christ,

ERNST H. WALKER.—Ont.

ALL OF ONE MIND

DEAR FRIENDS:—
About a year ago I wrote asking if you would consider it proper to buy the STUDIES IN THE SCRIPTURES with my tithe money. Receiving an affirmative answer I secured the complete set of STUDIES. I had read them almost through before I had opportunity to meet with a class, as I have done since war broke to this point.

I had not read far until I began to feel like a prisoner set free, though I never before realized I was a prisoner. Whenever I study I seem to learn a new point and can feel another shackle loosed; but I still have some points of early training to overcome.

My husband, son and daughter did not seem to get the truth from reading the books as I did, but since our residence here they attend the class and want the truth as much as I. My husband and I have been Christians from youth and consecrated while in the Methodist denomination. I have been instructed to symbolize my consecration at the first opportunity and am quite confident my entire family will wish to do so. We feel that you will approve of this, but would like to have your advice regarding the children, as they seem young for such a step, although manifesting interest as above described.

Perhaps I am over-anxious, but I am so pleased that we are all of one mind that I cannot allow the matter to remain incomplete. Thanking you in advance for your advice, whatever it may be, I am

Yours in Christ,

MRS. AGNES A. ALLEN.—Calif.

WONDERFUL BLESSINGS SINCE FINDING THE TRUTH

DEAR BROTHER RUSSELL:—
Have a long time wished to write you of the wonderful blessings that have been mine since finding the truth. Shortly after coming into the truth my brother, who had just joined the Baptist church, became interested and came right along with me. He sent his letter of withdrawal, which caused quite a stir in the church above mentioned.

We are surely hated there; the Methodist minister told his congregation when they saw any of us in the church to run us out! They are certainly closing down on us! A dear girl—junior in our Normal school—is coming into the truth. She was asked to study with a church there against her will, and the Board would not even consider her if she was one of us. She says she will plainly tell them that she will not submit to the "Beast" and accept its "mark" just to get a position; that her broad and water are promised her!

I am the dear Lord continue to bless you!

Your sister in him,

NORA VOLES KEITH.—Okla.

FRENCH BRETHREN MILITARY PRISONERS

"Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of the countenance." (Psalm 89:15) How thankful I am to the Lord for so much goodness from him! I am no more at Manheim, but at Dortmund since January 29th. Think of my joy! The Lord has permitted me to be his witness, guided by the writings of dear Brother and Pastor Russell. We are now sixty-four Bible students in our camp, and my heart rises to God in thanksgivings.

Many loving greetings to the dear brethren and sisters.

FRED POOLE.
WHAT WE PREACH AND TEACH

“For I determined not to know anything among you, save Jesus Christ, and him crucified.”—1 Corinthians 2:2.

At no time in the church's history has our great adversary been so active in multiplying false doctrines and in diverting attention from the truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, every device is resorted to, to beguile them of their reward and to frustrate this feature of the divine plan. To really frustrate any part of the divine plan is impossible: God has purposed to take out from among men a Little Flock, “of his own possession, that he may sanctify them in truth: and the truth shall make you free.” (John 8:32) We are assured by the word of God that this company is assuredly being gathered; but whether all of those now in the race for the prize will surely be of that number, is still an open question. “Take heed, beloved, that no man take thee crown.” (Revelation 3:11) If any come short of their work, who is unworthy of the inheritance, there are others who will fill their places.

We beseech you, brethren, as you value the glorious hope set before you in the Gospel, that you give no heed to seducing your minds and doctrines of devils, as the Apostle terms them (1 Timothy 4:1); but that, with fixedness of purpose, you apply yourselves to the one thing to which you are called and are privileged to do as prospective members of that royal priesthood. Let us never forget that we are a “peculiar people,” set apart of name, separate from the world, as well as from the world, having higher aims, hopes and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from the world, of the world, and not of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!

OPPOSITION TO BE EXPECTED

Such opposition is to be expected and will, doubtless, continue until the end of the world. To submit to this opposition is to sacrifice our own natural preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the truth’s sake, in whatever shape that hardness may come, in our effort to do the Lord’s will and work of advancing the interests of his kingdom. This is what is meant by the presenting of our bodies living sacrifices in the divine service. To be really in this service involves, First, the careful and continual study of God’s plan; Second, the imbling of its spirit; leading, Thirdly, to an enthusiastic zeal for its accomplishment, and conversion of the heathen; for there are twice as many today as there was a nation,” by which, the Scriptures assure us, Messiah’s kingdom will be ushered in, to “bless all the families of the earth.”

Scriptural Terms and Scriptural Ordination

Perhaps we should explain that we do not recognize as Biblical all the terms, “Evangelist” and “pastor,” nor the titles “Reverend,” “Doctor of Divinity,” and other similar appellations now in vogue. This, however, does not lead us to disassociate those who differ from us. We use the Scriptural terms “Pastor,” “Evangelist,” “Teacher,” “Elder,” “Deacon,” etc., as recognized and approved of God’s consecrated people are ministers—that is, servants—each authorized to serve his brethren as his talent may permit and as the brethren may desire. As for ordination, we cannot accept as Scriptural the terms of the “Apostolic Succession,” and that the specific approval of authority comes from the anointing of the Holy Spirit alone gives the power and the authority to understand and explain the Scriptures.

How Errors of the Past Creep In

The Editor is being attacked at present by about one-fourth of all the ministers of the world, simply because we preach the Bible message voiced by the angel at the birth of Jesus as “ALL PEOPLE!” (Luke 2:11) That good message of God’s love and of his merciful provision in Jesus’ death for the sins of the whole world began to be lost sight of the day that “Apostolic Succession” led the people of that time to respect the bishops as successors to the divinely-ordained twelve—St. Paul, and not Matthias, taking the place of Judas. It is not to be wondered at, that at a time when ability to read was not general, when Bibles were few and expensive,
and when this doctrine of Apostolic Succession had gotten a foothold in the church, the people hearkened to the so-called Apostolic Bishops. It is not wonderful that those bishops liked to be considered authorities. For fourteen centuries there was no Bible study—merely a study and worship or creeds which they no longer believe. As some other prayed, "Lead, kindly light, amidst the encircling gloom," and rubbed his eyes, new sects were started, all endeavoring to reach the light, yet all acknowledging that the creeds, for which many of them died, were not satisfactory to their understanding of the grammatical and critical sense of the sacred volumes. Berliners, whose works on these languages, is a good thing, rather than to waste their time spelling out the words in the original languages, the meaning and the grammatical value of which are appreciated by only about one in a thousand. We are glad to say that thousands of Bible students in practically all Young's and Strong's Concordances besides numerous versions of the Scriptures, such as Young's Translation, The Variorium, Leeser's (Jewish) translation, and of the New Testament, Tischendorf, the Syriac, Rotherham, Emphatic Diaglott, etc., etc.

**BIBLE ORDINATION**

As for ordination: However ignorant the public may be in regard to this matter, we can but suppose that ministers and editors of religious papers are well-informed. These all know that the word "ordination" simply signifies authorizing or ordaining the ministers of the Church. The Anglican Church similarly refuses to recognize the ordination of any ministers who have not received the divine benediction—the begetting of the holy Spirit. Jesus is Head, or Chief, of this church. He is its Chief Minister. His ordination took place at the time of his consecration and being anointed with oil. The Apostles, in Asia Minor, hunted as wild beasts of the forest—even in Scotland. There was no Bible study—merely a study and worship or prayer for all who are his ministers. The one church of God includes all Christians, and those who have not received the divine benediction are considered as unordained. The objection now is that the teaching of ourself and our associates of the International Bible Students Association is beginning to exercise a world-wide influence. We have Bible Study Helps printed in thirty-two different languages. We have Bible Study Classes in all parts of the earth. This leads some of the ministers to consider our work a menace—just as the Episcopalians once thought the Presbyterians and the Methodists a menace, as the Jews thought the early Christians. But they are all endeavoring to reach the Light, to escape from the darkness. As some of the best people renounce these creeds, the class of preachers alluded to become bitter. Unable to meet our Scriptural arguments, they indulge in personal abuse and invective, with a view to hindering people from hearing us and from reading our publications. But nevertheless the work goes grandly on, with increasing momentum. Those who get their eyes of understanding open are prompt to help others. As the people learn the real motives of the attacks which are being made upon us, they have become more and more disposed to investigate our teachings.

**ALL NEEDED BIBLE HELPS NOW AVAILABLE**

We have never claimed to be a finished scholar in either Greek or Hebrew. More than this, we claim that not one minister in a thousand, of any denomination, is a scholar in these languages. The ability to read the Greek and Hebrew, or to say the alphabet, and to say "A", is not scholarship; nor does it follow that the person able to do so has thereby any knowledge of these languages. By scholarship we mean thorough understanding of the grammatical construction and usage of words in those languages. Furthermore, we claim that in God's providence such knowledge is not necessary to the right understanding of the Word of God. Bible students today have access to numerous translations of the Bible made by the scholarly few. More than this, they have access to Young's and Strong's Concordances, the English Lexicon-Concordance; the Methodists have Strong's Analytical Greek, Hebrew, Chaldaic and English Lexicon-Concordance. Besides these, there is the Englishman's unemphatic version in English translation, the Variorium, Leeser's (Jewish) translation, and of the New Testament, Tischendorf, the Syriac, Rotherham, Emphatic Diaglott, etc., etc.

The Scriptures, as an aid to the correct understanding of the Scriptures cannot be overestimated. In the preface to "Young's Analytical Concordance," the author says of his work: "Its great object, as Tyndale says of his "New Testament," is to enable every "plough-boy" to know more of the Scriptures than the "ancients," by enabling him at a glance to find out three distinct points—First, What is the original Hebrew or Greek of any ordinary word in his English Bible; Second, What is the literal and primitive meaning of every original word; and Third, What are thoroughly true and reliable parallel passages."
THE RANSOM NOT THE SIN-OFFERING

It seems difficult for some of our dear readers to distinguish clearly between the ransom and the sin-offering. Although we have repeatedly tried to make the subject clear, we will try again.

The word "ransom" in the Old Testament seems to be used less definitely than in the New Testament. In the Old Testament, the Hebrew word translated ransom is kopher, and signifies a covering, a protection, as when we read, "The wicked shall be a ransom for the righteous" (Proverbs 21:18) — their names could stand before God in the place of justifying themselves; and thus unable to justify themselves, they would be wholly unable to justify another — their brother. Here the thought is very similar to that attaching to the word "ransom" in the New Testament, showing that to be such a ransom for sin, it must touch the human and the divine person in general — the Lord's saint — have as a covering.

The Prophet David declares that no man can give a ransom for his brother, (Psalm 49:7) That is to say, all mankind are imperfect through the Adamic fall. All are sinners; therefore none could stand before God in the place of justifying themselves; and thus unable to justify themselves, they would be wholly unable to justify another — their brother. Here the thought is very similar to that attaching to the word "ransom" in the New Testament, showing that to be such a ransom for sin, it must touch the human and the divine person in general — the Lord's saint — have as a covering.

As the sinner was the perfect man, Adam — in full harmony with God and with only a little lower than the angels and crowned with glory and honor as a perfect human being — so the one who would redeem him, or be his ransom,

must have all these qualifications. He must be a man, and a perfect man; in him God's image and likeness must be complete; he must be crowned with the glory and honor of perfection; he must be "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26).

All these requirements were fully met in the Man Christ Jesus when he was thirty years of age, at which time he presented himself at Jordan to complete and confirm his consecration unto death, giving himself a ransom-price for all, to be testified to all in due time. He could never take away sin by its death, neither could an angel or other spirit being ever take away sin by dying for Adam. Under the divine arrangement, the Redeemer must be a corresponding price. It would require the entire merit of that sacrifice for any one of the children of Adam. The ransom cannot be divided up into millions of parts and a little piece given to each member of the race. The whole sacrifice of Christ was necessary for the entire race, and must be applied for it all at once, or it would require the entire merit of that sacrifice for any one of the children of Adam. The ransom-price, or price sufficient to redeem Adam and all of his race, has been in the hands of justice as a till this very hour, and is now waiting to be applied. It cannot be applied piecemeal, a little to each one; when applied, it must be applied for all at the same moment.

Why must it be applied at all one moment? Because it is just the one life. It would require the entire merit of Christ's ransom to cover all the sins of all who have ever lived, and it would require the entire merit of that sacrifice for any one of the children of Adam. The ransom-price is to be applied all at once, or it would require the entire merit of that sacrifice for any one of the children of Adam. The ransom cannot be divided up into millions of parts and a little piece given to each member of the race. The whole sacrifice of Christ was necessary for the entire race, and must be applied for it all at once, or it would require the entire merit of that sacrifice for any one of the children of Adam.

The sin-offering was the offering made during the gospel age, to be applied to the race at the close of its probation period. The sinner must have faith in Christ and enter into this position of self-sacrifice. The whole sacrifice of Christ was necessary for the perfect race, and the sin-offering was made by Jesus, the self-sacrificing Redeemer, for the entire race. It is not, however, necessary that the sinner enter into this position of self-sacrifice in order to come into that position of self-sacrifice.

But the sinner must believe, and be forgiven, before the sin-offering can be applied. Therefore the sinner must enter into this position of self-sacrifice. The whole sacrifice of Christ was necessary for the perfect race, and the sin-offering was made by Jesus, the self-sacrificing Redeemer, for the entire race. It is not, however, necessary that the sinner enter into this position of self-sacrifice in order to come into that position of self-sacrifice.

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to fully surrender their earthly lives and rights, and will therefore have these earthly rights taken from them through great tribulation. Any others who receive of the Lord's favor during this age and fail to get into one or the other of these classes—if they fail to become members of either the royal class or the gentleman class of the slave-servant company—cannot retain any restitution blessings or privileges, but will die the second death. Thus the entire merit of Jesus, designed for Adam and his race, merely passes through the church class, the consecrated ones, on its way to Adam and his race. The church having the first charge of this great work of arrangement, to share with Jesus in suffering for righteousness' sake—the great High Priest accepts our consecrated beings and makes them part of his sacrifice, and the full measure of his merit as a ransom for sins shall be divided between Adam and his family restitution privileges for a thousand years.

These are the better sacrifices and offerings for sin not made by us, but made by the great High Priest whom the Father has appointed for the purpose. This great High Priest has been completing his sacrifice for sins; first his own flesh, and then the flesh of all those who have come unto the Father through him during the past nineteen centuries. He will soon complete his sacrificial work, and glorify with himself those who have made a claim with him—making of them his consorts in his Messianic kingdom. Then he will apply on behalf of all mankind the merit of the sacrifice which he finished at Calvary and which he has merely loaned or imputed to the church during this Gospel age.

This Sacrifice will be given fully, completely, everlasting; to justice, as appeared as the full offset of original sin. Forthwith Adam and all of his children will be turned over by justice into the hands of Jesus, Divine justice will have no more to do with mankind. All will be under the administration of the heavenly body, as Jesus, the great Redeemer, the Redeemer of the race, will teach, reward, punish, deal with humanity for their instruction in righteousness and their uplift from the sin and death condition, giving to every one a full opportunity for returning to perfection. The payment of the ransom-price in this arrangement is the entire ransom merit being in the hands of the Advocate, the Lord's Advocate, the Great High Priest, the Redeemer, the Surety, the All-Sufficient One, the Surety, the Guarantor.

Three Interesting Questions

We take occasion here to answer some related queries.

Question.—Is it proper to say that we, the church, receive by imitation “a certain portion” or “our share” of the merit of the ransom now—during the Gospel age?

Answer.—No! We who have left the world, who have renounced its spirit, to a large degree the victory over these works of the flesh. This is the victory which has made of him our great Advocate, the Great High Priest, having endorsed for all of these, will thus be ultimately free from all liability for them in that they all will have died according to the flesh and none of them will receive or retain restitution rights or privileges. Those restitution blessings will be fully and completely released when the last member of the body of Christ shall have gone into death.

Question.—Would it be proper for us to suppose that the world might begin to receive its share of restitution blessings while some of the members of the church are still in the flesh?

Answer.—No! This would be an impossible thought. The whole merit of Christ is mortgaged by the imputation which has made of him our great Advocate, the surety and guarantor. The Lord's Surety, Guarantor, the Great High Priest, having endorsed for all of these, will thus be ultimately free from all liability for them in that they all will have died according to the flesh and none of them will receive or retain restitution rights or privileges. Those restitution blessings will be fully and completely released when the last member of the body of Christ shall have gone into death.

“SUFFER THE WORD OF EXHORTATION”

"Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice, and be ye kind one to another."—Ephesians 4:31, 32.

The same Apostle who uses these words of our text has elsewhere classified these evil fruits here enumerated as works of the flesh: e.g., “bitterness, wrath, anger, clamor, evil speaking.” He says: “These things shall not inherit the kingdom of God.” He indicates that these traits have come with our fallen nature. But we who have left the world, who have renounced its spirit, are not to allow the expression of them as new creatures in Christ to bring our fallen nature into full subjection to the new nature, to bring the old creature under control of the mind of God, the holy Spirit, the holy will, crucifying the flesh and bringing every thought into captivity to the will and the Word of God. St. Paul contrasts these fruits of the adversary and of the fallen flesh with the precious fruits of the spirit of God. The one spirit is heavenly, Godlike, while the other is “earthly, sensual, devilish.” Faith, goodness, meekness, gentleness, patience, peace, self-control, love—these are the heavenly fruits. They are the very opposite of the spirit of the adversary. As we endeavor to do the will of God, to cultivate the sweet fruits of the Holy Spirit, we find continual victories over the enemy who is watching the proceedings, and in some cases, we may even have the satisfaction of seeing evil abolished from the earth and the victory of the seed of the righteous over the evil disposition. But even so, we shall never be granted an entrance into the kingdom. The Lord is watching to see the zeal and earnestness with which we strive to put off these works of the fallen flesh; these evil traits of character. Knowing our own natural weaknesses, each of us will fully consent to cry out to the Lord for help, so to fill his heart and mind with the Word of the Lord, that he may be kept pure and free from the alloy of sin.

Coming to analyze the Apostle's exhortation of our text, it is
would seem as if he were mentioning one of the worst traits first—"all bitterness." Bitterness is an acrid condition, the very opposite of sweetness. It represents a rancor in the heart, and is very closely allied to the last trait mentioned—"malice." Maliciousness in the heart, leads one to malevo­lence, seeking to injure another. The spirit of bitterness and malice, granted an entrance into the heart, is very likely to extend to all the affairs of life and to make complete ship­wreck of the new creature. Its effect is most baneful. While it is possible for one to become angry, and to feel vengeful mome­ntary. The feel of anger is something that would be lasting, without a development of malice, nevertheless, fleshly anger and wrath are sinful, dangerous and certain, if not conquered, to lead to bitterness and malice.

"AS YE WOULD THAT MEN SHOULD DO UNTO YOU".

The Lord's Word admonishes us, "Let not the sun go down upon your anger, and if you have not something proper; one may have had, he should see to it that the matter is settled as quickly as possible. Anger or wrath must not be harbored and cherished; for it is sure to lead to permanent bitterness and hatred. The word anger seems not to be used as wrath. Wrath in an imperfect, fallen being, seems to be deep, determined and lasting anger, something that is resentful, retaliatory. Evil speaking is a more refined, a more subtle matter, more deceitful, more malicious. Many people become so weak in character, so unbalanced, that they can­not realize the proper application of the golden rule in their daily lives. They say things of others that they would not wish others to say of them. They treat others in a way that they would not wish to be treated. All such conduct should be avoided. To refrain from anger may be the greatest achievement of Christian love!

"Well done!
From the Israelites divine judgments. St. Paul tells us that it was to be letting mankind learn the lesson that civilization doeB

NEED FOR HONEST HEART-SEARCHING

Not having the right or the ability to judge the heart of another, we should be very slow to anger, and very careful how we express ourselves. We are to remember that our Lord has the right to punish. The Lord's people should strive against all these weaknesses, these blemishes, of the flesh, which are stimulated by the adversary and his hosts—anger, wrath, strife, malice, hatred. We should fear these things as we would a plague.

What carefulness, what scrutiny of ourselves, what earnest prayer for help, this thought should bring! How we should guard our tongues against evil-speaking, backbiting, slander, for this is the fruit of lovelessness and malice. And in guarding our tongues, we must remember that it is from the heart that these evil words proceed. Therefore our heart must be made and kept so loyal to Christ, so in tune with God's holy Spirit, that it will not send forth any such bitter words.

The Psalmist says, "Let not an evil speaker be established in the earth." See also St. Paul's counsel to Titus, 3:2-8, and to Timothy. (1 Tim. 3:11) Oh, that this spirit of love and kindness and consideration one for another might so richly dwell in every member of the church of Christ that each one would not only have a spirit of frankness toward his brother or sister, but that it would give pain to hear a defamatory tale about any one, and particularly about a fellow-pilgrim in the "narrow way!" If this were the attainment of each member of the church, how different would details of the scenes of life in the church be done with the tongue is almost unlimited. How watch­ful and prayerful, then, we should be of our influence! We urge a careful reeding of Vol. 6, pp. 583-588, of STUDIES IN THE SCRIPTURES. It is good that our pure minds be stirred with all that is right, and have no room for the spirit of bitterness, in which to complete our work of character structure. This should be impressed upon us more and more as we see one after another of the body members of Christ passing beyond the veil. Let us seek by prayer and by daily, yea, hourly effort, that we may in all things become copies of God's dear Son, and hear, when our time shall come, the Master's sweet "Well done!"

"STRAIGHT PATHS FOR YOUR FEET"

"Make straight paths for your feet, lest that which is lame Hebrews 13:12. Be turned out of the way; but let it rather be healed."

Oh, for a trumpet voice with which to call upon the Lord's people everywhere to be on the alert to resist our great foe—Satan! And in the word "Satan," we include all the arts of our great adversary, whereby he lies in wait to deceive and entrap the soldiers of the cross. He is indeed the adversary of the whole world, in that he is the adversary of God and of all the wise and gracious provisions and laws which God has made for human protection against the downward and de­structive influence.

From information reaching us in various ways, we incline to the belief that a great wave of immorality and sensuality is passing over the civilized world. No doubt the War and the various new conditions which it has opened up have much to do with this evil condition. But additionally, it would appear that our great adversary has for thousands of years found sensuality, immorality, to be one of his best avenues through which to attack mankind, and especially those of humanity who have acknowledged the Lord and the righteous regulations which he establishes for all those who will be his people.

Bible students familiar with the history of typical Israel will recall that it is along this line that Balaam and Balak plotted against Israel with so much success, so as to bring about the Israelites divine judgments. St. Paul tells us that in this manner that our race, originally created in the image of God, fell so far into degradation. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their bodies between themselves. . . As they did not receive that knowledge which God gave them, they gave them over to a deprave mind, to do those things which were not proper; being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiseful, proud, boasters, inventors of evil things," etc.—Romans 1:21-32.

If any one wonders how our race came into its present de­praved condition, he has in the above words of the Apostle a clue. God's knowledge, God gave them over to a deprave mind, to do those things which were not proper; being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiseful, proud, boasters, inventors of evil things," etc.—Romans 1:21-32.

If any one wonders how our race came into its present de­praved condition, he has in the above words of the Apostle a clue. One who seeks the history of the land will find that civilization does not spell salvation, as some had expected.

The Bible represents mankind as birds, and the great adversary as the hunter seeking to entrap and to kill them; but the saints are pictured as speckled birds, especially attrac­
Some years ago, in the Lord’s providence, we were guided to a presentation of A Vow Unto the Lord which we earnestly recommended to his people and which we believe has done them great good. Not that this Vow, or any other vow, could be greater or wider in its scope than the vow of self-sacrifice which each of the Lord’s people took upon himself before he was acceptable to the Lord and begotten of the holy Spirit; but this Vow has proven helpful to his saints in that it has and is in a real and practical way furthering the course of the way, counseling as respects their abiding in the Lord’s favor.

About 20,000 of the Lord’s consecrated people have written us, desiring to be enrolled as amongst those who have taken this Vow. From very many of these we have heard that great blessings have come to them through their endeavors to observe faithfully the various items of that Vow—how their feet have been kept from stumbling; how they have been helped in respect to their fellowship with the Lord; how they have been refreshed in spirit as they remembered daily at the throne of grace all others who have taken the Vow; how they have been blessed also in their daily remembrance of the harvest work and their own privileges therein; and how they have been made the more cautious by the resolutions respecting Spiritism and Occultism, and respecting their fellowship with persons of the opposite sex.

With the thought that many may be readers of The Watch Tower now who were not at the time this Vow was presented, we print it afresh:

A VOW UNTO THE LORD

1. Our Father, which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

2. Daily will I remember at the throne of Heavenly Grace the general interests of the Harvest work, and particularly the share which I myself am privileged to enjoy in that work, as well as the co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

3. I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

4. I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways as being of the Adversary.

5. I further vow that with the exceptions below, I will at all times, and in all places, conduct myself as one of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord’s people.

6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

A WORD OF WARNING

We have heard from some that, while they had great blessings when they carefully observed the Vow, they gradually grew careless of it and began to lose their blessings, and stumbled into sin. We shall never be beyond danger, dear Brethren, as long as we are in the flesh. Hence, everything that we can do on the Lord’s side of righteousness, as New Creatures enlisted under the banner of our Redeemer, we should do—for the maintenance of our own standards and for the assistance of others in the fight against the world, the flesh, and the adversary, in which we have enlisted.

The text at the head of this article should never be forgotten by any of the soldiers of the cross. The strongest need to remember it, and surely the weaker ones need to obey it. We are all lame. None is able to walk uprightly, perfectly, in the footsteps of our Lord. At very best, we limp. How necessary, then, that we do our best to avoid trials and temptations which would be a special strain upon us because of our weaknesses of the flesh! How we should seek to walk close to the Lord and to hold firmly to his hand as we are passing through the trials and the difficulties of the present time!

Does some one suggest that such a course represents weakness and dependence? Surely, it does; and surely the one who does not know of his weakness and dependence upon the Lord has not learned his primary lesson! Let us not be ashamed of regulating our lives so as to avoid temptations as far as possible; for this is the wise course admonished by the Lord’s Word. To be proud, self-confident, and willing to trust in ourselves anywhere bespeaks the spirit which is not in close fellowship with the Lord, who shows his face to the humble and the meek.

If there are special trials upon the world and upon the Lord’s followers now, we may expect that these will be increasingly severe in coming days, and very necessary it is that the Lord’s followers shall be courageous, strong, determined for the right—especially in all matters of self-control! “He that ruleth his own spirit [his own mind] is greater than the warrior who captures a city.” Is the inspired announcement. Let us seek to be great from the divine viewpoint—pleasing to the Lord; guarding well our words and thoughts and doings, not merely on our own account but additionally in the interest of all with whom we have to do. Thus shall we walk on the side of the Lord, and shining lights showing forth the praises of him who has called us out of darkness into his marvelous light.”—1 Peter 2:9.

FROM MALTA TO ROME

A LIVING SACRIFICE

RESURRECTION

Dear Lord, I pray for courage, strength and love, For that pure wisdom, promised from above, That I may faithfully be and worthy found To stand “that day” beside the once-mourned mound Of my beloved dead, and say, “Arise! Come forth to light and life, lift up thine eyes! Awake, and burst the prison bands of death! Sing to the Lord, and thine breath! Return unto the land that gave thee birth— No longer, as of old, a sin-cursed earth— The desert places blossom as the rose. With fragrance laden, every breeze that blows! A Highway thou shalt find, a way of life.

No pride, nor selfishness, no envy, strife, Shall prosper there; the ransomed of the Lord Shall walk thereon, obedient to His Word; No longer shall the 'lion' or 'ravenous beast' Upon the poor, the weak, the innocent feast; There God shall wipe all tears from every eye, No grief shall touch thine heart, not e'en a sigh, And there shall be no death, nor any pain! Awake! Rejoice and join the glad refrain, 'Hosanna, peace on earth, good will toward men, All honour to the Lamb. Amen! Amen!'

GERTRUDE W. SELBERT.
The Los Angeles Convention of the I. B. S. A. opened Sep­
tember 2d and closed September 10th. The Chairman of the con­
vention, Brother Rutherford, declared that, without a
moment's hesitation, the program was as he had ever attended, and many others voiced the same sen­ti­ment. One sister remarked that the addresses and general
tone of the convention were so spiritual that her eyes were
suffused with tears at every session. Surely, it was good to be
there! The program was closely followed, and the arrange­
ment of the fixed topics in advance seemed to work beneficially,
as it has done with other conventions this year.

The attendance at the convention was estimated at one
thousand. There were about 750 in attendance on the closing
Sunday packed the spacious Temple Beautiful to its utmost
capacity, with about 200 brethren on the platform and about
600 in an overflow meeting, making a total of 3,800—besides
about a thousand turned away. The close attention given by
the platform brethren to the central theme was well shown.
The platform brethren were extremely intelligent, one, probably one-half of it gray-haired
people. Good results are hoped for from the public service,
and we hope also that the convention's general influence will
be far reaching, not only in the Los Angeles Congregation,
but also in the smaller companies round about, which were
well represented.

The Photo-Drama of Creation had two full exhibitions—
four nights each, with a Finale, making nine in all. It was
well attended and a large number of cards were handed in,
requesting further information and literature.

An interesting event outside the convention program was
an address by Brother Russell in the Park Avenue Christian
Church, Los Angeles. The Minister of the Congregation,
Brother Rutherford, invited Brother Russell to address the
congregation with present truth, and has been feasting upon it.
He has also been preaching to the congregation, and has had
various of the brethren lead Berean Studies and give addres­
s. His invitation to Brother Russell to take supper
at his home and afterwards address the congregation was
accepted with appreciation. The attendance crowded the
edifice, about 500 being present. The attention was excellent.
Evidently a considerable number of the congregation were
developing a new habit of divine worship and communion
with the Lord, who was very kind in giving his blessing upon
us, refreshing our hearts as we considered together
the good things of his Word. The attendance was
pronounced. Although the weather was wet and
about 750 were present at the night meeting for the public.
They gave splendid attention.

A night's ride brought us to St. Paul, where we had a
short stopover between trains. The thoughtful attention
of friends had heard of this stopover and quite a little gathering
assembled to bid us God-speed for the Milwaukee Conven­tion,
to which some of their number had already gone, while
others were intending to go. We had a pleasant hour with them,
very truly refreshing and profitable.

When we arrived the Milwaukee Convention was
under full swing, and excellent reports reached us of blessings al­
ready received from the Lord by those in attendance. We
were greeted with brotherly love for all who are followers of Jesus.

The climax of the convention was the Love Feast and the public service.
About 900 participated in the former at the conclusion of Brother Russell's address on "I am the Light of the World.
"

A short address was made to them along the lines of the impor­tance of brotherly love amongst the Lord's people.

The next stop was at Spokane, Wash., Monday, Sept. 18.
We were greeted at the station by about 60 brethren and
sisters who had been waiting for friends from nearby points. Nearly 300 were in attendance, and
a splendid season of Christian fellowship was enjoyed.

The evening meeting was for the public, Brother Russell's topic
being, "The World on Fire." The attendance was about 1,500,
and hundreds turned away. The Lord seemed to pour out a blessing upon us, refreshing our hearts as we considered together
the good things of his Word. The attendance was
not large—less than 100, but the loving interest manifested
was profound. About 750 were present at the night meeting for the public.
They gave splendid attention.

A night's ride brought us to St. Paul, where we had a
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to which some of their number had already gone, while
others were intending to go. We had a pleasant hour with them,
very truly refreshing and profitable.

The Photo-Drama of Creation showed for eight nights—
the Drama being repeated. The attendance throughout was
splendid, averaging about 2,000 per session. About 2,200
were received from the public.

Strangely enough, nearly all the brethren who attended the public service were
fully represented.

The drama of the convention was the Love Feast and the public service.
About 900 participated in the former at the conclusion of Brother Russell's address on "I am the Light of the World.
"

The public service was attended by about 4,500, mostly intelli­
gent and elderly people. Excellent attention was given.

The Spirit of the Lord seemed to be manifest
everywhere amongst the brethren—love, joy, peace, the holy
Spirit, shone in their faces. Every way this convention was
a great success. We cannot say that it was better than the Los Angeles Convention, or others, but it would be hard to im­agine a better one, or a more earnest and loving spirit of
fellowship. The convention lasted only four days, but they
were brimming with goodness and appreciation of the Lord's
truth, and with brotherly love for all who are followers of Jesus.

The Photo-Drama of Creation was shown in another
theater every night during the four nights of the convention.
The theater's capacity of 1,100 was packed, and hundreds
were turned away. The Lord seemed to pour out a blessing upon us, refreshing our hearts as we considered together
the good things of his Word. The attendance was
not large—less than 100, but the loving interest manifested
was profound. About 750 were present at the night meeting for the public.
They gave splendid attention.

This was one of the most successful conventions of the year. There were 1,100 in attendance. A considerable
number of cards were handed in, requesting further information and literature.

The climax of the convention was the Love Feast and the public service.
About 900 participated in the former at the conclusion of Brother Russell's address on "I am the Light of the World.
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The public service was attended by about 4,500, mostly intelli­
gent and elderly people. Excellent attention was given.
Some results will surely follow to the Master's praise and his people's joy!

Homeward bound we stopped between trains at Chicago.
The spirit of the Lord seemed to be manifest everywhere amongst the brethren—love, joy, peace, the holy
Spirit, shone in their faces. Every way this convention was
a great success. We cannot say that it was better than the Los Angeles Convention, or others, but it would be hard to im­agine a better one, or a more earnest and loving spirit of
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the good things of his Word. The attendance was
not large—less than 100, but the loving interest manifested
was profound. About 750 were present at the night meeting for the public.
They gave splendid attention.
DEAR PASTOR RUSSELL:

Some twenty-five years ago I read Vols. I. and II. of STUDIES IN THE SCRIPTURES. I found them very interesting, but to me at that time not spiritually helpful, so I read only part of Vol. III.

Of late years I have been greatly oppressed by the growing powers of evil in every denomination, and I felt a wish that the Bible might be opened to me to learn to know the reason, and my only answer was a direction to study the book of Revelation. I tried to do so several times, but even with the help of a commentary, I could not understand it. Finally, I thought that if I carefully and patiently read your books they could not harm me. I did so, and looked up every reference and the context, and also the history of the world.

The dates from the Bible seemed very curious; but there was no chapter that came near me. I resolved that I would be guided in the future according to the Studies.

I belonged to the Anglican Church, and had a fair knowledge of its doctrines and those of several denominations; and I thought you belonged to one that I did not know about.

While trying in St. John to get other volumes of your books, I met with some people who believed as you do. I bought the whole set of books and subscribed for THE WATCH TOWER.

I rejoice now again in the Lord, and in our dear Savior's second presence.

I have yet finished all the volumes, but I have taken the Word, and I mean to follow on to the end that God may guide. Praise his name!

I wish to thank you for the help I have received through your writings, and I mean to do all I can to spread them, and speak about the truth.

Your sister in Christ,

ELIZABETH WISTMORE.

HOLDING TO FAITH'S ANCHOR

DEAR BROTHER RUSSELL:

Greetings and happy love in the Lord! It is now some little time since last we wrote you with respect to those of our dear brethren who are affected by the Military Service Act in this country. We are glad now to report some slight improvement in the situation. From the very beginning our brethren have claimed the exemption from the provisions of the Act as Conscientious Objectors, but for a long time the Tribunals before which their cases came were not prepared to acknowledge their conscientious objection, one difficulty being that the I. B. S. A. was not known to them. But things have changed now and we are happy that it is now less hard to secure—as an alternative to Military Service—some work of National Importance. At the present time five of our brethren have been given absolute exemption, twenty-four are in a Non-combatant Corps, one hundred and fifty-four have been given work of National Importance, and eighty-two have been handed over to the Military and have suffered various punishments rather than obey Military orders. With reference to this latter number the Government put into operation a scheme whereby these men are to be released from Prison and—as State servants—be employed in work of National Importance, such as road-making, quarrying, etc. About thirty of the eighty-two mentioned are already thus engaged and about twelve others are at home on parole waiting for work to be found for them.

You will be interested to know that the War Office officials have kindly consented to cancel the papers calling to the colors all those brethren who are elders, pending the decision of the Tribunals concerning a list of those brethren under the Act. This decision we expect to receive about the middle of November. This means, of course, that various classes are to receive the benefit of their elders' services meantime. We are grateful to the Lord for this evidence of his loving care for his dear ones in this hour of need.

We need hardly say how keenly we are anticipating further opportunities of service that the Lord in his gracious purposes may have this side of the veil; and we are looking to you as his faithful servant to point out to us such further privileges of witness as it may be his good pleasure to provide. We believe that the trials through which our beloved brethren here have been called upon to pass of late have had a mighty sanctifying influence and have helped us all to be more devoted to our Lord, and prepared to spend and be spent in his service—realizing the privilege of being his witnesses and suffering, if it be his will, for his name's sake.

We pray for you, dear Brother, and all our beloved brethren associated with you in service for the Lord, that he grant you and all about you every good and grace sufficient each and every day, so that your labors may ever be to his praise and glory.

With much fervent love in him to yourself and all the dear ones that are associated with you, we are,

Your brethren and servants in the Lord,


HOW WE MAY GROW UP INTO CHRIST

DEAR BROTHER RUSSELL:

Speaking the truth in love, . . . grow up into him in all things, which is the Head, even Christ.—Ephesians 4:15.

In proportion as any who seek to know God are led to see his true character, they have confidence in him. After such have come to the point of full consecration to the Lord, they rest not in the knowledge, but have entered the holy place of the church class, the sanctified in Christ Jesus, the set apart ones—set apart by the Holy Spirit. Of these the Apostle Paul says, "God hath not given us the spirit of fear." The new creature must repel every attack of servile fear—which belongs to the flesh, but the new man过关 the mind must triumph over this natural tendency, must cultivate trust in the Lord.

No man could do more than take away our earthly life. No man can take away our future life. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." So the child of God is to be very courageous, knowing that no one can do him harm, knowing that God will not permit anything to come to him that will not be for his good. The ancient prophets of God would have been disposed as Jesus was disposed, to eternal torment. He would still have proper fear such as a husband would have toward a wife, or a wife toward a husband—a fear of displeasing or disappointing, and thus losing the esteem and confidence of the companion.

In respect to all the brethren we should have such fear.

Vol. XXXVII
Brooklyn, N. Y., November 1, 1916
No. 21

W. H. HOWE.

INTERESTING LETTERS

DEAR BROTHER RUSSELL:

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We pray for you, dear Brother, and all our beloved brethren associated with you in service for the Lord, that he grant you and all about you every good and grace sufficient each and every day, so that your labors may ever be to his praise and glory.

With much fervent love in him to yourself and all the dear ones that are associated with you, we are,

Your brethren and servants in the Lord,


FITMORE.

HOW WE MAY GROW UP INTO CHRIST

DEAR BROTHER RUSSELL:

Speaking the truth in love, . . . grow up into him in all things, which is the Head, even Christ.—Ephesians 4:15.

We should have a filial fear toward God, but not with the thought that he would harm us or torment us or do us violence of any kind, but fear lest we should love our fellowship with him. So, then, whatever fear we have of a satanic kind is not from God. Such fear brings a refining and purifying effect, and is a true knowledge of God, and begetten of his Spirit, delivers us also from the fear of man, in proportion as this love abounds in us.

"God has given us the spirit of love, the spirit of a sound mind, the spirit of power." The Christian knows that all things work together for good to them that love God. This is to him a source of power, of strength. Circumstances and conditions which would quite overwhelm others, he may expect to have. This spirit is not only a spirit of power, but a spirit of love—a spirit of quickness and promptness. It is a spirit that loves to do good, to do right, to be helpful. And so the Christian with this spirit of love and of a sound mind becomes more and more Goiilike. This enables him to have more and more confidence in the power of the Lord. And God sent his Son, and as the Son came and provided the blessing of life for all at such a great cost to himself, so all who have his spirit will strive to bless others.

EVIDENCES OF A SOUND MIND

The fall of Adam has worked ruin to mankind, so that from
the crown of the head to the sole of the foot there are none sound. (Isaiah 6:11. 15) Sorry are sound of mind or body. All are left out of the way. "There is none righteous, no, not one." (Romans 3:10) But in proportion as we receive the spirit of the Lord, and in proportion as that spirit of the Lord works in us and develops us and influences all the conduct of life, is it that our character becomes more sound, more mature, more manifest. This soundness of mind will teach us how better to use our bodies. A person of unsound mind may either eat too much or eat what does not agree with him. In proportion as we have a sound mind, it influences what we eat, what we drink, and what we do. It influences what we do in life and how we live our life. It gives us broad views of all the affairs of life. It gives us more generous views of mankind. We recognize that mankind are under the curse, and we have a feeling of compassion for them. We have much advantage everywhere, because God has opened the eyes of our understanding.

This spirit of a sound mind makes us more helpful. We know better how to deal with each other as brethren. We know better how to deal with our children, with our neighbors, with the butcher, with the ice man and with every one else. The truth does not come to many of those who are naturally soundest of mind, and it takes time for the truth to bring in a measure of soundness. But we notice that when one receives the truth, it has a healing effect on his mind. He will begin to think more correctly and to act more wisely.

Then he will desire to proclaim the truth. The truth is to be proclaimed, the reason being that God's spirit of soundness, which is also liberty to speak contrary to the truth. If he is a professor and in the truth, he likes to be in the lime-light. But we notice that when one receives the truth, he will not wish all others to hear the truth. He will begin to think more correctly and to act more wisely.

Such a person would lose his standing—honor amongst men, favor, influence, etc. But all this is not to be considered. St. Paul says that these things are all but as loss and dross, of no account. He says that the unspiritual person naturally has no sense of the abiding value of life. He says, "I am giving these people the very things they want. They are paying my salary." That would be his attitude because he had not received the spirit of the truth.

One who had received the spirit of the truth would say, "I would not only not allow my character to be put out of harmony with the truth, but I would do all in my power to bring force to bear upon others in connection with their ambassadorship. If their message did not seem to be favorably received, they would be likely to feel, 'They do not like my message. They do not like to hear it.' So, the more combativeness are liable to manifest the force of their dispositions in the way they present the truth. They might be too forceful; they might place the matter before others as an obligation.

We are to remember that consecration is not now a compulsory matter. It is an invitation. By and by force will be needed. Others who are now sought are merely those who have the ear to hear; and such need only to have the word of counsel. If any use too great force in presenting the truth, sages and Great Rulers and Merchant princes would not be so well served, and hence would not be so well pleased.

Others may have great approbativeness. They might have pride and wish to show off in the way of language, or in their statements. The sages and Great Rulers and Merchant princes would not be so well pleased. Others may have great approbativeness, but they would not be so well pleased.

The Apostle Paul urges that we "consider one another, to provoke unto love and good works." The word provoke here means to stimulate, to call forth. Love is not easily called forth to anger. It is longsuffering. We might say, strictly speaking, that it is not the quality of love that would be moved to anger. Yet righteous anger was the highest representation we have of love—"God is love." Yet the Scriptures assure us that God is angry with the wicked every day. His anger is righteous indignation against sin.

Looking to God as the Great Example, we see that his love was manifested toward his creatures in the beginning. It was love for humanity that provided the Garden of Eden with all its blessings and its perfect life, just as for the angels his love provided for all their blessings. The Angel of the Light has also been called Father of Light. And from these words, justice was the special attribute of God then manifested. Yet it was for the good of mankind that there should be this punishment for sin. Even here God's love persisted, though man had by sin become an opponent of God—an enemy of God; and love was prepared to anger.

The Lord said through the Prophet, "Why have they provoked me to anger?" (Jeremiah 8:19) Many Scriptures speak of God's anger. The anger of God was felt by man all over the world for six thousand years. But the love of God has not been violated by this; therefore love can be provoked to anger.

"Love is not easily provoked." It required the act of intentional disobedience of the part of Adam to provoke God to anger. It was not because Mother Eve was deceived that the sentence came upon the world. The anger of God came upon the world, and the sentence of death was pronounced, because of Father Adam's sin, which was committed with full knowledge. During these six thousand years of the world's...
love has been in abeyance, so to speak, provoked to the point of withholding its manifestation.

But all the while God's character has not changed. He did not cause the diabolical conditions which prevailed in the dark ages. Love would never sanction sin. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."-Rom. 6:23.

The Bible forewarns man to the point of death that unless he changes his attitude, he will not enter the kingdom of God. "For thou shalt not enter into the rest, as none of those which went up out of Egypt, for they were overpowered by their unbelief."-Heb. 3:19.

In due time the call went forth to gather the church. And in due time that kingdom will lift up sin and degradation all through the millennial reign. It will be a time of blessings for man. It is a time when the kingdom of God will be in full accord with the counsel of the Father and the Son, for "the times of the fulness of the ages" are written in heaven, all things are set "in the power of his hands," including the blessing of the world with the "many things that God hath prepared."-Acts 28:7.

CULTIVATION OF LOVE ESPECIALLY NEEDFUL

A love which is well known is a love which is held as an important thing, for the one who possesses it is held in high esteem. "There is no greater love than this, that a man should lay down his life for his friends."-John 15:13.

There is a condition that is conducive to a love that should pervade all humanity. That condition is this: "No, I do not know that to be a crime; but I cannot know as to the individual how wrong he may be."-2 Cor. 12:14.

God's character has not changed. He does not show sympathy toward sinners but toward those who love him. He is a "friend of the publican rather than of the scribe."-Luke 18:11.

The early disciples had the message to take to their countrymen. They were not to go about proclaiming the kingdom, but to "go into all the world and proclaim the gospel to the whole creation."-Mark 16:15.

PRESENTING THE MESSAGE OF THE KINGDOM

"When the seventy returned from their mission, our Lord asked them whether they had lacked anything. They replied that they had lacked nothing at all. Jesus had instructed them that their message was to be a house-to-house message—"not in the streets or in the public squares. The disciples were to go about seeking the worthy of each city which they visited. When they came to a house, they were to say, "Peace be to this house!" If they were kindly received, their peace was to abide; if not, their peace was to return to them; it should not rest upon that house. This form of salutation sounds rather peculiar to us; for it is not our custom to use this style of greeting. But it is still customary in Eastern countries to salute one another thus, not just in the streets, but in the houses. We note the change of the people toward the Son of peace, and if the son of peace was to return to them; it should not rest upon that house. This form of salutation sounds rather peculiar to us; for it is not our custom to use this style of greeting. But it is still customary in Eastern countries to salute one another thus, not just in the streets, but in the houses. We note the change of the people toward the Son of peace. The time is short! Then be thy heart a brother's love; and if the son of peace is for us, then shall the servants be with you."-Luke 10:8, 9.
are to seek so far as possible to promote peace, to tell the people about God’s love, mercy and goodness. As we go forth in the Spirit that moves the Lord’s ambassadors, we are seeking for designs to reach. He is not now seeking the froward. He is seeking a special class, the bride class.

If we are wise, we shall take heed to the special features of the message. It is a message of peace and good will. It is to point not to the individual but to the Lord in the midst of the house, the chief corner stone. The message is not now for the swinish, for the quarrelsome, for the selfish and wicked. It is for the humble, the teachable, the honest-hearted. If any refuse our message, it is no more their fault than their beauty and their very plain language to them? Did he not call them hypocrites and accursed sephulchres and vipers?” This is true; but we are to remember that our Lord Jesus was in a position of authority which we do not occupy. He was perfect, too, “knew what was men,” and could make no mistake in heart-conditions of each of his opponents. This is not true of us. Moreover, when Jesus used this language he addressed a class, and not an individual. When we have presented the message, and faithfully, we are to feel that we have done our duty; and that God will make all things work together for the good to them that love the Lord. The truth itself is a sharp sword, and will do all the cutting necessary. Moreover, it should be the truth itself that causes the opposition wherever it is found, and not any personal animosity on the part of our opponents.

Some might say, “But did not our Lord, when opposed by the scribes and Pharisees, not say, ‘Their minds are hardened because of sinning against light and opportunity, so that they can no longer be brought back to the right direction—that is, those who are in the Lord are come nigh unto you.” This announcement has Dot been made, not properly, lovingly presented, and meets with no response, the kingdom message were not to go from house to house as beggars, but to a city. They were not to be fastidious but to enter. There is danger that there may be evil-speaking, backbiting, evil insinuations against others, ungentleness of heart-conditions of each of his opponents. This is not true of us. Moreover, when Jesus used this language he addressed a class, and not an individual. When we have presented the message, and faithfully, we are to feel that we have done our duty; and that God will make all things work together for the good to them that love the Lord. The truth itself is a sharp sword, and will do all the cutting necessary. Moreover, it should be the truth itself that causes the opposition wherever it is found, and not any personal animosity on the part of our opponents.

The disciples of Jesus who were sent forth to preach the kingdom message were not to go from house to house as beggars, to get a meal here and a lodging there; but were to expect that if the Lord had guided them providentially to those who received them, he meant to give their hosts a blessing proportionate to the cost of their brief entertainment. They were to consider these hospitalities in the light of alms, as the Lord’s representatives. He declared that these were blessed. The Apostle Paul also urges, “So far as lieth in you live peaceably with all men” (Romans 12:18). It is not possible to live peaceably with all and still be true to the principles of righteousness, but the interests of peace should be conserved in every proper way by the Lord’s representatives.

Upon entering any house, our thought should be to do good, to carry blessings to exercise an influence favorable to the joy, peace and uplift of those within—not by preaching at them, but by simply, unobtrusively presenting our message. If, as the Lord’s ministers, we should be rebuffed and dismissed, and driven out of a place of hospitality, and with whom we come in contact should be able to see by our sweetness of spirit, by our patience under provocation, that we have indeed “been with Jesus” and learned of him.—Acts 4:15.

The “peace of God which passeth all understanding” should have such control of each one who would represent the Lord and his message, that a hallowed influence would go with each, especially in every service rendered and every word spoken in the name of the Prince of Peace. The character of the true people is described by the Master himself. They who would be properly termed the children of God should be peace-makers. He declared that these were blessed. The Apostle Paul also urges, “So far as lieth in you live peaceably with all men” (Romans 12:18). It is not possible to live peaceably with all and still be true to the principles of righteousness, but the interests of peace should be conserved in every proper way by the Lord’s representatives.

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BEGGING FOR THE LORD NOT AUTHORIZED

The disciples of Jesus who were sent forth to preach the kingdom message were not to go from house to house as beggars, to get a meal here and a lodging there; but were to expect that if the Lord had guided them providentially to those who received them, he meant to give their hosts a blessing proportionate to the cost of their brief entertainment. They were to consider these hospitalities in the light of alms, as the Lord’s representatives. He declared that these were blessed. The Apostle Paul also urges, “So far as lieth in you live peaceably with all men” (Romans 12:18). It is not possible to live peaceably with all and still be true to the principles of righteousness, but the interests of peace should be conserved in every proper way by the Lord’s representatives.

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The disciples of Jesus who were sent forth to preach the kingdom message were not to go from house to house as beggars, to get a meal here and a lodging there; but were to expect that if the Lord had guided them providentially to those who received them, he meant to give their hosts a blessing proportionate to the cost of their brief entertainment. They were to consider these hospitalities in the light of alms, as the Lord’s representatives. He declared that these were blessed. The Apostle Paul also urges, “So far as lieth in you live peaceably with all men” (Romans 12:18). It is not possible to live peaceably with all and still be true to the principles of righteousness, but the interests of peace should be conserved in every proper way by the Lord’s representatives.

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The Hour of Temptation

Is it in vain that the Lord instructed his people that the closing time of this Gospel age would be an "hour of temptation" coming upon the whole world? (Revelation 3:10) Surely, we have not been taught of the Lord in vain! and so all should be prepared, and have such joint-heirship with the Master! Of course, there are degrees of brazen-facedness in such matters. Some quietly try to take advantage of the class by having the election at a time when people will not be able to come because of their work. Others seek to pack the meeting with their friends, bringing in comparative strangers, who have no thought of being regular in attendance at the class, but come merely as an imposing show. The special instructions for the new creation, are generally the ones who bring in false doctrines. The same ambitious spirit of the adversary which leads them to strive for honor in the class seems to lead them on to pose as great teachers—bringers forth of new light. This also, the Apostle explains, is a characteristic of Satan. He says, "What wonder if he transforms himself into an angel of light"—makes himself to appear a leader amongst the children of light—2 Corinthians 11:14.

In many cases, the classes are solely to blame, according to their own statement. In some instances, persons have been elected to the positions of elder and deacon, who had not even made a profession of consecration to the Lord or who had not symbolized their consecration. Why? Because the class happened to be without any special talent, and the one who was not a brother at all, not a new creature in Christ, was chosen because he had some special self-appointed talent. The Elders and Deacons have the responsibility of the Lord's family to be filled with a spirit of spirituality. The Lord's people learn that ability to talk in public is only one of the qualifications of an elder! Time and again we have noted how the Lord's cause has been hindered, and spirituality amongst the brethren has been stifled, by attempts to imitate the nominal church in putting forward persons glib of tongue, lacking in spirituality.

In such a case, is it not pride on the part of the class—a desire to make a fair show in the flesh before the world? If not, why do they elect such persons? If they have elected a man who is very clever in talking in a quiet and positive manner? When elders seek to bring the class under their power and control and succeed, does it not show that the class lacks the very quality that the Lord tells us he desires to see—conceit, overcoming! And does the class not in-
of the class, and how could we think of anything which would result in that catastrophe?"

But, we inquire, which would be the better, to have a smaller class operating along the lines which the Lord has indicated, or a larger class upholding principles contrary to the Lord's provision? As we have already pointed out, those who seek to intrude themselves, and encouraging as a leader one who is either a "wolf" or else a "sheep," which has been mistakenly misled into the wolf spirit? We encourage all the dear brethren who are in such trouble to be very heroic; to see that they do nothing foolish or contrary to the Lord's provision, forward by taking every precaution, and, in the meantime, and we may get back again to the liberty wherewith Christ made free, and be not again entangled in any human bondage.

REMEMBER DOCTRINAL TESTS ALSO.

Repeated Bible students write us that their elders try to hinder them from the use of the Watch Tower Society's publications as textbooks in Bible study. Some of these elders go so far as to tell the classes that they are out of harmony with many of the things in these textbooks. Sometimes, as rulers, they forbid the use of these in the classes. We are asked what should be done under such circumstances.

We reply, Let those who wish to follow such leaders do so—that is their right. We shall wish them well. But let us not slight with them nor submit for a moment to such arrangements. It is the height of impertinence for such a leader to intrude himself in such a manner, and attempt to tell the church what they shall and what they shall not do. As the power of election is in the hands of the church, so the power of dismission. Any community of Bible students, who, at the election, classes vote to dismiss such an elder from his position of service, telling him kindly that his services are no longer desired. Perhaps with a back seat for a while, and an opportunity for thinking over the matter, he may be benefited himself; and, in the mean time, the class itself may come to a better stand—no matter whether there be no other person in the class able to address a public meeting or accustomed to leading classes. Far better would it be to appoint any one of your number to act as a committee to consider the matter; and, if this should be found necessary, to hold consultation meetings and closing meetings—anything to preserve your liberty and to continue the work of worship and study along proper lines.

Let us make a discrimination between the positive teachings of the Bible—the doctrines of Christ—and the slightly variant words—"cunningly devised fables," should not the Lord's people and the slightly variant terms. We also called attention to the Latin title, Verbi Dei Minister (V. D. M.), and stated that this expresses exactly the words elder, deacon and pastor are Scriptural terms. We also called attention to the Latin title, Verbi Dei Minister (V. D. M.), and stated that this expresses exactly the fact that the words elder, deacon and pastor are Scriptural terms. We also called attention to the Latin title, Verbi Dei Minister (V. D. M.), and stated that this expresses exactly

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It is in view of the above that we are urging upon all classes of Bible students everywhere that they esteem with double honor such elder brethren as manifest the spirit of the Lord, the spirit of meekness, the spirit of gentleness, the spirit of patience, the spirit of long-suffering, the spirit of brotherly-kindness, and the spirit of love—those who have a good knowledge of the Word of God and of the divine plan, and who manifest an appreciation of the spirit of truth, the spirit of holiness, and who have an aptness to teach; and that on the contrary, all others be refused.

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ations from elders and deacons in various quarters, and from others of the Bible students. Then we advised that the questions be studied and answered, as formulated, by all Bible students. We received many applications, and many of these have been filled out and returned. It is our recommendation to the class that any brother not able to answer these questions in a reasonable way be not considered a suitable representative.

In order that all Bible students may have these questions and note their simplicity, we publish them below. Brothers Studying Bible Truth have been appointed a committee to examine the answers sent in by the pilgrims. We have no doubt that every one of their answers will be found satisfactory as a whole. None will be rejected except for good cause. This will be fairly pointed out. By note the New York City class decided that no one should serve as elder or deacon who could not give a reasonably satisfactory reply to these questions. We suggest a somewhat similar course in all the classes. The examiners of the answers could either be a committee from the class or, if desired, the Society's representatives above mentioned, to examine the answers and give their criticisms upon request.

V. D. M. QUESTIONS FOR ADVANCED BIBLE STUDENTS

(1) What was the first creative act of God?
(2) What is the meaning of the word "Logos," as associated with the Son of God? and what is signified by the words any other set of questions which the class may prefer, and what is in the Vow that you object to, you hide what there is in the Vow from the letter and spirit of the Vow from the letter and spirit of the Vow of Jehovah?
(3) When and how did sin enter the world?
(4) What is the divine purpose for sin upon the sinners and the world?
(5) Why was it necessary for the "Logos" to be made flesh and was he "incarnated"?
(6) Of what nature was the Man Christ Jesus from infancy to death?
(7) Of what nature is Jesus since the resurrection; and what is his official relation to Jehovah?
(8) What is the work of Jesus during this Gospel age—during the time from Pentecont to until now?
(9) What has thus far been done for the world of mankind by Jehovah God? and what by Jesus?
(10) What is the divine purpose in respect to the church when completed?
(11) What is the divine purpose in respect to the world of mankind?
(12) What will be the fate of the finally incorrigible?
(13) What will be the reward or blessings which will come to the world of mankind through obedience to Messiah's kingdom?
(14) By what steps may a sinner come into vital relationship with Christ and with the heavenly Father?
(15) After a Christian has been begotten of the holy Spirit, what is his course, as directed in the Word of God?
(16) Have you read thoroughly and carefully the six volumes of STUDIES IN THE SCRIPTURES?
(17) Have you made a full consecration of your life and all your powers and talents to the Lord and his service?
(18) Have you symbolized this consecration by water immersion?
(19) Have you taken the I. B. S. A. Vow of holiness of life?
(20) Have you read thoroughly and carefully the six volumes of STUDIES IN THE SCRIPTURES?
(21) Have you derived much enlightenment and benefit therefrom?
(22) Do you believe you have a substantial and permanent knowledge of the Bible which will render you more efficient as a servant of the Lord throughout the remainder of your life, and to the world of mankind through obedience to Messiah's kingdom?

DEAR BROTHER:—I am glad to see you scrupulously careful of all the rights and liberties of the church of God, and careful to oppose anything that would seem to favor sectarianism.

I remind you that sectarianism is an attempt on the part of many companies or classes to control each other in matters of doctrine and practice. We are suggesting nothing of this kind, but feel as much opposed to it as you do. We are attempting to establish the fact that we must govern all the classes of the Lord's people, but merely suggesting to them the establishment of law and order in their own midst, by themselves.

For instance, each member of every class in voting for elders and deacons should certainly consider before voting the qualifications of those for whom he votes: (1) What are his religious professions as respects faith in the teachings of the Bible on the fundamental points; (2) Whether or not he has the spirit to be a representative of the class; (3) Whether or not the individual has made a consecration of himself to the Lord and has symbolized it; (4) Whether or not the individual manifests a high standard of morals in his deportment; and whether or not he is in sympathy with high ideals such as are represented in the Vow.

Heretofore, the classes have been obliged to surmise on these subjects, and our proposal now is that they do not surmise, but ask the brethren their list of V. D. M. Questions or and any other set of questions which the class may prefer, and have their answers to these questions before deciding that they are suitable representatives of the class as its honorary servants. This maintains the authority of the class, the class selects its representatives, and there are no sectarian or denominational judges of the qualifications of its representatives as the Bible directs should be shown by the stretching forth of the hand and the ordaining or authorizing of the individual to serve as a representative of the class.

The letter intimates a query as to the propriety of appointing three brethren to examine the answers to the V. D. M. Questions.

I reply that each class certainly has the right to recognize or appoint certain brethren in whose judgment they have confidence to examine the answers to the V. D. M. Questions and to report if any of them were answered unsatisfactorily in their judgment—that the class could have the final decision. This seems to be an easier way than to have each member of the class read over the answers to the questions and then vote. However, the matter is in the hands of the class to decide. In the case of the New York City congregation, the vote was unanimous that all would have confidence in the broad-minded decision of the three brethren appointed as a committee of examiners.

In respect to the Vow: Your letter seems to intimate that you have some opposition to it, and think an acknowledgment of its principles should not be required. Instead of saying what there is in the Vow that you object to, you hide what there is in the Vow from the letter and spirit of the Vow, and to the world of mankind through obedience to Messiah's kingdom.

If it is, and any brother finds himself in opposition to it, is he not finding himself in opposition to the spirit of God's Word? and if so, would he be a suitable representative of the class as its elder or deacon? We think not. If any fault can be found with the Vow—if it can be shown to be in any sense or degree antagonistic to or out of harmony with the letter and essence of the Word of God we want to know it in no uncertain terms, that we may be prepared to discuss it. But no one has yet shown any antagonism or any deflections in the letter and spirit of the Vow from the letter and spirit of the Bible. We therefore advise all classes that anybody unwilling to assent to the Vow, unwilling to make it his own, has some stronger reason for his decision. In our judgment, must be out of harmony with the letter and spirit of God's Word and he would not be a suitable elder or deacon.

I trust, dear Brother, that you read this over and pen-
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remember that all the more you will need to depend upon the Lord and to exercise your own best wisdom, justice and love in a manner which is unselfish and full of patience and love."

**AT THE SECOND MEETING**

This meeting should not be long deferred—"Weld while the iron is hot." Our representatives are first to remember that system is necessary to the best results in anything. Before the second meeting the Lieutenant should procure four city maps as follows: one of all the city streets; another of city streets; a red pencil and a blue pencil and a couple of pads of stiff writing paper. The Lieutenant should prepare the first map herself—afterwards give it as a sample to helpers that they may prepare the other three maps.

Using one of your two pads of stiff writing paper, divide your city into sections of approximately ten blocks one way and fifteen the other; or 12 x 12, or 5 x 25, as may be most suitable to the shape of your city. After thus dividing the map, number the different streets and roads that belong to each.

Some of the names furnished you by the Society will be on cards, addresses on which some of the sisters can be set to locating on the maps. When they find the district to which they belong, that number, in colored pencil, should be marked on the card plainly. Others of the names sent to you will be in lists, and each of these will need to be written off on a small pad of paper and in turn each address will need to have its colored figure representing the district to which it belongs.

Each worker will mark a new stiff writing paper into convenient sizes, approximately like small post-cards. Do not immediately transfer the names from the DRAMA card or other memorandum or address to the file cards. Merely locate the addresses and address them. When interest is confirmed the address can be transferred to the file card. Secure address of every sister in the congregation, and let these be the start of the file cards, a red cross in the corner indicating that she is in the truth. Her district should be indicated also on the map, and "x" should indicate approximately the location of her home.

The Lieutenant should select district workers according to supposed efficiency and without partiality. Give each worker preferably the district in which she lives, as her field of activity, or a district near, or otherwise the nearest district possible.

If you have an abundance of helpers, one in each district might attend to the book-loaning, and another to making calls on the addresses, but if the workers are not sufficient in number let the calling be done first and the book-loaning be a subsequent work, except as the person called upon might not have the books, but be willing to accept a volume on loan.

The sisters should report to the Lieutenant within a week. You may find that some of them have been hindered by sickness, or others have not found the time they had expected, or others may have broken down and proved inefficient, while still others may need further explanations and assistance. Write these heavy days in your map every week, encouraging her, expressing appreciation for what she already has done and hopes respecting her further progress, and assuring her that you will be pleased to have a call from her respect for anything she does not understand. Keep each branch of the service up to its full capacity.

As the sisters complete their visits in their districts the cards or addresses showing any interest at all should be destroyed by the Lieutenant. Then three copies of addresses of all showing any interest should be made on the file cards, one copy for your file, one to be sent to the Brooklyn office, and the other copy to be retained by the district worker for further use. Impress upon the sisters the need of care in handling cards, lest any be lost. This copying should be done as promptly as possible.

Some of the districts should be ready for Chart Talks within two weeks after the opening. With much Christian love,

Your brother and servant in the Lord,

C. T. RUSSELL

N. B.—We will supply you monthly report blanks, which please send to Brooklyn at the close of each month, addressing them c/o Mrs. Genevieve Sanford, 122 Columbia Hts., Brooklyn, N. Y.

**HINTS TO DISTRICT WORKERS RE PASTORAL WORK**

Arrange your address cards and memoranda alphabetically. Make a small pocket for each other, leaving room for four or five names under each letter. Then you can rearrange your cards according to convenient in calling. If any of the cards do not seem sufficiently neat in appearance, they should be copied, rather than use anything unsatisfactory.

Wherever possible, these cards or memoranda should have a notation of what the individual called upon has already had in the way of truth interest, and be made to you in respect to what you shall say when you call. Arrange the cards so as to economize your time in making the visits. After each call write a brief history of that call on the card; for instance: "interest in Char Talks for about a year, not very interested"; or, "Moved," etc. This information on each card you should give to the Lieutenant every two weeks, that she may transfer the information to her file, destroying those showing no interest.

While the meetings to be held will be supervised by the elders of the I. B. S. A. class, we wish still to keep well in touch. Hence please report weekly by post-card to the Lieutenant the numbers in attendance at the meetings, and any changes that were made in the membership of any who purchase the books. Remember, however, that while it is desirable that the people should buy the books—because they will then give the more earnest heed to the reading of them—yet nothing that would give any suggestion of merchandising the truth is to be sanctioned. Rather than give the impression of trying to sell books, we would offer to loan them; but if the person prefers to purchase, of course we would be glad to have it so.

**DISTRICT WORKERS' CANVASS**

"Good morning! Is this where Mrs. Wood lives?"

"Yes."

"I am making some calls respecting a Circulating Library for Home Bible Study. I think you indicated an interest in this work some time ago. I would like to talk the matter over with you, if you have a few minutes, please.

After being invited in, continue:

"At that time, Mrs. Wood, I believe you purchased a set of books called STUDIES IN THE SCRIPTURES. May I inquire whether or not you found in them something that interested you seriously?"

This is merely a supposed start to the conversation, which of course should vary according to the circumstances of the case, which you have noted on the card. What you shall say from this point onward, must of course depend upon the supposed efficiency and without partiality. Give each worker preferably the district in which she lives, as her field of activity, or a district near, or otherwise the nearest district possible.

Possibly you will get a suggestion or a statement that the party found nothing to interest her, but that she knows of some people who are much interested. You thus have the opportunity of learning the address of others; and perhaps, too, of awakening interest in the one who you are interviewing. Or the trouble may be prejudice, slander or misrepresentation. Such opportunities for correcting false impressions are valuable. Each worker should earnestly pray and continuously for wisdom from Above to say the right thing, and for grace from the Lord—meekness, patience, love in the heart—that her words might be like perfume and an anointing oil to all who are in sympathy with righteousness.

If you have not the books, offer to loan her a volume, and tell her of the proposal soon to have some Chart Talks on "The Divine Plan," given in that district. Explain to her how the CHART OF THE AGES helps to open the Bible to one's understanding, and to make it clear and plain. Possibly she will get a realization of the marvelous fact that the volume you offer to loan her will awaken her interest keenly, because it is different from other religious books and gives the chapter and verse, showing that it is really the message of God's Word, even though different from what some of us had supposed. Inquire whether she would like to be notified respecting the Chart Talks when arranged for. Elsewhere we give some remarks especially on book-loaning, which see. On leaving, express the hope that your next call will find that she has read considerable and is deeply interested.

Write a brief history of this interview on your address cards or memoranda, before going on to your next call. While covering your district note especially those who indicate sufficient interest to attend Chart Talk. Be on the lookout also for the Lord's guidance for a place in which to hold the meeting—someone who has expressed interest and whose large parlor or sitting room would seem to be a favorable place. In some cases the CHART OF THE AGES can be lent for a few moments; and, if convenient this room would be for such meetings, if you would like to have them here. I could not say definitely whether this would be considered the most suitable place or not, but would be glad, if you thought well, to make a memorandum of it. That is, if you do not want to put it in the file card.

Confer with the Lieutenant respecting what you have found and the most suitable time for holding the meeting and the most suitable place—the Lieutenant, in turn, keeping in touch with the elders of the ecclesia before deciding definitely on the subject.
As soon as the decision respecting the Chart Talks has been reached, call again upon those who seem favorable. Tell them about the arrangement and ask whether you may expect to see them there. Additionally, write a post-card to each of those who may say: "I will be ready to have a Chart Talk on Thursday evening, to hear a talk on the CHART OF THE AGES at the home of Mrs. Wood, 122 West Charles St., at 7:30. I note that your house is about nine blocks from Mrs. Wood's home, and that the Fullen Street car, running east, will take you within one block. Get off at Street Yours, etc."—Signed.

You should be sure to be in attendance at every Chart Talk in your district, and should call on the interested to keep them interested. If you cannot give a lengthy talk, send also a post-card reminder each week.

At the close of the series of Chart Talks, a Question Meeting on the Chart will be in order, and should be announced by the worker himself. It is to be hoped that the elders will select only very religious, spiritual people to assist. If a considerable number of those present so desire, it might be intimate at this meeting that a First Volume Berean Study could be started.

Meanwhile, ascertain some other friendly one who would like to have the Berean Study in her home, provided the one who has volunteered the apartments for the Chart Talks should not seem anxious to have the Berean Study follow in her home. Other things being equal, the Berean study should preferably be held in the home of one of the Bible students. Let the vote for Berean Study of First Volume be taken on the night of the Question Meeting, the fourth night of the Chart Talks—the fourth week.

After the Berean Class has gotten properly started, you may call on her for advice and, if other important work presents itself, may feel free. Keep in touch with the class; and should any of its members fail to attend for two weeks, be sure that you call upon them before the third meeting.

These classes should be notified respecting all prominent lectures, should be made acquainted with the meetings of the I. B. S. A. class as soon as their interest begins to develop. It is preferable that not many of the regular Bible students attend Chart Talks and Berean Studies at first, lest the newcomers be crowded; and that the newcomers may the more freely ask questions and be in less danger of being stumbled—all of the lecturing and leading being done by the one experienced brother or sister.

We advise that no singing be done at the Chart Talks, nor at first at the Berean Study Lessons. Every meeting, however, might be properly opened with a brief prayer. The meetings should begin promptly and not continue longer than one hour. If it becomes necessary to break up the class, the meeting should be finished as soon as possible.

Never sell anything at Chart Talk meetings, considering the fact that it alone has actuated our visit. We should sympathize with all who have good desires in any sense of the word; and those who are deep in churchianity, for we are glad to find them interested in higher things; with others who have turned away from churchianity, for we know how hard it is to retain faith who have lost it, and with others who have been prejudiced, for we are not surprised, and much prefer prejudice to lukewarmness.

Very truly your servant.

C. T. RUSSELL

PASTORAL WORK EXTENDED LATER

It may seem early to speak of work to support the extension of efforts outside of the large cities to smaller cities and villages. However, we think it best to lay before you the entire scheme, that we may be working together to the one end—the finding of God's people everywhere.

One suggestion is that the Pastor's Lieutenant and the elders in each large I. B. S. A. class be ready to cooperate, as God's providence may indicate, with smaller classes in a radius of—say forty miles. After getting the work of your own city well under control and everybody busy—Chart Talks going, Bible studies going—then look afield to help others.

Some of the smaller classes may be able to adapt our suggestions to their own immediate conditions, and some may not. Such as are not able to do so we recommend should appeal to us or to the larger classes when they want advice or assistance. Then will be your opportunity. But let us never forget the Lord's arrangement—that each class has its own line of work to do, and the case of one does not prejudice or concern any other class intrude or assist. Extension work may therefore best be done in towns where there are no classes—the Eureka Drama possibly being used to open the door.

LIEUTENANT AND SMALL CLASSES CONTIGUOUS

Correspondence requesting aid in the starting of such a work should be sent to the PASTORAL WORK COMMITTEE, P. O. Box 123, Brooklyn, N. Y., or to Mrs. Genevieve Sanford, 122 Columbia Heights, Brooklyn, N. Y., or to any other person authorized to communicate with a large center of the work near to the inquirer and endeavor to provide the necessary assistance, instructions, etc., for a start. But the work should be carried on practically as the larger, centers, with such adaptations as may be necessary.

DISTRICT BOOK LOANING

An important feature of the Pastoral's work now being widely undertaken is the loaning of Scriptures to the SISTERS. We recommend that on vol. 1. generally be distributed; but of course there should be glad to loan other volumes subsequently, if desired. Our hope was that an interest would develop which would eventually lead interested others to desire to own the entire set of Scripture Studies; the principle is, that they will cost less than cost of manufacture—one could think of our having any mercenary object in connection with their sale. Either the regular edition or the karatol may be used, but in some respects we favor the latter; for it looks smaller and therefore more in keeping with smaller classes. Nevertheless some may prefer the other edition because more easily read by the elderly.

A chief, or librarian, of either sex, may be chosen by the class. On an endont of fat weight of the books, a library having a central office or store is sometimes preferable for librarian. The book supply should be kept at some place of easy access to all the workers.
The class should purchase as many volumes as it desires to use. These will be supplied at the rate charged colporteurs—25c per volume, for each of the first three, and 30c for each of the second three volumes (in lots of 50), plus freight charges. Each volume should be numbered, and the numbers may be marked with a pen, with 500. If the number be plainly marked upon the paper cover, it will facilitate the keeping track of the books given out to each worker, and loaned by the worker to the interested.

In order that those visited may not think that there be anything at the mercy in the location of a book, we style this work the starting of a Circulating Library for Home Bible Study, otherwise they might be offended, and say, "We are able to buy all the books we need," or, "We can get at the Public Library whatever books we desire.

The volume should be loaned for two weeks and a call made to collect at the end of that time; but of course if there is any interest manifested and for some reason it has not been read in the interim, it might be loaned afresh. Make a memorandum of the date when the book was loaned, and make a monthly report to the book-lending department of the class, as well as to the Pastor's Lieutenant.

Canvas of the Book Loaner.

"I am making some calls in the interest of a Circulating Library for Home Bible Study. I wish to talk the matter over with you and enlist your cooperation. This movement is an organized effort to provide everyone who loves the Bible with the means to understand its mysteries—making God's great truth plain and understandible. "I have brought with me a little volume containing sixteen Studies that cover the Divine Plan of the Ages. If you are interested in the Bible, I should be glad to loan it to you."

Upon the acceptance of your proposal say:

"Now, by taking one Study a day, you and your family will finish the Volume in two weeks, with an extra Study on Sunday. By that time you will be so well informed on God's Plan that its various divisions will be well defined in your mind. Would you be willing to take one Study a day if you could be sure that it will help you understand God's purposes toward you and yours and the whole world?"

"Yes!"

"Well, that is just what I propose to guarantee you! But remember, your guarantee is based upon your promise of a Study a day, which will require only about one-half hour each day."

Nothing in this book-lending work interferes at all with the work of regular colporteurs, and the loaner is fully authorized to take an order for books at any time, but is cautioned to remember that this is not her special work.

Some Queries Answered.

We take this opportunity of publicly some queries that we have received about this work.

(1) Should we encourage this work?

We have not invited the brethren to engage in this work because we believe that there are other things which they can do that sisters cannot do. Besides, while there are countless women who might do more harm than good in this Pastoral Work, we are of the opinion that the sisters may display as much tact as the brothers or more; although there are some brethren, of course, who are very resourceful, very wise. We are merely speaking in general terms and believe that the sisters, on the whole, can render this service better than can the brethren, and it gives them something special to do in the service of the King.

(2) Is it right, Scripturally, for the Pastor to select a sister to be his lieutenant in such a work?

This is done in harmony with the Lord's teachings that the sisters might so be used. All who receive the holy Spirit, as previously pointed out, are anointed to preach the Gospel. The Lord, through St. Paul, has seen fit to limit the conditions under which a sister may preach—that her preaching may not be of a public character, and that she may not be considered a teacher in the church. Nothing in this, however, interferes with her doing private Pastoral Work of the kind here suggested.

(3) In case she shall have formed classes for Bible study, what would be the necessary procedure if there were no consecrated brother in the class, or none qualified to give a Chart Talk or other address?

In such event, inquiry might be made of some nearby class or other brother, who might be spared to render the assistance. If there be no nearby class, or none could be spared to render the assistance, the Pastor hereby authorizes the sisters to choose one of their number as his representative to give the Chart Talk and, subsequently, to start a Berean Bible Study. She should perform her duties with head covered, explaining the significance of this to the audience, and declaring that she is merely serving because of the necessity of the case, until some consecrated brother shall have developed the necessary knowledge and qualifications to become the leader. Furthermore, she should make it a point that the Apostle's instruction is that the sisters are not to teach in the church, and that a class of inquirers is not understood to be an organized class of Bible students or an ecclesia or body of Christ, but merely novices who, it is hoped, will develop specifity to maturity.

(4) Ought some of the younger ones to be enrolled in this work by having them occasionally address the regular class?

Assuredly novices should not be introduced into this work. Good intentions count with the Lord as respects the heart; but more than good intentions are required in rendering this service according to the instructions of the Word. Only those that have a talent for public speaking, and additionally have a clear knowledge of the truth and an aptitude for teaching—only such should be assigned to the important work of interesting people who have only recently come to a knowledge of the truth and to a limited degree, and whose minds are more or less prejudiced with erroneous ideas. The very best talent that the class possesses will be none too good for this service.

Let us say, additionally, that to invite novices to address the class on Sundays or at other times in a public lecture would be entirely wrong. The Lord's people should not be bored any more than the public. Such brethren as show some talent for public speaking should be encouraged to study and to practise, but not to practise upon others until they themselves have a talent for it, are recommended, and so do again, that the less experienced of the brethren who feel that they have talents for the Lord's service might well be encouraged to have meetings by themselves, and for their own benefit, to get acquainted with the divine plan illustrated in the Chart, and a competent instructor should be able to answer every such question. To fulfill these requirements requires more than a novice; and even the nature of the Lord's people will do well to keep their minds continually refreshed by constant study.

Although we have sent a letter on Extension Work, our thought is that nothing whatever should be attempted beyond the possibilities of the class, or the city shall have been thoroughly worked. We would have preferred not to send that letter at the same time; but we considered it advisable that all the dear friends should have the matter well before their minds, and thus learn the wide possibility which may come to them, if faithful, in due time.

New Opportunities of Service.

Many of our dear friends have been astonished to find what opportunities this work opens up. We find that many have not yet adopted a little taste of the truth, and are thus unable to attend a meeting, an entertaining Chart Talk on the divine plan set forth in the Bible—some who are not interested enough to undertake special reading. As they become interested in a Chart Talk, they generally become interested in Bible study and, and the result is the saving of souls, and to impressing upon them the importance of Bible study, and the need that they have for the Bible Keys, if they will get any profit out of the study. They know, and we all know, that the Bible is a book which has been preserved perfectly for over one hundred years, and that much Bible reading, verse by verse and by the chapter and by so-called Bible study, has been going on in all denominations with little result.

Few, except Bible students, can really answer any Bible questions. Our friends have learned how to study the Bible, let us continue in the same way and extend the same helpful hands to others. Nevertheless, if there are some who have not yet convinced themselves of the folly of the old method of Bible study, it is not for us to hinder them, but to bid them God-speed in their search for self-examination and self-control in which the Lord has blessed us and is continuing to bless us.

Smiting of Jordan Not Far Off.

Our thought, dear brethren and sisters, is that a great work is before us, and that in proportion as we get ready for
it, the Lord will be pleased to bless us with a share. Some may have a share in the calling at the addresses already gathered. Others may have a share in giving the chart talks, and others may have a share in leading Berean lessons. Let us not forget, dear brethren, that we must have humility. The Lord has no use for the proud and self-sufficient, either in the present age in the instructing and building up of the church, or in the future age in the instruction and uplifting of the world. The Scriptures assure us in no uncertain terms that the Lord abhors the proud and shows his favor to the humble. The Apostle says, "Humble yourselves, therefore, under the mighty hand of God that he may exalt you in due time" (1 Peter 5:6) for “he that humbleth himself shall be exalted.”—Luke 14:11.

Let us not forget the importance of knowledge. No one is capable of teaching others who has not a clear knowledge himself.

Finally, let us remember that knowledge without the humility might puff up. We shall be built up under the influence of self-sacrificing love. Let us all, dear friends, get more ready—nearer to the Lord and more ready for His service. The smiting of the Jordan assuredly is not far off; and do we wish to have a share in it? As Elijah did the smiting, so all those who belong to the Elijah class will have a share in it.

**ANGELOPHONE HYMN RECORDS**

In our issue of June 15, 1916, we announced arrangements by which our readers may obtain the Angelophone at Jobbers' prices, one-third of the usual retail prices — $8.33, $16.67, $33.33 and $66.67.

Now we have a still more important announcement—Angelophone Records of 50 of our most beautiful hymns. They gave us the selection of them. We are confident that all WATCH TOWER readers will appreciate them, and believe that they will have a very wide circulation everywhere. They are 7-inch records, “hill and dale cut,” of a size which usually sells for 35c up. But, indeed, such hymns in such variety are not to be had anywhere for any money.

The singer's voice is excellent, clear, distinct—quite unlike hymn tunes you have usually heard, very few of which can be understood. They are the work of Prof. Henry Burr, the well-known baritone.

**NOW THE ASTONISHING FEATURE!**

The entire set of 50 hymns can be ordered through us for $5—only ten cents per record.

With a view to stimulating daily family worship (having this excellent singer's voice to lead), the hymns with music have been published in neat, attractive form at 5c and 10c per copy, according to binding—postage 2c extra.

We at our request the Angelophone Company are mailing to the Secretaries of the principal classes a sample record and a sample each of the two hymn-books. If a quantity of the books and records are ordered together, carriage charges will be prepaid in the United States. These records are known as the original "hill and dale cut," the same as the ones used by Edison and Pathe. It contains a great deal more music to the inch than the zigzag cut. The latter is used by the Victor and was gotten out to avoid the patents covering the original, superior "hill and dale cut"; said patents have now expired.

The Angelophone has a reversible sound-box, which permits it to play any kind of record made. But not so the Victor and Columbia machines; to use the Angelophone records as a little sleeve is necessary, which can be purchased at any 10c store, or can be ordered with the books and records. Address orders to ANGELICO, 28 West 63d Street, New York City, or to 184 Fulton Street, Brooklyn, New York.

It affords us genuine pleasure to think that Bible students can now have in their homes phonograph music which really represents their sentiments—much better than does the majority of the jiggly, rag-time stuff usually sold at from 60c to $1 per record.

“*A little nonsense now and then, there is nothing rash*"—the best of men;”

But nonsense all the time nauseates even the worldly. On the other hand, there is a sweet, quieting influence exerted by the beautiful hymns of our selection which go to the heart of old and young, saint and sinner. Surely, Bible students will wish to "Lift high the royal banner," and to show forth the praises of their King! And such hymns as these in so clear and distinct a voice will surely appeal to your neighbor, too.

We are glad that these records have come out in time for the holiday season and the longer winter evenings. We have warned the Angelophone Company to be prepared for many large orders to be shipped out promptly. We vouch for the Angelophone Company that you may safely send the money for whatever you may wish to order, by P. O. Order.

**PILGRIM BROTHER JOHNSON IN GREAT BRITAIN**

Arrangements have been made for Pilgrim Brother P. S. L. Johnson to serve the friends in Great Britain. Classes there desiring appointments will please communicate with our London Office.

**DEATH OF CHARLES T. RUSSELL**

The sudden death of Pastor Charles Taze Russell, Editor of THE WATCH TOWER, has created a profound impression upon his many friends throughout the world. Hundreds of letters and telegrams received, further evidence the love and esteem in which he was held, and express unqualified desire to co-operate in continuing the great work for which he stood so many years.

Brother Russell left Brooklyn in the evening of October 16, to fill appointments in the West and Southwest, but was obliged to start homeward before his scheduled time, owing to ill health.

It was on a Santa Fe train at Pampa, Tex., that he died. Brother Menta Sturgeon, who accompanied him on the trip, received the information at the headquarters of THE WATCH TOWER BIBLE AND TRACT SOCIETY at Brooklyn, adding that “he died a hero.”

Owing to the fact that this issue of THE WATCH TOWER was ready for the press at the time Brother Russell's death, the Society decided to insert a brief notice, with the announcement that the following issue, December 1, will be in the nature of a Memorial Number.

Brother Russell's Will provides for the continuance of the publication of THE WATCH TOWER, for which he left ample manuscript to insure its publication for an indefinite period. The affairs of THE WATCH TOWER BIBLE AND TRACT SOCIETY will likewise be continued according to provision made by him before death.

Anyone desiring extra copies of the Memorial Number will please advise us immediately. Extra copies at the usual price—5c each.

**A MEMORIAL NUMBER**

Brooklyn, N. Y., November 15, 1916

No. 22

Vol. XXXVII

Brooklyn, N. Y.
"THE EARTH TREMBLEO"—AND FELL.

God's holy prophets of the Old Testament and of the New give us numerous pictures of our day and the events now taking place in the world. The Psalmist David taking prophetically a standpoint of observation future from his day declared, "The Lord reigneth; let the earth rejoice; let the multitudes be glad." And now the facts, and the condition of the world, have shown in Scripture Studies, Vol. III., Study 9, this began to be true when our Lord Jesus, having returned to earth to set up his kingdom, took unto himself his great power. Yet not until his kingdom has been fully established in the earth will this be the case.

That the Prophet David is referring especially to the present time, from 1878 down to the full inauguration of Jehovah's kingdom, is clear from his succeeding statement: "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about." How true it is that the storm clouds are all about us in this day of the Kingly presence of Jehovah's great Representative, the executor of his purposes! The lightning flashes are revealing the corruption of the world, the dishonesty in high places, and showing men that they are living far below the dignity of the life which is to be revealed in the world's history. Daily the darkness of gloom and perdition deepens on every side for those not acquainted with Jehovah's purpose.

"A FIRE GODETH BEFORE HIM!"

If we inquire, Why is this day of his presence such a time of trouble and distress of nations? the answer comes, Because righteousness and judgment are the habitation of his throne, and he is judging the nations and weighing them in the balances. Indeed, there is great cause for rejoicing, not only among the saints, but in the whole earth; and it is the privilege of the saints to tell the glad tidings to all who will hear.

But whether men hear or whether they forbear, let us tell it out, and by and by when the great affictions of this judgment hour begin to seal the instruction upon the hearts of all, and the heart shall be hardened and wickedness everywhere prevailing, drawing attention to the prophecies of the Scriptures, and wondering whether present conditions, and the troubles which all intelligent people see just ahead, are not fulfillments of these Bible prophecies. All this is leading men to reason of the things coming on the earth!—Luke 21:26.

It is often observed this day of trouble incident to the setting up of Messiah's kingdom that the statement of the Prophet is verified: "His lightnings enlightened the world; the earth saw, and trembled." How apt is this figure! Truly like lightning flashes in the midst of the gloom and perplexity of the day, written from the words of the Master's voice as the unfortunate confusion in the world reels and stumbles. The lightning flashes are revealing the corruption in the world, the dishonesty in high places, the self-seeking and selfishness everywhere prevailing. Revolution and black anarchy are freely prophesied (Psalm 107:27), for "the nations are in dismay and distress! Ah, no; for it is written, "Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord!" They are the "fire in Zion" that are "afraid." Psalm 91 and 46 show why the saints rejoice and are restful of heart, while others weep and lament. It is because they "dwell in the secret place of the Most High [represented by the Holy of the typical Tabernacle], and abide under the shadow of the Almighty" (Psalm 91:1). Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction, unrest and the great pent-up populous of the world, where the lightning flashes are revealing the corruption of the world, the dishonesty in high places, the self-seeking and selfishness everywhere prevailing, revealing the storms of the future, the tempests of the supernatural power which will be an abomination to men.[5899]

"THE EARTH SAW—AND TREMBLED."

As a result of God's lightening flashes which are enlightening the world, there is great commotion everywhere manifest. Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction, unrest and the great pent-up populous of the world, where the lightning flashes are revealing the corruption of the world, the dishonesty in high places, the self-seeking and selfishness everywhere prevailing. Revolution and black anarchy are freely prophesied (Psalm 107:27), for "the nations are in dismay and distress! Ah, no; for it is written, "Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord!" They are the "fire in Zion" that are "afraid." Psalm 91 and 46 show why the saints rejoice and are restful of heart, while others weep and lament. It is because they "dwell in the secret place of the Most High [represented by the Holy of the typical Tabernacle], and abide under the shadow of the Almighty" (Psalm 91:1). Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction, unrest and the great pent-up populous of the world, where the lightning flashes are revealing the corruption of the world, the dishonesty in high places, the self-seeking and selfishness everywhere prevailing, revealing the storms of the future, the tempests of the supernatural power which will be an abomination to men.

"THE EARTH SAW—AND TREMBLED."

But in the midst of all this trouble and tumult in the world, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments and now increasingly frequent, flashes of light which issue from the storm clouds that surround the invisible, spiritual presence of our glorious King, these princes of righteousness, do they all feel their spirits fail? No; for it is written, "The heart of the righteous is right with the Lord; but the wicked travaileth with his own heart." (Psalm 37:15) St. Paul addresses these people: "For all the promises of God in him are yea, and in him amen!" (2 Cor. 1:20). Indeed, there is great cause for rejoicing, not only among the saints, but in the whole earth; and it is the privilege of the saints to tell the glad tidings to all who will hear.

But whether men hear or whether they forbear, let us tell it out, and by and by when the great affictions of this judgment hour begin to seal the instruction upon the hearts of all, and the heart shall be hardened and wickedness everywhere prevailing, drawing attention to the prophecies of the Scriptures, and wondering whether present conditions, and the troubles which all intelligent people see just ahead, are not fulfillments of these Bible prophecies. All this is leading men to reason of the things coming on the earth!—Luke 21:26.

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THE NEEDLESS WHO WILL NOT HEAR

But the Psalmist intimates that, while the world at large would be in ignorance of the real portent of present events, and therefore in fear and dread, and while the saints, with clear vision, would be preoccupied with the coming of the King to his own kingdom, yet because they see the outcome, some—needless both of the world's distress and of the Voice which speaketh from heaven—will still boast themselves of their idols. He says, "Confounded be they that serve them dat themselves! " (Psalm 106:41) These words call to mind the warning of the Apostle Paul: "See that ye refuse not him that speaketh from heav- en." (Hebrews 12:25) St. Paul addresses these words to those who know the Voice and recognize it, warning them against any tendency longer to heed it, when he speaks in wrath and judgment.

But alas! there are some who heed not the warning, and...
who, although they recognize the voice of the Lord, refuse longer to obey it. They turn away from him that speaketh from heaven, toward the idols which their wayward hearts have set up instead of God. These "graven images" are indeed the work of their own hands— the human philosophies, and their false notions and views of life. And those who reject the testimony of God, whom they have heard it, invariably fall into some one of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

All such shall surely be confounded; they shall be put to shame and confusion; their idols shall be destroyed. The willful sinner, once enlightened and blessed with the hallowed influences of the Holy Spirit and the truth, shall not, the Apostle declared, escape the just punishment for his deeds. Hence the Lord, with a view to the church of his own day, and warns them of the fearful penalties of turning away from the holy commandments delivered unto them. The Apostle Paul here depicts the scenes accompanying the inauguration of the old Law Covenant, and shows it to be a picture of events which will accompany the establishment of the New Law Covenant, at the close of this present age, under the greater than Moses—our Lord Jesus Christ.

The Mountain (kingdom) of the Lord’s House is now being established in the top of the mountains, superseding the great kingdoms of this world, and being exalted above the hills—the smaller governments. (Isaiah 2:2) Clouds and darkness, trouble and perplexity and distress of nations are round about; and the thunderings and lightnings are making all the earth to tremble as did Israel at the approach of the Lord. (Exodus 19:18) The Mountain shall now—since the Spring of 1878—God has “set his king upon his holy hill of Zion.” (Psalm 2:6) Therefore, if those who refused to obey Moses, and presumptuously disregarded the covenant occasion at Sinai, met with instant death, how can we escape if we neglect the voice of the great Mediator, the Author of the New Covenant, and the remarkable circumstances which now accompany its establishment?

CLOSING THOUGHTS
We see the scenes already described, and see the churches of God immersed in the thunder tones of judgment that “call the earth from the rising of the sun unto the going down thereof” (Psalm 50:1)—from the east to the west. We see the lightnings of truth and righteousness, and observe how the whole earth is now in the shaking process which will eventuate in the complete overthrow of all existing institutions, systems and governments. Present events indeed speak in trumpet tones. How shall we regard these things? Surely, dear brethren, it will be our duty, as the church of the living God, to stand in our place, and pray, lest “a promise being left us of entering into his rest, any of us should seem to come short of it!” (Hebrews 4:1) We shall guide our course with the greatest carefulness that we may make our calling and election sure.

In this eventful period everything that can be shaken will be shaken, that only the unshakable things of truth and righteousness may remain. (Hebrews 12:25-29) Every one called to share in the coming kingdom must be a lover of righteousness, one who will courageously and lovingly stand for the truth, however much it may be spoken against. All others will be shaken out of this company. The spices and delusions of this “evil day” are accomplishing this very work. In the end only the true will remain. “Seeing that we look for these things, we must set our hearts upon them, not in heaviness, but in hope.” (Romans 12:12)

The coming Church is to be the most magnificent church ever seen. The devil and the world are in a great agitation. The Church is to have its revelation. The Lord Jesus indicated that this was so in his time, saying: “Consider the lilies of the field, how they grow.”—Matthew 6:28.

THE WORLD’S HEAVY BURDENS
To the people whom the Master generally addressed, the matter of providing for the necessities of life was a very important one. He rarely had the very rich amongst his audience, generally the poor; and the poor in Palestine and other countries find it very difficult to obtain food, clothing, etc. In many parts of the world today, especially in India, there are people who scarcely ever go to bed without going hungry; and to these the necessities of life are a very important consideration.

Our Lord Jesus indicated that this was so in his time, saying: “Consider the lilies of the field, how they grow.”—Matthew 6:28. This seems to be the whole lesson that our Lord was inculcating in bringing in this illustration from nature—Consider the lilies of the field. It was a forceful reminder that the things of the kingdoms were the things of paramount importance, and that in seeking these things first, they might have the assurance that all needed earthly things should be theirs.

What is it that we are to consider about the lilies? How do they grow? What does this mean? Jesus himself answers, “They toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.” That is, the lilies grow in a very reasonable way; they receive their nourishment and their dress, from the soil under their feet, and from the atmosphere what God has provided for it there. It simply assimilates what it cannot grow here,” but it does the best it can wherever it hap. It shows it, invariably fall into some one of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

ONE OF THE MASTER’S FORCEFUL AND BEAUTIFUL LESSONS
"Consider the lilies of the field, how they grow."—Matthew 6:28.
numerous species, we should judge, growing everywhere. Those who are accustomed to the flowers of Palestine point to a common reddish flower which they think was meant by "the lilies of the field."

Our lesson, then, as new creatures, is that since we have given our hearts to the Lord we are not to be worried, anxious, about the things of the present life. Nor are we to be overly anxious regarding our spiritual growth. We are simply to do our best, and trust the growing to him. But we are to be particularly engaged respecting the things God has promised us as new creatures in Christ, that we may make our calling and election sure and attain to the glories which our Father has in reservation for those who love him. If we give our attention to these things, the Master assures us, the heavenly Father will so supervise our affairs that we shall not lack any necessity of a spiritual or bodily kind. He will give us whatever of spiritual blessings and of temporal blessings we need as spirit-begotten children of God that we may finish our course with joy.

We are not to interpret our Lord's words to mean that we are to neglect our proper duties in life; that he would not have us do any more spinning or toiling than the lilies do; that he would not have us labor with our hands and our brains in order to care for our family, home, etc. Surely not! for these things are inculcated in the Word of God. Here, evidently, he is merely impressing us with the thought that while we are doing to the very best of our ability in harmony with the surroundings and conditions which God has provided for us, we are not to be worried. We are to be as free from anxious care as are the lilies, to be fully content and to look up in faith to our heavenly Father, expecting and accepting his providential care and overruling all our affairs and interests.

"Just leave all with Him; lilies do, and they grow; They grow in the rain and they grow in the snow. Yes, they grow. They grow in the darkness, all hid in the night, Or if in the sunshine, revealed by the light, Still they grow. They ask not your planting; they need not your care As they grow; Dropped down in the valley, the field, anywhere, There they grow— In garments of beauty, arrayed in pure white, All radiant in glory from heaven's own light—Sweetly grow."

REST AND PEACE IN PERFECT TRUST

God knows all about our circumstances. If we need to be transplanted to another place, into a different kind of soil, where our new nature can better thrive and expand, or where our reasonable, temporal needs can be better obtained, he can arrange for it. He knows just what is good for us, best for us, temporally and spiritually. It is our part to look for his leadings, not attempting to take the helm into our own hands, nor concluding that the Lord will never change our conditions, etc. If it is best for us that they shall be changed, he will change them, if we trust in him; and surely, if we are his children, it is his will that we desire, not our own! We are to be perfectly restful under whatever conditions or circumstances we find ourselves, restful in the thought, "Your Father knoweth what things ye have need of before ye ask him."—Matthew 6:8.

Will this not mean sometimes strong tests of faith and endurance, if the conditions of our lot are painful and hard to bear? It may be such; but if the Lord's providence does not for a time offer what we desire, we may be sure that the test will prove one of the "all things" that will work out our good, if we submit sweetly to his will and wait for him to point out a different way, if it shall seem best to him. Let us as lilies of his planting, bloom for the glory of our heavenly Husband.

ASKING FOR DAILY NEEDS

While Jesus tells us that we should ask, "Give us this day our daily bread," this is not a specification of what we would prefer to have in a temporal way. We are not to specify things that would be most pleasing to our palate. We are to leave that part to him. We are merely to acknowledge that we are dependent upon him for the necessities of life, that we are looking to him, that we are waiting on his providence and will accept those things which his providence provides as proper for us in connection with the instructions of his Word.

So on we go, growing daily, happy and content in God, and preparing for the kingdom; for Christians who cannot learn now, under present conditions, to trust in God, would probably not be able to learn this lesson under other conditions. Present conditions are especially helpful, indeed, for those who would cultivate trust, dependence upon the Lord. In this respect we see that the poor have advantage over the rich; and it was those who were poor, like the lilies of the field, that our Lord Jesus was addressing in the part of our text. And it is to those who are poor in spirit, who realize their own impotency, who long for the rest and peace that Jesus alone can give, who come to him for this rest, that all the Master's gracious promises and lessons of wisdom, comfort and instruction are given.

"O flower of Heavenly birth, blooming in earthly soil, Taking on fairest hues from sun and wind and rain, Soon shall thy beauty grace the Heavenly realms above, Transplanted to a fairer clime to bud and bloom again!"

"HOW LONG, OH LORD, HOW LONG?"

How long, Oh Lord, how long
Shall weakness serve the strong?
How long shall Might make right,
And darkness hate the light?

How long, oh Lord, how long,
Till Truth shall crush the wrong,
Till darkness turn to day,
And sorrow flee away?

How long till wars shall cease,
This turmoil end in peace?
How long the sin-cursed Earth
Await her second birth?

How long, Lord, must I feel
The proud oppressor's heel?

I'm weary of the night,
I long for morning light!

I long to see Thy face,
I long for Thine embrace—

To my long-promised home!

Not long, my child, not long;
Be brave, be true, be strong!

The Day-star doth appear,
The Kingdom draweth near!

Lock up, my child, look up,
The last drop's in thy Cup!

Trust where thou canst not see—
I soon will call for thee!

GERTRUDE W. SEIBERT.

"JESUS CHRIST—THE FIRST AND THE LAST"

DECEMBER 10.—REVELATION 2:1-17.

[Paragraphs 1, 2, 3 and 14 of this article were reprinted from an article entitled "Jesus Revealed to John in Vision" published in issue of June 1, 1901. Paragraphs 4, 9, and 15-31 were reprinted from an article entitled "The Mystery of the Risen Christ" published in issue of June 1, 1905. Please see the articles named. The remainder of this article is pieced by the publisher.

"THE FIRST-BORN OF THOSE THAT SLEEP"

Verse 5 clearly teaches what the creeds of Christendom ignore, and what is in direct antagonism to their statements; namely, that the risen Christ was the "first born of the dead." That is to say, our Lord was the first to experience a resurrection in the full sense of the word, the first to experience a resurrection to perfection and eternal life. Although some before him were temporally awakened, they relapsed again into death; for they were only partial illustrations of resurrection, to assure men of the divine power to accomplish it fully in the due time appointed of God.

Verse 7 clearly teaches that at the time of our Lord's
second advent, the world will be far from converted to God; for "all kindreds of the earth shall wail because of him." Some Scriptures taken disconnectedly seem to teach that the world will be converted before his return; but when God's Word and plan are viewed as a whole, these will be found to favor the opposite view—that Christ comes before the conversion of the world and for the very purpose of converting all mankind; and that the glorified church of the Gospel age shall share with her Lord and Head in his reign, which is God's appointed means of blessing the world.

Christ and the glorified church, made "partakers of the divine nature," will be spirit beings, invisible to men. Our Lord's presence will be manifested to the world by exhibitions of power and great glory. He will not be visible to natural sight, but to the eyes of understanding, as these shall open to the appreciation of the great change which earth's new Ruler shall effect. His presence and his righteous authority will be recognized in both the punishments and the blessings which will flow to mankind from his reign.

Our King will reveal himself gradually. Some will discern the new Ruler sooner than others. But ultimately "every eye shall see [Greek, horazo, discern] him." But "he cometh with clouds." And while the clouds of trouble hang heavy and dark, when the mountains—kingdoms of this world—are trembling and falling; when the earth—organized society—is being shaken and disintegrated, some will begin to realize that Jehovah's Anointed is taking to himself his great power and is beginning his work of laying justice to the line of righteousness to the plummet. For he must reign until he shall have put down all authority and laws on earth which are contrary to those controlling in heaven.

"Blessed Bible, precious Word! Boon most sacred from the Lord; Glory to His name be given, For this choicest gift from Heaven.

"Tis a ray of purest light, Beaming through the depths of night; Brighter than ten thousand gems Of the costliest diadems.

"Tis a fountain, pouring forth, Streams of life to gladden earth, Whence eternal blessings flow— Antidote for human woe.

"Tis a mine, aye, deeper, too, Than can mortal ever go; Search we may for many years, Still some new, rich gem appears.

"FAITHFUL UNTO DEATH"
DEC. 10.—Revelation, 2:1-17.

"Be thou faithful unto death, and I will give thee the crown of life."—Verse 10.


While the messages given to the seven churches specified in the Revelation were doubtless applicable to them, they properly have a still wider application to the entire Gospel church, the church of God, for the seven are typical. The history of the church, both old and new, is symbolized by the Revelation is a book of symbols, which our Lord "sawt and signified [told it in signs and symbols] by his angel unto his servant John." (Revelation 1:1) Bible students know that the book abounds in symbols, or signs; and we are satisfied that these are the rule, and that the literal is the exception, being used only when unavoidable.

Be in harmony, then, with the rest of the book, "the seven churches which are in Asia" must be symbolic; and as the book is chiefly history written before the time of the Lord's return, we have the following seven successive stages in the history of the Christian church, covering the period between the first advent and the second coming of Christ. The fulfillment, we think, proves the correctness of this position.

In the first chapter we have a description of "One like unto the Son of man," seen in vision by the Apostle John. Some one or more of the features of this description would seem to be peculiarly appropriate to each of the successive stages of the church; and in each case he who sends the message is thus described. The last part of each message is in promise to the "overcomers," and is also adapted to the different periods of church history.

To give a bird's-eye view of the arrangement, we would notice their chronological position. Ephesus covers the period during the lives of the apostles and the time of the Pagan persecution, reaching to about 325 A.D., when Constantine became Emperor of Rome and declared in favor of Christianity. Pergamos embraces the transition period during which the Papacy had its rise; Thyatira, the space during which the Papacy was yet undeveloped, and the apostate church sat as a queen and lived deliciously with the kings of governments, when viewed in the light of its bloody persecutions. The ten symbolic days refer to the last and most severe persecution under the Roman Emperors—that of the reign of Diocletian, A.D. 303-313. Those who have read the history of this period can understand the depths of the words, "that ye may be tried." Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna period of the church. The call was for faithfulness unto death; the promise was that the overcomers should not be hurt of the second death, but should receive the crown of life—immortality.

TO THE CHURCH OF EPHESUS

Ephesus means first, desirable. During this period our Lord "holdeth the seven stars in his right hand," etc. (Chapter 1:20) The messengers of the churches—St. Paul, St. Peter, St. John, etc.—were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as his, believing that their words were really his words. This stage of the church is commended for its faithful, patient labor and for its discernment of truth and true teachers.—Acts 20:28-30; 1 Cor. 11:19.

It was characteristic of this period that "they forsook all and followed him." They took joyfully the spoiling of their goods. They sold what they had and gave to those in want. Though often deprived of the bread of this present life, they not only had the Living Bread, but had the promise of "the tree of life which is in the midst of the Paradise of God." It will be remembered that all the trees in Eden were trees of life, but that the one in the midst of the Garden was then a forbidden tree, the disobedient eating of which brought death upon Adam and all his race. That tree in the midst of Paradise was called "the tree of the knowledge of good and evil"; and our Lord's promise in today's study is that the overcomers of the Gospel age shall have full liberty to partake of that tree under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under divine approval, and will not then bring a curse.

TO THE CHURCH OF SMYRNA

Smyrna means bitter. Myrrh and Marah are kindred words. This stage of the Christian church was the period of most bitter persecution, under the Roman Emperors from Nero to Diocletian. In his message to the church of this epoch our Lord styles himself "the First and the Last, which was dead and is alive." In no other sense or way could he be the First and the Last than as the only direct creation of the Father, through whom all else was created. Any other view would be in conflict with Colossians 1:15; 1 Corinthians 8:6; John 1:1-3, Diaglott.

"The devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days." Thus the Lord informed his faithful servants of this period that theirs would be a time of great persecution. Pagan Rome, here symbolized as the devil, has been the most devilish of all earthly governments, when viewed in the light of its bloody persecutions. The ten symbolic days refer to the last and most severe persecution under the Roman Emperors—that of the reign of Diocletian, A.D. 303-313. Those who have read the history of this period can understand the depths of the words, "that ye may be tried." Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna period of the church. The call was for faithfulness unto death; the promise was that the overcomers should not be hurt of the second death, but should receive the crown of life—immortality.

TO THE CHURCH OF PERGAMOS

Pergamos means an earthly elevation. The Speaker is "He that hath the sharp Sword with two edges"—Greek, two-mouthed—the Word of God. During this period, while the nominal church was growing popular, the true Christians were tested and proved by the introduction and development of
Pagan and Papal ideas. The Pagan priests, unwilling to lose their positions of honor and influence amongst the people, sought to bend their ideas to fit the new religion. Thus while nominally professing Christianity, they brought many of their former ideas with them into the Christian church. These were eventually branded upon the true stock—"the faith once delivered to the saints."—Jude 3.

Thyatira seems to mean "the sweet perfume of sacrifice." It was the period when the proper church was enduring the hardships of the wilderness; while the apostate church sat on the throne of her royal paramour. The message is sent by him "who hath eyes like a flame of fire," to watch over his faithful ones as they wandered through the dark valley. The church is described as "hard brass," to walk by their side as they scaled the rugged trine of the trinity is totally imposed demonstration which they cannot mistake. Failing to realize the fact that spiritual bodies cannot be seen by human eyes without a miracle, they cannot understand how he can be present while "all things continue as they were since the beginning of creation." (2 Peter 3:3,4) Thus they are unable to understand "the signs of the times," revealing his return.

**THE CHURCH IN PHILADELPHIA**

Philadelphia means brotherly love, as is well known. This stage of the church's history evidently began at the Reformation; and there are many still living who possess the character described.

There is considerable similarity between the work begun on Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separation of the true from the false. The false was branded as infidels and heretics; doubt all the powers of Satan were exerted to close the door then opened; but "he that is true" had said, "which no man can shut." Compared with the mighty hosts of their enemies, the little band of Reformers had but "a little strength"; but they knew that they had the truth, and they fully trusted the Giver. Thus the Master could say, "Thou hast kept My word, and hast not denied my name."

During the Philadelphian period, especially during the first and the last phases of it, the faithful have either been persecuted or made converts as the result of their being put out for their straightforward testimony. The reward promised them is that they will be, not simply an unimportant part, but a vital one—a pillar in the true and eternal Temple—a part which cannot be removed while the structure exists. During their period of usefulness the church was branded as infidels and heretics. They were not recognized as children of God, as citizens of the heavenly country, as Christians. All this is to be reversed. "The Lord knoweth they that are his," and in due time will fully and eternally acknowledge them.

**THE NOMINAL CHURCH OF TODAY**

Laodicea is interpreted to mean a tried, or judged people. The description shows us that they were tried and found wanting. If we understand Christ's meaning in this message, it is not simply to exalt the nominal, profess to profess his name, but deny the truth which he himself here presents. Let those who read this special message do so with special care.

"The Beginning of the creation of God." "What think ye of Christ? Whose Son is he?" (Matthew 22:42) This question has had many answers. More Bible and less hymn-book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to Scripture, and has not even one reasonable text to support it when the well-known interpolation of 1 John 5:7 is discarded and when John 1:1-3 is understood. Only the reader who does not see this subject clearly should read carefully and prayerfully the 17th chapter of St. John's Gospel.

The message to the Laodicean stage of the church pictures the nominal church of today as our Lord sees her. In one sense the true colors are hidden, and not accepted according to knowledge. She has organized her armies, deposed her machinery and multiplied her stores; but yet the enemy does not fall before her. She claims that her principal object is to convert sinners, to bring forth spiritual children. The Prophet puts these words into the mouth of nominal Christians when they awake to a knowledge of the situation: "We have been with child, we have been in pain, we have it as we brought forth wind; we have not wrought any deliverance in the earth; we have not healed the inhabitants of the earth fallen." (Isaiah 26:16-18) This is said after they have realized the presence of the Lord. We should not look for light where little remains but the fading reflections of a former glory. The sickly hue which now adorns the church is the result of the clericalism from the Hand which, high upon the wall, is writing, "Mene, Mene, Tekel, Upharsin." (Daniel 5:25-29) Unknown to the Laodicean church, our Lord has returned. He has stood at the door and knocked. Had they been awake, they would have heard his voice. Our Lord's patience is not an indication that he would come as a thief; but he did not tell at what hour.

While the nominal church is still seemingly in power, while the old glory still hangs about her, while it is still respectable and honorable to be a church member, the Little Flock of New Testament faith is only now coming into view. They are covered with reproach because they dare to point out the fault of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up in order that she may have the greater fall."—Revelation 18:7,21.
THE WAR OBSESSION

"Does it not strike you that a most dangerous world-wide psychological condition is being created by the war in Europe? War is too rapidly becoming a fixed and normal condition, and women are too easily adapted to that condition.

The people of the warring powers, not alone the soldiers, but the stay-at-homes, are accepting death on the firing line as inevitable and as good a way as any to die. The prayers for peace once have been superseded by a grim determination on both sides to fight to a finish; to continue the war as the permanent business of the nation. In the meantime crops are being raised almost normal, business is being conducted as usual; and the functions are being resumed.

The attitude of Europe is one of normalcy. While still persistently declaring our principles of peace, war in our hearts of hearts does not appear near so horrible to us as it did three, two or one year ago. Are we not being insidiously indoctrinated, so we may be forced into war, no matter how we struggle against it, but as a deacon, Christian people let us not accept it as other than a horrible catastrophe. Without this country to lead in persistent efforts for peace a complaisant mental attitude to war could lead us to be Christless all over the world; it is almost so in Europe now."

INTERESTING LETTERS

WHOM THE LORD LOVES HE CHASTENS

My Dear Beloved Pastor:—

As is expressed by so many dear friends writing you, we hesitate to intrude upon your consecrated time. We regret that too often during the past fourteen years we have needlessly disturbed you. We now pray that God shall overrule all our mistakes for the good of his cause and our own spiritual advancement.

We are now perplexed over some matters concerning what we should do in the harvest work, and after praying over the matter, we are directed to write it before you, and abide by what you think best. We will try to be brief.

(1) Reading and accepting present truth in 1902, I was very zealous for about one year to hand out tracts and tell the "good tidings." Finding that the people generally did not care to hear it and having a growing family to support, I lost my zeal, became interested in worldly affairs, and after a season of meager prosperity in which I failed, painfully, to contribute to God's cause as I should, I found myself a bankrupt and in debt in 1912. I accepted the chastisement of the Lord, returned to my "first love," and was not rejected (what wonderful mercy!), putting my trust in him for temporal welfare as well as spiritual. He has guided and guarded our interests to the extent that we have been able to provide a decent and respectable home, and support a growing family. Our family of seven children are growing—our oldest, a girl of fifteen years, thoroughly consecrated, and two boys younger than she, thirteen and eleven years respectively, are manifesting a deep interest in God's Word. We are thus enabled to have a large family of the Lord's "flock," engaged in the work of their Master this year.

We are at present isolated, except for one dear brother near us whom the Lord brought into the light through our humble ministry. We have no class connection except our own home. Our questions follow:

(1) Opportunities are presenting themselves for giving public talks in small towns around us, which, when we have accepted them, seem to have stirred up an interest to the extent that the congregation increases and we are giving evidences of full acceptance of the truth. There are brethren in large classes who could and would as elders do this work at a considerably greater expense than myself, owing to distance, etc. Since I have no class direction I am troubled as to whether the Lord wants me to engage in this work or not.

(2) If I continue to do this service should I report to the Bible House each meeting held, numbers in attendance, number of hours, interest, etc.

(3) We note that you advise that only such as are able to answer the late list of questions be considered as eligible to eldership. We have sent in our answers to these questions but have not heard as to what grade we made. Are we sure since sending them in that we were not quite clear on one or two, at least. We kept a copy of the questions and are making a study of them, and find them very helpful. We also believe this is a timely test directed of God to provide thorough shepherds for his flock, and shall be glad to abide by the outcome of our examination.

(4) Considering the fact that we have lessons each day in the week at home, would it be proper for my family to sacrifice my leadership to other work on Sundays?

--We rejoice with you that the Lord did not permit you to go into the war. We pray that you may remain strong, especially in your work, and be enabled to live as the spirit of the Lord would have you live. We pray for you daily. We pray that you may have wisdom and strength and courage in the work from above, and that the Lord will give you wisdom to continue in the work to the glory of his name. We pray for you daily.

SOME ITEMS OF INTEREST

"WITH THE SKIN OF MY TEETH"

Job 19:20—

The following is a partial synopsis of the description of the teeth-membrane or skin, in "Tomes' Dental Anatomy," 1904, A. F. Tomes, London: It shows that Job and the learned of his day were far from being aware of the Naughtyn's Membrane, an enamel, cuticle, or persistent dental capsule, a structure is described about which much difference of opinion has been, and indeed still is, expressed. Over the enamel of the crown of a human or other mammalian tooth, the crown of which is not coated with a thin layer of an enamel, the existence of which can only be demonstrated by the use of acids, which cause it to become detached from the surface of the enamel. When thus isolated it is found to form a continuous transparent sheet, upon which, by staining with Nitrate of Silver, a reticulate pattern may be brought out, as though it were made of Epithelial cells. It is exceedingly thin, Kolliker attributing it to a thickness of only one twenty-thousandth of an inch; but, nevertheless, it is very indestructible, resisting the action of Nitric or Hydrochloric Acid and only swelling slightly when boiled in Quinetic Potasia.

Nasmyth's Membrane

"Under the names of Nasmyth's Membrane, Enamel, Cuticle, or persistent dental capsule, a structure is described about which much difference of opinion has been, and indeed still is, expressed. Over the enamel of the crown of a human or other mammalian tooth, the crown of which is not coated with a thin layer of an enamel, the existence of which can only be demonstrated by the use of acids, which cause it to become detached from the surface of the enamel. When thus isolated it is found to form a continuous transparent sheet, upon which, by staining with Nitrate of Silver, a reticulate pattern may be brought out, as though it were made of Epithelial cells. It is exceedingly thin, Kolliker attributing it to a thickness of only one twenty-thousandth of an inch; but, nevertheless, it is very indestructible, resisting the action of Nitric or Hydrochloric Acid and only swelling slightly when boiled in Quinetic Potasia."

THE WAR OBSESSION

"The war obsession is the most dangerous world-wide psychological condition being created by the war in Europe. War is too rapidly becoming a fixed and normal condition, and women are too easily adapted to that condition."

The people of the warring powers, not alone the soldiers, but the stay-at-homes, are accepting death on the firing line as inevitable and as good a way as any to die. The prayers for peace once have been superseded by a grim determination on both sides to fight to a finish; to continue the war as the permanent business of the nation. In the meantime crops are being raised almost normal, business is being conducted as usual; and the functions are being resumed.

The attitude of Europe is one of normalcy. While still persistently declaring our principles of peace, war in our hearts of hearts does not appear near so horrible to us as it did three, two or one year ago. Are we not being insidiously indoctrinated, so we may be forced into war, no matter how we struggle against it, but as a deacon, Christian people let us not accept it as other than a horrible catastrophe. Without this country to lead in persistent efforts for peace a complaisant mental attitude to war could lead us to be Christless all over the world; it is almost so in Europe now."
what church I went to, and I told him that I was a Presbyterian, and he inquired why I was one. I told him, "Because my mother and father were." He asked, "Why don't you use your own brains?" I replied, "That is right; I am going to use them." My stock was telling all about St. Peter as being the first pope, etc. So I bought a "Theological Dictionary" which gives the history and belief of all denominations. I asked our heavenly Father to show me which was the right one. The first that I read was the history and belief of the Presbyterian Church. It did not take me long to find out that I did not believe what they taught. The more I read of the different beliefs the more disgusted I got. I saw your sermons in the Pittsburgh papers, but I did not read them very often, until one day I saw your sermon on "Peter and the Kingdom Keys," and read it carefully. I found that you proved from the Scriptures that St. Peter was not the first pope. It gave me more zeal to read and study your sermons. The one, I believe, that got me into the truth, was your sermon on "Christ Buried in the Flesh and Raised in the Spirit." I told my wife (who is also with me in the truth), that I was going to send for a set of STUDIES IN THE SCRIPTURES. But our heavenly Father, seeing that my heart was ready for the truth, did not give me a chance to send for them. He sent one of his messengers to my home with the message April 15th, 1915, and I have been making a close study of them ever since, and I thank my heavenly Father for calling me "out of darkness into his marvelous light!" I rejoice in trials and tribulations, because my love for our heavenly Father casteth out fear.

My wife and I had the greatest pleasure of hearing you talk at the Carnegie Hall, Pittsburgh, May 9th, 1915. The first time we attended a meeting in the Auditorium, Pittsburgh, was July 4th, 1915. Brother Kendall gave a talk on the Life of Christ, from Isaiah, 53d chapter. We made up our minds that from that time on we would follow you as you follow the Lord Jesus Christ.

October 10, 1915, I sent sixteen letters which I received from the Brooklyn Tabernacle, to the elders, deacons and the Minister of the Presbyterian Church, notifying them why I was withdrawing and asked each one of them to come to my home and we would talk it over. None have come yet. Shortly after, I passed the minister on the street, but he did not recognize me. It was told me that he said he did not want to have anything to do with Pastor Russell or anybody that believed in his teachings.

My wife and I consecrated ourselves to God during the October, 1915, Convention in Pittsburgh, and we symbolized our consecration by water baptism in the Allegheny river. We have been striving ever since to be overcomers by making the good fight, and guarding "the faith" to the best of our ability. We ask that you remember us in your prayers, that we may be faithful unto the end, when it will be said, "Well done, good and faithful servant, enter into the joys of thy Lord."

With much Christian love,
Brother and Sister Headrick.—Pa.
BLESSED ARE THE DEAD WHICH DIE IN THE LORD.

He was married in 1879 to Maria Frances Ackley. No children blessed this union. Seventeen years later they disagreed about the management of his journal and a separation followed.

Reared under the influence of Christian parents, at an early age he became interested in theology, uniting himself with the Congregational Church, and became active in local mission work. The doctrine of eternal torment of all mankind except the few elect became so abhorrent to him that at the age of seventeen, he was a skeptic. He said, "A God that would use his power to create human beings whom he foreknew and predestinated should be eternally tormented, could be neither wise, just nor loving: his standard would be lower than that of many men." He continued to believe, however, in the existence of God, but was not willing to accept the commonly understood teachings as God's revelation of himself to man. He turned his attention to the investigation of heathen religions, only to find all of these unsatisfactory.

HIS TEACHINGS

Naturally of a reverential mind, desiring to worship and serve the true God, he reasoned, "All the creeds of Christendom claim to be founded on the Bible, and these are conflicting. Is it possible that the Bible has been misrepresented? It may not teach the terrible doctrine of eternal torment." Turning again to the Bible he determined to make a careful, systematic study of it without reference to creeds of men. As a result the remainder of his life was wholly devoted to teaching the Bible, writing and publishing religious books and papers, lecturing and proclaiming the message of Messiah's kingdom. He was the greatest religious teacher since St. Paul, and did more than any other man of modern times to establish the faith of the people in the Scriptures.

He was not the founder of a new religion, and never made such claim. He revived the great truths taught by Christ Jesus as the ransom price, a full consecration to do the Father's will even unto death; that all who serve the true God, he reasoned, "All the creeds of Christendom claim to be founded on the Bible, and these are conflicting. Is it possible that the Bible has been misrepresented? It may not teach the terrible doctrine of eternal torment." Turning again to the Bible he determined to make a careful, systematic study of it without reference to creeds of men. As a result the remainder of his life was wholly devoted to teaching the Bible, writing and publishing religious books and papers, lecturing and proclaiming the message of Messiah's kingdom. He was the greatest religious teacher since St. Paul, and did more than any other man of modern times to establish the faith of the people in the Scriptures.

He was not the founder of a new religion, and never made such claim. He revived the great truths taught by Jesus and the apostles, and turned the light of the twentieth century upon these. He made no claim of a special revelation from God, but held that it was God's due time for the Bible to be understood; and that, being fully consecrated to the Lord and to his service, he was permitted to understand it. Because he devoted himself to the development of the fruits and graces of the holy Spirit, the promise of the Lord was fulfilled in him: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:5-8.

He clearly taught and proved his teachings by the citation of Scripture authority—that man does not possess an immortal soul, that he is a soul and is mortal; that the wages of sin is death—not eternal torment; that death came upon man as the just penalty for the violation of God's law; that death means the destruction of man; that God, in his goodness, has provided the great ransom price whereby man may be delivered from the bondage of sin and death; that God's beloved Son, Jesus, became a man and grew to manhood's estate, was put to death as a man and raised again from the dead a spirit-being, possessing the divine nature; that by his death and resurrection Christ Jesus provided and produced the ransom-price for man's deliverance and restoration; that Jesus Christ, by the grace of God, tasted death for every man; that every man in God's due time must, therefore, have a fair trial for life, and to this end there shall be a resurrection of all the dead; that Jesus Christ ascended into heaven and must come the second time; that the period of time elapsing between the first and second coming of the Lord is devoted to the election of the members of the body of Christ, taken from amongst men; that the requirements for election to that exalted position are, full faith in the shed blood of Jesus as the ransom price, a full consecration to do the Father's will even unto death; that all who thus are consecrated and begotten of the holy Spirit and are overcomers shall have part in the chief resurrection, and be exalted to positions in the heavenly kingdom of God and participate with Christ Jesus in his Millennial reign for the blessing of all the families of the earth; that during the thousand-year reign of Christ all of the dead shall be awakened, and given a fair and impartial trial for life or death; that under said reign the willfully disobedient shall be eternally destroyed, while those obedient to the righteous rule of Christ shall be fully restored to human perfection of body, mind and character; that during this Millennial reign the earth shall be brought to a state of Edenic Paradise, and made fit as a place habitable for perfect man; that man, fully restored to perfection, will inhabit the beautiful earth in all the ages to come.
His weekly sermons were handled by a newspaper syndicate. More than 2,000 newspapers, with a combined circulation of fifteen million readers, at one time published his discourses. All told, more than 4,000 newspapers published these sermons.

The Continent, a publication whose editor often opposed Pastor Russell, once published the following significant statement concerning him:

"His writings are said to have greater newspaper circulation every week than those of any other living man; a writer, doubtless, than the combined circulation of all the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Lorace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together."

Harvest Work

Pastor Russell adhered closely to the teachings of the Scriptures. He believed and taught that we are living in the time of the second presence of our Lord, and that his presence dates from 1874; that since that time we have been living in the time of the end—"the time of the end," during which the Lord has been conducting his great harvest work; that, in harmony with the Lord’s own statement, this harvest work is separating true Christians designated as “wheat,” from merely professing Christians, designated as “tares” and gathering the true saints into the kingdom of the Lord. It is here interesting to note that Jesus said, “Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing! Verily, I say unto you that he shall make him ruler over all his goods.” Thousands of the readers of Pastor Russell’s writings believe that he filled the office of “that faithful and wise servant,” and that his great work was giving to his household of faith meat in due season. His modesty and humility precluded him from openly claiming this title, but he admitted as much in private conversation. For a more detailed account of his work, reference is made to The Watch Tower of June 1st, 1913.

In 1910 Pastor Russell visited Palestine and Russia. He there orally delivered lectures to thousands of orthodox Jews on the regathering of Jews to Palestine. In 1911 he was one of a committee of seven who made a journey around the world and especially examined into the conditions of missionary work in the Jewish lands. On his return to Palestine he again visited the Jews in Palestine and Galatia, explaining to them that the prophecies concerning Messiah’s kingdom. He admitted as much in private conversation. For a more detailed account of his work, reference is made to The Watch Tower of June 1st, 1913.

During the 42 years of Pastor Russell’s Christian work he never directly or indirectly solicited money. No collection was ever taken at any meeting addressed by him by any of his associates. He had faith that the Lord would supply sufficient money to carry on his work; that the work was the Lord’s, and not man’s. The fact that voluntary contributions were liberally made by many persons throughout the world proved that his conclusions were correct.

He devoted his private fortune entirely to the cause to which he gave his life. He received the nominal sum of $11.00 per month for his personal expenses. He died, leaving no estate whatsoever.

Thus closed the career of a most remarkable man. He was loved most by those who knew him best.

Brother Russell’s Christmas Greetings

Shortly before his death Brother Russell gave instructions for the publication of a beautiful little card conveying his Christian greetings and best wishes to the new creation, together with references to five recent Watch Tower articles which he considered particularly timely and helpful. He also announced the yearly Text for 1917, over his signature. On the other side of this card is a rotogravure reproduction of the famous painting, “Christ Stilling the Storm on the Sea,” as selected by our Pastor. According to his request, these cards are now being enclosed in all regular mail sent out from his office in acknowledgment of orders, etc. By this means practically all of our interested readers will receive one. Any who fail to receive a copy, may have one upon request.

Anticipating a continued demand for this picture, he ordered an edition in regular post-card form, with space for message, which may be had at 10¢ per doz., postpaid. We have also a quantity of the same picture in post-card size, printed on heavy coated paper, with “Our Morning Resolve” on the reverse side. These will cost 6¢ per doz., postpaid.
WILL AND TESTAMENT OF CHARLES TAZE RUSSELL

Having at various times during past years donated to the Watch Tower Bible and Tract Society all of my personal possessions except a small personal bank account of approximately two hundred dollars, in the Exchange National Bank of Pittsburgh, which at present, so far as the opportunities for distribution, is in the hands of five Trustees, as follows: Sr. J. G. Herr, Sr. C. E. Hirsh, Sr. Alice G. James, Geo. H. Fisher (Scranton), J. F. Rutherford, Dr. John Edgar.

In my will, I have merely love and Christian good wishes to leave to all of the dear members of the Bible House Family—and all other dear collaborators in the harvest work—yes, for all, of the household of faith in every place who call upon the name of the Lord Jesus.

However, in view of the fact that in donating the journal, ZION'S WATCH TOWER, the OLD THEOLOGY QUARTERLY and the copyrights of the MILLENNIAL DAWN SC纂RIPTURE STUDIES Books and various other booklets, hymnbooks, etc., of THE WATCH TOWER or extracts therefrom, I did so with the explicit understanding that I should have full control of all the interests of these publications during my life time, and that after my decease they should be conducted according to my wishes. I now herewith set forth the said wishes—my will respecting the same as follows:

AN EDITORIAL COMMITTEE OF FIVE

I direct that the entire editorial charge of ZION'S WATCH TOWER shall be in the hands of a committee of five brethren, whom I exhort to great carefulness and fidelity to the truth. All articles appearing in the columns of ZION'S WATCH TOWER shall have the unqualified approval of at least three of the members of the committee of five, or the editorial or the entire committee, as the case may be known, and I am supposed to be contrary to the views of one or both of the other members of the committee, such articles shall be held over for thought, prayer and discussion for three months before being published—that so far as possible, they shall be in harmony with the truth and the bonds of peace may be maintained in the editorial management of the journal.

The names of the Editorial Committee (with such changes as may from time to time occur) shall all be published in each number of the journal—but it shall not in any manner be indicated by whom the unsigned articles are written. It will be sufficient that the fact be recognized that the articles are approved by the majority of the committee.

As the Society is already pledged to me that it will publish no other periodicals, it shall also be required that the Editorial Committee may think fit to publish no other publications in any manner or degree. My object in these requirements is to safeguard the committee and the journal from any spirit of ambition or pride, or headship, and that the truth may be recognized and appreciated for its own worth, and that the Lord may more particularly be recognized as the Head of the church and the Fountain of truth.

Copies of my Sunday discourses published in the daily newspapers covering a period of several years have been preserved and may be used as editorial matter for the WATCH TOWER or extracts from them may be incorporated with no other publications in any manner or degree. My object in these requirements is to safeguard the committee and the journal from any spirit of ambition or pride, headship, and that the truth may be recognized and appreciated for its own worth, and that the Lord may more particularly be recognized as the Head of the church and the Fountain of truth.

I now provide for the impeachment and dismissal from the Editorial Committee, if the accused be the majority of the officers of the committee of three shall fail to remain members of this Editorial Committee and to assist them in their duties in every possible manner, in compliance with the engagements made with me bearing on this matter.

The following announcement shall appear in each issue of THE WATCH TOWER or extracts from my discourses, but that no name shall be recognized in connection with the matter unless the same is required by law.

It is my wish that the same rules apply to the German, the Dutch and the Swedish, and other foreign publications controlled or supported by the Watch Tower Bible and Tract Society.

I will that a copy of this paper be sent to each one whose name has appeared above as of the Editorial committee or the list from whom others of that committee may be chosen to fill vacancies and also to each member of the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY.

This shall be done immediately on my death being reported, so that within a week, if possible, the persons named as above may be heard from, their communications being addressed to the Vice-President of the WATCH TOWER BIBLE AND TRACT SOCIETY—whover may be holding that office at that time. The answers of those appointed shall be made within the time required to enable the editorial committee to hear from the persons named, and articles may be published from August 15th, 1935.

When the Editorial Committee may be heard from, their communications will be published in these columns. The names of the

filling the vacancies mentioned. The names of the Editorial Committee are as follows:

WILLIAM E. PAGE, WILLIAM E. VAN AMBURG, HENRY E. ROCKWELL, E. W. BRENNENSON, F. H. ROBINSON.

The names of the five whom I suggest as possibly amongst the most suitable from which to fill vacancies in the Editorial Committee are as follows: A. E. Burgess, Robert Hirsh, Isaac Hosking, Geo. H. Fisher (Scranton), J. F. Rutherford, Dr. John Edgar.

The following announcement shall appear in each issue of THE WATCH TOWER, followed by the names of the Editorial Committee.

ZION'S WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as truth each and every article appearing in these columns. The names of the Committee now serving are: (names to follow.)

For compensation there is wisely to maintain the Society's course of the past in respect to salaries—that none be paid; that merely reasonable expenses be allowed to those who serve the Society or its work in any manner. In harmony with the course of the Society, I suggest that the provision for the Editorial Committee may be heard from, their communications being addressed to the Vice-President of the WATCH TOWER BIBLE AND TRACT SOCIETY, whoever may be holding that office at that time. The answers of those appointed shall be made within the time required to enable the editorial committee to hear from the persons named, and articles may be published from August 15th, 1935.

When the Editorial Committee may be heard from, their communications will be published in these columns. The names of the
DIRECTIONS FOR FUNERAL

I desire to be buried in the plot of ground owned by our Society, in the Beaver Dam United Cemetery, and all the details of arrangements respecting the funeral service I leave in the care of my sister, Mrs. M. M. Land, and her daughters, Alice and May, or such of them as may survive me, with the assistance and advice and cooperation of the brethren, as they may request the same. Instead of an ordinary funeral discourse, I request that they arrange to have a number of the brethren, accustomed to public speaking, make a few remarks each, that the service be very simple and inexpensive and that it be conducted, if possible, in any other place that may be considered equally appropriate or more so.

MY LEGACY OF LOVE

To the dear "Bethel" family collectively and individually I bequeath my best wishes, in hoping for them of the Lord his blessing, which maketh rich and addeth no sorrow. The same I extend in a still broader sweep to all the family of the Lord in every place—especially to those rejoicing in the harvest truth. I impress upon you that you continue to progress and to grow in grace, in knowledge, and above all in love, the great fruit of the spirit in its various diversified forms. I exhort to meekness, not only with the world, but with one another; to patience with one another and with all men, to gentleness with all, to brotherly kindness, to godliness, to purity. I remind you that all these things are necessary for us, necessary that we may attain the promised kingdom, and that the Apostle has assured us that if we do these things we shall never fail, but that the Lord shall minster unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

It is my wish that this my last Will and Testament be published in the issue of The Watch Tower following my death. My hope for myself, as for all the dear Israel of God, is that soon we shall meet to part no more, in the first resurrection, in the Master’s presence, where there is fulness of joy forevermore. We shall be satisfied when we awake in his likeness—"Changed from glory unto glory."

(Signed) CHARLES TAZE RUSSELL.

PUBLISHED AND DECLARED IN THE PRESENCE OF THE WITNESSES WHOSE NAMES ARE ATTACHED:

M. F. LAND,
M. ALMOND NATION,
LAURA M. WHITEHOUSE.

DONE AT ALLEGHENY, PA., JUNE TWENTY-NINE, NINETEEN HUNDRED AND SEVEN.

THE FUNERAL SERVICES

The remains of Pastor Russell—announcement of whose death was published in the last issue of The Watch Tower—arrived in New York from the West on Friday morning, November 10, accompanied by his traveling secretary, Menta Sturgeon.

As the body reached Chicago, a large number of friends had assembled at the station, and as it was necessary to transfer the casket from one depot to another, a long procession of automobiles bearing the sorrowing friends formed and followed through the city. The casket was opened during the delay here, and many took a look at it whom so long had been so well and loved so much. From Chicago the body was accompanied by a delegation, delegations from other cities joining on route to New York.

The remains reached the Bethel Home on Saturday, where they were viewed by the Family and by members of the Congregation. On Sunday morning they were removed to The Temple and lay in state until 10 o’clock in the evening. Thousands saw them here for the last time.

All day Saturday and Sunday representatives of congregations in many of the cities east of the Mississippi and in Canada arrived on almost every incoming train. The Temple was inadequate to accommodate them all. The lecture room below was opened for the overflow. Every inch of available space was occupied from the basement to and including the second balcony.

Two services had been announced for The Temple—one to be held in the afternoon for the friends, the other for the public in the evening. But in view of the rapidly increasing number of the members of the Family and the arrangements for the national service to be held on Sunday morning, the speaker was Brother Macmillan, whose remarks will be found elsewhere.

The afternoon service, which had been especially announced for the friends, was opened with a solo, "Be Thou Faithful Unto Death." These words were very appropriate, because one of the most beautiful floral designs surrounding the casket bore a broad white ribbon on which were the words of this beautiful hymn. The other hymns were 23, "Blest be the tie that binds," so frequently used by the Friends, and by conventions when welcoming Brother Russell in their midst; and No. 273, "Sun of my soul, my Father dear," one of Brother Russell’s favorite hymns.

Each speaker, when he had completed his remarks at the side, advanced into the lecture room preceded to the lecture room below and repeated the same address to the friends crowding the smaller Auditorium. All of the addresses in number—appear in this issue of The Watch Tower.

THE FLORAL DISPLAY

Elsewhere in The Watch Tower will be found a full-page view of the floral display on the rostrum. It was the finest we have ever seen. The occasion. The scene surpassed description. The rostrum of The Temple was so completely occupied by plants, ferns, flowers and a most wonderful collection of appropriate floral designs as to leave barely room for guests on the speaker’s platform and the body of our beloved Pastor. Moreover, the entire facing of every balcony and box was artistically decorated with a great variety of ferns and flowers.

At the foot of the casket was placed a broken pillar of flowers, fittingly representing that dear body which, like the Lord’s body, had been broken in the service of the brethren; while at the head was a magnificent floral cross and crown, the cross symbolizing his share in the death of Christ, and the crown symbolizing the crown of glory, which we believe he now wears with our dear Lord in heaven.

The rostrum was not large enough to contain all the floral designs, nor was there space available in the interior of The Temple to display all the floral contributions. But however, the floral arrangements were so full and so beautiful that they very imperfectly represented the degree of love and esteem in which our departed Pastor was held by all who knew him well.

The Committee of Arrangements were of course desirous of following Brother Russell’s suggestion in his Will, and to this end requested several brethren to speak at the services. Among these were A. H. Macmillan, Menta Sturgeon, W. E. Van Amburgh, P. S. L. Johnson, E. W. V. Kuehn, Toledo, Ohio; C. A. Wise, Indianapolis, Ind.; J. T. D. Pyles, Washington, D. C.; I. I. Margetson, Boston, Mass.; F. W. Manton, Toronto, Canada; H. J. H. Aver, B. Shell, Columbus, Ohio; G. C. Deissler, Dayton, Ohio; Dr. L. W. Jones, Chicago, Ill.; Dr. E. Kihlgren, Springfield, Mass.; Dr. A. E. McCosh, Detroit, Mich.; C. J. Woodworth, Scranton, Pa.; George Draper, Wichita, Kansas; C. H. Anderson, New York; W. L. Abbott, St. Paul, Minn.; H. M. Shull, Columbus, Ohio; C. J. Woodworth, Scranton, Pa.; George Draper, Wichita, Kansas; C. H. Anderson, New York; W. L. Abbott, St. Paul, Minn.; H. M. Shull, Columbus, Ohio; and J. D. Ross, Truro, N. S. But to have carried out the program in its entirety would have consumed considerable more time, and as The Temple was so crowded that it was impossible to stand for hours, it was deemed wise to reduce the number of speakers. The addresses of those at the three services followed in regular order.

ADDRESS AT MORNING SERVICE

BY A. H. MACMILLAN—NEW YORK

I am satisfied that I am expressing the sentiments of all present when I say that if the English language contains words capable of describing our feelings at the present time, we have not learned them yet. We are happy and sad, confused and perplexed; yet the way in clear—and we are glad! Death inevitably causes a gloom, whereas used to be a joy; and appears; yet, as the Apostle Paul expresses it, "We sorrow not as those that have no hope." Our glorious hope buoyed us up in this trial hour, and we are happy because we know our Beloved Pastor is even now with the Lord. Numerous questions crowd themselves into our minds: We wonder if the work will continue in the future as it has in the past; whether the English language of Jordan will be "smitten"; who will write the Seventh Volume; to whom shall we go with our perplexing trials as individuals and as ecclesias? It is my purpose to answer briefly some of these questions by relating to you the arrangements made by our dear Pastor before his death.

Following the Newport Convention in July, Brother Rus­sell had a serious sick spell, during which illness he called me to the Study and spent three and a half hours outlining the work that he felt was yet to be done, and endeavoring to make plans to carry it on. He asked me then if I would [6000]
like to come back to Brooklyn and help in the work of the Hosanna House. The last visit was made last Saturday, and offered my services to do what I could to help him and the other friends there. He told me at that time that he realized his strength was rapidly ebbing away and that he would not be with us much longer.

From that day it seemed to be Brother Russell's purpose to place much more responsibility on the heads of the various departments in the Tabernacle and Bethel work. Just before he departed upon his last trip he did something he was never known to do before; viz., to write letters to the different friends in charge for no one can work without an organization. Now that you have my plans before you, proceed and do your best." Later on he wrote a letter home numbering the tables in the dining room, and designating who would serve at the head of each table. Thus you see that everything that he thought could be done for his followers, to the end that they might run smoothly, was done.

Respecting the continuance of The Watch Tower: An Editorial Staff of five brethren has been appointed, and sufficient matter prepared to last for an indefinite period, so that we are free to publish the Lord's "fellow" or as published in The Watch Tower, even though he is not present with us in the flesh. It appears clear now that the Lord left our Beloved Pastor with us to the end that he might fulfill the "work, outlining their duties to them. Upon his departure he asked me to ride with him in the taxi to the depot. On this ride he affectionately placed his hand on my knee and said, "I am glad to see you." I remarked that during his absence they might be happy and prosperous under the blessings of the Lord. He also said that he expected that he and the one accompanying him would enjoy themselves in the Lord's service. Then, while he and the family stood at their places, he offered a solemn prayer to the Lord. "O Lord, Thy promised grace impart, And fill each consecrated heart!" and quietly withdrew to his Study. There he dictated nine letters giving instructions to various ones respecting their duties. At the appointed hour he set forth, never more to return, saying "goodby" to the friends in the hall as he passed out and started for the station.

When the Lehigh Valley train pulled out of Jersey City at six o'clock, we were aware of our precious Brother on his last pilgrimage journey, which was to end in heaven. Having held public meetings at Providence and Fall River the day previous, he was tired to start with, and consequently did not dictate on the train that evening, as is his custom. In fact, he retired earlier than usual, saying "Good-night" as he did so. In the morning, in answer to the question as to how he rested, he gave his usual answer during his recent trips, "On both sides," meaning, of course, that he changed sides frequently during the night.

He often told us of late that he scarcely slept at all, was awake every hour of the night, and thought pretty much day and night. He had the care of all the churches upon his heart, and his physical ailments would not permit much rest. He was therefore unable to complete the necessary preparations for both one day, and his companion paying all expenses for both the next day, and so on during the entire trip.

On Tuesday morning we passed over the line into Canada; and he wittily inquired, "Did you not feel the bridge bulge in the center as we crossed over?" Respecting Canada he said, "They will not molest us so long as we are just passing through; and as to visiting Canada, I have no desire to do so if they do not want me." On two previous occasions he had had severe trials in Hamilton, Ontario; but on this occasion he did not even recognize Hamilton as we passed through. We changed trains, and also our watches, at London, and ere long made our first stop, Detroit, on Tuesday afternoon. fountain of grace and strength to perform the work. We also said that he expected that he and the one accompanying him would enjoy themselves in the Lord's service. Then, while he and the family stood at their places, he offered a solemn prayer to the Lord. "O Lord, Thy promised grace impart, And fill each consecrated heart!" and quietly withdrew to his Study. There he dictated nine letters giving instructions to various ones respecting their duties. At the appointed hour he set forth, never more to return, saying "goodby" to the friends in the hall as he passed out and started for the station.

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He often told us of late that he scarcely slept at all, was awake every hour of the night, and thought pretty much day and night. He had the care of all the churches upon his heart, and his physical ailments would not permit much rest. He was therefore unable to complete the necessary preparations for both one day, and his companion paying all expenses for both the next day, and so on during the entire trip.

On Tuesday morning we passed over the line into Canada; and he wittily inquired, "Did you not feel the bridge bulge in the center as we crossed over?" Respecting Canada he said, "They will not molest us so long as we are just passing through; and as to visiting Canada, I have no desire to do so if they do not want me." On two previous occasions
for Kansas City via Springfield, that a lady from the South, who had been visiting with her daughter and her son in Chicago for some time, came up to Brother Russell, introduced herself as the daughter of a certain lady who had formerly lived in Allegheny, who was a believer in the truth, and who desired to have a copy of Brother Russell's book. This she did not want, she said, but that, while she was not "one of us" in the fullest sense, yet she believed, and was especially interested in the PHOENICIAN DRAMA OF CREATION—so much that she was writing a book on it, calling it The Golden Age; and she desired to have a copy of the book. Brother Russell had conducted the meeting there, and he knew her. There was no difficulty in giving her a copy. He nearly always brought this in. He had many opportunities; for people recognized him everywhere and desired to speak or have a few words with him. People on the train knew him—conductor, porters, conductors and passengers. In the stations, hotels, on the streets, everywhere, he was recognized. Many a time people came to me on the train and inquired, "Is that not Pastor Russell!" and would say, "I knew him by his picture in the paper," or "I heard him lecture at such and such a place." Sometimes they would inquire just after he had walked through the train, "Who is that distinguished gentleman with you?" In this way we were able to send out many First Volumes and other printed matter of the Society.

LOSS OF BROTHER RUSSELL'S VALISE

It was toward midnight when we reached Springfield, where tickets would have to be procured. Brother Russell sat up late and intended to stay up until we reached Springfield; but, responding to gentle pleading on the part of the children and to the urgent solicitation of the nurse, he consented to go to bed and retired. It was a rainy, cold night; but still there were faithful friends waiting at the station in order to give him his mail and have a few words with him. They were satisfied when we explained the condition of things; that there was no valise to be found. We informed them much Christian love to him, which he much appreciated. The brother who substituted for Brother Russell at Springfield said that the friends had encountered less objection in preparing for the public lecture than at any previous time; and Brother Russell himself seemed to be more interested than usual in coming Traveling all night then, we reached Wichita Thursday afternoon in time for an afternoon and the meal. This proved to be the last meal that Brother Russell had in the fullest sense, yet subsequently taken to a private rooming house, were several of the brethren attending the convention were located. There we remained Saturday and Sunday, until our departure for his next appointment.

Brother Russell closed the Dallas Convention with a Love Feast and was much impressed with the earnestness and evident sincerity of the friends there. That night he spoke to the public for two and a half hours, during the course of which he was broken. After some difficulty they were overcome and they were subsequently taken to a private rooming house, where several of the brethren attending the convention were located. There we remained Saturday and Sunday, until our departure for his next appointment.

Upon arriving in Galveston the next morning, he was not well. He was a little more interested than usual in coming to a morning meeting, he consented to speak to the friends at 11:30, following a discourse by Brother Sturgeon. It was at this meeting that he did something we never knew him to do before. He wrote on a piece of paper his text and one verse he wished preached, which he wished the Lord would let him do. In this he might make no mistake. This paper is before us and reads: "WHEN YE SEE THESE THINGS BEGIN TO come to pass, then lift up your heads and rejoice, knowing that your deliverance draweth nigh."

Then let our songs abound;
And every tear be dry;
We're traveling through Immanuel's ground
To fairer prospects nigh."

BROTHER RUSSELL'S LAST MEAL

The discourse was taken down, and will be printed in due time. The last letters Brother Russell dictated were just before going to this meeting. After it was over the brethren gave him a drive down the Sea Wall Boulevard; and he seemed to enjoy the balmy sea breeze and the beautiful, rolling water of the Gulf of Mexico. During the entire tour on the Boulevard, a dear brother laid before Brother Russell his troubles and received advice. There were nine brethren who took dinner with us that day at the Hotel Galvez; and he answered their questions, and seemed to enjoy the fellowship that followed. The meal was the choicest of fruit, not specially ordered. He ate. Hereafter it was to be a little fruit juice, a swallow or two of a soft-boiled egg, or something like that.

We were presently off for the public meeting in Galveston, which was held in a capacious, beautiful auditorium; but, it being Friday evening, the fact that he was broken. After some difficulty they were overcome and he might make no mistake. This paper is before us and reads: "WHEN YE SEE THESE THINGS BEGIN TO come to pass, then lift up your heads and rejoice, knowing that your deliverance draweth nigh."

BROOKLYN, N. Y.

EXPERIENCES AT DALLAS

As we arrived at Fort Worth at an early hour, it was not convenient for the friends to meet us, and we took the Electric for Dallas. The State Fair at Dallas was in progress, and every hotel was crowded. On account of Brother Russell's physical condition we were obliged to leave the car before reaching Dallas; so that when we came in by foot, after walking seven blocks through crowded streets, all connections with the brethren were broken. After some difficulty they found us. The last letters Brother Russell had dictated were subsequently taken to a private rooming house, where several of the brethren attending the convention were located. There we remained Saturday and Sunday, until our departure for his next appointment.

"Who is that man?" "No doubt it is Old Doc. Russell a strong, mellow voice, and joined heartily in singing, "All hail! the name of Jesus' name!" After a little rest at the nearest hotel, several of us walked to the station, and there had to work our way slowly through the jam as best we could, it taking us fully a half-hour to reach our train after arriving at the station. Rolling water of the Gulf of Mexico. During the entire tour on the Boulevard, a dear brother laid before Brother Russell his troubles and received advice. There were nine brethren who took dinner with us that day at the Hotel Galvez; and he answered their questions, and seemed to enjoy the fellowship that followed. The meal was the choicest of fruit, not especially ordered. He ate. Hereafter it was to be a little fruit juice, a swallow or two of a soft-boiled egg, or something like that.

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Conditions were getting serious. Brother Russell signed a few letters which, he declared, gave us to understand that we were doing more important work than we realized and then had us substitute for him at the 11 o'clock meeting at the Hall. Sister Frost generously placed her auto at our disposal, so that we could easily and quickly go to and fro. He went in a Pullman sleeping car, and I had occasion to spend several days in a Pullman sleeping car as humorous as usual; but he ate nothing, although the dinner was excellent. After the meal we went upstairs together arm in arm to his room; and after talking for awhile, he asked us to take the consecration service of the Ring certain telegraph offices.

We had subscribed to an immediate return, and returned immediately to his room.

I then went to every telegraph office in town in search for a telegram which he felt sure would be here from Chicago, since we had not received it at Dallas. His valise had, however, been received at that time also. A little later that same day, Wichita, had held it until she learned what to do with it, through the notice we had inserted in the newspaper. She received her reward, and was glad. Brother Russell was disappointed again and again at the Ring certain telegraph offices.

Returning, we remain ed close to him the rest of the day, and in fact, was very close to him for the next week. One week hence he would be in glory.

**HIS LAST PUBLIC DISCOURSE**

The night was drawing on. I was seated on the low window sill close by his side, my hands rested upon his knee and my face was turned up towards his. Love like electricity was flowing from face to face and heart to heart. We talked in whispered tones; and he said, during the quiet, lovely conversation, "Dear brother, please remain close tonight and be ready to pick up the thread of thought where I drop it. All this seemed very natural and you were in such a way as not to be disquieting. His companion was being deeply impressed, and watched his face, eyes and words with an understanding sight. He was meditative. He was responsive without saying a word.

The evening lecture was given in the largest and best theater in San Antonio. It is indeed a beautiful structure. The dress circle below and the three balconies above were filled with earnest, intelligent faces. We have never seen a meeting more beautiful. The lecture on the subject of "The War a Righteous War" began under the most favorable conditions. You can picture it at your best, and you will not miss it far.

When all was in readiness at 8:10, Brother Russell stepped to the front of the platform and began his last public discourse. The scene was most beautiful and begin to picture, and I was seated at his right, behind the screen, and could see every motion he made. All went well for about forty-five minutes, when I thought I could see that he was going to leave the platform. Clasping my hands in prayer, I sat still, and he, sat still, quietly did he walk off the rostrum, while I endeavored to walk on just as orderly and quietly, and without a word of explanation, "picked up the thread where he had dropped it. This was done when he returned to the platform, and at which time it became my privilege to retire as quietly as did he, and resume my seat behind the curtain. My eyes were riveted upon him for another half hour, when he left again and I came on, endeavoring to clinch what he had taught them by my last lecture.

He returned the second evening, after an absence of seven minutes, and proceeded with his discourse. He was telling the audience about the formation of the first creted at Nicaea, by the Bishop, and the overthrow of the Roman Emperor Constantine, when he left again. The thought of history was easily gathered up and carried forward for about ten minutes, when the thought began to run through my mind, "I wonder if he wishes me to close the discourse? There must be some thought of the day to bring the discourse to a fitting close. It was a wonderful climax to all his public lectures. He seemed to me to stand in a halo of glory. Leading the great audience in singing, "All hail the King," the train halted at Del Rio; three train loads of troopers were pulled in on the siding night. Besides, the trains, were continually yelling and engaging in all kinds of frivologies and jokes. This continued all through that day and night. Besides, the weather was hot down there. But never once did any complaint did he arise. Brother Russell make. He did not even make me forget to say, "What a wonderful induced to accept the kind offer, and well did he: for that night he was this six times to do the best things for his loved ones!"

It was just after leaving San Antonio that I had the privilege and pleasure of urging and removing his shoes for the first time. I mention this, although I had several times made the offer; but now he acquiesced and put on another pair of shoes. Thank you kindly, do we do it next morning we was a sick man, although he was not ready to admit it. He kept to his bed all day Wednesday. While he lay there in his berth, I took a seat on the couch, near him. I thought of all the things I should have done, and thought of what a stupendous amount of work that brain had done! Taking his soft, gentle right hand and letting it rest in the palm of my left hand, I gently stroked it with my right; and thinking of his lecture at San Antonio the previous night and that evening lecture in Del Rio, I closed my eyes and thought when exposing the errors of the creeds of men as contrasted with the Word of God, I said to him, "That is the greatest creed-smashing hand I ever saw!" He replied that he did not think it would smash any more records.

This led me to inquire, "Who will smite the River Jordan?" To this he responded, "Some one else can do that." "But how about the payment of the penny?" I asked. He hesitated for a moment and said, "I don't know." Brother Russell was evidently perplexed. We then talked about his physical condition. What he said about his sufferings was this: "I always thought I should have some severe sufferings before I finished my course, but thought I had the tendency to high blood pressure, the desire for it. But if the Lord wants to add this also, it is none the right.

During the course of this conversation he said, "What shall we do?" Prayerfully considering the matter, I said, "Well, Brother Russell, you seem to know your case better than anyone else could do. Tell us, kindly, what thing that thing that can be done. Have I done everything that you can think of that I ought to do?" His voice will not. I will do all things.

His words were laden with comfort ocean-deep, when in a small voice he said, "Yes, you have; I do not know what I would do without you."

Every move he made and every word he uttered only made me think the deeper, and yet I could hardly think of Brother Russell's life coming to a close. My thoughts was that I would not miss a single thing of this great man, who would probably be here until the last, and would be translated after the work is over. Having this in mind, I answered his question by saying, "Since we have done everything we know, and you are getting weaker all the time—you'v vitality is being drained while you are eating nothing to replenish it—I think that if we return to Brooklyn, you will find something there that will put you on your feet again." His reply to this suggestion was, "The Lord permitted us to make out this trip, and that is all that I meant: The route that we laid out, and according to which we went, while we had been arranged, represented the will of the Lord for us; and we must therefore do our utmost in carrying it out. The_slide's original thought about this route was, that after Brother Russell was dead he would take such a trip on sea season on account of the many conventions attended, it would be better to take the Mallory Line Steamer to New York and go all the way to Galveston by water; but his objection was that it was too roundabout and would take too much time.

We were moving rapidly through southern Texas on the Southern Pacific and were approaching Del Rio when we learned that a bridge ahead of us had been burned during the night and that we would likely be held up for some time. Our train arrived at Del Rio at 10:15 and was met by a detachment of an encampment of border soldiers. The soldiers were marching through the streets, the bands were playing, and much noise was made in every direction. In addition to this, three train loads of troopers were pulled in on the siding by the train. I walked down the street, and the sight was such that any man would be continually yelling and engaging in all kinds of frivolities and jokes. This continued all through that day and night. Besides, the weather was hot down there. But never once did any complaint did Brother Russell make. He did not even make me forget to say, "What a wonderful induced to accept the kind offer, and well did he: for that night he was this six times to do the best things for his loved ones!"

Del Rio being a town of some 10,000 inhabitants, we were able to get a few needful things there. At one time we suggested to Brother Russell that he let us go up into the town— we thought of nothing more and he said, "Why not be the best thing to do in a case similar to his without letting him know for whom we were seeking the information; but this did not appeal to him to be the proper thing. The steward on the dining car knew Brother Russell, came in to see him, showed us many kindnesses, and offered to do any.
thing he could. The dinner was three Pullmans ahead of us. Consequently we had to walk that distance for every little thing needed. After one full day's delay we pulled out of Del Rio on Thursday morning, and were the first ones to pass over the rebuilt bridge. When we began to go over the bridge, we hastened in to tell Brother Russell. We reached the drawing-room just as our car had come to the middle of the bridge. Upon our mentioning it to him, he sat up in bed and looked out the window. By that time we were over, whereupon we re­marked that another chill was coming. He gave no indication of the time when we shall pass over the river; and now, at last, we are over." A sweet smile came over his face, but he said not a word. We began to think that he might pass over, but surely not that month. As he again spoke, he said, "It occurred to us that just as we were delayed one day before passing over the river in southern Texas, so he might tarry with us one pro­phetic day and pass over by October, 1917. With these thoughts running through our mind, we were doing our best to serve our dear, patient, uncomplaining, appreciative Brother Russell in every way we could. It was difficult to give him a drink of water without spilling it except we first raised him. There was plenty to do night and day, and we esteemed it a great privilege. We often thought to be all the more faithful because of the dear friends at home.

On Friday night, when we reached a junction point in California where we had to change trains, Brother Russell arose and dressed as usual, although, of course, he was very weak. He was in a row about town. When it came time for his next meeting; for he had often done so before. All day Saturday, under severe pain, in great weak­ness, with obstructions piling up before him every moment, he struggled with business propositions like a giant. We have never heard of a hero of his generation who had disappointed him, and he wondered if the Lord were not against him in some things. His trials thickened and deepened. No longer a murmur of complaint did he utter. He had promised the Lord that he would not, and he kept his promise. He was so great that I nearly always hesitated about drawing near to him.

TO LOS ANGELES

Our train was an hour or more late in arriving in Los Angeles on Sunday morning, October 29th, and we had missed breakfast. When our train arrived, we were glad to do so. and told him so. He said, "Thank you; I was not hungry and asked me to suggest something. This I did. He consented to my getting something, but only tasted a little of it. Upon bringing it to him, he asked if I had had my breakfast; and when I answered, no, he was not in the least surprised. I told him that it was because I wanted him to have his first. He said he would not eat his until I had first had my breakfast.

Brother was just like Brother Russell. He was always so considerate of others. Whenever he would ask me to do anything for him, he would say "Please"; and when it was done he would invariably say, "Thank you." He was a wonder! Brother Homer Lee did what he could for Brother Russell while we were there; and, upon our departure, gave me all his best remedies, and hoped they would do him good. The brethren in Los Angeles were kind in every way.

BROTHER RUSSELL'S LAST ADDRESS TO THE CHURCH

When the time came for the meeting with the friends in the afternoon, Brother Russell arose and made ready to go, the brethren were all eager for our meeting with the friends. Sunday afternoon when we left the hotel for the meeting, which was held in the same auditorium in which the Los Angeles Convention was held during the first part of Sep­tember, was a quiet and suitable place for a meeting of any body and quite a proper place in which Brother Russell could have given his last message to the church. He cautioned the brethren against exposing his physical con­dition by saying, "Don't give me away, brethren." He was very conscious of the feelings of others that he never drew much on the sympathy of the friends—so considerate was he, that but few knew that he had been a physical sufferer for thirty years. On one occasion recently he sent word to the Bethel Family that he would not come to breakfast: and afterwards he told us it was on account of the family that he did not come—that they had such deep sympathy for him that he did not like to draw on their vitality. He had learned to lean on the Strong Arm alone! He did not need us particularly, but we needed him.

We were on the alert to comply with his every wish; and therefore no one called attention to his condition, and in that sense did not "give him away." However, he gave himself away. To a keen observer his very presence spoke volumes. But more than that, when he stepped to the front of the platform, to his own surprise for a splendid audience before him (for every seat was occupied) he said, "I regret that I am not able to speak with force or power," and beckoned to the Chairman to remove the stand and bring a chair. As he sat down, he said, "Pardon me for asking that the platform stand be removed. We know, and in the most solemn manner, he spoke for about forty-five minutes, and then answered questions for a short period.

Finally he said, "I must say goodby to you all, and give you a text for your encouragement. 'May the Lord see thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.' May the Lord's blessing be with you richly; he has blessed the Los Angeles Class a great deal. Each one desires to do his share. No matter what others may do, each one do his share. Now sing Number One:

"'Abide, sweet Spirit, Heavenly Dove. With light and comfort from above; Be Thou our guardian, Thou our Guide, Our every wish directing to do.

PRESERVE THIS SPIRIT IN YOUR MIDST

Continuing, he said, "Isn't this a beautiful thought? Pre­serve this spirit in your midst. Have perfect confidence in the Lord, and you will be led aright. We were not brought into the truth by any human catch-hunts, but to the living waters of the Los Angeles Convention. We know what we believe, and we will hold everything all right. I bid you all good by." Thus, at 6:05 p.m., Sunday, October 29th, when he left that platform, he had delivered his last address to the church on this side of the veil, forever. Our dear Brother was left in the hand of our Heavenly Father, at the feet of Jesus. We would prefer to keep silent; but for the church's sake we will proceed.

Several tried to speak to Brother Russell in the auto as we rode away, but they were too late. We were presently at the station, and when the train started we were glad to do so. and told him so. He said, "Thank you; it was the privilege of Brother Sherman to be with us at the station and to do us many kindnesses. When Brother Russell signed his name to the railroad ticket at Kansas City, it was under my direction. It was the privilege to sign his name for him. We sent to the train while Brother Sherman went to the nearest drug store to make a purchase for him: He returned at 6:30 and we said goodbye. Santa Fe train No. 10 pulled out; we entered the drawing-room of car Rose-elle: and in shutting the door we shut him in and shut others out forever. Theneforth Gethsemane! Victory! Glory!

THE RETURN JOURNEY BEGUN

He had me place various articles that he would need during the night in convenient places—under the covers, under his pillow. Then it was the time for the five Pullman blankets. It was only the privilege of Brother Sherman to sign his name for him without disturbing me. We did everything just as he directed. We were glad to do so, and told him so. He said, "Thank you; I have you do some things because you are so willing." It was the privilege to be the nurse while he was in his last illness and patient—how true the name!—no longer needed the serv­ices of either the physician or the nurse, the nurse became the undertaker and did those last solemn rites which he had seen others do before. I was careful to inquire, 'Is everything all right?' He thanked me, asked me to take my rest, indicated how he would call in case he needed me, bade me good night, and turned on his left side with his face toward the window.

We do not know how long it was afterwards when we were aroused from sleep. I was calling out Broth­er brother by name—it was probably a couple of hours. But we went to him quickly, did what was required, heard him say again, "Thank you," and again lay down. This time, however, we did not keep the door shut; and the next day he asked me to call him by name: he asked me to take my rest, indicated how he would call in case he needed me, bade me good night, and turned on his left side with his face toward the window.

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In another hour he knocked and called again; and we were at his side, and soon discovered that another chill was com­ing on. He had had the first one two nights before. We put five Pullman blankets upon him and tucked them in close on every side; but still he shook. We gave him what was required, and was glad when the rigors ceased. We remained by his side, lying down at times on the couch beside him.

PREP ARTATIONS FOR DEATH

Toward morning he had me make a robe for convenience sake by pinning a sheet inside of a blanket, wrapping him in it like a robe and fastening it under his chin. He stood
up on the couch for this purpose, and then lay down on the couch instead of returning to his berth. I therefore sat on his bed while he lay before me. After several hours his robe proved to be rather inconvenient, because the sheet and blanket could not be kept together. It was then that he stood up again and offered me his hand. I did not understand what he meant, but did not like to have him repeat, because he was so weak. His voice had become so weak that he had to repeat nearly everything he said. I had said to him several times, “Dear Brother Russell, I do not want you to ask me anything, but I have had a confidence custom to live by, so I will tell you in all his dictation as not to require any repetition); but your voice is so weak that one can scarcely hear you.” He would do believe that he could do nothing more for me at the moment, but that I would write him later and that I could do as I wanted. I said, “Brother Russell, I do not understand what you mean.” He said, “I will show you.” He had me take a clean sheet and turn it down twelve inches from the top; and then a second one the same. Placing his left hand on his right shoulder, he said, “Fasten them together here.” I put my pocket a paper of safety-pins which I had recently purchased, it was easy for me to hold the sheets together on his right shoulder and at the same time reach into my pocket and get a safety-pin. The sheet being fastened at the side, he fastened the other in the back, fastened together on his two shoulders, and folded one sheet and fastened it to the other, and under this manner of fastening the sheets, he could no longer lay down or sleep. The toga was worn by Roman officials and sometimes by priests, and sometimes symbolized victory and peace, and at other times that the one wearing it had fulfilled his vows. The writer’s mind all these things are meant. He had fulfilled his vows; he had gained the victory! He was at peace! Then there was laid up for him a Crown of Righteousness, which the Lord would shortly place upon his noble brow.

CONCERNING THE SEVENTH VOLUME

With those scenes before me, and with thoughts of the end running through my mind, it was only natural for me to say to him, “Brother Russell, will you tell me about the Seventh Volume?” He had spoken concerning the smiting of the Jordan, the payment of the Penny and the writing of the Seventh Volume; and this was enough. There was nothing left to doubt or fear. We believe that he said everything that he desired to say, and that the Lord gave him through all this time the strength to handle any matter that the friends needed help in and important matters. Brother Russell seemed to have no desire, neither did there seem to be any need, to say and do a lot of little things at the close of his life that had been left undone. He had finished his course. His labors were over. He was ready to be offered.

We were solemnly busy throughout the day (Monday), so much so that we had no time for either dinner or supper. When night drew on, he was in his berth; and I lay down on the couch, with clothes on, to rest awhile. I was just about to go to sleep when I thought I heard the words, “Brother Sturgeon.” As I came to, the experiences of Samuel came into my mind. I leaned over him and said, “Brother Russell, did you call me?” He answered “Yes,” and gave me some little thing to do, after which I lay down the second time. Early next morning he made a request that I send both of the last pages of the death notices in the Watch Tower and the “In Memoriam” section of The Watch Tower. He asked me if I could make this, and before, bent over close to him and heard him whisper, “I am trying to find something for you to do.” From this I inferred, Brother Russell wants me to stay awake tonight”; and it proved to be even so.

DEATH DRAWING NEAR

I kept doing many little, necessary things in harmony with his words or signs until another chill (the third one) came on. I folded blanket after blanket over him, tucked them in close to him; but still he shook. I therefore laid him in a pressed position to his right and I felt the warmth returning to his body. The fact that this was the third chill in four nights deepened the impression in my mind that the end was drawing near.

This was a great change came over him. He no longer cared for anything of his medicine, and did not even seem to thirst for water as heretofore. Some things almost ceased. His pain settled deeper in. He could no longer lie in bed as formerly. He must sit up; and when he would lie supine, he could fit his head and body. He used to look straight toward the window and free from the pillows. In this posture he would be quiet for awhile until his mouth would fill from his stomach, and he would signal to be raised. Being relieved of this, he would request to be lowered for comfort, until, to prevent strangulation, he would be raised again. This prevented it, and proper attention given, he would lie down again to rest from pain.

This continued for seven hours with increased frequency and weakness. He could no longer make his wishes known by words, he would do so by signs. When lying across the bed and desiring to be raised, he would lift his right hand and arm in such a way that his head would fit in the curvature of his arm and he could cling to my neck, while my left arm could fit around his body, and thus I would raise him to a sitting posture. This continued until the thought arose into my mind as to who would become exhausted first, I thought of the friends at home, of the many interested friends everywhere. I looked to the Lord, and steeled myself, saying, “I will stay with him to the end.”

In the early morning he surrendered. He was exhausted; and I could now lay him straight in bed and with his head on the pillow in its accustomed place, and he could at last rest. After a little the sleepers of the Lord were at rest. Gradually, regularly, peacefully; and I was to stand by watching him, loving him, and expressing my affection for him by gently stroking his hair and his beard and rubbing his head, his hands, and his feet. I did not seem to be able to do anything for him, now that he had passed beyond a certain line.

THE LAST HOURS

Several times on Monday, I raised him up in bed, sat behind him so as to brace him; and his head would lean against mine. Once he whispered, “Have you anything to suggest?” I had; for I wished him to return direct to Galveston and take the steamer for New York, or else go through by train without stopping at Topeka, Tulsa or Lincoln. He answered, “I need you to do nothing.” All day he was at peace, and gradually, regularly, peacefully; and I was to stand by watching him, loving him, and expressing my affection for him by gently stroking his hair and his beard and rubbing his head, his hands, and his feet. I did not seem to be able to do anything for him, now that he had passed beyond a certain line.

BROTHER RUSSELL’S DEATH

We watched by his side all Tuesday morning with but little to do except to watch and pray. Nothing that this was the last day was ever mentioned. When we had finished one thing, we would begin to consider some things? It was in this mood and in this connection that we inquired respecting the Seventh Volume, and received his answer, “Some one else can write that. We were good friends.” He had spoken concerning the smiting of the Jordan, the payment of the Penny and the writing of the Seventh Volume; and this was enough. There was nothing left to doubt or fear. We believe that he said everything that he desired to say, and that the Lord gave him through all this time the strength to handle any matter that the friends needed help in and important matters. Brother Russell seemed to have no desire, neither did there seem to be any need, to say and do a lot of little things at the close of his life that had been left undone. He had finished his course. His labors were over. He was ready to be offered.

We were solemnly busy throughout the day (Monday), so much so that we had no time for either dinner or supper. When night drew on, he was in his berth; and I lay down on the couch, with clothes on, to rest awhile. I was just about to go to sleep when I thought I heard the words, “Brother Sturgeon.” As I came to, the experiences of Samuel came into my mind. I leaned over him and said, “Brother Russell, did you call me?” He answered “Yes,” and gave me some little thing to do, after which I lay down the second time. Early next morning he made a request that I send both of the last pages of the death notices in the Watch Tower and the “In Memoriam” section of The Watch Tower. He asked me if I could make this, and before, bent over close to him and heard him whisper, “I am trying to find something for you to do.” From this I inferred, Brother Russell wants me to stay awake tonight”; and it proved to be even so.
The pages of history record many of mankind who have left conspicuous footprints upon the sands of time. Some have been great within the boundaries of their local communities. Some have reached out to the national borders. Others have leaped all national bounds and exerted a world-wide influence. Some have gained greatness because of positions of influence; others by their ability to command conference, and many have been notable as leaders of nations; some by noble deeds; others by their ability to inspire their fellowmen to nobler lives and ambitions. Some have been born to great positions; and some have seemingly been forced into great positions by the exigencies of time or conditions; others inspired by love and zeal for God, have laid down their lives willing sacrifices upon the altar of devotion.

The world is quick to applaud the conquering hero and the prince of finance, but slow to recognize the true worth of the daily smoothers of antagonism, the silent warriors of God. I have more than once heard my Lord's admonition, 'Be thou faithful unto death.' It is left to other generations to enshrine the real heroes; as is the case of our Lord and his disciples; and we believe the same will be true of Pastor Russell. Contemporaries too often misunderstand, misjudge, severely criticize and persecute. How true this has been of all of God's noblemen of the past! But God promises that all such as worship him in the beauty of holiness in the midst of persecution shall shine as the sun in the kingdom of their Father—when their true greatness shall be revealed. How glad we are that God is taking cognizance of all sacrifices of love in his behalf!

Today we are paying our last loving tribute to the memory of one of God's noblest men. His life will speak for itself, when fully understood by succeeding generations.

I desire to add a brief personal testimony. For over twenty years, I was personally acquainted with our beloved Pastor, and for over fifteen years closely associated with him in business and labor. I have spoken from personal knowledge of his character. In the eyes of the world, the past was fully understood by succeeding generations. That he was misunderstood by many of his fellowmen mattered little to him, so long as he kept his heart right with God and had his approval. I never met a man who in my estimate, had done more good than God. I never met one who had ever come into touch with me. I am standing at the bier of one whom I have loved more than I ever loved any other human being. I am standing at the bier of one whom I have the assurance of faith that he is now in glory

eyes—those wonderful eyes! in all their magnificence—that we have never forgotten. Presently he breathed no more; we pressed our lips upon his noble brow, and knew that he had gone to be forever with and like the Lord, whom he loved so well.

"Dear Lord, oh, use me as the Angel in Gethsemane! Oh, fill me with Thy Holy Spirit of Divinest love! Oh, make me sympathetic, wise, that every anguish my heart may come, nor seek in vain for consolation from Thy Word, and strengthened, go forth to prison or to death, to suffer patiently the cruel mocking of the world—clearness the prize of the high calling of God, in Christ Jesus."

PASTOR RUSSELL'S RELATION TO THE PILGRIMS

BY PAUL S. L. JOHNSON—COLUMBUS

I am now standing at the bier of one whom, since the days of the Apostle Paul, God has more widely used in his service than he has any other person. I am standing at the bier of one who has been to me a brother and friend, having done me more good than all other people that have ever come into touch with me. I am standing at the bier of one whom I have loved more than I ever loved any other human being. I am standing at the bier of one whom I have the assurance of faith that he is now in glory

with our adorable Lord and Savior Jesus Christ. One can realize, therefore, how hard it is to control one's feelings under circumstances like these.

There has been an attempt to speak of the relation of Pastor Russell to the Pilgrims. He had two relations to them—an official and a personal relation. His official relation to the Pilgrims can be understood when we recognize the office to which the Lord was pleased to call him, i. e., to be the special channel for giving the "meat in due season," as well as
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for arranging and directing the work of the household of faith. Therefore, he was, therefore, always disposed to help them. He believed in the prophetic gifts and the gifts of the Spirit, and in the importance of the work of the household of faith. Therefore, he always cooperated with the Pastors in their work of teaching and preaching, and was always ready to help them in any way that he could.

In his official relation to the pilgrims, he was especially fitted to help them. He was a good writer, and had a good knowledge of the Bible, and was able to explain the text of God's Word clearly and accurately.

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of God. Beloved of God wast thou while in the flesh, art now in the spirit, and to all eternity shall be. Thou hast been also beloved of God's people, art now, and shall forever be. Therefore we name thee Amelaid, Beloved of God's people.

We can no longer pray for our brother, as we have, day by day, "God bless our beloved Pastor." But, beloved, we can pray with respect to him that God bless his memory. He is beyond the need of our prayers; but oh, beloved, let us not leave a vacancy in our prayers where we were wont to pray, "God bless our beloved Pastor." Let us, in that place, pray "God bless the memory of our beloved Brother Russell." Who among us will join with the speaker in the resolution daily to pray in respect to him, God bless the memory of our beloved brother? Oh, let the Israel of God everywhere daily pray God bless his memory!

"GOD FIRST—SELF-LAST"
BY G. C. DRISCOLL—DAYTON

As for the picture, there has been no man in this age to equal our dear Brother. He was an outstanding figure in a crowd. No matter whether he was seated in a train or in a street car or was walking down the street, people would stop and turn around to get a better look. Many a time I have heard people say that he looked like the Lord, if ever a man did. His very appearance widened his influence for the glory of God. As his influence grew, the opposition also grew, and they learned to hate the picture because he stood for something different from what they did. I remember one preacher stating that he could not pick up a paper to read the news without having Pastor Russell stare him in the face.

"FAITHFUL UNTIL DEATH"
Now, my friends, this was all distasteful to our dear Brother. But the message of the kingdom was thus brought before the people, and he had evidences day by day, many times and in various ways. His picture has also served us in many ways in the past; and I am sure if we give the cooperation that he has given us, we shall have the opportunity to give, by the Lord's grace, we can still use his personality and his picture possibly more than in the past.

"BLESSED ARE YE WHEN MEN SHALL REVILE YOU"
BY FRANK W. MANTON—TORONTO

Unexpectedly I have the honor of representing the Toronto, Ont., Ecclesia here this afternoon in paying the last tribute of esteem to the memory of our Beloved Pastor. Three hundred or more of the Toronto Ecclesia, together with many sympathizers, are rejoicing today in the fact that our Beloved Pastor has finished his course. But we have no apologies to make for sadness. We remind you of our Lord, when at Bethany in the tomb of Lazarus; we read that even "Jesus wept." Under the circumstances you will pardon a personal reference. About nine years ago I was brought in contact with the truth, and accepted it in a measure, as most of us do at first, respectively. I was prepared to meet our Beloved Pastor on his first visit to Toronto after my contact with the truth and some degree of prejudice. We had heard so much about "Brother Russell," whose name we had considered in a large measure a form of hero worship; and not being a hero-worshiper, I received him with these thoughts in view. Being invited to dine with him at the hotel with other friends, I was on the alert to find, if possible, some flaw; but, to my great surprise, I never met a character in every way so beyond reproach. Immediately after dinner, having to take the car for the public meeting, I undertook to carry his hand-bag, but he was too quick for me. Before the day was over my prejudice had melted as the hour froze before the morning sun.

Another incident which impressed me happened some years ago. Sitting at my desk one day, I received a telegram: "Will you serve as Chairman at my Ottawa meeting?" I thought, Now here is a chance to be used, and I accepted. But I had not been used, but rather not used, and not allowed to be used. I have since been used in public, because I had never attempted to do so. I did not reply to the telegram for several days, meantime counseling with my wife.

I overcame my hesitation and wired back, "Yes." After the telegram had gone and the end of the week had come, and it was time for me to go, my wife pointed out that there was something in Brother Russell's telegram that I had overlooked. I tried to ignore that fact, but after the discourse in Ottawa, when our Beloved Pastor was bowing himself off the platform, he lifted his hands and said, "Mr. F. W. Manton, of Toronto, will lecture in the Family Theater here next Sunday afternoon."

Dear friends, I was not an elder, I had never spoken in public, and I thought, I have him now; he has again made a mistake. But my thoughts were soon strengthened with my feelings during the following week—almost struggled myself out of the truth. Dear friends, he did not make a mistake in the Lord's sight. I am sure; I am striving to do my best in his service, and if it had not been for our dear Pastor's keen insight, I might never have had this privilege.

The third and most vivid impression was made upon me by our Pastor recently. You were all moved to indignation, no doubt, when you learned that the gates of Canada were unreasonably closed to our dear Pastor. I have the honor of standing with him in the Toronto Union Depot when word was received that he would not be allowed to address further public meetings in Canada.

The righteous indignation of those present there was justified; we wanted to demand that right which the authorities had to shut out a Christian gentleman who had in no way dishonored himself or his cause, and who had every right to speak. He merely said, "I will not go where I am not wanted. If they want me, I will come." There was not the least note of retortment in his words. We were rebuked, by his example, for our resentment. We had been tempted to reclaim the life-rights which we had laid down in sacrifice; we were not citizens of that country, but of the heavenly one!

Especially would I bring to the notice of the elders of the [6008]
SORROW AND JOY COMMINGLED
BY J. T. D. PYLES—WASHINGTON, D. C.
In the city of Washington, whence I came, there are many sad hearts today, on account of the loss sustained in the death of our Beloved Pastor. Not only several hundred Bible students who diligently search the Scriptures, aided by his writings, but many thousands of others, recognizing the grandeur of his character, mingle their tears together. Sorrow and joy are mixed; for we are mindful that he has finished his course, that he was faithful, and therefore must now have the promised reward.
I have known Brother Russell intimately for twenty years. He has many times been a guest at my home, and I have also been a guest at his home. I was privileged to be associated with him for four months in a tour around the world; I lived with him, day and night, under varied circumstances; he was a gentleman, a Christian, a highly developed Christian; in fact the most highly developed Christian I ever knew, and a true representative of our Lord. I loved him in life, I honor him now in death, and pay tribute to his memory.
His Studies in the Scriptures will continue to make luminous the Bible. The Associated Bible Students throughout the world will continue his look to Brooklyn as heretofore, thankful to our Lord for the wise provision. Our Beloved Pastor has made for the perpetuation of the work, confidence and loyalty will be manifested by all true children of God; for the truth is as precious to us today as it ever was. We remember from our heavenly Father through our Lord Jesus, and was made plain, by his servant, our dear Brother Russell, whom we all highly esteemed in love for his works' sake.

“HE BEING DEAD—YET SPEAKETH”
BY G. A. WISE—INDIANAPOLIS
We bring to you on this momentous occasion, the love and sympathy of the church at Indianapolis, many of whom have known and loved our Beloved Pastor, and for years have been loyal to him—their teacher and friend. Now that he has been taken away, we have resolved to stand shoulder to shoulder and to hold high the banner of our King, whom our Pastor so dearly loved.
Twenty-five years ago it was my privilege to meet for the first time the few Bible students who met yearly in Allegheny at the Memorial season. There at the home of our brother we were privileged to meet him who has now sacrificed his life for the truth he so dearly loved.
As years passed, we became more closely associated with him, as we were enabled to see in him that wonderful Christian character which has been a source of great blessing to many, our love and respect for him increased. We have never been disappointed in him.
As our studies in the Word of God progressed, perplexing questions continually arose. These we were privileged to take to him; and like the disciples of old our own hearts burned within us as we listened to his clear and beautiful unfolding of the Word of God. We thus learned that we were sitting at the feet of God, and also the greatest Bible scholar since the days of the apostles.
His kind, loving words and noble deeds will live on; and "he being dead, yet speaketh.”

MUST LOYALLY CO-OPERATE
BY DR. L. W. JONES—CHICAGO
No greater honor could be accorded me at the present time than to be here to speak a few words of tribute to the memory of our dear brother. My relationship to him has been different in some respects, perhaps, from that of any other individual; for I have been closely associated with him for a great while. Many a time I have stood on the platform and introduced him to various audiences in this country and abroad. I am glad to be here at this time to say a few words.
For ten years my work in connection with the Convention Reports has brought me in close contact with Brother Russell and the work of the Society in general. Our understanding has been thorough on this matter. Then, too, I have traveled extensively with him as his secretary on various trips, particularly in connection with the world tour in 1912, when for four months we were closely associated. Many times Brother Russell discussed with me his personal and private affairs, as well as the work in hand; and I desire to say that his one aim was to seek to do the will of God, and in it all he recognized that the work he was doing was not his, but Jehovah’s.
When the friends in Chicago learned through the newspaper reports that Brother Russell’s death had taken place, they could not believe their ears and eyes, and repeatedly called me up to verify the reports. As soon as we told them, “Yes, it is true that our dear Pastor has gone beyond,” immediately they would say, “Brother, now we must keep close together. We must put our shoulders to the wheel. We must loyally co-operate.” It did me much good to see the faith of the brethren and know that they would stand loyal to the truth. Therefore at this time I voice the sentiments not only of the Chicago branch, but of the various classes in the vicinity of Chicago, numbering about twelve or fifteen. Their determination is to stand loyal and faithful to the new organization and to co-operate with it in every possible way. They realize that our dear Pastor has opened before us the Scriptures, and has made them so plain that everything necessary for the making of our calling and election sure, has been laid before the faithful and loyal, that we may press on to a glorious consummation, even unto death, as he did. It is our determination to be more loyal, more faithful, that we may promulgate this glorious Gospel—"glad tidings of joy"—in this harvest work which he so grandly started, which he so faithfully carried on until the great God whom he served said, “Enough, come up higher!”

LEFT THE STORE-HOUSE FULL
BY INGRAM MARGISON—BOSTON
The Boston Class of Bible students were greatly shocked when the news came over the wire telling of our beloved Pastor’s death, or home-going. We felt such a sadness and loneliness; yet our hearts rejoiced to know that our dearly beloved Brother had been changed from a human to the divine nature, that his has been the blessed privilege of entering into the presence of the King of kings, even into heaven itself. Yes, how blessed! He has gone to be forever with the Lord. We keenly feel our loss. He whom God had been pleased to use as our light-bringer and comforter can no longer give personal words of comfort and advice. Yet, by divine Providence, so much has come to us from his pen we feel the store-house has been left filled with food; and our desire is to partake of this provision, doing our part in telling out the Gospel mes-
sage, which is good tidings of great joy, and which shall, thank God, in due time he known by all people.

A special meeting of the Boston church was called almost immediately, and from four to five hundred quickly came together. Resolutions were unanimously passed, expressing our sincere Christian love and sympathy for all the brethren and throughout the world, and in a special way to the dear Bethel Family and Tabernacle workers. All were commended to God for his special care and blessing. The words of the Apostle comfort us: "My God shall supply all of your need, according to his riches in glory by Christ Jesus."

As a personal testimony, I wish to state that it has been my privilege to travel with our dear Brother Russell for days, weeks and months at a time, both in America and during his journey around the world. My greatest impressions were, how implicity he trusted the Lord in everything! Whether on a train, steamboat or at hotel, before taking us the day's work, he would kneel and ask God's blessing and help. We shall never forget his ceaseless and unting love for all the church, ever trying to enlighten and comfort them, even laying down his life for the brethren when his body was worn and racked with pain. He would never murmur nor complain, but would say, "We have it so much easier than did the apostles and our dear Lord."

What an example he has left us! Truly he has earned the victor's crown.

MOULDED THOUGHT OF MILLIONS
BY A. I. RITCHIE—NEW YORK

Our Pastor was very dear to the Bethel Family. He was a loving, yet just head over the Home, and all the members of the Family had ready access to him with their perplexities and troubles. It was interested to notice how almost all went away from these interviews smiling, as if all difficulties had been cleared up. He seemed almost intuitively to understand; and was always sympathetic and tender, even when himself was suffering great pain.

When I read his Divine Plan of the Ages in 1888, it answered all my questions; and as I continued to read my love and admiration for him increased, though I never met him until 1905. My later years of close association with him were a constant inspiration to me. The better I knew him, the better I loved him. He was the best man I ever saw, and I never expect to see his equal. There is none like him.

He entered so fully into our lives that there might be a danger of thinking of him as belonging peculiarly to the Bethel Family, or to the New York Ecclesia, or at least to the students of America. But he was broader than all these; he was loved and respected by Bible students and truth seekers world over. He was also respected and loved by devout Jews in almost every part of the world, and helped much to revive their faith in their Bible promises.

Besides all this I am convinced that he did more to mould public thought—especially in the religious world—than all other contemporary religious leaders. Very few now believe the doctrine of eternal torment; thanks to his efforts! He brought many other religious truths to light.

OPENED OUR EYES OF UNDERSTANDING
BROTHER C. J. WOODWORTH—SCRANTON

Our dear Redeemer taught us that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The words that our Redeemer himself spoke, were especially precious to our brother, so that the Lord's slightest word or act spoke volumes to him. One little point he explained in reference to the man whose eyes the Lord opened. The Lord spat upon the ground; and out of the clay and the spittle he made an ointment, with which he anointed the eyes of the blind man. Then the man washed in the pool of Siloam, and returned seeing.

Brother Russell calls our attention to the fact that this illustrates how the spirit of the Lord, coming out of his mouth, comes down and mixed with the clay of earth; and thus that clay, if plastic enough, can be applied for the opening of the spiritual eyes of those that were born blind. And so today, all over the world, throughout the countless ages of eternity, men and women can rejoice that Jesus our Savior and Redeemer used this clay before us here to bring us out of the kingdom of darkness and into the kingdom of God's dear Son. Praise his name for the blessings brought to us through our dear Pastor.

"REPRESENTED ALL THAT WAS NOBLEST, HOLIEST, BEST"
BY D. KIHLOREN—MASS.

The Ecclesia at Springfield, Easthampton and Holyoke, Mass., wish me to express to you their heartfelt sympathy and Christian love.

Our beloved Pastor's death has aroused in our hearts all that is noblest, holiest, best. We rejoice unspeakably that his labors are over, and that he has entered into his rest and reward. We sorrow as we feel keenly the loss of his faithful ministry. We sympathize with one another in our bereavement, and especially with those closest to him in his labors. We feel an increased concern for the continuance of the work he was doing in our behalf.

We are resolved that by God's grace we shall be inspired by the beloved brother's life and teachings to greater faithfulness. It was my privilege to know our Pastor upwards of twenty years, and his personal example was perhaps even more inspiring than his teachings. He never worried, was never impatient. His peace of mind was wonderful.

Our beloved Pastor took a genuine, personal, interest in all of the Lord's people. He rejoiced in their progress, and treasured their interesting experiences in his wonderful memory. To illustrate: When on the way home from a one-day convention he asked one of our number: "Is old Brother R.—living yet?" "Yes." "Kindly give him my Christian greetings and tell him that I remember the testimony he gave in Allegheny some twenty years ago."

Brethren, our beloved brother has left us a noble example. Shall we not follow him, as he followed Christ? Shall we not lay down our lives for the brethren, as he did? By God's grace we will! May our end be as his!

RENEGAL OF CONSECRATION DAILY
BY DR. E. A. McCOSH—DETROIT

I esteem it an honor to be here on this occasion. I wish to convey to you from the Detroit church their greeting and their desire to let you know that they will be loyal to the memory of our dear Pastor.

It was my privilege to know our dear Brother personally; and I wish to state one thing with regard to him that possibly not all know. For years he suffered with a peculiar ailment, which rendered him very, very weak at times; and he could hardly go on with his discourses for pain. We can better appreciate the wonderful character of our beloved Pastor when we know that he was usually under stress and pain. I prescribed for him at one time; but when two years after, I asked him if he had taken the medicine, he remarked, "Dear Brother, I have not had time."

If our beloved Pastor, now glorified, has shown us such a wonderful example of cheerfulness and long suffering, it behooves us to follow faithfully in his steps. The action of the Detroit class, taken at the testimony meeting Wednesday,
was in the nature of a renewal of their consecration, and they determined to renew it daily to the cause for which our loving Pastor so loyally laid down his life.

We wish to assure those whom the Pastor has left in charge of the Society's affairs of our loyalty and of our resolution to be good soldiers of Jesus Christ at all times.

When a vacancy comes to the ranks, let us press together the harder, shoulder to shoulder, and close it up as best we can. Let us crystallize our character, so that we may be able to endure all things, for God will cause the wrath of man to praise him and will prepare us for his presence by means of reproaches and persecutions, which probably await us.

BURY OUR SORROW IN SERVICE

BY C. B. SKULL—COLUMBUS

As a representative of the Columbus, Ohio, Ecclesia, I bring you their fervent Christian love and an expression of mutual joy and sorrow. We rejoice in thinking of the transcendent happiness our beloved Pastor is now realizing in its fulness, because of his faithfulness even unto death, as evidenced by God's blessings to us, by the service of those who are yet hungering and thirsting for his true message.

I feel sure that I am voicing the sentiment of the Columbus class when I assure you that we are determined, with divine help, to carry on the work which our beloved Pastor left with us, and we wish to cooperate to the fullest extent with Headquarters in the further smiting of Jordan.

How glad I shall be to tell the dear friends at home of the wonderful manifestation of the spirit of Christ which I have witnessed here—how well you have all learned your lessons in this most wonderful school in the world, with a real, kingly priest as teacher.

What an exemplar of our Lord Jesus Christ we had in our beloved Pastor! But God has called him home; and it is our duty to us to demonstrate to the Lord how well we have learned our lessons.

On one occasion our beloved Pastor was telling me of the order and system at Bethel. He said, "Business men were glad to employ clerks who received their training in my office, and I am now wondering, Will others be asking for help because of the wonderful privileges enjoyed in this training school?"

May God help us to respond heartily to the call and be faithful even unto death!

REJOICING IN OUR PASTOR'S VICTORY

BY E. W. V. KUEHN—TOLEDO

Charles Taze Russell was loyal to God, loyal to Christ Jesus, loyal to the cause of Messiah's kingdom. He was loyal to the core—yes, loyal even unto death. God has declared in his Word that loving loyalty to him is the price of greatest riches. Pastor Russell has received his great reward. It is a wonderful thing to receive the approval of God, the great and mighty Creator of the universe, the all-wise, all-powerful and all-loving One. In his Book, the Bible, God has made favorable mention of certain men; and in every instance that favorable mention has been because of their loving loyalty to him, his cause and righteousness. When God's record concerning the church is fully written, the people will find that Charles Taze Russell not only has received favorable mention from God, but has been born in Zion—a member of the royal family of heaven. (Psalm 87:6) The Psalmist assured us that this is especially true of those who are faithful unto death. What a wonderful privilege it will be for us to have the real truth concerning martyrs to the cause of righteousness.

We who have come into closer contact with Pastor Russel, and who knew him as he was, are privileged by the Lord to know these things in advance of the world. Happy is our lot to thus be favored of God.

Lives of great men stand as monuments in the earth. Silently they beckon to those who are hurrying in the mad rush of human affairs, and say, stop and learn wisdom.

The greatest man that has "lived since the Apostle Paul has passed from the earth. We have come aside this evening from the busy rush of this great city to pay tribute to the memory of Pastor Russell. Let us in raucousness and tight embrace seek to know why this man was great, why we say with such assurance that he had the approval of God.

God's laws are fixed and unchangeable. To all of his intelligent creatures he says, "Obey my laws, and receive my approval and blessing. Take a different course, and you will fail to receive my blessing." Pastor Russell walked with the Lord in harmony with his law.

PASTOR RUSSELL'S SEARCH FOR TRUTH

Nearly 63 years ago, a child was born in Allegheny County, Pennsylvania. His parents christened him Charles Taze Russell. His parents loved God and sought to obey him. The parental influence was good for Charles. They trained the small twig; and it grew in the direction of the Master's command.

We rejoice in thinking of the sentiment of the Toledo (Ohio) class as expressed in a telegram forwarded to the Society on November 1st, as follows: "Greetings! Scriptural consolation; sympathy. We loved our dear Pastor, and kindly feel our loss. We will find in his memory all things well. We rejoice in our dear Pastor's victory. His faithful loyalty is an inspiration; and we are determined to cooperate with you in the kingdom work with renewed energy."

ORATION AT EVENING SERVICE

BY J. F. RUTHERFORD

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that ultimately the whole human race would perish from the earth (death meaning destruction); that man is a soul; that he does not possess one; that the soul consists of the body and the breath of life—the life principle—and these being separated, the soul is dead.

**THIS SEARCH REWARD**

Then he learned that God had lovingly provided a plan of redemption of man from this condition of death—that God so loved the world that he gave his Only-Begotten Son, that whoever believes in him should not perish, but have life everlasting—that Jesus, having a pre-human existence as a son of God, has been begotten of the Father. He descended into the body of a man in human form, in order that he, by the grace of God, might give his own perfect life whereby the purchase price would be provided for the redemption of Adam and all his race—that he died upon the cross of Calvary for the sins of all humanity, that he was raised from the dead, no longer a man, but now divinized; that he is ascended into heaven, there to use the merit of his human sacrifice according to the will of God—for the blessing of mankind.

Furthermore, he learned from the Scriptures that the Lord Jesus has promised that at his second coming, he will return and establish a kingdom for the blessing of mankind; that in the interval between his resurrection and his second coming, God has been and is holding an election for the purpose of selecting from amongst men those who shall be associated with Christ Jesus as members of the royal family, and who, together with their Head and Master will be the instrument through which Jehovah will bless all human kind with the privileges of life, health and happiness; that the terms of this election are that everyone who desires to run for an active and privileged service on the Lord Jesus' part, consecrate his life—his all—to the service of the Lord; that those who would participate in the first or chief resurrection, and be made kings and priests unto God and unto Christ and reign with Christ for the blessing of mankind.

The young Russell filled the heart of young Russell. He readily and joyfully consecrated his all to the service of the Lord, and continued faithful in that service even unto death.

Charles Taze Russell loved his fellow-men. Seeing the great need of the times as expressed in the Bible, he said, "I must preach these to my fellow-creatures; I must use all my power to lead the people out of darkness, that they may see the love of God." Vehemently he declared, "If the Bible does teach that eternal life is the fate of all except God's saints, it should be preached—you, thundered from the house-top weekly, hourly, daily; if it does not so teach, the fact should be made known, and the foul stain dishonoring God's holy name removed."

With a strong physique, a fertile brain, and a brave heart, wholly devoted to the Lord, he consecrated and used all of his power to teach man the great message of Messiah's kingdom and the blessings which it will bring to the world.

Early in his manhood he possessed a fortune of no mean size, and was generous to a degree; but that, of course, only made them more lightened and their hearts made glad. Early in his battle for righteousness he spent, out of his own private fortune, forty thousand dollars in this great city of New York for the pure and noble cause. Indeed, not without reason was it said with clearly the truth concerning the doctrine of the Hell of the Bible, that all might learn that Jehovah is a God of love.

Other Christian people, sadly aware of the fact that they were not receiving spiritual food in the various churches to which they had attached themselves, had the eyes of their understanding opened by reading their Bibles in the light of the explanation thereof given by Charles Taze Russell. Gladly they began to support him and the righteous work in which he was engaged, with no solicitation or invitation, they joyfully brought forth their monies, saying, "What can we do to have part in this glorious work which you have begun?"

Moreover, thirty years ago the congregation of Christian people formed in Pittsburgh, Pa., selected Charles Taze Russell as their Pastor; and he served that congregation continuously as Pastor to the end, being able, however, to visit them only occasionally since the removal of the Watch Tower Bible and Tract Society headquarters to Brooklyn several years ago. Then and there he published two of the books in the Scriptures—in six volumes, which turned a great flood of light upon God's Word. Millions of these have gone into the homes of men throughout the earth, bringing gladness to the hearts of those who have read and understood the well-explained semi-monthly journal, The Watch Tower and Herald of Christ's Presence, wholly devoted to the cause of Messiah's kingdom. Be it known that this is the only publication on earth that has ever announced the presence of our Lord. The Lord Jesus promised that at his second coming, which should be invisible to human eyes, he would have one wise and faithful servant whom he would make ruler over all his goods to give meat to the household of faith in due season. Christians throughout the world who are familiar with the work of Pastor Russell readily recognize that he has been that wise and faithful servant.

The Bible grew in great proportions; and desiring that it might be conducted in a systematic manner and perpetuated after his death, he organized the Watch Tower Bible and Tract Society—a corporation, the charter of which was written by his own hand and is inscribed with his own seal and his own name. Through this channel he has promulgated the message of Messiah's kingdom to all the nations of the earth. Branches of this Society have been established and are maintained in the countries of Great Britain, Germany, France, South Africa, Australia, and in many other parts of the world. His publications have been translated into 34 different languages, and millions of copies have been supplied free to the people by means of money joyfully contributed by those interested in the cause of Messiah's kingdom and who are looking with joy to the establishment of his kingdom.

Pastor Russell traveled and preached to the people throughout the world. He was elected Pastor of the Congregation at this Temple, and of the Brooklyn Tabernacle, of the Congregation of Witnesses at Washington, D. C., the Congregation at Pittsburgh, the Auditorium Congregation at Chicago, the Congregation at St. Louis, Los Angeles, and those in many other parts of the world. These he organized, and in some of them he was the first Pastor; and helped them. During the past few years his sermons have not only been heard from the platform, but have been published in approximately four thousand papers; and in practically every home of the United States and Canada Pastor Russell is known. He did a greater work in the cause of Messiah's kingdom than did any other man that ever lived on the earth.

**HIS DYING HOURS**

A few weeks ago he started on a trip to the Pacific Coast, preaching every evening, and traveling throughout the remainder of the night and of the day. His last sermon he preached to the Congregation at Los Angeles; and being too weak to stand, he sat throughout the discourse. He left Los Angeles Sunday evening on his return to Brooklyn, and rapidly grew weaker. Seven hours before his death, addressing his traveling companion, Brother Menta Sturgeon, he said: "I am a Roman toga." Using the bed sheets, Brother Sturgeon made a toga, which Brother Russell put on himself. He stood erect for a moment, and then lying down on the couch in his Pullman drawing room, closed his eyes, thus in symbolic language, and in the words of the Scriptures, "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteously judging, will bestow on me on the day of his coming with his shining angels. But the unrighteous shall not enter into his kingdom. All the Lord's servants are blessed; but no man but the Lord's dying son is blessed more than I." (2 Timothy 4:6-8) Our Lord, who has paid the price of his own blood, is the only son of God who can enter the kingdom of the Lord. This young man in the spirit. Likewise Pastor Russell begot Brother Sturgeon to be a wise and faithful servant of the Lord. It was the official robe of higher magistrates, priests, and of persons discharging vows, and was worn on special occasions, such as celebrating a triumph.

We are reminded of the last experiences of the Apostle Paul, who traveled with Pastor Russell in Canada, and in the city of Montreal, Timothy, whom he called his son—not a natural son, but, as St. Paul stated, he had begotten this young man in the spirit. Likewise Pastor Russell begot Brother Sturgeon in the spirit, in that he brought Brother Sturgeon to a knowledge of the truth and wrote St. Paul's death he wrote, "I am now ready to be offered up, and the time of my departure is at hand; I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteously judging, will bestow on me on the day of his coming with his shining angels. But the unrighteous shall not enter into his kingdom. All the Lord's servants are blessed; but no man but the Lord's dying son is blessed more than I." (2 Timothy 4:6-8) Our dear Brother Russell not only loved the appearing of the Lord Jesus, but above all men on the earth, he declared the presence of the Master before any of us had revealed himself. It was exceedingly difficult to get him to speak of himself. He chose, therefore, a symbol which we could afterwards interpret to speak practically the same thing. The toga is the word used in the Bible. The toga worn by Pastor Russell in effect said, "I have fought the good fight; I have triumphed and shall be received as a member of the royal family of heaven." What a wonderful example and inspiration for the other members of the body of Christ! This is the side view to earnestly strive for, that we may receive approval from the Lord!

This evening we see here lying, in silent death, the body
which he so faithfully used to the last. But he is not dead! St. Paul wrote, "Behold, I show you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye." (1 Cor. 15:51, 52) God's Word points out that the resurrection of the saints would take place at the parousia of the Lord Jesus when his Kingdom is made King of kings, and Lord of lords; and the Scriptures clearly teach that this resurrection is now in progress; that our dear Brother and Pastor sleeps not in death, but was instantaneously changed from the human to the divine nature, and is now forever with the Lord—glorious reward for a true and faithful servant of our Lord Jesus.

It had been announced that he was to speak in this Temple tonight. God had directed otherwise! Brother Russell had prepared a sermon to preach to you, and I am sure you will be glad to hear it. The lips of the body he used on earth are silent, but his words are spoken. By God's grace it is my privilege here to be used, and to speak forth to you the message which he left. My friends, give heed, if you please, while I read this message to the church and to the world. Behold, how appropriate the subject:

PASTOR RUSSELL'S SERMON

"THE MORNING COMETH AND A NIGHT ALSO"


"Watchman, what of the night? . . . The morning cometh, and a night also."—Isaiah 21:11, 12.

"How wonderful, how beautiful, how appropriate are the word-pictures of the Bible! No one but the Lord knew of the great divine plan. No one but him, therefore, could give these messages in the way God did, and from the many长期 of speech the Bible attempts to give us a little glimpse of the glorious conditions of that day. The new day and the kingdom will be 'the desire of all people. In that day the righteous shall shine forth as the SUN in the kingdom of their Father.'—Isaiah 2:4, 5. The world shows that intelligent men and women think of the future.

God's message is to those who love righteousness and life. (Romans 3:23) They shall teach no more every man his neighbor, and every tongue shall confess, to the glory of God.—Philippians 2:11; 4:8. Ultimately every knee shall bow in the presence of the coming One, confessing, to the glory of God.—Philippians 2:11; 4:8. The world shows that intelligent men and women think of the future.

THE MORNING COMETH

"The most wonderful thing that the Bible tells us respecting that new day is that it will bring great intelligence and enlightenment to every creature. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep. (Isaiah 11:9; Habakkuk 2:14) And it is to be seen in the works that great blessings are coming; but just what these are and how they are to come mankind knows not; for the world by wisdom knows not God. (1 Corinthians 1:21) The worldly wise have rejected the Bible and do not trust it as a Revelation from God. Thus the wise are caught in their own craftiness. (Ephesians 5:11) Their boasted wisdom ensnares them and blinds them to the divine revelation.

Nevertheless, some of our greatest thinkers—Mr. Edison and others—are rapidly seeing that the world is just on the eve of the most glorious change that has ever been anticipated, and that the dawn of the new age is here.

"Let us not stop now to discuss the darkness of the night and its woe. Let us apply our minds to the thought that the dawning of the new age is already here. For the past forty-two years we have been in it and enjoying many of its blessings. But those blessings came so stealthily—like a thief in the night—that few recognize their import. Some few are beginning to awaken to the fact that we are in the Millennium since 1874.

"Bible chronology quite clearly teaches that the six thousand years since Adam's creation have ended—six great days of a thousand years each, marking the six days of the week. (2 Peter 3:8) Now the great seventh day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand day! What wonder if the dawning be remarkable!"
years mean more to the world in increase of education, increase in wealth, increase of all manner of labor-saving inventions and conveniences, increase of safeguards and protections for human life, than did all the six thousand years which preceded them—many times over. The world has probably created a thousand times as much as it produced in the forty-two years as during the entire six thousand years preceding. Yet these changes have come so gradually that few have noticed them.

**FULFILMENT OF PROPHECY EVERYWHERE**

“Forty-two years ago man labored from sun to sun; today we are rapidly approaching a time when man will have been completely emancipated from the necessity of labor. Forty-two years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Forty-two years ago the sewing-machine was just reaching perfection; today it is everywhere indispensable. So with thousands of human conveniences, upon which the glory of our sanitary and plumbing arrangements. So with farming implements. Reapers and binders, mowers, automobiles, gas engines, etc., etc., all belong to these forty-two years. In our cities the modern conveniences are wonderful. Solomon in all his glory never even dreamed of such things as the poorest human being in America may enjoy!”

“Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfillment—not miraculously, but in harmony with the divine order of an increased intelligence, augmenting the lands, and increasing the rainfall. Irrigation canals constructed, not only in the Western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvellous. Land previously not worth fencing will yield fifty times its former worth in its year’s crop. Agriculture has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. The soils of various localities are being analyzed at public expense; and the tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results.”

“Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to one acre, and that 600 bushels per acre today. The increase of knowledge is not an unreal increase; it is a verified increase. Is not the Bible being fulfilled? Who will dispute these facts? What do they signify? We answer that they exactly corroborate the divine declaration which describes our day: Many shall run to and fro; knowledge shall be increased; the city shall be full of knowledge. God’s purpose to have his people set the example among all nations, especially amongst the heathen lands. Paeans of praise should be rising from all the people of the earth, therefore, awake to the importance of the hour and heed the message.”

**INCREASE OF WORLD-WIDE DISCONTENT**

“We are in the morning of our text. Ah, what a glorious morning! How changed are the human conditions from those of our forefathers, and what wonderful progress has been made! How righteous are the laws of God, and how perfect is his law! Paeans of praise should be rising from all the people of the earth, therefore, awake to the importance of the hour and heed the message.”

“According to the Bible, God foreknew the conditions of our day as we are now reviewing them; and in our text he gives a key to the situation—elsewhere in the Scriptures made very plain. Through the Prophet, God tells of the dark hour upon the nations—when the winds of strife in Europe. Then, in the midst of that most awful time of trouble, Messiah, the great King, will take his great power and will exercise it. The result, as the sages of the East and West believe, will be that all passion will be quenched, and the reign of righteousness and peace will begin.”

**MESSIAH WILL “MAKE ALL THINGS NEW”**

“Cannot we see the wisdom of the great Creator’s program? Has he determined to permit mankind to convince themselves of the need of God, and of the fact that there is a God, and that his glorious purposes for humanity are revealed in his Word. Al, it is no wonder that the Bible speaks of that revelation of the Lord as the ‘still small voice’ of the scribes our day: Many shall run to and fro; knowledge shall be increased; the city shall be full of knowledge. God’s purpose to have his people set the example among all nations, especially amongst the heathen lands. Paeans of praise should be rising from all the people of the earth, therefore, awake to the importance of the hour and heed the message.”

“Arise and shine; for thy light is come and the glory of the Lord is arisen upon thee. The new earth will be the glorified church, consisting of Jesus’ Head and his bride who was selected from the world during the past eighteen centuries. The ‘new earth’ will be the new social order under the control of the new heavens. There will be no patching of present institutions, but a clean sweep of them by the fire of divine wrath preceding the establishment of the new order, wherein only that which is righteous, just, equitable, true, will be recognized.”

**PASTOR RUSSELL’S CHARACTER**

“In this dark hour upon the nations let the peoples of the earth hear this message and be comforted and encouraged from the Lord. For forty years Pastor Russell has set forth in his writings that this dark hour would come soon. He reached this conclusion based upon the Word of the Lord. Behold, it is fully confirmed by the events of the present. He is the great prophet of the people of the earth, therefore, awake to the importance of the hour and heed the message—‘THE KINGDOM OF HEAVEN IS AT HAND’.”

“Enemies? Yes; he had some—God pity them! Jesus had enemies who relentlessly persecuted him. I would not mar this occasion by reference to the enemies of Pastor Russell, but I know that he would be glad for me to speak anything that would help to open the eyes of understanding of those who are blinded to God’s purpose to redeem mankind from the works of evil and sin. Blind prejudice, based upon false accusations of enemies, has tended to keep some in the dark.”

“True, it can be said that Pastor Russell’s character was such as to bring him trouble and persecution. He has the characteristics of the best man I ever knew. His enemies sought to make him of no reputation, by insinuation—the most cruel of weapons—they sought to destroy his power and influence, and hence his work. They utterly failed. I feel constrained, under the circumstances, to read with you a letter from Russell.”

“In the year 1911 he was starting on a trip around the world. At that time the fiery darts from the enemies were coming thick and fast. He wrote out this instrument, made oath to it, and placed it in my hands, saying, ‘You may make
it as public as your judgment indicates.” It reads as follows:

“In view of my soon departure for a foreign shore, and in view of the increasing virulence and threats of my enemies, and under the assumption that they may await my absence to make a fresh attack, by advice of my counsel I make under oath the following sweeping statement; namely:

“THAT I never was guilty of immorality toward any person.

FURTHERMORE, I never colluded with any person at any time.

FURTHER, I have never desired to do so.

WITNESS my hand and seal to this declaration this Twenty-Eighth day of Sept., 1911, at Brooklyn, N. Y.

(Signed) CHARLES T. RUSSELL.

C. H. MERRITT.

Commissioner of deeds for the City of New York.”

Seal.

But such persecutions only stirred him to greater efforts in the cause of the King of kings, knowing, as he did, that such persecutions are evidences that the night is drawing on when no man can work. Without murmur or complaint, early and late, in winter and in summer, in heat and in cold, in season and out of season, amidst storms and in sunshine, as a mighty giant he fought on to the goal, never faltering or looking back. Truly, he died a hero, and died in the harness!

“Precious in the sight of the Lord is the death of his saints.”

Truly at the close of his earthly career, as such a hero, he could say:

“I have fought my way through; I have finished the work Thou didst give me to do.”

Silently lying there we hear the response from the throne of the Lord and Master:

“Well and faithfully done; Enter into My joy and sit down on My Throne.”

Is his work done? Is his honor won? Yes, indeed! Of such faithful one who die during the presence of the Lord the Great Master said, “Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”—Revelation 14:13.

The work that Pastor Russell did was not his work alone, but it was and is the Lord’s work. It was Jesus who said that at his coming he would gather himself and cause his servants to sit down at meat; and that he would come forth and serve them—John 13:19-20.

For forty years the Lord has been present, feeding those who have been hungering and thirsting for righteousness. For forty years Pastor Russell—that faithful servant of the Lord—has set forth clear and unmistakable evidence of the presence of the Lord; and he stood with his face lighted up with joy; and like a loving father he arose and put his arms around me, drew me to him and kissed me, saying, “Brother, I love you very much.” I have walked with him; I have talked with him; I was with him; I have slept with him; I have been with him through trials and triumphs; I have seen him in storm and in sunshine. Amidst all of these I have marked his complete joy in the Lord, his magnanimous heart, and his absolute loyalty and devotion to the Lord and to his cause. Gentle, kind, fearless and affectionate, magnanimous, sincere and filled with the spirit of the Lord, he was a giant of power in the world. I count it the greatest honor that I have known to have had Pastor Russell for my true and loyal friend, and that I have been privileged to be associated with him.

I will relate to you an incident that throws some light on his sweet relationship with the Lord. For more than a year prior to his death he suffered a great deal of physical pain, yet never did he let it affect his mind. He said, “I shall receive the approval of the Lord and Master. He spoke the Master’s name in loving terms, and his face lighted when he mentioned the Lord. A few weeks prior to his last illness, speaking to one whom he loved very dearly and in whom he had great confidence, said, “I have fought my battle; and I have been crowned by the Lord Jesus, to think of myself as the woman, or bride, and to have the Master press me to his bosom. I have prayed earnestly to the Lord that I might experience this sweet relationship, and he has given me this assurance that I do not think that such a relationship.” Truly the Lord loved him much! “Truly for him to live was for Christ to live! God’s book it written for those who are loyal to Him. His promises are to such.” Among these sweet promises are the words of the Master: “Be thou faithful unto death, and I will give thee the crown of life.” “These shall be kings and priests unto God and unto Christ and shall reign with him.” Long ago God caused the Sweet Singer to record in his holy Book, concerning the faithful and loyal followers of Christ Jesus: “The king shall joy in thy strength, O Lord: and in thy salvation greatly shall he rejoice. Thou hast given him his heart’s desire, and hast not withholden the request of his lips. Selah. For thou preventest him with thy countenance, and dost sustaining him in his sickness.”

“The king shall joy in thy strength, O Lord; and in thy salvation greatly shall he rejoice. Thou hast given him his heart’s desire, and hast not withholden the request of his lips. Selah. For thou preventest him with thy countenance, and dost sustaining him in his sickness.”—Psalm 21:1-6.

Truly these words fittingly apply to our beloved Brother and Pastor.

Charles Taze Russell, thou hast, by the Lord, been crowned a king; and through the everlasting ages thy name shall be known amongst the people, and thy enemies shall come and worship at thy feet.

We take the last view of this piece of clay that so faithfully fulfilled the plan of God. He has been a true, loyal, faithful ambassador of Christ. Thanks be to God, he has entered into his everlasting reward. The greatest desire of our lives is that we, together with him, may soon be forever with the Lord, and partake in blessing all the families of the earth. May God help us, as we renew our consecration, to keep it faithfully to the end.

We sorrow not for him who has gone, because we know he has entered into his everlasting joy. For him we rejoice; but for those few who aided him in the Lord in the work we will continue to fight the good fight of faith.

EXHORATION TO FAITHFULNESS

My beloved brethren—we who are here, and all who are in the earth—what shall we do? Shall we slacken our zeal for the cause of our Lord and King? No! By his grace we will
The evening oration, the reading of Brother Russell's sermon which he himself had prepared to deliver in the Temple that evening, and the sweet strains of several hymns were still fresh in the minds of the vast audience when the pall-bearers carried forth from The Temple the casket containing the remains of our dear Brother Russell. Accompanying the body to Pittsburgh were two Pullman cars loaded with devoted and faithful friends, who were met by hundreds of loved ones who had gathered to attend the funeral service. The large auditorium of the Carnegie Library in Allegheny was packed at two o'clock the following afternoon, when the fourth part of the funeral services began under the direction of Dr. W. E. Spill, representing the Pittsburgh congregation. Love and deep interest were written upon every face in this vast audience also. Every available space on the platform was used to display the rich floral offerings of every description sent by Bible students and friends from various sections of the country.

The blending of the voices composing the double quartette in their rendition of sweet Christian hymns was the means of conveying blessings of comfort and encouragement to many sorrowing hearts. After the reading of the Holy Scriptures by Brother E. P. Bricker, also of the Pittsburgh Ecclesia, Dr. W. E. Spill delivered an address. He was followed by Brother Sturgeon, after which, while the congregation was taking its final view of the face of that noble Christian lying before them, the choir sang the last song given out by Brother Russell during his recent visit to Los Angeles:

"Abide, sweet Spirit, Heavenly Dove,
With light and comfort from Above;
Be Thou our Guardian, Thou our Guide,
O'er every thought and step preside."

The funeral cortège consisted of 101 automobiles and a train of several trolley cars. The beautiful Rosemont Cemetery was reached at dusk, where a company of five hundred friends were gathered on foot and in coach to follow the last sad rites in connection with the placing of our loved one in the grave. An avenue lined with flowers was formed, through which came the mourners with bared heads, bearing solemnly the casket containing the remains of our Pastor. The walls of the grave were lined with ferns and white cypressanths. At the foot of the grave was a floral design inlaid with colors of gold, which silently expressed the belief that the victorious Christian soldier, whose body lay before us, had gone home, and gasp a new portion of the divine nature.

While the bier rested upon the supporter over the open grave, prayer was offered, and the casket was lowered to its last resting place, during which the choir impressively sang the beautiful words of Hymn No. 98:

"It was fitting, and we beloved had gone to be forever with the Lord and like him, his remains should rest near the scenes of his earlier days, where the harvest work began, and where the STUDIES IN THE SCRIPTURES, which contributed much to his fame, were written and first circulated.

LETTERS EXPRESSING SYMPATHY AND LOYALTY

[The harvest work, of which Pastor Russell was the leading spirit in the world for more than forty years, was and is the Lord's work. The friends everywhere recognize this. The great number of letters daily received from all parts of the land, since Brother Russell's death, clearly manifest the loyalty of the dear brethren to the cause of Messiah's kingdom and evidence their determination to press forward along the mark for the prize of the high calling. The Society greatly appreciates these assurances of full cooperation in the Lord's work. What a great incentive to renewed zeal, courage and faithfulness! We give a few samples of these letters below. Others will be published from time to time in The WATCH TOWER as space will permit:]

AT THE GRAVE SIDE

Dear Brethren in Christ:

Upon a hillside, sloping towards the south, we gathered round upon that hallowed ground to pay our last sad tribute to the illustrious man on earth in these last days—and great because he was approved of God! How inef-fable the beauty of the scene! So peaceful and so still! The gently rolling hills, far as the eye can reach, reminding us that "he who is to be created" is from God, and so the Lord is round about his people from henceforth, even forever.

A violet mist creeps softly through the valleys at our feet, and faintly dims the city's distant lights.

The sacred silence is broken only by the singing of our choir, like angel voices floating out upon the evening air:

"How vain is all beneath the skies! How transfigured every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!"

Above the plain and barge, and low within a western sky, the sky, last fairest, crimson glow of sunset slowly palely into the silvery whiteness that precedes the night. And lo! the evening star! How like a star was our beloved! And how he shed the rays of truth divine into the darkness of our minds and changed that darkness to "his marvelous light!"

"The evening cloud, the morning dew,
The withering grass, the fading flower,
Of earthly hopes are emblems true.
The glory of a passing hour."

How exquisitely expressive of all about us! The withered grass beneath our feet, the fading flowers upon the upturned earth, and here and there the bare, brown trees, a few crisp leaves still faintly fluttering on their boughs. Their fruit has all been gathered, and here is the first harvest season which might have been greater than we could bear! Yet he suffered—and we know God overtook the occasion for he never murmured or complained; but he suffered not by hands of wicked men, and so we rendered thanks to God!

"Then let the hope of joys to come Dispel our cares, and chase our fears,
Since God is ours, we're traveling home,
Though passing through a vale of tears!"

With eyelids closed, and sorrowing hearts, we bowed our heads in final prayer with one who also loved and labored with him to the end.

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And then in silent little groups the friends departed from the scene and as we climbed the hill to reach the road the moon shone full upon us. Ah, yes! The full moon of God's favor, and our hearts cried out, "How long, O God, until the night shall come, that night wherein we can work?"

One last and lingering look upon the scene recalled to mind that golden picture. "The Return from Calvary with its three crosses faintly outlined on the evening sky, and the sorrowful women wearing their way towards Jerusalem. And now it had grown strangely dark, no object was discernible. It seemed as though the road had been swept upon the scene, and now the darkness and loneliness of the flock of sheep whose faithful shepherd had been 'smitten!'"

"How necessary now to walk still more "by faith," in the Great Shepherd of us all, the One who is "too wise to err, good to be unkind;" "who doeth all things well." Be brave, be strong, weep not, have faith in God!

"It is the LORD, let him do what seemeth him good!"

Thus, "Faith can firmly trust Him, Come what may!"

GERTRUDE W. SEIDERT.

REGULARLY ELECTED PASTOR 34 YEARS

We, the Pittsburgh Congregation of Associated Bible Students, deeply mourn the death of our Beloved Pastor, who has lovingly and faithfully served us for so many years. In loving consideration of his high honor and noble Christian character, the pastor of these people, both here and elsewhere, his many noble sacrifices and patient endurance of much persecution on behalf of the Lord's truth, his devoted faithfulness to the Lord and to the Lord's Word under every condition of trial, therefore, be it resolved, that this congregation bear witness to Christians everywhere of our deep appreciation of the patient watchcare, the wise counsel, and the helpful and loving guidance of his thirty-four years as the regularly elected Pastor of this Congregation, and to the work of the Lord's Watchtower in the United States and Congregations throughout the world;

That this congregation bear witness to Christians everywhere of our deep appreciation of the patient watchcare, the wise counsel, and the helpful and loving guidance of his thirty-four years as the regularly elected Pastor of this Congregation, and to the work of the Lord's Watchtower in the United States and Congregations throughout the world;

We, the undersigned, understand the Lord's continued blessing be upon them, their labors, and their works do follow them. Be it further Resolved, that these resolutions be printed in the Pittsburgh newspapers, and that a copy be sent, with fraternal love in Christ, to the New York City Temple Congregation, the Brooklyn Tabernacle Congregation, the London Tabernacle Congregation, and through them to all members of the International Bible Students Association, as an expression of our sympathy in our mutual loss, and of our prayer that the Lord's continued blessing be upon them, their labors, and their works do follow them.

We, the undersigned Chairman and Secretary of the Congregation herein named, do hereby certify that the foregoing was unanimously adopted by the Pittsburgh Congregation of Associated Bible Students, at a meeting held November 19, 1916, at the Bible Students Auditorium, 306 Penn Avenue, Pittsburgh, Pa.

W. E. SPIEL, Chairman.
R. H. BUCKNER, Secretary.

LETTERS OF RESIGNATION FROM EDITORIAL COMMITTEE

Mr. W. F. Van Amburgh, Mr. H. Clay Rockwell,

Mr. C. L. SPENCE.

Dear Editor:

I have received and read with interest and care your valued letter of the 9th inst., and thoroughly appreciate the spirit of fellowship and consideration manifested.

I am in full harmony with the judgment of the Editorial Committee and the Board of Directors that all the Editorial Staff should be in close personal touch, and not being situated so that I can take up my residence in Brooklyn, I hereby tender my resignation from the Editorial Staff to be effective at the close of the year.

It is a matter of great satisfaction to me that there are able brethren on the ground, and nominated by your dear Pastor, who are probably more fully equipped than I to carry on the work outlined in the Will. I am glad to feel that I am in the closest and warmest heart and heart sympathy and fellowship with all the work delegated to the various departments of the Society, and shall hold myself in readiness to respond to every opportunity for service that I can discern or you can designate. Yours in our Redeemer,

W. E. PAGE.

To A. J. IRVINE.

Dear Brother:

We are glad, dear brethren, that through the providential leading of our dear heavenly Father, in the affairs of his church, an opportunity of service has been placed in the hands, respecting which we desire to take full advantage.

Realizing the added responsibility which the Lord has thus placed upon us, we are not unmindful of the trials in the path so freely and favorably made known to us through the removal of our dear Pastor from our midst, and anticipating your mingled feelings of loneliness and sorrow, and the loss which you, possibly more than any others of the members of the Editorial Staff, will be with all the work outlined in the Will. We are therefore desirous of extending to you our sincere, fervent love, and warmest sympathy in this your hour of special and peculiar trial.

We wish to assure you, dear brethren, of our full confidence in the wisdom of the Lord's arrangement, in that he now desires that the great work so faithfully and wisely

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introduced and carried on until the present time through the supervision of our beloved Pastor, shall be continued without interruption through you as his chosen servants.

We wish also to state that our earnest desire is to continue to cooperate with you in every possible way, in whatever way, our heavenly Father may yet have for his church which still remain in the field.

We pray for you, dear brethren, that the Lord may pour out upon you very richly the spirit of wisdom and understanding in the knowledge and favor of the Lord, that you may greatly increase the knowledge of his will, together with the grace and strength which he has so graciously promised to all his faithful children.

“The Lord bless thee and keep thee. The Lord make his face shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace.”

TORONTO ECCLESIA.—Can.

Sorrow gives place to joy

DEAR BROTHER IN CHRIST:—

Our hearts join yours in sympathy at the taking away of our beloved brother and Pastor Russell. How sorrowful it is to be separated from one we love so dearly! Our hearts cannot help being filled with sorrow for the loss of this faithful servant of the Lord, who so much loved us as to lay down his life in our behalf.

But we “sorrow not as others that have no hope.” When we think of his many years of toil and suffering patiently endured for the sake of his Master, when we think of the bitter persecution by relentless foes inside and outside of the church, the teaching of his good name, and the bemirching of his character and life, we cannot but mutually agree to know that his great tribulation has forever ended.

In fact, our sorrow is displaced by joy when we contemplate the glorious exaltation that is his. We know that he is not “asleep” in death, but “crowned” and “raised incorruptible”—caught up “to meet the Lord,” and so shall he ever be with the Lord. Yes, we acclaim, “Blessed” are you, dear brother; you are at rest from your labors and your work follows with you.—1 Cor. 15:51, 52; 1 Thes. 4:17; Rev. 14:13.

Our hearts are filled with joy through the knowledge that hardly have finished our course with joy and been ushered into the presence of our adorable Lord together with his saints! Meantime it is ours to press on with renewed zeal until the work be done and we hear the sweet “well done,” and is now counted worthy to see our Lord as he is; 1 Cor. 15:58; John 17:24.

We anticipate your increased responsibilities, dear brethren, and we pray the necessary increase of the Lord’s spirit upon you in carrying on the work of the ministry.

TWIN FALLS ASSOCIATED BIBLE STUDENTS.—Idaho.

Words of comfort and cheer

TO THE WATCH TOWER:—

Whereas it has pleased our dear heavenly Father to call our beloved Pastor home, and inasmuch as our hearts have been made sad because we may no longer hear his kindly voice, nor see his loving face, nor have the joy of his spiritual embraces, we rejoice in the spirit, being confident that he has experienced his glorious resurrection change, having heard the sweet “well done,” and is now counted worthy to see our Lord as he is; 1 Cor. 15:58; John 17:24.

We, the Bethel Home, and the Bethel Home, have sustained the sorrowful loss of a wise and efficient Pastor, a true and noble Christian character, a kind and loving friend, a safe adviser and counselor, a masterful preacher and author, a true and faithful interpreter of the Scriptures and an ambassador of Christ, appointed of our heavenly Father to bring forth things new and old from the storehouse of knowledge for the enlightenment of the people and for the perfecting of the saints in this, the Laodicean stage of the church; and

Resolved, That inasmuch as the work of this loyal man of God has been completed on this side of the veil and as a result he has inherited glory, honor and immortality as a reward of faithful self-sacrifice even unto death, we, the members of the Bethel Home, and of the Bethel Home, and all those in charge of the Bethel Home and elsewhere, and trusting to be remembered at the throne of heavenly grace by all who have passed from death unto life, and especially those upon whom the mantle of our beloved Pastor has fallen.

With fervent regard and loss, ECCLESIA.—Va.

„Be strong in the faith!”

DEAR BRETHREN:—

With the passing of our dearly beloved Pastor beyond the veil, and with the realization of all that this means to us, we join those dear brethren who were so closely associated with him in the work, and on whom will now fall the heavier responsibility. We hasten to extend to you our loving sympathy, and to assure you of our confidence in you as you attempt to carry on the work to its completion, pressing for you the Lord’s special guidance and direction as you seek to know and to do his will.

What a comfort we find in our heavenly Father’s Word! How doubly precious are the promises, and with what special pleasure we turn to our loving Father, to whom we can confidently pray, "Thy will be done on earth, as it is in heaven.”—Matt. 6:10. How soothing it is its completion, praying for you the Lord’s special guidance and protection for the work as it is now left to be carried on.

How we rejoice for those dear brethren who will now fall the heavier responsibility. We hasten to express our sympathy to you on their behalf.

That we will continue to pray for your strength, that your work may be blessed and your prayers heard.

Your brethren in Christ,

BOULDER CHURCH.—Colo.

IMPLORING HEAVENLY GUIDANCE FOR THE WORK

DEARLY BELIEVED IN THE LORD:—

It has been the determination of our great, all-wise and loving Father, pleased him to suddenly take from us our beloved brother and Pastor, C. T. Russell, and, as we believe, give him a share of joy and service in the spiritual palace of the kingdom, we hereby humbly bow before your heavenly Father and ask of him to reveal his will to us, that we may know how to serve him in the spiritual palace of the kingdom, having as our hearts have mingled with joy and sorrow that we may be permitted to pay our last tribute to our late Pastor.

In fact, our sorrow is displaced by joy when we contemplate the glorious exaltation that is his. We know that he is gone to his reward and has entered into that glorious rest, "Its end is peace; forever ended. And while the sense of our great loss, but rejoice, knowing our deliverance will now be ours.

How sorrowful it is its completion, praying for you the Lord’s special guidance and protection for the work as it is now left to be carried on.

How we rejoice for those dear brethren who will now fall the heavier responsibility. We hasten to express our sympathy to you on their behalf.

That we will continue to pray for your strength, that your work may be blessed and your prayers heard.

Your brethren in Christ.

BOULDER CHURCH.—Colo.

CONFIDENCE IN SOCIETY’S REPRESENTATIVES

DEAR BRETHREN:—

It was with mingled sorrow and rejoicing that we learned of the decease of our dearly beloved Pastor. We sorrow because of our great loss, but rejoice as well because of his abundant influence and as an ambassador of Christ, appointed of our heavenly Father to bring forth things new and old from the storehouse of knowledge for the enlightenment of the people and for the perfecting of the saints in this, the Laodicean stage of the church; and

Resolved, That inasmuch as the work of this loyal man of God has been completed on this side of the veil and as a result he has inherited glory, honor and immortality as a reward of faithful self-sacrifice even unto death, we, the members of the Bethel Home, and of the Bethel Home, and all those in charge of the Bethel Home and elsewhere, and trusting to be remembered at the throne of heavenly grace by all who have passed from death unto life, and especially those upon whom the mantle of our beloved Pastor has fallen.

With fervent regard and loss, ECCLESIA.—Va.

„Be strong in the faith!”

Our dear brethren:—

With the passing of our dearly beloved Pastor beyond the veil, and with the realization of all that this means to us, we join those dear brethren who were so closely associated with him in the work, and on whom will now fall the heavier responsibility. We hasten to extend to you our loving sympathy, and to assure you of our confidence in you as you attempt to carry on the work to its completion, pressing for you the Lord’s special guidance and direction as you seek to know and to do his will.

What a comfort we find in our heavenly Father’s Word! How doubly precious are the promises, and with what special pleasure we turn to our loving Father, to whom we can confidently pray, "Thy will be done on earth, as it is in heaven.”—Matt. 6:10. How soothing it is its completion, praying for you the Lord’s special guidance and protection for the work as it is now left to be carried on.

How we rejoice for those dear brethren who will now fall the heavier responsibility. We hasten to express our sympathy to you on their behalf.

That we will continue to pray for your strength, that your work may be blessed and your prayers heard.

Your brethren in Christ.

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In fact, our sorrow is displaced by joy when we contemplate the glorious exaltation that is his. We know that he is gone to his reward and has entered into that glorious rest, "Its end is peace; forever ended. And while the sense of our great loss, but rejoice, knowing our deliverance will now be ours.

How sorrowful it is its completion, praying for you the Lord’s special guidance and protection for the work as it is now left to be carried on.

How we rejoice for those dear brethren who will now fall the heavier responsibility. We hasten to express our sympathy to you on their behalf.

That we will continue to pray for your strength, that your work may be blessed and your prayers heard.

Your brethren in Christ.

BOULDER CHURCH.—Colo.
We would unite our prayers with those of other ecclesias for the heavenly Father’s guidance in each phase of the last work.

**PLEDGE LOYAL SUPPORT**

**DEAR FELLOW-MEMBERS OF THE BODY OF CHRIST:**

We desire to convey to you our deep Christian love and sympathy in the loss which all have sustained in the death of our beloved Pastor, C. T. Russell. While we “sorrow not as others,” nevertheless we believe the dear family at Brooklyn will in a special sense miss our beloved brother. We greatly rejoice on his behalf, believing that he has passed beyond the veil, has experienced his resurrection “change,” and with the others of the faithful will henceforth be forever with the Lord.

This ecclesia, by a unanimous vote, pledges their loyal support in every way possible to those who shall continue to direct the Heavenly Vineyard, dear brethren at the House of the Lord. They will be supported and advanced in the same manner and spirit as during the life of our beloved Pastor. To this end you have our prayers.

With mutual sympathy and Christian love,

**ASSOCIATED BIBLE STUDENTS.—New Brighton, Pa.**

**PRAYERS FOR WISDOM, COURAGE, GRACE**

**WHEREAS,** the news that our dearly Beloved Pastor, C. T. Russell, has been suddenly taken from us, has filled us with deep emotion, who has known and loved by all who have received the benefit of his faithful teachings of present truth, and, although our hearts are filled with sorrow for our loss, yet we rejoice for him that he has gone to be with the Lord.

We are thankful for the untiring faithfulness of his service for us, to build us up in the most holy Faith and for his example of personal purity. We realize that his loss will be sadly felt by the brethren left in charge of the work and upon whom great responsibility will fall.

Therefore we extend to our dear brethren at the Bible House our heartfelt sympathy and condolences, assuring them that our earnest prayers will be for them, that they may be given the needed wisdom, courage and grace to continue the work and which Russell has left in their hands, until the due time comes for closing it up.

We desire further to express our confidence that their service in the work will be actuated by the same loving spirit of self-sacrifice, which has been so beautifully expressed in the life and labors of our dearly beloved Pastor and brother.

“Blessed are the dead who die in the Lord, that they may rest from their labors; and their works do follow them.”

**BEAUMONT CLASS.—Tex.**

**THUNDERBOLT THROUGH SOUL OF THE CHURCH**

**DEAR BRETHREN:**

May the Lord greatly strengthen and bless the hearts of every one of you in this hour of great bereavement! Surely the Lord’s name is blessed in your very church! His hand is as visible in dear Brother Russell’s death as it has been in his life. Our very nature is shaken and we think it will surely be blessed to the good of us all, in keeping with the Lord’s promise.

Be assured, dear brethren, you have our prayers, our sympathy, and our love as never before; and we shall esteem it our highest privilege as well as pleasure to cooperate with you to the fullest extent of our ability. May God bless you all in your loneliness! We feel lonely; but it must fall much heavier upon you than upon us. May we all be aroused by his noble example, and may we meet where partings are no more!

It was not our privilege to be with you in person, but we were fully with you in spirit.

On Sunday, Nov. 5th, we held Pastor Russell Memorial service at Millville, N. J. The forenoon was given to praise and testimonies, using this subject: "The effect that Pastor Russell’s life, and now his death, has had upon me." In the afternoon I addressed them upon this subject: "The true grace applied to the life and character of Pastor Russell." We enjoyed blessed fellowship and hope good was done.

**10. L. SULLIVAN.—N. J.**

**EXPRESS CONFIDENCE**

**DEAR BRETHREN AT BROOKLYN:**

Greetings in the name of our dear Lord and Redeemer! Whereas the death of our dearly beloved Pastor has caused great grief and sadness to come into our hearts; and realizing our great loss in that we are now deprived of his loving counsel and personal supervision over the harvest work, nevertheless we rejoice in the assurance that he is now with our glorified Lord in Victory, and we shall meet him again in the Spirit.

We desire to express to the Bethel Family, and to all of the Bible House associates of our dear Pastor, our loving sympathy and assurance of implicit confidence and hearty cooperation in carrying on. If such be the Father’s will, the great work in which our Beloved Pastor so faithfully sacrificed his all, even unto death.

Our prayer is that the Father of all mercies will bless your efforts in behalf of his cause; and that his grace may sustain and comfort you in this hour of sorrow, and be found sufficient for the added responsibility which now rests upon you.

**Your brethren of the**

**LOUISVILLE ECCLESIA.—Ky.**

**UNQUALIFIED SUPPORT PROMISED**

**DEAR BRETHREN IN THE LORD:—**

Needless to say, the announcement of your Pastor’s passing beyond came to us with a measure of surprise. We are nevertheless, rejoicing in the thought of his having entered abundantly into the reward promised to the “more than overcomers,” and that he has received the “Well done, good and faithful servant.” “The Lord gave, and the Lord taketh away; blessed be the name of the Lord.” We are glad that, by his grace, we are enabled to bow our hearts and minds in humble submission to the will of God, and to wait his good pleasure toward us in his own time and way. “It is the Lord, let him do what seemeth him good.”

We would like to take this opportunity of expressing to you our earnest and willing cooperation and unqualified support in carrying on that which remains of the harvest work, in the manner which Russell would seem to indicate is his will for us all. Should you require at any time our services in Western Canada, we would esteem it a great privilege to assume any responsibility entrusted to our care. Our desire in this is to express our continued loyalty toward, and will ingness to serve the Lord, the truth and the brethren.

**WINNIPEG ECCLESIA.—Man.**

**ASSURANCES OF CO-OPERATION**

**DEAR BRETHREN IN CHRIST:—**

We desire to convey to you our sincere Christian love and sympathy in this dark hour of bereavement. We know you will joy and sorrow been so shockingly mingled for while we truly rejoice with you in the fact of the deliverance of our dear Pastor in the first resurrection, and in the further evidence of the end being near, we as truly and sincerely share with you the natural sorrow so keenly felt in this trying hour.

The Lord has sent a thunderbolt through the very soul of the Church, and, although our hearts are filled with sorrow for our loss, yet we rejoice for him that he has gone to be with the Lord. The Lord of the harvest, who raised him up to do such a wonderful work, is still able to carry forward that work, through other agencies, to its completion. We extend to you our love and sym-
pathy in this hour of trial, and assure you of our fervent prayers in your behalf—that the Lord's will be done and his name glorified no matter what new conditions may arise.

We pledge you our hearty support in any way we can render it, and assure you that it is our aim to follow you, as you follow Christ.

We pray that no divisions may arise to distress and separate the Lord's flock, but that we may all be drawn into a more complete oneness in him. Above all, we pray that the Lord's spirit may rest richly upon those who shall in any measure take the place of our dear Pastor.

Your brethren, by grace Divine,

SPARTANBURG CLASS.—S. C.

RENEWED DETERMINATION TO HOLD FAST

DEAR BETHEL FAMILY:—

The love and sympathy, as was expressed unanimously by us in the following resolution:

"That we convey to the Bethel Family and those so closely associated in the Society's work, our sincere sympathy and Christian love, assured you of our renewed determination to hold fast the profession of our faith to the end, and to be loyal to the truth, the brethren and the Society, esteeming it, as the Lord's servant, in carrying on the work so nobly and faithfully conducted by our dear Brother Russell; and that with our heavenly Father's help and guidance, we will remain loyal to the memory of him who laid down his life on behalf of the brethren and in the Lord's service.

Yours in the best of bonds.

WILMINGTON ECCLESIA.—Del.

WHAT MORE CAN HE SAY?

We decided unanimously to continue our relationship as in the past with the Watch Tower and its Literature.

By the Lord's grace we will cooperate with you to the best of our ability until we shall have finished our course, when by the power of our God through our Lord and Savior, we shall enter beyond the veil, where our labors shall cease.

We extend our heartfelt sympathy to the dear Brethren here through this hour of spiritual trial which is upon you. As the dear brethren carried the silent form of our Beloved Pastor past us at the Carnegie Hall ( Allegheny), yesterday, he seemed to say to us in hushed silence, "What more can I say than what you have said to me in this earthly life?"

We pray the Lord's continued guidance over you as you endeavor to finish the work. We ask an interest in your prayers.

ECCLESIA AT SHARON.—Pa.

RE V. D. M. QUESTIONS

DEAR BRETHREN IN THE LORD:—

We are sorry that no one here could attend, in person, the funeral services of our dear Brother Russell, but we assure you, all of us were with you in spirit, and remembered you annually at the throne of heavenly grace.

We are indeed glad to know that our dear Pastor had so arranged the affairs of the V. T. B. & T. Society that in the event of his death, the work would be carried on without interruption.

Our hearts indeed go out to each and every one of you, and we can assure you that we will cooperate with you in the future as we have in the past. We shall also continue to remember you in our prayers. We also hope we may be served from time to time by the dear pilgrimage brethren, and that we may continue to share in the harvest work.

Last Wednesday evening the class by unanimous vote decided that in the future all elders and deacons should answer the V. D. M. Questions, and their answers should be passed upon by the Committee appointed by Brother Russell.

The elders here have been slow in sending their answers to these questions, not because of not being in harmony with them, but because some have not had the time; others did not have the questions, and others were timid about asking for them, until the class expressed their wish in the matter. All expect to have their answers mailed to you within the next two weeks.

FINGERBOARD AT THE CROSS-ROADS

BELIEVED BETHEL FAMILY:—

At our prayer meeting last evening, with crushed hearts and tear-dimmed eyes, all gave expression as to the high esteem of loving their dear Pastor and for the help he has rendered helpful truths enjoyed through our beloved Pastor, now entered into his reward. He has stood as a finger-board at the cross-roads of confusion, pointing us the true way as we for many years endured the chilling blasts of the persecution of the worldly without the unction of the spirit that are so thankful our dear Pastor so arranged the affairs of the W. T. B. & T. Society.

We are very grateful for all the assistance given us and ask the Lord's richest blessings ever to be upon you. We will gladly stand by you; and if there be anything we can do in any way, we will thank God for the privilege of serving.

[6020]
The Watch Tower

December 1, 1916

The Colporteur Work

Every well-equipped army is composed of several branches. The main branch is always the Infantry. It is the fighting branch, and the leader of the army. So we might think of the colporteurs. They are the soldiers who do the hard fighting at the front. Though each year since war conditions prevailed notices a change in the number, yet these noble soldiers of the cross “close up ranks” and move on; and just as the Infantry is always in the thick of battle, so the colporteurs are in the thick of the work.

Owing to the fact that financial conditions were greatly strained in many localities, and that labor difficulties and local disturbances existed in others, the number of those who were able to devote most of their time to the work was less than in 1915. However, those who have remained have done better work on the average. For 1915, the average sale per colporteur was a trifle over 406 STUDIES and 23 SCENARIOS. For 1916, the average sale per colporteur was a little under 372 STUDIES and 22 SCENARIOS. An average of 372 colporteurs were in the field for the year.

The general advance in prices on all commodities hit this branch of the work very hard in some respects. During a number of months we were greatly hindered by not being able to secure sufficient cloth STUDIES to fill the colporteurs’ orders. Then the De Luxe SCENARIOS ran short, and also the supply of Karatol volumes. The printers were unable to obtain delivery of the materials necessary to their manufacture. The paper shortage has greatly hindered the printers. Many of the colporteurs made a specialty of the SCENARIO in territory which had already been canvassed a number of times for the STUDIES.

Total output of STUDIES for year .................. 265,405
Total output of SCENARIOS ...................... 70,000
Total output of Booklets ......................... 110,000

Total ............................................ $445,405

Moreover, to leave little “bombs” in every available place, involves considerable expense for the printing of the paper needed. This must be borne in mind in estimating the financial results for the year.

The Pilgrim Service

We might liken the pilgrim force in some respects to the Cavalry division of the army. It is much smaller than the colporteur list, and covers more territory, and the force must move more quickly. Its work for the past year compares very favorably with any other year of the entire harvest campaign. Note the following figures:

Numbers of Pilgrims ................................ 69
Miles traveled ................................... 552,498
Towns visited ................................... 6,575
Public meetings held ................................ 1,507
Semi-public meetings held ....................... 3,124
Parlor meetings held .............................. 9,221
Total attendances .................................. 809,303

The Newspaper Work

This has become greatly curtailed, owing to our dropping from the list many papers of small circulation, and fur-
ther, to our policy of retrenchment necessitated by conditions produced by the war. Now that Brother Russell has passed beyond, the sermon feature will be discontinued entirely. The blessing of the Lord has rested upon this work far beyond our highest expectations. We remember when we thought if we could produce five newspapers to publish the sermons it would be a wonderful witness. About twenty years ago Brother Russell saw the great advantage of reaching the people by means of the public press. At that time the large sum of nearly half a million dollars seemed within his reach. He planned to issue five newspapers as the foundation. The Lord opened the way through the magazines. Just as he expected to receive the money, the death of one man blocked the way. It was a great disappointment for a while, but he knew that the Lord was still in control. He did not give up, but with a meagerly small sum, the Lord opened another way, and at one time about 2,000 papers were publishing the sermons simultaneously and altogether over 4,000 papers published weekly reports. We asked for showers, and the Lord gave us rainfall almost amounting to flood. What a evidence of his might and power to open doors whenever it may please him and best serve his cause!

Now that part of the work is past. Has he anything else to take its place? We think so. We believe that even a greater work is just at our doors, and that it will prove to be a richer blessing to the church itself. The way is opening for thousands to enter into the work "while it is yet day," and they are hastening before the "night cometh when no man can work." The colporters work, the pilgrim work, the volunteer work, the PHOTO-DRAMA, and the "lightnings" of the Lord now observed on every hand have prepared the soil of the hearts of men. Each loyal soldier not already enlisted in some branch will be asking for the privilege to be a participant in the work of the overthrown Babylon. Already Babylon is gathering her hosts. We can hear the rumbling of the companies and the divisions as they are being assembled; and we think that it will not be long before we will see another army arranged and arming for us, like David of old, wish to have our slings loaded with pebbles from the brook of truth and to hurl them while Babylon is preparing for the battle. Let each remember that before one can enlist under the lead of our glorious and victorious King, it will be the yardstick of full allegiance to him—to make a whole-hearted consecration and take up the cross and follow him, else we cannot expect to share the glories of the kingdom, soon to be established. We refer to THE PASTORAL WORK.

This seems to us to be another great forward movement against the embattlements of the adversary. The campaign is opening up so rapidly that it is difficult to keep up with the rush. We can almost hear the noise of the gathering of the companies all over the country. Letters are pouring in from all parts showing our organization is answering the call and thick of the battle. We have been hindered by not being able to secure the needed "ammunition" to equip all the companies. The "munition factories"—our printers—have been greatly delayed in filling our orders; but we have promise now of speedy delivery, and we hope to see the battle being waged along the entire front.

We wish we could tell you many of the interesting and encouraging incidents taking place in this service. We give one: In one of the larger cities the classes were asked to give a book to a gentleman. He read it, became very much interested, and reau, keeping as a witness to about twelve millions.

THE DRAMA

The PHOTO-DRAMA and the EUREKA DRAMA are still a valuable means of reaching many. The country districts are glad to have the EUREKA DRAMA and the beautiful slide pictures, even though they may not see the "movies." As a result we are receiving many inquiries from rural districts, which show a considerable interest. We are able to furnish the PHOTO-DRAMA to classes in the following foreign languages: Armenian, Dano-Norwegian, French, German, Greek, Italian, Spanish, Polish and Swedish.

There are twenty-one DRAMAS in active service, exhibiting mostly on Sundays; very few working during the week. These twenty-one DRAMAS are operated by the classes of the larger cities, even where the DRAMA has been previously exhibited with success. We are receiving some glowing reports. One of these, from Toronto, Canada, informs us that in a hall seating 1,000, frequently hundreds are turned away at a single exhibition. Those attending are showing marked interest and are leaving many cards of inquiry. The PHOTO-DRAMA has also been shown upon several of the large American battleships, and many have manifested marked interest. It was also shown to the soldiers down upon the Mexican border, and good reports are coming from there. We have two more DRAMAS ready to be sent out any time, and if it is not so situated that they could handle the PHOTO-DRAMA for a season, the Society will be pleased to hear from them; and if they do not have local operators arrangements could probably be made to supply them on short notice. Our latest information is that many have been displayed to audiences of from twelve to fifteen hundred. Many classes have in this way been doubled, and prejudice against the truth has been dispelled as perhaps could not otherwise have been accomplished.

THE WATCH TOWER

We are not printing as many extra copies for samples and for supplying back numbers as formerly, but we are printing about 50,000 each issue, except in the case of the Memorial Number, for which we are expecting a wide circulation. Orders for large numbers of these continue to come from classes and friends. We do not know of a better issue to allay prejudice against the present truth. It is very cheap at 5c. for 32 pages. THE WATCH TOWER is also published in the German, Polish, Swedish, Dano-Norwegian and French languages as the Memorial Number in only English, German and Polish.

We have long considered THE WATCH TOWER list the best criterion in regard to the general interests of the harvest work, but there is still good reason to believe that the list does not contain more than 40,000 names. We are dependent upon the brethren to make known to others the merits of this publication and to urge all to send in their subscriptions. We remind them again of our willingness to cancel the debt of any receiving THE WATCH TOWER on credit which will advise us of their inability to pay.

It must be gratifying to all to observe in THE WATCH TOWER columns the letters of sympathy and expressions of continued loyalty to the Society and to the harvest work. These letters cover every section of the country, and incoming mails from foreign lands show the same spirit of sympathy and confidence—that he who began the good work is both able and willing to complete it.

SUMMARY OF THE WORK

The foreign branch of the service has been to some extent hindered, especially in Germany and France. The work in England has gone on without much change, and we have good reports from the dear brethren there. We hope to publish some very interesting letters soon.

As this is the report for the last year our dear Brother Russell was connected with the work, we feel sure that all have an added interest in it.

Our mail for the past year has been very encouraging: Letters received............................................. 1,869,310
Letters and cards.................................................. 1,985,36
Paid on loan...................................................... 352,484
You will observe that last year's report closed with a loan to balance the account. Therefore the report of the last year just closed commenced with no balance on hand:

RECEIPTS.

Good Hopes and Tract Fund donations...................... $149,726.21

EXPENDITURES.

Pilgrim service.................................................. $30,967.71
Free literature, Lecture Bu., etc............................... 60,596.74
For the Blind..................................................... 845.00
For the various Conventions.................................... 1,985.36
Pastoral work................................................. 269.60
For the Foreign Fields......................................... 30,000.00
Paid on loan...................................................... 20,000.00
Leaving a balance on hand to commence the year........... 2,211.57

As we see the vast possibilities opening up before us for the incoming year, we trust that each will carefully consider what share he or she may have in the work. As has been customary for a number of years, in order that the Society might outline its work with as much definiteness as possible in the current year, we give the friends an opportunity of advising us as soon as possible how much they estimate they will be able to give to the work for the coming year. Please remember that this is in no sense a request. We hope the friends are glad to give to the best of their ability, that many have local expenses for class and other needs; and yet that all desire to assist the general work as much as possible—as the Lord hath prospered them.

We are glad to show a safe balance on hand and to report that the receipts during the past month are encouraging.

[6022]
We are governing ourselves accordingly—making preparations for the wisest and most judicious use of our stewardship. We doubt not the Lord's continued interest in the cause which we all love so much, and his intention to carry to completion that which we believe he began. Continue to pray for us, as we always do for you.

Finally, as expressed in the motto text of Brother Russell's selection for 1917: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."—Num. 6:26.

REPORT FROM 1886-1891

We feel sure that all will be greatly interested in a quotation from the first published report—extending from 1886 to 1891, which was published in the Watch Tower in the latter year. We append the part as follows:

"PREACHING THE GOSPEL OF THE KINGDOM"

"The handful of harvest laborers and the money at our disposal seem insignificant in contrast with the hundreds of missionaries and the millions of dollars spent by Catholic and Protestant societies in their support and in publishing abroad the doctrinal errors handed down from the dark ages, which tend to pervert and subvert the teachings of the Scriptures. But such is the zeal with which the present truth inspires, that 'a little one is able to chase a thousand, and two to ten the host of thousands.' Although work is in few and untitled, and generally without great worldly learning—in these respects resembling those sent out by our Lord with the kingdom message at the first advent—the faithful harvest workers (sustained by the daily portion which they and others are enabled to give only a portion of it) in seeking out the 'wheat' class—the sickle of truth which they bear separating 'the wheat' from the 'tares.'"

"Few know these colporteurs as the Lord's real representatives, or recognize the dignity which the Lord sees in their humility and self-sacrifice. Missionaries! No, say the world and the nominal church, 'the world doeth not agree with us.' You are not a member of 'the world.' You do not preach in our churches, but you are a child of the world, because you serve me, dispensing present truth to the hungry. You shall be mine, saith the Lord, in the day when I come to make up my jewels."

"Ministers? No, say the world and the nominal church, only ours who wear clerical garments and preach from our pulpits are God's ministers. Yes, says the Lord, my servants (ministers) they are because they serve me, dispensing present truth to my household. I have sent forth the message which they bear. He that despiseth them despiseth me, and he that receiveth the sealing in the forehead which I send by them will know the doctrine, that it is of me. "My sheep know my voice.'"

"During the past six years, annual reports of the work have not been made, for the reason that the reports would not have shown work as we much to do, of the kind and manner which would have been discouraging rather than encouraging, some years. But the past year has been so favorable, and the response of congregations and others to the suggestion in a recent Watch Tower have been so encouraging, that we have concluded to report each year. Therefore, going into view, according to the preceding report now the Tower Missionary Work in spreading the Gospel of the kingdom for the six years past:

"WAtch TOWER TRACT SOCIETY

"SECRETARY'S REPORT

"FROM JANUARY 1, 1886, TO DECEMBER 1, 1891

"EXPENDITURES:

"Paid balance, debt, owing Jan. 1, 1886

$106.17

"Expended in publishing and circulating Tracts and sample copies of WATCH TOWER and in sending Tower to the Lord's poor

8,625.03

$9,141.20

"From Old Theology Tract subscriptions

$1,113.63

"From Tract Fund Donations

8,027.57

$9,141.20

"It will thus be seen that we started Dec. 1st, 1881, with an evenly balanced ledger. But since figures are not apt to come out so exactly, it may be proper to remark that we had expended considerably more than our receipts, which would show that we have a debt outstanding on the books—namely, the balance so as to permit us to start the new fiscal year, beginning Dec. 1st, free from debt.

"Tracts published and distributed

...$41,095

HARVEST WORK CONTINUES

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

It was the Lord who said that the gathering-time would be in the end of the age; that he would then be present as Master of the harvest; that his collaborators in the harvest field would be his truly consecrated followers, acting as his messengers. He furthermore stated that during the harvest time he would make one "faithful and wise servant . . . ruler over his household to give them meat in due season."—Matthew 24:45.

Since "that Servant" has been gathered into the Garner of the Lord, should we expect the work of the harvest to cease immediately? Of course not! We know that harvest is never completely gathered until every member of the kingdom class is fully gathered into the Lord's Kingdom. The harvest work consists of two distinct parts: (1) The promulgation of the kingdom message, which serves as a trumpet to call the people of God out from Babylon and to draw them closer to the Lord; and (2) the ripening and perfecting of the saints in character likeness to the Master, and their entrance finally into the heavenly home.

"That Servant" means a special messenger to the church at this time. "Meat in due season" means the message of the kingdom has been put in such form that guidance in the proper care and walk of those gathered into the kingdom is provided for us in the wise order and manner in which we are best situated for service.

The volunteers will continue to hand out the precious "meat in due season" which the Lord has furnished through his chosen Servant, that thereby some of his people yet in Babylon may be awakened.

The colporteurs will continue to bear to the hungering ones the precious Food contained in the Six Volumes of Scofield's Reference Bible. Without such food is all-sufficient for any one to make his calling and election sure.

The pilgrim brethren will continue to make their usual visits to the classes to aid, and to serve the public as opportunity affords.

We are continuously in searching out those who have heard the truth at some public meeting and who may be needing further assistance in the way of getting out of Babylon before her downfall.

The elders of the various classes who have the spirit of the Lord will earnestly and co-operate with the members of their respective classes and in helping them to better understand the Berean lessons. Serving in humility and love and walking circumspectly, they will contribute much to the development in others of the characteristic likeness of the Master.

The PHOTO-Drama of CREATION will continue to perform the portion of the work the Lord intends it to do.

Every truly consecrated child of God will, by his or her ability and opportunity, daily preach the message. The greatest need is for the world to hear and understand the daily life and experiences of those who have the spirit of the Lord. Let each reader do his best in this, for the Master's interest is in the character likeness of the Master.

ORGANIZATION OF THE WORK

It is recognized that everything must be done decently and in order; that there must be a regular organization to properly carry on the Harvest work. Hence, the Harvest work be thus conducted since Brother Russell is no longer in our midst? Many of the friends throughout the country are asking this and other questions, and we take pleasure in answering:
The Watch Tower Bible and Tract Society was organized in the year 1884 as a means of putting forth the message of the kingdom in an orderly and systematic manner. The Corporation is controlled and managed by its Board of Directors and officers. The Board of Directors is composed of seven members. The Charter of the Corporation provides that the Board of Directors shall be self-perpetuating; that is to say, when a vacancy occurs by death or resignation the surviving members are empowered to fill such vacancy. Brother Russell was a member of the Board of Directors. Two days after his death the Board met and elected Brother A. N. Pierson as a member of the Board to fill the vacancy caused by Brother Russell's change. The seven members of the Board as now constituted are A. I. Ritchie, W. E. Van Amburgh, H. C. Rockwell, J. D. Wright, I. F. Hoskins, A. N. Pierson and J. F. Rutherford.

The Board of Directors thereupon provided for an Executive Committee of three, and elected as that Committee Brothers A. I. Ritchie, W. E. Van Amburgh and J. F. Rutherford. This Executive Committee has general supervision of all the work of the Society, both in America and abroad, subject to the control of the Board of Directors of the Society.

The Charter of THE WATCH TOWER BIBLE AND TRACT SOCIETY provides that the officers shall be elected annually by those who have contributed to the funds of the Society, and that those officers must be elected from among the Board of Directors. Brother Russell was the President of THE WATCH TOWER BIBLE AND TRACT SOCIETY from its organization until his death. The next annual election, as provided by the Charter, will be held Saturday, January 6th, 1917, at Pittsburgh, at which time officers will be elected; viz., a President, Vice President, and Secretary and Treasurer.

THE WATCH TOWER BIBLE AND TRACT SOCIETY is the most wonderful and unusual Corporation on earth. It is the strongest corporation, not financially, but strong because it has been, and still is, used of the Lord for the carrying on of his work. It is unusual in this: that all who are in any wise connected with it gladly render their services without salary: those giving all of their time taking only the bare necessities of life. It will continue in the same manner as in the past to spread the Gospel, so long as the Lord indicates this as his will.

The Watch Tower

This publication is the medium through which the kingdom message is brought regularly to the members of the "household." "That Servant" used this medium to give out the "meat in due season." By his last Will and Testament he provided for the continuance of THE WATCH TOWER by a duly constituted Editorial Committee. The names of the members of this Editorial Committee appear upon the title page of each issue of THE WATCH TOWER. It is the province of this Committee to put in proper form and publish, twice each month, that which goes to the church. THE WATCH TOWER is not the organ of the Editorial Committee. It is the official organ of the church. It is the only publication in the world declaring the presence of the King and announcing the nearness of his kingdom. Therefore, dear brethren, THE WATCH TOWER is your journal. It is the journal of every one in harmony with the present truth, and its publication is for the benefit of all such. It will continue to publish only that which is in harmony with what "that Servant" has heretofore given to the "household of faith."

Shall we, then, continue to recognize in our class-studies the Berean Bible lessons prepared by Brother Russell? Shall we continue to speak in our class-studies of Brother Russell as the Lord's Servant who brought "meat in due season to the household of faith." Yes, indeed! Why not? If the Lord was pleased to use him for many years to give the "meat in due season," and the church, then it is still "meat in due Season, and the Berean lessons are essential for the development of those who shall be made partakers of the kingdom. Should we now disregard the food contained in the STUDIES IN THE SCRIPTURES and other publications of THE WATCH TOWER BIBLE AND TRACT SOCIETY, it would mean that we were repudiating or disregarding that which the Lord has graciously provided for our benefit. We must make the distinction between Brother Russell as a creature and his official capacity as "that servant" of the Master to give out the "meat in due season." To disregard the message would mean to disregard the Lord.

Let us be courageous and faithful, dear brethren. Let us remember that in unity there is strength. The Lord will continue his work until it is finished. He will gather all of his true children into the Garner in due time. Shall we be of those thus gathered? That will depend upon whether or not we hold fast to that which we have; whether or not we remain loyal to the Lord and to his message of the kingdom.

The Lord's "faithful and wise servant" finished his work and left us with his message. His last words to the church, as set forth in his Will and Testament, show how essential it is for every one who would enter the kingdom to continue loyal, and faithfully develop the fruits and graces of the spirit. He said, "I entreat you all that you continue to grow in grace, and to grow in the knowledge of our Lord and Savior Jesus Christ."

The Holy City

[Paragraph 10 of this article was a reprint of article entitled "The Heavenly Jerusalem" published in issue of June 1, 1905. The remainder was a reprint of article entitled "In the Paradise of God" published in issue of June 15, 1901. Please see the articles named.]

"Unto Us a Son Is Given"

[This article was a reprint of that entitled "Immanuel and His Dominion" published in issue of December 15, 1905, which please see.]

Convention at Pittsburgh

The Watch Tower Bible and Tract Society is arranging for a convention at Pittsburgh, Pa., to be held Saturday and Sunday, January 6th and 7th, 1917. Several of the brethren from the Brooklyn Tabernacle will be present and address the convention. The Saturday sessions will be held in Carnegie Hall in Allegheny, and those on Sunday at the Lyceum Theatre, in Pittsburgh.

Any one desiring to make reservations for accommodation will please address Dr. W. E. Spill, 2509 Perrysville Ave., N. S., Pittsburgh, Pa.

Examination of Answers to V. D. M. Questions

The Examining Board expects to complete its work before the end of the present month; but if for any reason its work should be delayed a little, we would advise that the eleventh any to represent your class as either elders or deacons could be done on the same condition as that of the New York Congregation—subject to a successful examination of the answers to the questions.

Memoirs of Pastor Russell

The Society is contemplating the publication, in book form, of Memoirs of Brother Russell, together with a number of his sermons. Further announcement will be made in due time. [6024]