



REPRINTS

VOLUME 38

ZWT - 1916



**REPRINTS
of the
ORIGINAL WATCHTOWER
and
Herald of Christ's Presence**



Charles Taze Russell
Zion's Watch Tower

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Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for February follow: (1) 114; (2) 221; (3) 4; (4) 300; (5) 67; (6) 91; (7) 324; (8) 155; (9) 95; (10) 12; (11) 27; (12) 273; (13) 50; (14) 32; (15) 145; (16) 240; (17) 307; (18) 258; (19) 18; (20) 194; (21) 281; (22) 296; (23) 7; (24) 44; (25) 130; (26) 176; (27) 108; (28) 170; (29) 3.

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International Bible Students Association Classes

STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
ASSOCIATION

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International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
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VIEWS FROM THE WATCH TOWER

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 shrines 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 shortened, 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 chastened 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 lulled 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 now, and through this great tribulation, taking to Himself His great power to begin His Reign of Righteousness.

It requires a little time for all this to germinate in the hearts of those who have been so seriously misinformed by the ministers and teachers whom they trusted. At first apathy, a feeling of doubt on every subject, comes into the minds of these people, but as they go to the Lord in prayer from earnest, consecrated hearts they are guided, enlightened. They find indeed that the faith they built was largely "wood, hay and stubble" material-- 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. **[R5823 : page 4]** The burning of their "wood, hay and stubble" structure of errors, having been built upon "the Rock Christ Jesus," themselves "shall be saved so as by 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 really 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 professed Christians, which the Lord evidently refers to through the Prophet Isaiah: "The Lord...shall be wroth, bring to pass His act, His strange act." (**Isaiah 28:21.**) It will surely be a strange procedure on God's part, as viewed by those not taught of the Lord, when they shall see all the religious systems of the present time go down and the world heading straight for chaos.

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. They came to Jesus in the hinder part of the boat, apparently asleep, 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 fully appreciate--immediately when they cry to the Lord from the depth of their hearts in 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-- **[R5824 : page 4]** "men's hearts failing them for fear, and for looking after the things coming"--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 plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more."--**Isaiah 2:4; Micah 4:3.**

GLORIOUS OPPORTUNITIES AT HAND

Manifestly now, and increasingly so as the days go by, the minds of thinking people will be opening to a realization of the Truth. Now, as never before, they will need the Lord's saints to point them in the right direction --to bring the Scriptures to their attention and the various helps for Bible study which the Lord has been graciously 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 undeveloped 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 wonderful opportunities of which we could conceive. Whoever loves the Lord will love the brethren. Whoever would serve the Lord will be intent upon serving the brethren; and the more their need, the better the opportunity; and the greater our zeal, the greater the results for others, and the greater the blessing for ourselves. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."--**John 4:36**.

It will be seen from this that, so far from thinking our work ended, we have wonderful expectations in respect to the year 1916.

SMITING OF JORDAN BY ELIJAH

We have already called attention, in *STUDIES IN THE SCRIPTURES*, Vol. II., to the fact that Elijah, the Prophet, typified The Christ--Jesus the Head and the Church His Body--in their fleshly experiences; and that the taking up of Elijah into heaven, typically represents the final passing of the Church from the earthly 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 disappointing; yet that Elijah and Elisha were not discouraged, but went on--Jordan representing the end of the Times of the Gentiles, 1915. As Jordan was the last point to which Elijah was directed, so 1915 is the last point to which the Church has been directed. As Elijah went on, not knowing any further place, so the true Church is going on without any definite 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 persecutions. A little later, the Elijah class will be taken up in the whirlwind. Elsewhere in the Bible a whirlwind is apparently used to symbolize the great time of anarchy. 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 concerns us now is another part of the type: When Elijah and Elisha reached the bank of Jordan, Elijah took his mantle and, folding it together, smote the waters of the river; and they divided, and the two crossed dry-shod. What does this mean? What experiences are typified thereby? Apparently it refers 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. We are

to remember, on the contrary, that Bible prophecies 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 resurrection, He explained to His disciples many of the things; and we read that "then He opened their understanding, that they might understand the Scriptures." (**Luke 24:45.**) It may be so here. We may witness a fulfilment of this feature, and not discern its application until completed.

Our conjecture respecting the meaning of 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 also for people; and we see no reason to object to its standing for both of these in this picture-- a division of the people through the proper and right dividing of the Truth. Jordan also signifies trial, test or **[R5824 : page 5]** judgment. Taking these three things in combination, we have a forceful figure. If the interpretation proves to be a correct one, it will mean something like this: that God somehow will exercise through His enlightened people a power which will have an effect of causing a division amongst the people in respect to the Truth, and which will be a test upon them in this dividing.

Not knowing what will be the opportunities, nor what the method of exercising those opportunities, we must wait for the Lord and the leadings of His providences. But meantime, surely it is for the Elijah class to be thoroughly alert and actively interested, ready, watching, waiting for the Master's guidance!

With these things before us, we urge all the Lord's consecrated people who have a knowledge of these things to "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (**1 Peter 1:13.**) We urge them not to become entangled in worldly matters, but to keep themselves in the love of God and in the service of God, the Truth, the brethren.

We remember that after our Lord's crucifixion, many of His disciples were inclined to go back into the fishing business--a very natural course. We remember how the Lord gave them evidences, however, that His blessings could be with them, and they could continue to be "fishers of men"; and that all success depended upon Him; and that without Him they could do nothing. This lesson was deeply impressed upon those who first started in the fishing business. They toiled all night, but caught nothing, and in the morning saw Jesus on the shore with fish already cooked. Apparently they never forgot that lesson.--**John 21:1-10.**

Deeply interested in all of the Lord's dear brethren, we have felt a sort of

solicitude for them as we have noticed how some who have been zealous for the Colporteur work under much less favorable conditions than the present and the future are going into worldly business. We have probably one hundred less Colporteurs today than we had a year ago, although the financial conditions everywhere show that rather we should have twice as many Colporteurs today. It is not for us to complain--we are not complaining. We are merely calling attention in this general way, rather than in a private or personal way, to the fact that the love of some may be growing cool, and that they may thus endanger their gaining "a full reward."

We may not know what power the Lord may put into our hands for causing a great division of the people in respect to the Truth. It may be a financial power, that was represented by Elijah's mantle in this case, or it may be something else. We are waiting to see. Meanwhile we are endeavoring to keep all the branches in all lines of the work well in hand, so as to be ready to smite when the opportune moment shall come. We trust that this is the spirit of all the Lord's dear people who are awaiting the Kingdom--a spirit of alertness, a spirit of zeal, and of energy, and of a sound mind--counting the things of this present time as "not worthy to be compared with the glory that shall be revealed in us."--**Acts 20:24; Philippians 3:8; Romans 8:18.**

One of our arrangements for the near future is to set aside some of the Pilgrim brethren who have special ability for addressing the public, that they may give their time constantly in this direction, or to whatever extent the Lord may open the way--going from place to place in longer journeys to serve those classes which will indicate to THE WATCH TOWER Office their ability and desire to have public meetings in some of the best Auditoriums in each case. This will not interfere with other classes and their being served by other brethren--some of those brethren who have no special talent for public speaking, but who have exceptional ability for semi-public meetings and for parlor meetings, where they would be addressing chiefly the Household of Faith, versed in Present Truth.

We remind all who have opportunity, or who can make opportunity for engaging in the Colporteur work, that there are millions of homes still not supplied with the STUDIES IN THE SCRIPTURES and many more millions which have not been blessed with the CREATION SCENARIO and the DAILY HEAVENLY MANNA. Here are fields of usefulness which must be gone over surely before we may hope to be taken in the whirlwind. Let us be alive to our privileges, our opportunities, that there may be no faintheartedness, but a zeal for God and His Message and for the brethren who need our help--yea, and for some who have a hearing ear and some who have been coming rapidly into the Truth

within the last few months. With these things in mind, we have selected as our year's text for 1916 the following:

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"STRONG IN FAITH"--ROMANS 4:20

We have provided these in a cheap form that all who desire may have them. We can send two of the cards for five cents, postpaid, or any larger number at a proportionate rate.

MILITARISM AND NAVALISM--HOW LONG?

We own to a trepidation when writing on this subject. Our friends on both sides of the conflict, naturally enough, feel touchy. We have had three letters from Germans, claiming that we are prejudiced and do not give them justice. We have had four letters from our British friends, making similar complaint. We believe, however, that the majority of our friends on both sides do understand us; and we assume that the seven letters came from persons comparatively new in the Truth. Those familiar with our position need not to be told that we have no sympathy whatever with the German invasion of Belgian territory, even though they claim that Belgium was under-handedly associated with the Allies. We have no sympathy with acts of violence and murder in Belgium or elsewhere. We have no sympathy with the destruction of non-combatants and commercial vessels by submarines, even though the vessels did carry munitions of war. We have no sympathy with the dropping of bombs from the sky, either in London or Paris or in German and Austrian cities. We have no sympathy with the war at all.

However, on the other hand, regarding the nations as not Christian, we are not surprised that they should be engaged in an immoral warfare. We are not surprised that under stress of apparent necessity for victory, all the nations engaged in this war are trampling upon the laws of nations, to which they all agreed. We can no more excuse the British, French, Russians and Italians for such violation of the rights of others than we can excuse the Germans, Austrians, Hungarians, Bulgars and Turks. We see wrongs perpetrated in every direction; Divine Laws entirely set aside by these so-called Christian nations--Christendom.

Surely it is not in vain that the Scriptures say, "If thine enemy hunger, feed him"! (**Romans 12:20.**) And when professed British Christians break and violate the Master's instructions, and try to starve the professed **[R5825 : page 6]** German Christians, we are not surprised that the latter retaliate in every way that they can--whether by Zeppelin raids or submarine raids or otherwise. These nations, from our viewpoint being unchristian nations, could have no higher motto than is expressed in the sentiment, "Necessity knows no law." The Germans decided that if the British starved their wives and babies and aged non-

combatants, they would be right to retaliate by destroying everything British that they could reach, including non-combatant passengers on steamers.

We see that it would have been wiser for the British to have kept the law of nations, and to have held to the instruction of Jesus; and yet, realizing that we are still under the dominion of the Prince of this world, Satan, and that he, as the god of this world, is still working in the hearts of the children of disobedience, nothing that they could do would much surprise us. Do we not know from the Scriptures that the heart of man is exceedingly sinful; that his anger, malice, hatred, envy, strife, bitterness, are works of the flesh and of the Devil; and that these are being manifest on every hand, notwithstanding the number of churches, preachers, etc.?

St. Peter wrote of the followers of Jesus--the consecrated Church: "Ye are a Royal Priesthood, a holy nation, a peculiar people [a people for a purpose, Diaglott], that ye should show forth the praises of Him who has called you out of darkness into His marvelous light." (**1 Peter 2:9.**) This New Nation--God's nation--is in the world, but not of it. Its members cannot be loyal to the prince of this world, and to the Prince of Glory, both. They must choose between the two. This will make them "peculiar" in the eyes of the majority of people, who do not understand the matter, but who believe the kingdoms of this world to be kingdoms of Christ--even though they be perplexed as to why one kingdom of Christ should seek to blow the other off the land and off the sea.

All of the nations realize that they are impoverishing themselves of their best blood and virility and of their wealth--placing the grievous burden of debt upon generations yet unborn--unless their debts should be repudiated, which would mean revolution and anarchy, such as the Bible seems to foretell. No wonder there is a movement for peace in all these countries. It is a sad spectacle. How strange it must appear to them as well as to ourselves! The greatest nations are bleeding to death, severely wounded. More than twenty millions of men are now under arms and expense and are non-producers, besides the terrible loss already sustained through the wounds and death of nine millions.

But will the nations be wise enough even 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, and all the participants be weakened and made ready for the great earthquake of social revolution and the fire of anarchy which will follow that with horrible desolation. Verily, the Scriptures correctly declare, "Pride goeth before destruction, and a haughty spirit before a fall." (**Proverbs 16:18.**) From history we may judge that the world aforetime was no less viciously intentioned,

but 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 is saying, "Let loose the winds of strife!" These winds are blowing more and more, and eventually 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 have 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 this world and under the Prince of this world, who now "worketh in the hearts of the children of disobedience" to anger, wrath, hatred, envy, strife, bitterness. The primary element of the Lord's Spirit is humility: "Humble yourselves under the mighty hand of God, that He may exalt you in due time." (**1 Peter 5:6.**) This spirit the world does not recognize as its standard; and hence we do not see the Spirit of Christ, explained by the Apostle--"meekness, gentleness, patience, long suffering, brotherly-kindness, love."--**Galatians 5:22, 23.**

Indeed, we entreat all the Lord's dear people to remember that there are but the two great Masters; and that we have enlisted on the side of our God and His Christ, and are to prove loyal to these in the midst of a crooked and perverse people, blinded by the god of this world and filled with his spirit of pride, boastfulness, animosity, hatred and strife. It should be our desire to be neutral as between these contending factions of Satan's empire. We love them all; we wish for them all great blessings. We have a Message of hope for all who have ears to hear that eventually their extremity will be God's opportunity; and that Messiah's Kingdom will roll away the curse, and instead roll on to mankind the blessings of the Kingdom of God's dear Son.

Let us never forget our neutrality. Let us be just toward all, kind, generous. Let us avoid as far as possible any discussion of these matters with those who would not be able to understand and appreciate our position. Otherwise, we would be doing what the Master admonished us not to do, when He said, "Cast not your pearls before swine; lest they trample them under foot and turn again and rend you." (**Matthew 7:6.**) Our worldly neighbors have not the viewpoint that we possess, and cannot understand our arguments or reasons. In due time they will understand. Now the Lord's consecrated people should be unobtrusive, not strife-breeders, not partisans, not bigoted, but wonderfully sympathetic toward all, realizing the true situation, as others are not able to do.

As the facts gradually leak out, it is noticeable that none of the nations at war possess *all* the virtues and none of them possess *all* the vices. As between the

opposing forces in this great war, the dishonors are probably not unequally matched. While everybody noted the great injustice done to the Belgians in the German invasion, the very ones who were loudest in rebuking that injustice have been guilty of a similar invasion of a weak state-- the invasion of Greece by the British and French, who crossed her territory to assist the Servians. And whatever may have been the atrocities of the Turks against the Armenians, whom the Turks claim were arming and entrenching against them, nothing could have exceeded the bestial ferocity of the Russians against the Jews, who, so far as we know, were seeking to be neutral.

THE JEWS AS WAR SUFFERERS

While people of all nations are suffering directly or indirectly from the present great war, the poor Jew seems to get the worst of it everywhere. He is to be found in all the different armies--sometimes as a volunteer, sometimes as a conscript. It appears that in Galicia, where the Jews are very numerous and where they are very thoroughly hated by the Russians and Cossacks, they [R5825 : page 7] have suffered tremendously--and are still suffering. The fortunes of war swept them from one side and then from the other--back and forth. Surely these poor people, of all the people of earth, will soon begin to pray, "Thy Kingdom come; Thy will be done on earth as in Heaven"!

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We give below an extract from the *Maccabean*, a Jewish journal published in New York City. It gives a little glimpse of the sufferings of the war-swept region-- a glimpse which should horrify 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 hands on. But we didn't drain the full measure of evil 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 of the town judge. Then they dragged the Jewish inn-keeper into the street to dispatch him. One of the horsemen speared 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 houses protected against looting. They were speared 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 houses 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 of interfering; that I might be poisoned and not die; 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 snowstorm into the wide world."

"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 invasion.

"In Jablowitz, Bukowina, a house was fired by the soldiers who strictly prohibited any salvage. Not to freeze to death during a cold night, the unfortunate owner, a Jew, took two blankets from out of the burning house. He was crucified by the soldiers, and a guard posted below the crucifix until he expired. In Fuczka several Jews were hanged, one of them because he wanted to save his wife from violation. In Storozynetz, south of Czernowitz, Isaak Feller Mayer, a Jew, was dragged out of bed in the dead of night, by four soldiers, who, without stating any reasons, attempted to hang him. The rope broke and the soldiers cut his throat, gouged out his eyes, and threw the naked corpse into the snow.

"The Russians in Galicia reintroduced into modern warfare the Tartar bestiality of using helpless human beings as a cover in marching against the enemy. To be sure, these human beings were Jews. Not prisoners, mind you, but non-combatants, not men only, but old men, young men, women and children of both sexes. It was at Nadworna where the unnamable, the indescribable portent took place. The Russians huddled together one thousand five hundred Jewish families--octogenarians, old women, young matrons with infants at their breasts, school children, pell-mell, some seven thousand souls in all, and drove them as a human cover against the Austrian battlefield, marching right in the track of their victims. There are no words in any language emphatic enough to characterize such an exploit.

"Try and depict, if you can, the situation--strive to bring the unthinkable close to your imagination! Fifteen hundred families, seven thousand heads, none of them able to bear arms, all the capable having been mobilized long ago, a huge swarm of the old, the sick, of women and children. These Jews, incapable

of bearing arms, had been tortured for months by all the miseries of war; they had suffered hunger and cold, the Russians had looted their dwellings, burned their houses, destroyed their property; they had robbed, scourged and tormented them. And now they were lashed to the shambles like oxen--forward! pashol! They are fired at from the rear with revolvers and machine-guns, their backs are scourged with the knout, their loins are pierced with Cossack lances and their skulls battered by the butts of Cossack carbines, and thus they are driven against three hundred volcanoes, roaring and belching fire all along the Austrian front. The Austrians hear the tremendous outcry of the victims, the groaning of the mutilated and the dying, but they cannot help their misery; they must keep on firing ceaselessly, for behind this human holocaust the enemy is crouching for a spring; if they cease firing, the Russians will be upon them and the battle lost. And in this manner seven thousand souls, men, women and children, are slaughtered on the battle-line between two contending armed forces, unarmed themselves and perishing without a fighting chance in a Tartar welter of execution en masse."

"A TOKEN OF MY COVENANT"

What shall I render unto Thee?
What praise sufficient could there be
For all Thy benefits toward me,
O Thou Most High?
I'll drink Salvation's cup today
Which Thou hast poured. Be Thou my stay!
Assist me as Thy saint to pay
My Vows to Thee.
Remembering Thy Heavenly call,
I'll strive to be sincere to all.
I pray for grace lest I should fall
From simple Truth.
In thought, in word, in all my ways
Thy holy standard I would raise,
Nor please, nor honor self, but praise
My Worthy King.
Today in matters small or great,
I'll serve with faithfulness and wait
For further joys. Oh, blessed state,
Thus serving Thee!
I'll strive to "choose things that excel;"

All anxious care I'll seek to quell,
And all discouragements repel,
And be content.
I'll neither murmur nor repine!
I'll trust my heart to care Divine
To make of it a sacred shrine
Where Thou canst dwell.
VIRGINIA NOBLE STEPHENSON.
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[R5826 : page 8]

**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 to the Lord for the continued opportunities of service during a time of uncertainty and of the world's strife. The accompanying figures show that the war has not shut the work down, though it has interfered with its progress. On a broad summary it may be said that our output of books and tracts for the year is about two-thirds of that of last year, and not much less than that of the year 1913. During the current year we have circulated in Britain 90,700 of the STUDIES IN THE SCRIPTURES, and 64,300 books and booklets (SCENARIOS, MANNAS, and the pamphlets, TABERNACLE SHADOWS, Hell, etc.). The free distribution of Volunteer matter, free SCENARIOS and B. S. M. amounts to nearly eleven million copies.

COLPORTEUR WORK STIMULATED BY DRAMA

The Colporteur work has been greatly aided by the PHOTO-DRAMA. Indeed had it not been for the DRAMA the output of books would, to all appearances, have been very much less. The regular Colporteur work lost some of its most successful workers soon after the outbreak of the war, when the first pinch of money was felt. We cannot but feel sorry for this, for the country recovered from its panic when the demand for war material began to be felt, and since then there has been plenty of money in circulation, and the people are perishing for need of the Truth. We still think there is plenty of room for good Colporteurs, and it is still true that ground already gone over can again be canvassed to advantage.

The Volunteer work has gone on well. Of the various issues provided for this privilege of service, the friends have distributed about seven and a half million copies. There is, however, a drop in the numbers of B. S. M.; for the Class-extension work was almost discontinued after the war began and after the advent of the DRAMA. There are some indications of the work reviving.

There have been 207 exhibitions of the PHOTO-DRAMA, and the recorded attendance is 593,659, and there have been signed cards at the Finales to the number of 26,860.

The number of Associated Bible Classes has greatly increased during the year and appreciation of the Truth is being maintained in them. The younger brethren show keen interest in the glorious Hope and are making advancement in knowledge and piety, whilst those more advanced are remaining steadfast in the faith and are rejoicing continually. All the classes are receiving Pilgrim visits as

regularly as the circumstances permit.

Many newspapers continue to publish the sermons, and the message continues to do a good work, as is seen by many evidences.

The office work continues brisk, as the above figures will show. The letters in and out for the year total 53,995. There are prospects of work for some time to come before us, and we continue to serve and wait.

Ever praying the Lord's blessing for yourself, we are, dear brother,

Your servants in the Lord,

MANAGERS OF BRITISH BRANCH.

BRITISH BRANCH ACTIVITIES FOR 1915 SUMMARIZED

Volumes of SCRIPTURE STUDIES..... 98,410

MANNAS, SCENARIOS, etc..... 64,305

Free literature, B. S. M., etc.....10,784,871

Letters received and sent out..... 53,995

REPORT OF AUSTRALASIAN BRANCH

Dear Brother Russell:--

It is with gladness 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 **[R5827 : page 8]** 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 was lack of employment, and hard times seemed upon us. 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, so much distress has been averted. Counteracting the 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 now, 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 stop, it would seem that 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 [message] to the people," whoever may be here to do it.-
-Zephaniah 3:9.

"So on we go not knowing,
We would not if we might;
We'd rather walk in the dark with God,
Than go alone in the light."

PHOTO-DRAMA: In Australia there have been about 286 exhibitions, with a total attendance of about 295,000. In New Zealand 63 exhibitions with attendance 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 it is surprising how 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 work generously, and what is included in the statement does not take into account several hundred **[R5827 : page 9]** pounds which have been spent in this connection by the Classes. The Perth Class ultimately paid all the expenses of producing the DRAMA for West Australia; the Adelaide friends did the same for South Australia, and New Zealand practically did the same for that country. The other classes also did remarkably well according to ability.

PATIENTLY WAITING FOR THE LORD

Notwithstanding all the extra expense of the DRAMA, the contributions to the general Tract Fund and Good Hopes have been maintained; thus you will be pleased to see how much in earnest the Australasian brethren are.

There has been considerable growth in grace as well as in numbers. While possibly one or two here or there may seem to have slackened in interest,

because they expected to have been with the Lord by this time, it is beautiful to see in others the opposite effect, the mellowing of character, the submission to and patient waiting for the Lord, willing to serve Him either here or there, this or the other side of the veil, simply biding His time.

There has been more than usual response to the general distribution of the papers, throughout the year, but if as you intimate, we are to make this Branch self-supporting in future, we may have to curtail our expense in this direction. However, it is good to realize that the Lord is overruling the work, and is able to provide what is necessary to the accomplishment of His will, and we desire to do no more than pleases Him.

We desire a continuation of your prayers and the prayers of all the Lord's people, that we may have wisdom and Divine guidance as we seek to continue the work to the Lord's glory 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 monthly.

PHOTO-DRAMA is now having a splendid run at Sydney.

SUMMARY OF AUSTRALASIAN WORK

STUDIES IN THE SCRIPTURES (cloth)..... 37,419

" " " (paper)..... 3,026

Booklets..... 3,517

Total..... 43,962

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

EXPENDITURES

Deficiency to Brooklyn to October, 1914..P1482:11: 2

Cost of Free Literature..... 337: 2:11

Postage on same..... 39:12: 9

Freight, postage, etc..... 70:18: 1

General Expense: Gas, Rent, etc..... 43:15: 0
 Pilgrim and extension work..... 92: 9: 4
 PHOTO-DRAMA Operations..... 876: 3: 7

 P2942:12:10

RECEIPTS

Donations received:

Tract Fund..... P560: 3: 2
 Special for PHOTO-DRAMA..... 422:15: 5
 Deficit due to Brooklyn..... 1959:14: 3

 P2942:12:10

SWEDISH BRANCH REPORT

Dear Brother Russell:--

As the season for our yearly balancing of accounts has come round 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 great 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 today, we cannot but feel very, very humble and thankful indeed, seeing how merciful and good the dear Heavenly Father has been toward His people in this country, amongst 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) directly and 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 very 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 5,962 copies of the STUDIES this year. During the last three years and three months this same sister has sold 18,662 copies.

The free Tract distribution, the Newspaper work and the regular Pilgrim service have also been carried on [R5828 : page 9] with the usual success. Six Swedish brethren have taken part in the Pilgrim service, and their work has been highly appreciated among the friends everywhere. The same can be said also respecting our Conventions, quite a number of which have been held in different parts of the country. Although a considerable decrease in the number of foreign subscriptions on the Swedish WATCH TOWER has taken place in the year, still the *total* number of its subscribers has not decreased in the least, but exceeds all previous figures.

Our office work has grown immensely. As the book stock here was nearly exhausted just after October, 1914, we have during this year republished all six volumes of the STUDIES (in seven editions, or 73,500 copies), the MANNA book (4,000 copies), the DRAMA textbook (two editions, 13,000 copies), the free SCENARIOS (four editions, 248,000 copies), pamphlets, etc. The correspondence has also grown to a considerable degree. The following figures will show you as to the exactness of these things.

[R5828 : page 10]

Respecting the future of our work, the outlook is (as we have chronologically passed our last Scriptural "landmark," and are surrounded by the roaring of the towering waves in the eddy of which present governments and institutions, already shaking and trembling, will soon be overthrown) more hidden than at earlier times, and our prospects are correspondingly in a still fuller degree built wholly and only on *faith*. Yet, we are of good courage, knowing that the Lord Himself shall never leave nor forsake any of those who are truly His, but shall overrule and make all things serve their highest and eternal interests, according to His own wisdom and love. Today the Truth friends in Sweden are not less (but probably more) determined than ever by the Lord's grace to remain faithful toward Him and His Cause, and to use all opportunities still remaining to proclaim His glorious Truth, until the final end, that we also, with yourself and all of His faithful followers, "in due time," may hear His blessed "Well done,

good and faithful servants."

We are continually more grateful than words can tell you, our beloved Brother Russell, for all the blessings and helps we have received through your faithful and important ministries in the Lord. You have indeed a large room in our hearts, and you are always with thankfulness and joy included in 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.....	41,280
DRAMA SCENARIOS.....	11,993
Various other books and booklets, MANNA,	
TABERNACLE SHADOWS, etc.....	7,134

Total.....	60,407
EKO FRAN TALARSTOLEN (BIBLE STUDENTS	
MONTHLY), issued free.....	370,560
Other free tracts and copies of the Swedish	
WATCH TOWER.....	69,286
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
Sets of the SWEDISH TOWER, cloth bound	
and unbound.....	480
Subscribers to EKO FRAN 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.....	8,434

Total number of various sendings out from
the office..... 62,608

EXPENDITURES

Pilgrims, Conventions and
other meetings.....Kr. 9,942.58 = \$ 2,687.18

Translations, printing, binding,
paper, etc..... 51,835.43 = 14,009.58

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 = 1,924.68

The PHOTO-DRAMA service..... 49,457.12 = 13,366.79

Total.....Kr.127,680.28 =\$34,508.18

RECEIPTS

Voluntary donations to
Tract Fund.....Kr. 26,413.03 =\$ 7,138.65

Voluntary donations to
DRAMA service..... 12,653.64 = 3,419.90

Swedish WATCH TOWER
subscriptions..... 5,960.98 = 1,611.08
Sold books, pamphlets, etc.. 50,524.08 = 13,655.16

Total.....Kr. 95,551.73 =\$25,824.79

Deficit..... 32,128.55 = 8,683.39

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 deigned to allow us to glorify His holy 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. (*Psalm 50:5*.) This last year shows 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.....	2,320
Letters and cards sent out.....	1,397
Volumes of STUDIES IN THE SCRIPTURES sold....	854
Various booklets sold.....	5,200
Bibles and Concordances sold.....	102
Free literature (B. S. M.) 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.

REPORT FROM BIBLE STUDENTS, HUNGARY

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 the many joys and blessings which God has bestowed on us in all the trials and testings of the past:

SUMMARY

Books circulated.....	1,650
Booklets.....	600
WATCH TOWERS.....	6,000
BIBLE STUDENTS 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.

Public meetings held..... 90

Parlor meetings..... 4,700

Meetings in the country..... 30

A good number of Rumanian publications were circulated.

We have received the books sent, and are very thankful.

With great love, hope and faithfulness,

Your colaborer and brother,

CHARLESZ SZABO

[R5828 : page 11]

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
Volumes of STUDIES IN SCRIPTURES sold... 500
Free matter--BIBLE STUDENTS MONTHLY..... 60,000

[R5829 : page 11]

WORK FOR THE BLIND

GOULD FREE LIBRARY FOR THE BLIND, S. BOSTON, MASS.

(WATCH TOWER Supervision.)

Chapters of SCRIPTURE STUDIES loaned out. 10,654
WATCH TOWERS, Pamphlets, and BIBLE
STUDENTS MONTHLY..... 3,174
Weekly Sermons..... 2,581
Letters received..... 1,484
Letters sent out..... 2,176
Sermons mailed to England..... 3,833
Expenses.....\$1,073.90

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[R5829 : page 11]

HE ASCENDED, LEADING CAPTIVES

---JANUARY 2.--**ACTS 1:1-14**.---

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 TIME TO EXPLAIN THE TIME OF THE KINGDOM'S ESTABLISHMENT; (4) BEFORE THE KINGDOM WOULD COME THE DISCIPLES WOULD HAVE A GREAT WORK TO DO IN PROCLAIMING IT THROUGHOUT THE EARTH; (5) AS THE LORD'S ASCENSION WAS KNOWN TO FEW AND WAS WITHOUT COMMOTION, SO HIS SECOND COMING WOULD IN LIKE MANNER BE KNOWN TO FEW AND BE AS A THIEF.

"When He ascended on High, He led a multitude of captives, and gave gifts unto men."--**Ephesians 4:8**.

OUR lesson is from the pen of St. Luke, as indicated by 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 especially selected to that office--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's statement that all 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 His 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 special notice centers in **Verse 11**, in the statement of the angels, "This same Jesus...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 logical, but equally unscriptural, is 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 future.

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 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 vicegerants, as reigning instead of Christ, as His substitutes.

The kings and princes of earth 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 for eleven hundred years. Austria and Hungary still fully assent to the Divine power in Papacy--though others of the kingdoms of Europe have more or less broken the pact.

Great Britain was one of the first to break with Papacy, under the leadership of King Henry VIII. He had a dispute with the Pope, and forthwith proceeded to organize the British people as another kingdom of God and the Church of England 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 amongst the German States. These 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 misapplied to them. That name signifies Christ's Kingdom; and it is very inappropriate to apply it to the warring nations of Europe, now seeking to blow each other off the face of the land and

off the face of the sea. Moreover, the Apostle declares that "if any man have not the Spirit of Christ, he is none of His," and tells us that the Spirit of Christ is manifest in meekness, gentleness, patience, long-suffering, brotherly kindness, love.--**Romans 8:9; Galatians 5:22,23.**

We are sure that in all those warring nations there are [R5829 : page 12] saintly people who manifest the Spirit of Christ; but we are equally sure that the warring kingdoms themselves do not 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 convinced that the great war now started 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" (**Haggai 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 proper to be revealed to God's people then. But elsewhere 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 and be "changed in a moment, 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 put his message into writing and committed it to holy men for the benefit of the Church after his death.--**2 Peter 1:15.**

Our Lord's words in Verse 8, to the effect that His 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, kindreds and tongues. And so it has been.

"THIS SAME JESUS SHALL SO COME"

Bible students are coming to notice the exact wording of the Scriptures more carefully than formerly. The statement that Jesus would so come again in like manner as they saw Him go into Heaven, has been generally taken to mean that Jesus would come a fleshly or human being. This would be a contradiction of the statement that He was put to death in flesh, but quickened, made alive,

resurrected, in spirit. (**1 Peter 3:18.**) It would also contradict the Master's words that He was about to ascend up where He was before--to the spirit plane, or condition. It would also contradict His declaration, "Yet [**R5830 : page 12**] a little while, and the world seeth 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 to the contrary-- that He took this earthly condition for the suffering of death and would not need it afterward. Adam was a fleshly, human 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 must 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 man Jesus was also a little lower than the angels. But that He did not keep this lower condition is 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 Divine nature" --who sat down at the Father's right hand, on the Father's Throne, waiting for the time when He would take His own Throne, establish the Millennial Kingdom and associate the Church with Him in His Throne as His Bride. "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne."--**Revelation 3:21.**

During the forty days after His resurrection, Jesus appeared and disappeared some ten or eleven times, mostly for a few moments each. Our lesson tells us that during these visits to His faithful He gave them instructions. He did not appear to them as a spirit being to strike them down with the glory of His presence, shining above the brightness of the sun, as He subsequently appeared to Saul of Tarsus. (**Acts 26:13.**) On the contrary, He appeared as a man, sometimes in one form and 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. These bodies were materialized in the upper 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 to prove that none of these bodies was His

real spiritual body, but 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, the Lord with two angels materialized and talked with Abraham and ate with him. (**Genesis 18.**) When Jesus arose from the dead, quickened in spirit, He had gotten back again to where He was before. The description of 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 of thieves], raised in glory; sown an animal body, raised a spiritual body."--**1 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 body, or form, 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 form. Our Lord's manner of going was quiet, secret, unknown to the world, known only to His disciples, without noise, without ostentation, without trumpets or bugles. He will so 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 angelic! How sadly we misunderstood the matter when we used to sing:

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me!"

When we thus sang, we evidently did not understand the **[R5830 : page 13]** methods of the Lord's intercession for His saints any more than we understood His glorification as a spirit being, "far above angels."

Now 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 Time of Trouble, when He shall be revealed in flaming fire, taking vengeance. (**2 Thessalonians 1:9.**) 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

---JANUARY 9.--**ACTS 2:1-13.**---

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 Antitype 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--helping them over the difficulties of their position, getting them properly started, with proper faith in the resurrection, to make a good witness and to gather out the Lord's jewels from amongst men. But when Jesus left them at the end of the forty days, He instructed them not to begin their ministry at once, but to wait until they would be endued with power from on High--by the Holy Spirit.

Accordingly, they waited ten days, and then their waiting was rewarded by the outpouring of His Spirit upon them in the upper room on the fiftieth day, Pentecost. They did transact just one item of business during those ten days; but it was without authority from the Lord, and was never recognized by Him. It consisted in casting lots for a successor to Judas. As they cast lots on only two men, it followed that one of the two must be the choice of the lots. But the Lord never recognized the matter, and we hear nothing more of Matthias whom they chose. Instead, in due time God brought forth St. Paul --"not a whit behind the very chiefest of the Apostles."

APPEARED IN GOD'S PRESENCE

When our Lord ascended, the Apostle declares, He appeared in the presence of God for us--for His Church, for all who would comply with the terms and conditions of discipleship. (**Hebrews 9:24.**) He did not appear for the world, but merely for us. He loved the world, He died for the world, and He is yet to bless the world; but the time for the blessing of the world must wait until first the Divine Program in respect to the Church shall have been carried out.

How much of our Lord's time was spent in going to the Heavenly Throne, and how much of the ten days was necessary for the return of the Holy Spirit, we do not know; but we do know from the Apostle's words that the Holy Spirit sent forth upon the waiting disciples in the upper room was the testimony to them that Jesus' work was satisfactory to the Father, that the Father gave the Holy

Spirit to Him for His Church, and that Jesus shed it forth.--**Acts 2:33**.

The events of that day of Pentecost were very valuable to the Church at that time, but have been equally valuable to all of the Lord's members. The Scriptures represent that all who are received into God's family receive a begetting of the Holy Spirit; and this begetting was what Pentecost meant to those waiting ones in the upper room. From that time onward they were sons of God; and "if children, then heirs, heirs of God and joint-heirs with Jesus Christ" their Lord. (**Romans 8:17**.) And so it is with us who have come into the Body of Christ since Pentecost. We do not receive special manifestations of Divine power, such as the cloven tongues that came upon those disciples; but we do receive from God the same Holy Spirit which they received.

MEANING OF THE PENTECOSTAL BLESSING

The Lord represents Jesus and His Church under the figure of a great Priest--Jesus was the Head of that Priest; the Apostles were the first members of the Body, [**R5831 : page 13**] under the Head; and 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 was 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 as we come into the Church of Christ by a full consecration of our hearts to do the Lord's will, and with full trust in the work of Jesus, we receive the Spirit and are counted in as 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 Apostles for two 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 full 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 respecting the Apostles before Christ's death: "The Holy Spirit was not yet given, because Jesus was not yet glorified."--**John 7:39**.

There had been no human sons of God recognized from the time Adam, the first of these sons, sinned, until Jesus came as the Son of God. The Jews were

members of the House of Servants, as 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, [**R5831 : page 14**] 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 matter: At Pentecost the Lord gave gifts to the Apostles, and to the remainder of the Church through them. 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; but they must have all expired when the Apostles, through whom alone they were bestowed upon others, fell asleep in death. But while God has not continued the gifts with the Church, He has promised something still better; i.e., the fruits of the Spirit. The fruits are more valuable than the gifts, because they represent character and not merely powers.--*1 Corinthians 12:31; 13.*

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 begotten of the Holy Spirit. 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 Divine power of the Holy Spirit they spoke in various languages so that the people of the countries represented by those languages understood clearly and were astonished, saying, "Are not all these which speak Galileans, and how hear we every man in our own tongue?"--*Acts 2:7, 8.*

We are not to understand 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 Apostles 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 moved into other countries and were located there 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 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 in time that they were all telling 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 olden times was represented in the Tabernacle by the Shekinah glory of the Most Holy, and was also represented in the literal temple of Jerusalem, so He is represented now in all those who are begotten by His Holy Spirit, and will be represented further by all who walk in harmony with their spirit-begetting and continue to abide in the Lord's love.

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ST. PETER'S PENTECOSTAL SERMON

---JANUARY 16.--**ACTS 2:21-39.**---

THE SIGNIFICATION OF PENTECOST--SPEAKING WITH OTHER TONGUES--ST. PETER'S EXPLANATION OF THIS--DAVID NOT ASCENDED TO HEAVEN--HE SPAKE NOT OF HIMSELF, BUT PROPHETICALLY OF JESUS' RESURRECTION--PRICKED TO THE HEART--OTHER FIGURATIVE EXPRESSIONS--NONE TO BE SAVED 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 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 Jesus and Jehovah. It 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 in turn they were privileged to communicate to all believers 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 St. Paul was received of the Lord, and became "not 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 have had any authority according to the Bible, never have been able to convey any of the miraculous gifts and are referred to by Jesus as falsely claiming authority which they do not possess. (**Revelation 2:2.**) With the death of the Apostles and the death of those to whom they had committed these gifts, all such gifts necessarily ceased, being supplanted by the fruits of the Spirit, developed through knowledge, faith and obedience.

SYNOPSIS OF ST. PETER'S SERMON

The eleven Apostles, exercising their gift of tongues, began to talk to the assembled crowd of Jews who were worshipping at Jerusalem--not merely residents of Palestine, [R5831 : page 15] but thousands from all parts of the world, gathered at Jerusalem at that season in harmony with the demands of the Law, to worship the Lord. From their dress, etc., the Apostles were recognized as Galileans. Much astonishment therefore was manifested when they were heard talking in the various tongues of the various nations. At first some thought that

they were intoxicated and uttering merely peculiar sounds; but presently the multitude began to gather themselves to one and another of the Apostles as they heard their own language spoken. This not only called attention to the Apostles, but also manifested a Divine power and made their **[R5832 : page 15]** 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 forth this miraculous power upon His followers. This led to the mention of the prophecy of David which foretold the resurrection of Messiah, 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 sepulchre, awaiting resurrection. David, as a prophet, had merely foretold the resurrection of Jesus.

With 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 the entire Jewish nation was guilty before God, 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--they realized that Jesus was the Son of God, and that a great crime had been committed in crucifying Him. With fear and sorrow they cried out, "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 FAVOR ABOUT TO RETURN TO ISRAEL

The Bible declares that the Jewish people, 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 holden 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 blind eyes will be opened and all the deaf ears will be unstopped. (*Isaiah 35:5.*) 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

intelligently. The rejectors will be wicked in a sense that none of the world are wicked now, because their wrong-doings are largely based upon ignorance and superstition. When brought to the full light, their crisis, or judgment, will be to everlasting life if they accept and obey the Lord, or to everlasting death if they sin against and wilfully reject the light and opportunities of 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 the Lord at that time will pour upon them the spirit of prayer and of supplication. (***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 raised Him from the dead. We are to remember that this 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 the 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.

OUR GOLDEN TEXT--ITS BEAUTY

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 these, brought back into relationship with God, have yet been rescued from their alienated condition; and they are to 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, Vault thither, without step or stair; 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 rocks to lay his ground-works low, May in good time build high and sure, though slow.

CHRISTOPHER HARVEY.

[R5832 : page 19]

"LORD, TEACH US TO PRAY"

**"Pray without ceasing; in everything
give thanks."--1 Thessalonians 5:17,18 .**

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 was accepted. Enoch and Noah also came into a condition of fellowship 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.

Later on, 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 received 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. But his prayers 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 had come for the Gospel to go to the Gentiles. God 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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Had God not accepted these 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 but by Me," says Jesus. Even when the due time had arrived, 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 one Simon, whose surname is Peter, who shall tell thee *words* whereby thou and all thy house shall be saved." (**Acts 11:13,14.**) Those *words* were necessary to his saving--to the bringing of him into covenant relationship with God. Cornelius, being obedient, sent for Simon Peter, who gave him the necessary instruction for drawing nigh unto God through Jesus. And unless we come to the Father through Christ, our prayers would not be received any more than those of Cornelius had been.

What St. Peter told Cornelius was to the effect that God had provided a 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 Jesus. He must have Christ as 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 and follow Me." By merely believing that Jesus died, and that He was holy, etc., no one can become His disciple. "The devils also believe, and tremble." 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 6:37.**) There is but one exception to this rule, and this is a class of minors, children lacking the full age of responsibility [**R5833 : page 20**] 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 even later. But whoever reaches the point of 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 a right to look for answers to his prayers to God.

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 earth it is very difficult to gain a hearing; and that with people of great 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.

The unrepentant sinner cannot come to God. But Divine Wisdom has made arrangement by which the sinner can get rid of his sin, and can then come to Him in prayer and communion. The Jews had typical sacrifices, a typical Atonement Day, and a typical forgiveness of sins. But the forgiveness of our sins, through the merit of Christ's sacrifice, is actual, and brings us to the place of acceptableness with the Father. He is pleased to have His children come to Him in prayer. And it is our glad privilege to offer Him worship and praise--the homage of our hearts.

We would make a distinction between worship and prayer. Worship is a bowing down, an acknowledgment of the majesty of God, an act of reverence, of adoration. But prayer is the offering of a petition. So when the Lord's people are encouraged in His Word to come to Him in prayer, it is with the understanding that they are informed before they come as to what is pleasing to God for them to request. We have an example given of what a proper prayer would be in the one which our Lord taught His disciples.

The Holy Spirit is the blessing most to be sought. This Spirit of God may be possessed in a greater or a lesser measure. We are given a measure of the Spirit

when we are accepted as the disciples of Christ; and that flame of love there started is to become a consuming power in our lives. It is to burn out everything contrary to God, that our life may be a burning and shining light. In proportion as we recognize that we are deficient in the Spirit of righteousness, the Spirit of Truth, in that same proportion we should be importunate in prayer. Whoever realizes his need, and knows the Source from which he can obtain the needed supply, will come to the Throne of Heavenly Favor. We are not to neglect the duties and responsibilities of life in order to spend much time each day upon our knees, but our entire life is to be a ceaseless prayer.

From the time we become the Lord's children, we should strive more and more to attain the character-likeness to Christ, and we should continue in prayer and not faint. We should seek for more and more of the Spirit of the Lord, and should see that we fulfil the conditions by which we may obtain the filling of the Spirit. In this sense of the word, we should pray without ceasing, continuing to present the petition until we receive what we desire. But we shall not obtain the fulness of our desire until we are changed into the higher life, into the perfection of the new nature, in the resurrection. Then we shall pray no more. Then we shall be fully satisfied. Prayer will be swallowed up of praise.

OUR LORD'S SAMPLE PRAYER

In the prayer taught us by our Lord, we first give honor to God, recognizing Him as our Father, acknowledging His greatness, and expressing the desire that His Name be hallowed. We remember the Kingdom that is promised; and we tell Him of our desire of heart for that Kingdom to come. We pray that His will may be fully done on earth. This implies that we have given up our own will, that we wish to have God's will wholly done in our mortal bodies.

In this prayer there is a brief mention of our daily temporal needs: "Give us this day our daily bread"--no stipulation of fruits and vegetables, of delicacies, etc.-- but simply our necessities for the day. We ask no more-- we wish no more. Then we pray that our trespasses may be forgiven, **EVEN AS WE FORGIVE**. Finally comes the petition for our protection from evil influences. This expresses the appreciation of the fact that there are temptations from those with whom we have contact, and from the powers of evil--the powers of the air--and from our own flesh; and that we need Divine aid. The petitions of this prayer, however, are very brief.

BECOMING MODESTY IN PRAYER

It would seem as though many have a wrong conception of prayer. We hear some people trying to tell the Lord things that He knows better than they. It is always improper, even in our intercourse with men, to tell a person better educated than ourselves anything about that which he knows far better than we.

Jesus and the Apostles never undertook to give any instructions to the Father regarding His Plan, so far as we know. And when any one attempts to give the Lord instructions, he deceives neither the Lord nor others who hear; for He knows and they know that such a one is not addressing *God*, but the *people*. We have before mentioned an announcement in a Boston paper that on a certain occasion "Rev. So-and-so delivered the most beautiful prayer ever offered to a Boston audience."

Undoubtedly if we had the right conception of prayer --the Bible conception--our prayers in public would be very brief. The Scriptures are the only criterion, the only guide. They give us no account of any instance where the Lord's saints offered lengthy prayers in public. Praying in an unknown tongue would also be valueless, the Apostle Paul tells 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. **[R5834 : page 21]** "How shall any say, Amen, at thy 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, to an appreciation 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 thought, that 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 10:14; 1 Corinthians 1:21.***) 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 public prayer, and in respect to the propriety of brevity, and of the examples 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 most 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 to the Lord which would keep us all night in prayer, except that which would be repetition. And our Master said: "Use not vain repetition"--"Your Father knoweth what things ye have need of before ye ask Him." We are to ask rather for the condition of heart whereby we may be

able to receive whatever He shall see fit to send, 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 coming of God's Kingdom, an acknowledgment of sin, 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. It is eminently appropriate, however, that we 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 done, or to be heard of men, but that we are to put first the spiritual things, the things for which we have been instructed to pray.

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 shall your Heavenly Father give the Holy Spirit to them that ask Him," He was setting before them a glorious standard in respect to the Heavenly Father. But later on, this standard was very largely lost. During the Dark Ages the God of Love was made to appear anything but loving and kind, and as having no real interest in the majority of His creatures. It was made to appear that the few in whom He had an interest were those who were relentless, cruel and vicious toward all outside their pale.

How terribly our God has been maligned by those who have claimed to be His special representatives! How differently was He depicted by the Son who knew Him so well! Hear Him: "Be ye like unto your Father which is in Heaven; for He is kind unto the unthankful and to the evil." 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 manner of spirit ye are of! The Son of Man came not to destroy men's lives, but to save them." And He was the Image of the Father, and came not to do His own will.

Man is in a sadly fallen condition and needs to be restored to the image of God, to the likeness of God, to the condition of love, mercy and sympathy of which God is the embodiment. Yet, notwithstanding our fallen condition, parents love to give good gifts to their children. What parent, if his child should ask for a fish, would give him a serpent? Or if he should ask for bread, would give him a stone? And as we have received these traits from the Lord, and still have them to a considerable extent even in our blemished condition, we may form some idea of how He who is the Perfect One, the Infinite One, would delight to give good

gifts to His children -- "*How much more* shall your Father in Heaven give good things to them that ask Him?" And His very best things are the spiritual things.

PROSPECTIVE SONS BEFORE PENTECOST

We are to remember that our Lord when on earth was in the fullest sense the Representative of the Father in the flesh. He was indeed "God manifest in the flesh." And those who were of the right attitude of heart were able to see the character of the Father in the Son. Those who believed on Jesus were accepted and treated in many respects as though they had been already fully received of the Father. The Scriptures, however, declare that the Holy Spirit had not yet come. We see that the Spirit could not be given in begetting power until Jesus had died, and had entered into the presence of God to make reconciliation for the sins of the Church. Forty days after the resurrection of Christ, He ascended to Heaven to present His merit, imputing it on behalf of all who would become His disciples during the Gospel Age, the period of the High Calling.

Even though the Holy Spirit had not yet been bestowed, Jesus told His disciples that they might pray, "Our Father." This was in view of the condition of sonship into which they were so soon to be ushered. God is not the Father of any others than those who come to Him in His appointed way--through His Son as the Ransom-price, having made a full surrender of themselves and their all to God. While our Lord was still in the flesh, His true followers were sons in a prospective sense. And yet, after the Master's death and resurrection, He told them to tarry at Jerusalem until they were endued with power from on High. The Father would defer the answer to some of their prayers. He would not give them the blessing just at the time it was asked. There might be some good reason for withholding it until some future time--as in the granting of the Holy Spirit in begetting. Yet they were to hold themselves in the proper attitude of faith, that they might be ready for the blessing when it should come from on High.

Their prayer might properly have been: "Heavenly Father, we have learned that at the proper time Thou wilt give us the Holy Spirit. We perceive that Thou hast already given Thy Spirit to Jesus our Master; that at the time of His baptism He received an unction from on High. And so we wait for the Holy Spirit--we wait to receive this unction, this blessing from Thee." And **[R5834 : page 22]** those who tarried in the upper room after the ascension of the Lord, received at Pentecost this very blessing, the Holy Spirit--in its due time.

JESUS THE ONLY WAY

If we come down to the present, and inquire what we may pray for, the Lord answers through His Word that we may not pray except upon these same terms; namely, faith in His Son as our Redeemer, and a full dedication, devotion, of ourselves to walk in the footsteps of the Master --our blessed Exemplar. No man

can come to the Father but by Him. All such will be accepted, up to the required number of the Elect. It would, therefore, not be right to encourage any to come to the Father in prayer until they have become members of His family by a full consecration.

In the case of Cornelius, the Roman centurion, which we have cited in this article, we have seen that he was a just man, a good man. But he did not belong to the Jewish nation, to whom God had given His Law. The only way in which Cornelius could have come into God's favor prior to His appointed time--three and a half years after the cross--was to have become a Jewish proselyte. But when it became chronologically due time for the Gospel to go to the Gentiles, this good man was notified, and gladly accepted the conditions and became a son of God, through faith in Christ. He received the begetting and anointing of the Holy Spirit, just as the Jews had previously received them. All this shows us that God has a particular course marked out by which any may become His children. Unless they come in the appropriate way and in the appropriate time, none will be accepted as sons of the Highest.

PRAYERS THAT COME UP AS A MEMORIAL

God's dealing 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 took notice of the prayers of Cornelius and the desires of his heart to worship and serve God, so we may suppose that He would take notice now of prayers and desires to come close to Him. He might not send some one like Peter to give them instruction at this time. That would depend upon His decision as to whether this would be the course of 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 [R5835 : page 22] Christ was not known, and suppose such a one was feeling after God and praying according to his light. The Lord could not accept him as His child under those conditions; but He might, if His Wisdom approved, guide that honest seeker to a knowledge of Christ, whether it would come through tracts in the mail, through a sermon, or through meeting one of the Lord's ambassadors who could communicate with him in his own tongue. We are sure that every hungry soul will receive the light and the knowledge necessary to his salvation in the Lord's own good time. After hearing of God, and of the manifestation of His love in Christ, it remains for each individual to accept or to reject the Message. If he fails or refuses to make consecration to God when he receives the light, no prayer he would offer would be accepted.

THE CHIEF OF ALL GOOD GIFTS

We read that the Heavenly Father will give good gifts to those who ask Him; that is, He will give that which would be good for them. 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 them. But we who 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.

The Lord will give whatever temporal blessings are to the best interests 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 it necessary at certain times to give medicine instead of food. The parent gives this for the good 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 purgative as respects earthly things. Such a one might break a leg or have some other earthly calamity--something that would work out for his good as a New Creature. If the Lord's consecrated people would all come to the point where their chief desire, their highest aspiration, the 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 sound mind, that they might know and do His will, what a great blessing it would bring! It is the will of the Lord that His children should have in large measure this chiefest of all blessings, but He grants it only on certain conditions. He withholds it until they learn to appreciate its value and to so earnestly desire it that they will apply themselves diligently to meet these conditions, and will continue in supplication until their importunity shall bring down the answer.

THE UNSPEAKABLE PRIVILEGE OF PRAYER

The Apostle Paul exhorts the saints that they "pray always, with all prayer and supplication in the spirit, watching thereunto with all perseverance." These words do not signify that we should be always upon our knees or continually uttering a prayer. But we should never cease to pray, and our prayers should be *in the spirit*--earnest, sincere. The children of God are not to "say prayers," they are to *pray*. There is much formal prayer --much saying of prayers--which do not get higher than the head of the one who repeats the words. The Scriptures speak

of this as drawing near to God with the lips when the heart is far from Him. It would be better that we should not approach the Lord at all than that we should do so in an improper manner.

It is a most wonderful privilege to draw near the great Creator and Lord of Heaven and earth; and we should come 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 single word that we do not mean and have not thought upon. 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 **[R5835 : page 23]** acceptable the prayer will be, and the greater blessing shall we receive.

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 the thought of prayer and that of *thanksgiving*. Prayer, as we have said, is the offering of petition. None may come to the Lord with recognition, except those who have come into Christ. Others are strangers and aliens. But any one may express thanks to God or render worship, adoration, homage.

PERSEVERANCE IN PRAYER NECESSARY

There is a difference also between prayer and supplication. Prayer would be any petition, great or small; whereas supplication would mean a special desire for a thing--an earnest entreaty. Whether it be ordinary prayer or be supplication--an intense form of prayer-- we should always come in the spirit, with appreciation of the fact that we are coming into the presence of the great Jehovah, and that it is a privilege accorded to only a very few at this time.

And we are to "watch thereunto, with all perseverance." If we really believe that the Lord has indicated that we should pray, and that it is His will to give us the things we need, and above all His Holy Spirit, then we should be alert to note when we receive the answer to our petitions. If we pay no attention to our prayers after they are uttered, never look to see whether they are being answered, this would indicate that we have not really appreciated our need. It would seem that this is the reason why God does not answer many of our prayers more quickly. We should learn to watch for the answers to our prayers, and thus learn the lesson of appreciation and gratitude to Him as we realize that He has granted us our request.

We are, then, to pray with *perseverance*, not watching merely for a few hours for the fulfilment, nor merely for a day or a week. The Lord might see best to

defer the fulfilment of our petition, either to test our faith or to bring us into a better condition to receive the blessing. Perhaps we have all had these experiences, and were thus more hungry for the answer when it came. We are to be sure that the Lord is never indifferent to the pleading of His children, and will pursue the course which is best for us, just as would a faithful teacher with his pupil, and as would a loving parent with his child. Our Father in Heaven wishes to give us His best things, and will not withhold anything that is really good. (***Psalm 84:11.***) But He requires sometimes that we shall wait for a considerable time. At other times, there may be a speedy answer to our petitions.

Whether we are on our knees or in the busy walks of life our hearts should go out continually to the Lord for His guidance in all our affairs and experiences, that we may serve Him 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 practise 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 Importunate 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 give us the things that are best for us, and anything that God is not willing to give us we should not desire. We should not strive to induce the Lord to do anything that He is unwilling to do, but should wish that only His will be done. At the time when Jacob wrestled with the angel, we would understand that he did the right and proper thing. Any of us in the same position would have done well if we had followed his course. That was a rare occasion. Jacob was returning to his home for the first time since he had fled to Padan-Aram from his brother Esau, and he feared that Esau might still seek his life. And now the Lord had manifested Himself to Jacob in the form of this angel. The angel could have broken away, but he permitted Jacob to get into that earnest attitude where he said: "I will not let thee go unless thou bless me!"

But we do not need to wrestle with God for His special blessing. We already have this blessing. We are not servants crying for a crumb. The Lord has put upon us His best robe; He has given us His Holy Spirit. But He has promised us certain things conditional upon our asking, and He wishes us to continue to come to Him in faith, in simple, earnest prayer--not *wrestling* in prayer.

THE KINGDOM AT THE DOOR

The world is full of woe and wretchedness because of sin. And our hearts cry out, How long, O Lord, how long until Thou wilt deliver Thy people and establish righteousness in the earth? So we pray day by day, "Thy Kingdom come; Thy will be done on earth!" Should we [R5836 : page 23] grow tired of this? No; for the Lord has bidden us to continue to wish for it, to pray for it.

The Kingdom *will* come! And the Lord wishes us to have this thought--*Thy Kingdom is coming!* To give up praying would be to give up our faith. Continue to hope, continue to believe, continue to pray without ceasing! Continue to say: "Thy Kingdom come!" Continue to long for the time when that Kingdom will bless all the families of the earth. This is very different from *wrestling*, according to our view of the meaning of that word. This is importunity, this is persistency, this is continuance. And *in everything* we are to give thanks. But we would not want to hasten the Lord's time one minute. Even though we pray, "Thy Kingdom come," this does not mean that we wish to have the Kingdom come before the Father's time. But we whose eyes are anointed know that the time will not tarry long, but that it is nigh.

Whatever may be our natural inclinations as regards constancy and definiteness in prayer, we must take our instructions from the Word of God. We must overcome our natural tendencies along this line. Let us as true, obedient children conform our views and our conduct to the words of counsel which our Father has given us. Let us remember the promise of the Master, "Ask, and ye shall receive, that your joy may be full."--**John 16:24.**

"Breathe on us, Lord! Thy radiance pour
On all the wonders of the page
Where hidden lies the Heavenly lore
That blessed our youth and guides our age.
Grant *faith*, that treads the stormy deep,
If but Thy voice shall bid it come;
And *zeal*, that climbs the mountain steep,
To seek and bring the wanderer home.
Give *strength*, blest Savior; in Thy might
Illuminate our hearts, and we Transformed
into Thine image bright, Shall teach and love and live *like Thee!*"

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NATURAL ISRAEL NOT HEIRS TO SPIRITUAL PROMISES

"Israel hath not obtained that which he seeketh for; 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 was a condition attached to this promise of heirship. 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 spiritual. He knew that no one could come into 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 promises. But they 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 a part 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 11:13,40.**

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 Kingdom. They will be "princes in all the earth," as declared by the Lord through the Prophet David. (**Psalms 45:16**.) Thus they will receive a great blessing.

Until Christ came God never led the Jews to understand His Plan for the Spiritual Seed. His time for bringing this 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.

When 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. And as many of them as were of the right condition of heart undoubtedly received the Message. As 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 first go to Israel. Afterwards, the offer went to the Gentiles, 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--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 the Lord, 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 glorified Church--Head and Body. So God's Plan seems to be one of giving *more* blessings to 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 BY GOD TO HIGHEST PLACE

Natural 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 eternal life. And so it was with our Lord Jesus when He was made flesh, born under the Law--subordinate to the Law. (**Galatians 4:4.**) It was only because He was perfect and kept the Law, that He was able in God's due time to present His body a living sacrifice as a Substitute for Adam. His faithful keeping of the Law proved His right to eternal life; and His sacrifice of that life as a man, under God's arrangement, raised Him to the highest place in the Universe next to Jehovah--the Divine plane--with authority to execute Jehovah's Program for the salvation of the world of mankind. He thus became the Head of 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 His resurrection, and He was the First born to this condition. Afterward, those Jews who were in the right condition of heart were accepted on the same terms. But instead of God's making those called to be of the Spiritual Seed *actually* just, perfect--as our Lord Jesus was--He justifies them by faith. Jesus was absolutely without imperfection--the Apostle Paul speaks of Him as being "holy, harmless, undefiled, separate from sinners." (**Hebrews 7:26.**) God imputes to the followers of Jesus a sufficiency of His merit that they may be *reckoned* just--*counted* as perfect.

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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 such as His sons. The Apostle Paul exhorts 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 these 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?" "Yes," 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 declared that they would be all that God wished them to be, if only they might have the Promise made to Abraham their Father. What it was they did not know, although 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 sacrificially. And they would be tested as to their sincerity 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*. "They all with one consent began to make excuse." (**Luke 14:18.**) 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 merchandise. The cost 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 who accepted Christ were made 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 not 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

If 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 vesture 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 veiled 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-blood 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.

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THE SONS OF GOD
--JANUARY 23.--ROMANS 8:12-30.--
DIVINE SONSHIP LOST BY ADAM--JEWS NOT A HOUSE OF
SONS,
BUT OF SERVANTS--CHRIST A SON--THE HEAD OF THE
HOUSE OF SONS--THE STRAIT GATE AND NARROW WAY BY
WHICH THE CALLED MAY BE ACCEPTED INTO THE FAMILY
OF GOD--EVIDENCES OF OUR BEGETTING--THE
PREDESTINATION
OF THE ELECT--TO WHAT ELECTED.
"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 gestated 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. (***Psalms 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 degeneracy. 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 declares, "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 spirit-begotten can fully comprehend them. "They are spiritually discerned." (***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 becomes their Advocate with the Father; and by the arrangement of the Divine Plan His meritorious 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, "if 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, the faithful will eventually reach perfection on the spirit plane as sons of God, led by the Spirit. These, on the authority of the Scriptures, exercising faith, are enabled to call upon God as their Father--"Abba, Father." Through the Word and through their own experiences these receive the witness of the Spirit of the Lord that they are God's children 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 minds, 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 them"--because they love God--because they have been called according to His purpose.--**Verse 28.**

EXPLANATION OF THE GOSPEL CALL

Verses 28-31 make plain to us that God has a special purpose in the special Gospel High Calling of this present Age. Other Scriptures show that this Calling of this present Age is to joint-heirship with Jesus in the Messianic Kingdom which is shortly to grant restitution blessings to all the families of the earth. To get a suitable class to be the teachers, blessers, rulers and judges of the world in the future has been the object of this Gospel Call. Jesus, the Head of the Church, was the first to respond and has been glorified and honored, and through all eternity will be honored. His followers, called during this Gospel Age, will have a similar blessing at the hands of God--glorification on the spirit plane, if faithful.

Our Study concludes with an explanation of God's Call. God foreknew, or purposed in advance, that He would have such a Church as the Apostle

describes, to accomplish the work mentioned. All that was predestinated or arranged in advance. But in order to be of that predestinated and glorified class, certain things were necessary; i.e., that all those who would be finally accounted worthy of a share in the Kingdom, must be copies of God's dear Son--in heart, in character, and like Him also in the resurrection, spirit beings. This is a glorious predestination. It assures us that God will have none others in the Kingdom than those who are character-likenesses of Jesus.

Then the Apostle points out the procedure by which God has selected this predestinated or foreknown class to be copies of His Son. They were called in the sense that the Lord brought to their attention the glorious opportunity, and we may safely say that such a call was extended only to the honest-hearted who were feeling after God, desirous of knowing Him and serving Him. These called ones needed first to be justified before they could accept the call, and this justification must come through repentance and through acceptance of Jesus as the Redeemer. It was those who accepted Jesus and were justified by Him through faith, whom God also glorified (honored) by begetting them with the Holy Spirit, bringing them into His family as children, joint-heirs with Jesus, to the privilege of suffering for the Truth and being glorified in connection with the Kingdom.

"Think it not strange, beloved, When fiercely burns the fiery flame! Think it not strange, but praise His name, Who counts thee worthy to partake Of painful sufferings for His sake. Nor think it strange When loved ones scornful from thee turn, The Truth reject, the Message spurn; Consider Him who thus endured, And Immortality secured!"

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[R5838 : page 27]

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 WILLINGNESS TO FORGIVE THEM AND
BLESS THEM--THEY SHOULD REPENT IMMEDIATELY TO
GET THE CHIEFEST BLESSING--AFTERWARD WOULD FOLLOW
"TIMES OF RESTITUTION"--ALL THE PROPHETS SPOKE
OF THOSE TIMES--THE CHURCH OFFICIALS WERE OFFENDED
BECAUSE THE PEOPLE WERE TAUGHT THE TRUTH--CHRIST'S
FAITHFUL MINISTERS WERE IMPRISONED.**

**"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."--Verses 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 which was 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 courage, St. Peter and St. John, the leaders amongst the Apostles, went 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 there bring them in contact with the most devout Jews so as to give them an 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, "Look on us"; and he looked, expecting 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 withered, became strong; and he went 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 healed this man as we 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 this is a manifestation of God's mercy through Jesus. 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 [R5839 : page 27] 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 who had done this evil deed and by taking their stand with and 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, and be fully converted, or turned around--to know 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 mean that their sins would be blotted out completely with the glorious change of the First Resurrection--"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body."--*1 Corinthians 15:43,44.*

Following this blotting out of their sins and the giving to them the new bodies, free from sin 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, declares: "Behold, I make all things new." "There shall be no more curse." Eventually there shall be no more sighing or crying or dying. All things will be made new by Messiah's Kingdom, although it will require the entire thousand years for the full accomplishment of all these glorious things.

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 the 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 this great Christ, and said to the fathers, "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 Church 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 [**R5839 : page 28**] --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."--**Psalms 145:20.**

The Apostle explains that the Lord's blessing was to begin with the Israelites, the natural children of Abraham. It did gather the "Israelites indeed." Then the Jewish nation was 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.**

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[R5839 : page 28]

OBEYING GOD RATHER THAN MEN

--FEBRUARY 6.--ACTS 4:1-31.--

**THE COURAGE OF GOD'S SERVANTS--ST. PETER THE
SPOKESMAN**

**BEFORE THE SANHEDRIN--THE WISE MEN MARVELED--THE
APOSTLES IGNORANT AND UNLEARNED--NOT THE SPIRIT
OF FEAR, BUT OF A SOUND MIND AND OF COURAGE--
TAUGHT IN THE SCHOOL OF JESUS--WONDERFUL RESULTS
--WHEN TO OBEY AND WHEN TO DISOBEY.**

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

ST. PETER and St. John, arrested for preaching Christ as the Healer of the lame man in the Temple, were called to answer before the Jewish High Court--the Sanhedrin, composed of seventy learned Jews. These sat in a circle, and had their prisoners before them. When we remember 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 there by St. Peter. It astonished the Sanhedrin, too. They wished to arraign the Apostles, not for the good deed of healing the lame man, but rather for their preaching of Jesus.

However, under the guidance of the Holy Spirit, St. Peter wisely and properly drew attention to the fact that they were on trial really for the healing of the sick. Again he disowned any power on the part of himself and his companions. Admitting that they were merely ordinary men, he credited the miracle wholly to Jesus. What a lesson is here for all who would represent the Lord as His ambassadors! As St. Paul 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 here before you whole!" St. Peter was not only preaching that Jesus was not a deceiver but the real Messiah, whom the Jews had long expected, but, additionally, he was declaring that the Sanhedrin had murdered the Messiah. It was the truth; and it was necessary to utter the truth. To have evaded the point would have shown fear; and the Apostle would have failed to make a right and proper impression on the Sanhedrin and the auditors.

Some one might suggest that St. Peter did not use gentlemanly language--that he should not have made such a home-thrust 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:

"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,' said the parson. Two of the guests murmured 'intentionally,' by way of correction; and the parson smiled. 'No,' he said, 'a gentleman is sometimes offensive when honor and reason demand it, but then he means to be. The man who is not a gentleman is often offensive when he does not mean to be.' 'But is he always a gentleman when he is intentionally offensive?' asked the lawyer. 'The gentleman is,' said the parson, with a smile."

In St. Peter's case it was not a time for quibbling. It was a time when a gentleman was in duty bound to use his opportunity, in no unkindly way, in placing the truth before his hearers. And how much St. Peter crowded into a few words, according to this record! He identified Jesus the Nazarene, the one who had been crucified, as the Messiah, the One whom God had approved, as was manifested in the raising of Him from the dead.

THE SANHEDRIN PERPLEXED

Next the Apostle quoted to them from the prophecy of David (*Psalms 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 wrong. How fortunate it would have been for them 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 these at 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 **[R5840 : page 28]** 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 positions in the Bride class and in the Heavenly Kingdom.-- *1 Corinthians 1:26-29*.

Perceiving 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." Ah, yes! of Jesus also some one had said, "How knoweth this man letters, having never learned?"--in any of our schools. (*John 7:15*.) They knew of His power with the people through the Spirit of the Lord and of His straight-forward presentation of the Truth. They recognized these men as of the same character--filled with Jesus' Spirit. And to 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 [R5840 : page 29] point and should cultivate such a spirit and be copies of the Lord Jesus and 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 sin 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 having become disciples, learners in the School of Christ, and having 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.

The Sanhedrin were perplexed as they perceived that the disciples had so strong a case, and had really 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.

COURAGE IN PREACHING THE GOSPEL

Then was shown the marvelous courage of the Apostles. They replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

The Bible directs the followers of Jesus to be subject to the powers that be. (*Romans 13:1-7; 1 Peter 2:13-17*.) But while seeking to be thus law-abiding in every respect, Christians are to recognize that there is a still higher Law and a

still higher Ruler, and are to be subject to the worldly powers only in the absence of a contrary admonition from the Higher Power--from God.

God had commanded the disciples through Jesus that they should be God's mouthpieces to preach the Gospel Message that the death of Jesus was efficacious for the cancellation of sins; and that He who was slain was by and by to come and set up His Kingdom, and to bless the world by releasing it from the bondage of sin and death. They were also to invite all who had faith to believe this Message to associate themselves as disciples of Jesus, loyal and faithful to the Prince of that Kingdom which is not yet set up. By such faithfulness they would manifest the faith that was in them and their loyalty to God; and on account of this they were promised a share with Messiah in the Kingdom which He would establish.

It was therefore the duty of the Apostles, as it is the duty of all the followers of Jesus, to make known the Gospel Message wherever there are hearing ears, and not to fear what man may do--although it would be our duty not to offend against the laws by holding a meeting where the crowds would interfere with traffic, or otherwise be in conflict with legal regulations. The Apostles were not interfering with the regulations of the Jewish Law in speaking in public, as they did in the Temple. Their courage was really authorized by the Law; and the Sanhedrin, in forbidding them, went beyond its bounds.

The Church, young in faith, had no doubt been greatly distressed by the imprisonment of the leading disciples; and when they were released, then a general meeting for rejoicing and praise to God was held, thanking the Lord for the courage given to the Apostles, for the promises of His Word, and for the miracle which had led up to all this. As a consequence, we read that all were so encouraged that "they spake the Word of God with boldness"; and that "with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

Our Golden Text, in full accord with the lesson, is properly an exhortation to all of God's people everywhere to be faithful and loyal to God and His Cause. Let us each apply it to himself: "Watch ye, stand fast in the faith, quit you like men, be strong."

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THE VALUE OF MODERATION

"Let your moderation be known unto all men.

The Lord is at hand."--*Philippians 4:5* .

QUESTION.--The Apostle Paul says, "Let your moderation be known unto all men." What is the particular thought 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 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 this moderation, or reasonableness, or gentleness, 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 gentleness, meekness, and will become more 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 realize that these imperfections vary in number and in degree in different persons, so in our dealings we must be moderate 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 more particularly manifest in good works in the Church, as in opposition to the evil sentiment--anger, 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 said of the Apostles that people "took knowledge of them that they had been with Jesus and learned of Him." We should [R5840 : page 30] 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 is a 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 have in mind

their expectation based upon 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' time 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--that the Lord's children should exercise 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 the greater ease when we have **[R5841 : page 30]** this thought before our minds.

The Apostle gives a similar thought when he says that the tribulations which the Lord's people undergo are not worthy to be compared with the glory that shall be revealed in them. This should make us very moderate, very forbearing, under circumstances which would make others very rude, very angry, very immoderate. We can be very gentle, not only because of our knowledge of the nearness of the Kingdom, but also because of our knowledge of the weaknesses of others, which cause them to impinge upon our rights.

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SOME INTERESTING ITEMS
PARIS BRETHREN MEET REGULARLY

Extracts from a Letter of Brother Joseph Lefevre, main Elder of the I. B. S. A. Class in Paris, France, to Brother Louis F. Ruel, of New York.--Translated.

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 my long exile from my home in Denain (invaded territory), and from separation of my wife and other dear ones there. Also, the added blessing that I find, when at times my courage would fail me, in recalling the words:

"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 my own satisfaction than to divert otherwise too much of his attention from the interests of the many. However, I know how much he loves also the brethren of Northern France-- and these, too, know it. Therefore, daily, from 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 Timothy 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 spring of 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 entailed, which fortunately could be done owing to some leisure left by my working only eight hours daily at the office [an Insurance Company]. But now the Lord has given me a competent assistant in

my dear Brother Theophile Leguime [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 laborers into His Harvest."--**Matthew 9:38.**

SHARP P. O. CENSORSHIP

An Exchange asks: How far can a government department go in censoring printed matter committed to the mails?

Will the Postmaster-General bar the following extract from a speech made by Kaiser Wilhelm of Germany in 1891 to recruits?

"Recruits! before the altar and the servant of God, you have given me the oath of allegiance.* * * Only one enemy can exist for you--*my* enemy.

"With the present Socialist machinations, it may happen that I shall order you to shoot your brothers or even your parents--which God forbid--and then you are bound in duty implicitly to obey my orders!"

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

"Young man, the lowest aim in your life is to be a good soldier. The good soldier never tries to distinguish right from wrong. He never thinks; never reasons; he only obeys. If he is ordered to fire on his fellow citizens, on his friends, on his neighbors, on his relatives, he obeys without hesitation.

"A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not even a brute, for brutes kill only in self-defense. No man can fall lower than a soldier--it is a depth beneath which he cannot go."

Postmaster-General Burleson 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 section 212 of 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 ONES IN CHRIST:-

With the closing of the year 1915 we find that our activity in the EUREKA DRAMA work must close 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 again as soon as the weather permits. We completed four counties in the past year. We showed, on an average, to one hundred and fifty persons each evening, and much interest was aroused.

We did not specially encourage the signing of the cards, but merely mentioned it, and we think by so doing we received [R5841 : page 31] 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 by merely drawing their attention to the subject of the free booklet. All of us were blessed in the service and by the experiences 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 two of these articles we were privileged to answer through the same columns. We did this in as kindly a way as possible.

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 of the Truth.

Wishing you all a very happy New Year and much joy in your 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 faithful and wise servant. What a joy and comfort we find 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, wipe away all tears and reign in righteousness. 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.**

[R5842 : page 31]

Accept my best wishes for the dear family of the faith in Geneva, and especially for the brethren and sisters in THE 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 study of the Word of our Heavenly Father. We also have very edifying testimony meetings. In these, twelve brethren and sisters and friends 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 He has granted us to know the Truth through the channel of him appointed! We keep on our heart every one of you, also our beloved Pastor Russell, to whom please transmit our most hearty greetings in Christ.

E. LARVENT (Department of Nord).--**France.**

"MY LORD AND I"

DEAR PASTOR:--Enclosed find Money Order to the amount of \$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 denying myself. What a little it 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 DAWNS and Bible, and we have a glorious meeting. 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 preserved that.

I have to be loving and kind to them that persecute me. Every day I am developing more and more of the blessed fruits of Christ's Spirit. What a changed being I have become! I don't know myself. Two years ago I was a most impatient, fault-finding person (professing Christ's name, too). For many years I was in the nominal church. Then I came into Christ's Church, and all is so different.

I am striving to do the best that I can, like Lot in the midst of ungodliness. This is His will, and His will be done for me! I need your prayers, dear Brother, as I pray daily for you; and may He give you the very best place in His Kingdom; for you deserve it.

I am, Yours in Christ, -----

AN INDIAN'S ENTHUSIASM FOR THE TRUTH

ESTEEMED 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 sent for more of the "B. S. M." and I thank the Lord that with these you sent me also a copy of THE DIVINE PLAN OF THE AGES. After reading this my hope revived, for it was the very thing I had been blindly searching for in the church with which I had cast my lot.

I am so happy now that I fear not death--glory to His name! I take up my cross daily and tell my friends the blessed Truth. Of course, I find the Devil busy with his misrepresentations, but I try daily to be more like my Master and to know more of the Truth which satisfies.

It had been my one desire to see you face to face since the Truth became my stay, and I thank God that He granted my desire: I shook hands with you at the depot, London, Ont., and heard you lecture there.

In closing let me say that I am *studying* your series, STUDIES IN THE SCRIPTURES, and loaning these and others of your writings to my friends, as I can spare them. I am told one of these burned the papers I gave him; but as for me, I shall die a Bible Student.

With true Christian love to you and all your helpers and all Bible students, I am SAMUEL JOHN.--Ont.

"GREAT WAS THE FALL THEREOF"

DEAR PEOPLE OF THE LORD:--

Enclosed find \$1 to cover the difference in expense on the leather-bound "Emphatic Diaglott." And whatever is left over, please use in the cause of the Lord.

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 a four-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 tirade his patience "busted" and he openly challenged me to a debate. I saw my call and promptly accepted. So we hired the M. W. A. Hall for the last evening of his stay here. (It was just the right time, too--for us.) The evangelist contended that Jesus was not a created being, that Jesus' body certainly rose, and that the dead are in "conscious existence," and also that all the dead have nothing more coming to them than what they have already received. Every one in the neighborhood, including most of the cripples, came to attend what they termed "The Great Debate." The evening passed off nicely, the audience was attentive and quiet, the chairman maintaining strict order throughout.

So far as the debate is concerned, my opponent was not very well posted, and he fell down on all points with a crash. It was a sad ending of their "revival."

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" 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.

Its perusal cannot fail to increase my interest in his writings, as each point raised by his champion carries conviction with it to any one who enters the jury-box with an open mind, as, thanks to your interview, I was prepared to do.

Again thanking you, and with best wishes for yourself and work, I am

Yours faithfully, CHAS. A. SMITH.--*West Indies.*

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1916--THE MEMORIAL SUPPER--1916

On April 16, after 6 p. m., the anniversary of our Lord's death date, that great event will be duly celebrated by Bible students all over the world. We will give further mention later.

"EUREKA" DRAMA OF CREATION

Notwithstanding many requests, we get but few responses regarding the work being done by the EUREKA DRAMAS. We fear that many are lying idle, and this seems a great pity, in view of the wonderful blessing that goes forth where they are shown. We hope that all the dear friends are feeling encouraged and stimulated and becoming more and more active in showing forth the Master's praise.

We wish to remind the friends that we have lecture records in Swedish, Danish, German, Italian, Spanish and Polish. These have been prepared at considerable cost, and should be shown. They are good records, of which no one need be ashamed. There are multitudes anxious to hear, and those who have the opportunity of thus preaching the Gospel should surely esteem it and use it. Although the cost is more because of the smaller demand for these records, we propose supplying them, wherever they can be excellently used, at the same rates we have made on the English records and slides.

=====

BETHEL HYMNS FOR MARCH

After the close of the hymn the Bethel family listens to the reading of "My

Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for March follow: (1) 187; (2) 315; (3) 108; (4) 110; (5) 240; (6) 149; (7) 324; (8) 267; (9) 114; (10) 1; (11) 12; (12) 22; (13) 165; (14) 273; (15) 104; (16) Vow; (17) 47; (18) 50; (19) 153; (20) 240; (21) 87; (22) 199; (23) 144; (24) 14; (25) 8; (26) 99; (27) 5; (28) 222; (29) 154; (30) 252; (31) 130.

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SOME INTERESTING LETTERS THE DAILY INVENTORY

DEARLY BELOVED BROTHER AND PASTOR:--

Greetings in the name of our Lord and Master, Jesus Christ!

The matter of formally addressing you in regard to the "proposition" set forth in April 15th WATCH TOWER, concerning the cultivation of LOVE, has been in my mind for some time. Since your suggestion was that we note daily our progress in the matter, and write you occasionally of the same, I feel that I should not longer delay in so doing. I am greatly pleased and encouraged, dear Brother, with the success that I have been having in the cultivation of this most precious fruit, and I know that you also will be pleased to learn of my success.

Each evening before retiring I take an inventory of the little battles that have taken place in my life during the course of the day, and note to what degree I have exercised the spirit of love, forgiveness and forbearance toward those who oppose me. I find this to be an excellent tonic for the memory, which is ever inclined to forget; and by this method of daily rendering accounts, I have been enabled to come out of some of the most trying circumstances "more than conqueror." The spirit of resentment is fast leaving my heart; and I must say that since accepting and acting upon the "proposition" I have discovered that a great deal of it was there.

Love for my Heavenly Father and His Truth is greatly augmented, and greater appreciation of, and love for, the brethren have I now that I am constantly on the alert to exercise the spirit of love toward all. The ignorant and vicious world, and even those who hate me for the Truth's sake, I have learned to pity and forgive.

And now, dear Brother, feeling that the purpose of this epistle has been served, in that I have pointed out the lines along which I have noticed the particular development in love, and bearing in mind that you are a very, very busy man, I deem it expedient to close, happy in the intelligence that I am your Brother, by the Grace of God.

May your faith endure, and may the remembrance of your work on earth, among men, come up before God in everlasting praise. AMEN. W. A. JARRETT.--*Kansas*.

GRATITUDE FOR PRECIOUS PRESENT TRUTH

DEAR FRIENDS:--

Enclosed find money order, which I hoped to have sent you some time ago. I wish it were more. When I consider how much it means to me to have an understanding of the precious Present Truth, and how wonderful are the opportunities of the present life with reference to the High Calling of God in Christ Jesus, I feel that nothing that I have to give can properly express my gratitude to the Lord.

I take this opportunity to express, also, my gratitude to the little band of faithful workers who are associated with our dear Brother Russell in the Lord's work. May His richest blessings attend you, and may He grant you an abundant entrance into His glorious Kingdom!

I am an Armenian who has taken refuge in this land of liberty from the persecutions of the Turks, and I thank our Heavenly Father for His mercies in this direction, as well as for the better understanding of His Word which I have gained since Pastor Russell's books were put into my hands. I have found some earnest Bible students here and am so thankful for the help I receive through association with them! "Blest be the tie that binds our hearts in Christian love!" How we long for the consummation of our hopes--when "we shall be like Him" and "see Him as He is"! Yours in the one Hope, H. H. TEORIZIAN.--*Calif*.

DEAR BROTHER RUSSELL:--

I have often thought that it was probably my duty to write you to give you the loving satisfaction of knowing that another one of the consecrated sons of God has taken the VOW. I did this long since, informing my Heavenly Father, through prayer, that I took the VOW until death.

Dear Brother, I pray for you often that our kind and loving Father may give you strength, grace and wisdom in every hour of need. I go to the Heavenly Throne of grace every night and morning in behalf of all the consecrated Israelites in every land, in harmony with one of the provisions of the VOW.

"O! who's like my Savior? He's Salem's bright King;

The sweet song of Moses He's given me to sing."
Your brother in the Lord's service, W. A. NICHOLS.

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International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
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International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
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[R5842 : page 35]

WHAT IS EMBODIED IN TRUE HUMILITY

**"Doing nothing from party-spirit or vain-glory, but
in humility esteeming others as excelling yourselves."**

--*Philippians 2:3*, Diaglott.

LOWLINESS of mind, humility, is a mental quality which enables its possessor to look up with appreciation, not only to 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.

Not all of the Lord's people are lowly in mind. Some of them think more highly of themselves than they ought to think. 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.

So the Lord's people should spend earnest effort to stimulate and encourage humility. Some have this quality naturally; but the larger number have to contend against the reverse tendency--self-esteem, self-exaltation, pride--a feeling that they are superior to others.

SUGGESTIONS FOR SELF-EXAMINATION

When we come to consider St. Paul's injunction, "in humility esteeming others as excelling yourselves," it is a question as to just what the Apostle meant. Those who [R5843 : page 35] have come into Christ should make progress, and should therefore 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 his own case he felt that he was the chief of sinners, because he had been an open opposer 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. We think that few of the Lord's people could say, I am 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.

In what way, 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 with more resolute purpose to succeed than I am using what I have. 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 the weaknesses and frailties of its various members. 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 ourself personally, it is always a recommendation in any one that God has called and accepted him. Whenever we see one who has come into the Truth, we say to ourself, "Well, no matter what he may be according to the flesh, God saw in his *heart* something good, noble and true; and since God is dealing with him as a son, he is therefore to be esteemed as a brother." Although we 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. Realizing this we would try to keep very humble and to learn whatever helpful lessons we might be able to get from that brother.

In all persons there are certain qualities that may be esteemed and appreciated; even as the old lady said that she could wish that others had as much *perseverance* as Satan. We are to appreciate good traits whenever we see them in others. We do not know whether in the Lord's sight they may not be more noble, more self-sacrificing, more lowly in mind than ourselves. Our duty is plain. We are not able to read the heart, and hence we are to think kindly and generously of all those whom God has brought into His family. "Love beareth all things,... endureth all things." "As we have opportunity, therefore, let us do good unto all men, especially unto them of the Household of Faith."--**1 Corinthians 13:7; Galatians 6:10.**

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 **[R5843 : page 36]** clothed with humility. They tell us that 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 spirit. Thus He encourages humility and discourages pride. (**1 Peter 5:5; James 4:6.**) We can see a reason for this course. The Almighty sees that we have nothing whatever of which to be proud or to boast. Whatever we have has been

of the Lord's providence, or favoring circumstances.

The Scriptures give some marked instances of the evil results of pride. Lucifer, one of the very highest of spirit beings, became proud and vain in his imagination, and encouraging these evil qualities he lost his exalted position, having become Satan, the adversary of God. If Mother Eve had possessed the proper humility she would have said, when tempted of the serpent, I will not listen to this suggestion to disobey my Creator; He knows what is for my highest good, and I therefore submit myself to Him who knows all things. "Pride goeth before destruction, and an haughty spirit before a fall."--**Prov. 16:18**.

In contrast, we have given to us a beautiful illustration of the opposite spirit--humility--in the case of the Logos. We are shown how He humbled Himself, and how God has highly exalted Him--to the very position which Satan coveted. So if we are fully obedient to the Lord, the results with us will be as with the Lord Jesus, a great blessing, a high exaltation. After presenting this argument, the Apostle says, "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."--**1 Peter 5:6**.

The Heavenly Father has deeper love for those who are humble. This is the reason why we should humble ourselves. Since we find that "God resisteth the proud," and that humility is one of the basic principles of a properly crystallized character, we should more and more seek to develop this grace and attain to the attitude in which God can give us the greatest blessing.

THE "SOUND MIND" IS HUMBLE

To humble ourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude would be foolishness. But we should think soberly of ourselves. We should think of all our powers as coming from God. So if we find that we have some blessings more than our neighbor or our brother or our sister, let us be thankful; but let us not for a moment think that we have anything to make us proud. It is a *gift*. We should appreciate the gift, but we should not be puffed up over its possession. The fact that we have received the gift indicates that we *lacked* it, needed it.

The one who has naturally a proud heart, but who brings himself to the point of submission, manifests humility. If, on the other hand, one who by nature has too low an estimate of himself, will submit himself to God, the Father will show him the proper attitude of mind. The Apostle speaks of those who receive the Holy Spirit as having the "spirit of a sound mind." In proportion as we seek to become acquainted with God and to submit ourselves to His will, in that same proportion we become balanced in mind. We become more and more sane, if you please. He who receives the mind of Christ, the mind of God, the holy mind, is instructed more thoroughly by the Word. Thus we are getting the balance of a

sound mind, the spirit of a sound mind. Our reasoning faculties become more developed as we grow in grace and in the knowledge of the Truth.

ILLUSTRATION OF TRUE SUBMISSION

No one can come to the Father except through full consecration. We must admit that we need the Master, and that without Him we can do nothing. So we take this position: "I am nothing but a sinner; I know that I am imperfect, that I have nothing which I have not received. God provides everything; whatever I have is a gift from Him. Knowing all this, I gratefully accept these things, and humble myself under His mighty hand."

The world says, "No! I will not submit myself; if I need any punishment I will take what is coming to me." Such is the spirit of a worldly heart that has not yet learned its need and its impotence. But the spirit of a consecrated heart is that of submission to the will of the Lord. Such recognize that their only source of help is the Almighty God, through the Lord Jesus Christ as the Savior. For those alone who become His disciples can our Lord become the Advocate; and unless He be the Advocate none can be accepted of the Father. We might have a blessing in the Times of Restitution, but nobody can come to God now except through the Advocate.

The terms of discipleship are that we lay down all earthly rights, earthly interests. *Everything* must be submitted before the Father will accept us as disciples of Christ at all, before He will beget us of the Holy Spirit, before we can become a part of the anointed Body of Christ. If we would make any true progress, we must say from the heart, "*Thy will, not mine*, be done." We know that God's will is best, whether we understand that will or not. A person with large self-esteem might, as a natural man, think his own will better; but when he comes to see the Truth, he will say, "I have made mistakes before; but now I will do the Lord's way, regardless of what my judgment may be."

Such a course would evidence real humility, no matter how proud-spirited one might be by nature. As he would progress in the good way, and see more clearly wherein he had made mistakes, his humility would increase. So we are to submit ourselves, humble ourselves, have no will of our own, but merely seek the Lord's will.

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 blessings. [R5844 : page 36] 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 nonentity. We may know what we would will for ourselves; and yet, knowing this, we are to say to ourselves, "You cannot have your own way about this; you are to seek to know what is the Lord's will concerning you in this matter, and to carry it out, as far as in you lies."

SUBMISSION A TEST OF LOYALTY

Sometimes the Lord's hand is *very heavy*. It was in the case of our Lord Jesus, heavy, *pressed down*. But 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 a crushing, it was the Hand of Love, testing His obedience to the full. When His obedience was fully tested, the same [R5844 : page 37] Hand lifted Him up and "set Him at His own right hand in the Heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."--*Ephesians 1:20-23*.

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 ourselves unless we had absolute confidence in God. And 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 entire submission to His will. It is to those "who, by *patient continuance* in well doing, *seek for* glory and honor and immortality" that God has promised "eternal life."--*Romans 2:7*.

We should recognize Divine providences and *look for* them. 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, or a maid to her mistress, so should our eyes be looking to the Lord asking His guidance.--*Psalms 123:1,2*.

OUR ATTITUDE IN TRIAL

This Divine guidance we should seek in all things. Suppose that some business complication arises. Perhaps one loses his situation. A child of God who had not learned full submission to the Lord's will might immediately blame

some one else or find fault with his employers. But the right attitude for the Lord's people would be to say, "The Father knows all about this matter; He could have prevented it and would have done so had it been for my best interests. There is some lesson here for me to learn, and I will look for it." If he should discover that there had been some carelessness on his part, then he must perceive that the logical consequence would be that he lose the position.

But if after careful investigation of matters, he feels that he could not have been more faithful or more loyal to duty, then he should look further and say, "Lord, I do not see wherein I have deserved to lose this situation, but I am looking to Thee, to see what is Thy providence in the matter; for Thou knowest that I must have some kind of employment; and therefore I merely pray, Give me this day my daily bread. I cannot suppose that this is accidental. Surely Thou hast some lesson for me in this experience. I know not what Thy providence may be. Give me, I pray, the necessary grace and wisdom to perceive Thy will."

As he *prays* thus, he should at the same time be *on the lookout* for the Lord's providences and guidance. The child of God who thus acknowledges the Lord, and is faithful to Him in all the details of life's affairs, is the one who will come off victorious and be participator with the Master in His Kingdom. This great exaltation will be given all who are fully submissive to God's will, whether their powers and talents be many or few.

THE HIGHEST STANDARD OF OBEDIENCE

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 acceptable to the Father. Amongst these was an eager desire to please God. The Apostle exhorts all such to pursue the course of humility and submission taken by our Lord as the only proper path for the Master's footstep followers. St. Paul was endeavoring to impress that the mind of Christ was eminently worthy of imitation and painstaking cultivation.

As a further evidence of the Master's great humility, the Apostle brings forcefully to their attention what Jesus was in His prehuman existence. As the Logos, He was in the form of God--the spirit condition. Yet He was not ambitious; He was not self-seeking. On the contrary, He made Himself of no reputation--divested Himself of His former glory and honor, that He might do the will of the Father. His spirit was directly opposite to that of Satan. The Logos thought not to usurp the Father's place, or to claim equality with Him, but manifested a very different disposition--an attitude of humility. Then "let this mind be in you," urges the Apostle. "Humble yourselves under the mighty hand of God, that He may exalt you in due time." Consider that God has called you

with the same High Calling, that you might attain to a place at the right hand of Christ, even as He attained to a place at the Father's right hand. Realizing this, permit this mind of Christ to be in you.

God was not seeking to force this mind upon Christ, nor is He seeking to force it upon us. Our Lord having taken this position of humility, in order to be man's Redeemer, it was needful that He maintain that mind in order to work out the blessed fruitage of patience. Three and one half years were required for Jesus to complete His work; and it was not until after He reached the Cross and could say, "*It is finished*," that He was "set down with the Father in His Throne." If we have become Jesus' disciples, if we have accepted the conditions of the High Calling, if we have received this mind, then we are to let, or permit, this mind to work out in us the character-likeness of our Head.

THE UNIVERSAL STANDARD OF OBEDIENCE

We have seen that the Logos did not meditate the usurpation to be equal with God, 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. It is a principle of the Divine Government that "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."--***Luke 14:11; 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. To what extent it may ever come to others is a question. It would seem to be impossible for this test to come to all. Those who have the right disposition will desire to do the Father's will at any cost. Doubtless if any one of the holy angels were allowed the privilege of becoming the Redeemer of a race, he would be glad to do so. We do not know, however, just how it would have been had the angels not seen the result of the obedience of the Logos to the will of the Father.

The world will be subjected to a test during the Millennial Age. The proper attitude for every creature would be to risk everything in the Father's service; it will eventually be the standing of the world of mankind --every one who shall attain everlasting life. We must remember, however, that *Divine Justice* never calls for *self-sacrifice*. It calls for *obedience*; and the obedience of the Church is the extreme of obedience--even "*unto death*." But the Father has offered a reward so high that such obedience has become the standard par excellence throughout the Universe.--***Revelation 2:10***.

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TYPICAL EXPERIENCES OF ELIJAH AND ELISHA

What a stenographer reported from one of Brother Russell's meetings.

BEFORE we leave the dear friends here to go to another city, some of you will wish to say, "Brother Russell, we may not see you again for quite a while; and we wish you would say something about the hopes of the Church for the near future. Do you think that the Church will be changed very soon?" We answer, We do not know. We admit that there are many things that we do not know. If we knew all about the Book of Revelation, we would get out the Seventh Volume very soon. There are a few things of which we are not just sure. We do not like to do any guess-work. We could guess about some things, but we do not allow ourself to guess. "If any man speak, let him speak as the oracles of God."--**1 Peter 4:11.**

"But, Brother Russell, what is your thought as to the time of our change? Were you not disappointed that it **[R5845 : page 38]** 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 at any of His arrangements. We did not wish our own will to 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 talks given to the friends what is our thought as to the type of Elijah and Elisha 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 Christ in the 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 a parallel to the taking away of

the last members 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--Gilgal, Bethel, Jericho and Jordan. At each of these different places Elijah evidently thought that the Lord would take him. And so it has been with us. During this Harvest of the Age the Lord, through His Word, has seemed to send His people to four different points of time--1874, 1878, 1881 and 1914. At each of these points of time the watching saints who realized that the end of the Age was upon the Church have thought that the "change" might come. They watched for it. When they came to each of these points, the Lord said, "Go to another place." Finally we reached the last place of the four--October 1st, 1914. This was the last point of time that Bible chronology 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 fulfilments 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 test upon God's dear saints everywhere.

WHAT SMITING OF THE WATERS MAY MEAN

Did the Times of the Gentiles end by October 1st, 1914? It certainly looks very much as if they did. The great nations of the world there began to go to pieces under the terrible shaking process then begun. The shaking is still going on, day by day, week by week, and will continue until the work of destruction is complete. Do we see anything definite as yet as to when we are to finish our earthly course? We do not see anything positive thus far. If any of you find out anything, we wish you would tell us.

What do we expect? We expect just what the picture points out. Of late we have been thinking considerably of what took place when Elijah and Elisha came to the river Jordan. They stopped there and stood talking. Something must be done before they could go further. So the Lord's people have been standing for a time since we came to October, 1914. Then Elijah took his mantle, wrapped it together and smote the waters of Jordan. The waters divided to right and left, and the Prophets went over dry shod. After they had crossed, they went on, talking together. They had received no further instructions from the Lord. They simply walked on. Suddenly the chariot of fire appeared and separated them, and Elijah was taken away in the chariot by a whirlwind.

CHARIOT OF FIRE TO MAKE SEPARATION

What does this signify in antitype? We think that it signifies a division between the Little Flock and the Great Company. We are to be careful not to

form a judgment as to who are to be of the Great Company, however. Some say to us, "What do you think of such a brother?" We are not to judge one another. It is not for us to say that such a one belongs to the Great Company class. We are to consider all the friends as one people. Only the Lord knows who are His wholly faithful ones, and He is leaving the matter to be manifested at the end of the earthly career of the Little Flock. The Lord Himself will do the dividing.

A WORD OF WARNING

Right here we will give you a little illustration of how serious a mistake might be made along this very line. On one of our tours we were in a car with one of the Pilgrim brethren and another brother living in that vicinity, plainly dressed. The Pilgrim brother remarked, "That is Brother So-and-so, and I do not think that he is very much interested." He intimated that he thought the brother was one of the Great Company class. We asked him why he thought so. He replied, "I don't know; but he does not seem to take a very active part in the service nor does he attend the meetings." Now we will tell you the facts concerning this brother. That man whom the Pilgrim brother thought was probably a member of the Great Company class was one who had given about twenty thousand dollars to the Lord's work, and he was living in very humble circumstances and wearing very plain clothes because of his sacrifice in **[R5845 : page 39]** the interests of the cause of Christ. The Pilgrim brother knew nothing of this, and had no particular interest in the matter. Thus you see how any of us might be deceived in respect to each other. "The Lord knoweth them that are His."

When the Lord's time comes for separating His Little Flock class, He will make no mistake. It will be the Little Flock that will go in the chariot, and no others. Let us, therefore, keep *ourselves* in the love of God. Never mind what any one else thinks. Of course we are to love and serve the brethren; but even when we do our best, some of the brethren may misunderstand us. But trust it all in the Lord's hands. He will take care of the entire matter. Do not decide about anybody else; but let each of us *watch himself*, and see to it that he keep his heart in the right attitude toward the Lord and the brethren. St. Paul says, "Judge nothing before the time." (**1 Corinthians 4:5.**) All will soon be manifested. We shall see the Elijah class taken away in the chariot; the others will not be taken. Then we shall see the radical division. We shall know all about it then. The Lord will attend to it.

THE "CHARIOT," THE "FIRE," AND THE "WHIRLWIND"

Now, as to the meaning of the fire and the chariot: Fire always represents destruction, and a chariot of fire would seem to signify some very trying experience that will separate the Elijah class from the Elisha class, and bring the

deliverance of the Elijah class.

"Brother Russell, are you not afraid of alarming us?" some may ask. No! We are all very desirous of getting into the Lord's Chariot, surely. It is the best thing in all the world. "But it means trouble!" Well, we desire trouble, if this trouble will be our chariot to take us Home. We are waiting for it day by day. When Elijah's chariot came, it was in a whirlwind that he was carried into the heavens, into the atmosphere, beyond earthly vision. What did the whirlwind signify as regards the Church? "Does it mean more trouble?" you will ask. We think it does. Dear friends, we are waiting for that chariot and whirlwind. "What will it be?" Well, we know that the Lord pictures 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 Master said, "Cast not your pearls before swine." We are talking about it here because we think 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 some time we have been wondering just how all the Church would be taken. If the "change" 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.

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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 will be mobs that will destroy the lives of the faithful ones. We do not know. We cannot now 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 what the Devil suggested to Jesus: "Cast Thyself 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 time for us 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?" will be asked. 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, have a suspicion. "What would that be?" Something like this: In Bible symbolic language, water 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 47:1-12; 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 earth, the public in general, are to be judged by the Truth. The peoples are represented by waters. It would seem that in some way the people are to be judged and tested; and that a division of public sentiment is to be caused, in connection with the Truth. Waters are to be separated from waters, people 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 more?" We do not know. We **RATHER THINK THERE IS SOMETHING MORE**. We do not state this positively. We are keeping watch to see in what way God will exercise some very wonderful power causing some division as respects the Truth. We are merely thinking aloud with you. We are looking for some very pronounced division on the subject of the Truth, something that will eventually lead up to a **[R5846 : page 40]** great hatred. You

remember that in our Lord's ministry He presented certain truths that caused the Scribes and Pharisees to hate Him. It was their hatred that led up to His arrest and crucifixion. The hate was there. They said, "We must kill Him."

We shall not do anything foolish; we shall not go out on the streets to stir up trouble. We are to exercise the spirit of a sound mind--gentleness, meekness, patience, brotherly-kindness and love. We are to be "wise as serpents and harmless as doves." (*Galatians 5:22,23; Matthew 10:16.*) All these instructions we must not forget. But when we see any trouble coming upon us when we are doing what is right, when we are obeying the Lord, then we are able to take it as from Him. If we do not manifest the Master's spirit, if we speak proudly or boastfully to people, then we shall have it to regret that we did not follow in the footsteps of Jesus.

So, then, you see what we are looking for. Whether this will take place in a few months or in a few years more we may not be sure. But we think we shall see 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 tramping 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."
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**THE HUMBLE TO BE EXALTED
--FEBRUARY 13.--PHILIPPIANS 2:1-11.--
HUMILITY THE GREAT LESSON FOR ALL--THE ONLY
BEGOTTEN
AN ILLUSTRATION--HOW HE WAS RICH--HOW HE BECAME
POOR--WHY HE WAS EXALTED--HOW HE WAS
EXALTED--CHURCH WALKS IN HIS FOOTSTEPS.
"For ye know the grace of our Lord Jesus Christ, that though
He was rich, yet for your sakes He became poor, that ye
through His poverty might become
rich."--2 Corinthians 8:9 .**

ST. PAUL, then a prisoner in Rome, wrote these words of our lesson to the Philippian brethren, whom he so dearly loved and from whom he had received so many proofs of their love for him. No other Church is mentioned as having

aided St. Paul in his times of need. Their special assistance to him is mentioned--twice in Thessalonica (***Philippians 4:16***), once in Corinth (***2 Corinthians 11:9***), and now at Rome.

The Epistle to the Philippians has been styled an epistle of joy--so richly did the Apostle's heart seem to respond to the faithfulness of the brethren there. He would have them know that he appreciated their love, and that such love should abound toward each other and toward all. His joy would be filled full in proportion as he could realize that the brethren had the proper mind of Christ, its love and harmony. He exhorted, therefore, that they remember the conditions on which such character could be developed. Nothing should be done by them through strife or for vain-glory. All of their conduct should be marked by lowliness, humility and willingness to discern the good qualities of others--noting wherein others were superior to themselves.

This would not mean that they should deceive themselves, but that they should be on the alert to appreciate true quality and character wherever found--looking for noble qualities in others, and generously hoping that they existed even when not discerned--considering the interests of the Lord's cause, and ignoring self-will or pride. Therefore they should not look merely at their own things or interests, but also upon those of others--the rights of others, the ability of others. This, the Apostle assures us, is a mark of the Holy Spirit, the Spirit of a sound mind, which comes to the followers of Jesus as they grow in grace and the Master's character-likeness.

This mind, or disposition, the Apostle declares, was fully exemplified in Jesus. In His pre-human condition, 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 upon 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. "I delight to do Thy will, O My God!" was the response of the chiefest of all God's creatures. This involved a great humiliation--leaving the dignity of the chiefest

on the spirit plane, to become a human being--a man amongst men--"the Man Christ Jesus"--not a sinful man, but a perfect one, in the image and likeness of God, as was the first Adam originally-- "holy, harmless, undefiled, separate from sinners."

"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, **[R5847 : page 40]** "Wist ye not that I must be about My Father's business?" (*Luke 2:49.*) Having learned that He could not attend to the Father's business until He reached the age stipulated in the Sinaitic 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 He testified His full obedience 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-begotten 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 serpent raised on the pole by Moses, 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 **[R5847 : page 41]** principles of righteousness. Thus it is written of Him, "Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (*Psalms 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 became poor indeed--finally losing even His life--all in loyalty to God's will and the Program marked out in the Bible.

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 is He who promised," who performed His good promises to His faithful Son.

The Apostle tells of 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 9-11.*) He was received into glory; and all the angels of God worshiped Him whom the Father had thus exalted to His own right hand,

giving Him, additionally to what He had resigned, glory and immortality-- the Divine nature. Well can we understand the acclaim of the Heavenly ones: "Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honor, glory and blessing."--**Revelation 5:12.**

MESSIAH'S GLORIOUS KINGDOM

But there is more glory yet to come to the great Redeemer. Those who crucified Him, yea, all the world of mankind, for whom He tasted death, are yet to be made aware of His great sacrifice on their behalf and of the great honor and high exaltation which came to Him as a result. He is to be the world's King of Glory and is to reign for a thousand years. As **Verse 10** declares, eventually every knee on earth will bow, and every tongue will acknowledge Him; and all others not willing thus to recognize and obey Him are to be destroyed from amongst the people as "natural brute beasts." (**2 Peter 2:12; Jude 10.**) "And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." (**Acts 3:23.**) And all this glorifying of the Son will directly be to the Father's glory; for the entire Plan of Salvation is *of* the Father and *through* the Son, as the Apostle assures us.--**1 Corinthians 8:6.**

Now then, let us not lose the point of the Apostle's lesson expressed in our Golden Text. While the world by and by is to profit by the Redeemer's great sacrifice and subsequent Kingdom, and all are to have the opportunity of being restored to human perfection and a world-wide Kingdom, a special blessing of God is for the Church, who now accept the Redeemer, consecrate their lives, as He did His, to the Father's will, and walk in the footsteps of Jesus. They shall become His 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 same self-seeking spirit is styled the spirit of the world; and it 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 getting the reward.

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 whatever may be the Divine will. As the Savior has entered

into His glory as a reward for His obedience, so the faithful of His people, the Church, demonstrating their humility and obedience, will be sharers, His joint-heirs in His future Kingdom of glory.

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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* .**

IT MAY be a subject of some surprise to learn that Satan has a gospel, yet such would not be the case if all were familiar with the Satan of Scripture. Unfortunately for themselves the great majority today are not acquainted with the delineation of the Devil which God's Word supplies. They know little or nothing about his motives, his methods, his ministers, his machinery or his media. To them he is either a hideous monster with horns, hoofs and a tail, or else an abstract principle of evil--the absence of good, a negation. The words which Goethe put into the mouth of Mephistopheles in "Faust," "I am *the spirit of Negation*," is the popular definition of the Devil today. He is impersonal, immaterial, impossible. As one has quaintly put it, "They spell Devil without a 'd' as they spell God with two 'o's.'" Good and evil is their scheme. "All the Devil there is, is the devil within you," is the last word of modern theology.

Now, an intelligent enemy always keeps in the background, remains hidden, out of sight. It is an important factor to his success that his identity should be concealed. The assassin who plunges a knife into the back of his victim is generally hired for the purpose. The one who throws the bomb is merely a pawn, the master-mind that planned the deed is unseen and unsuspected. The police in some of our large cities know perfectly well that many of the most daring crimes are engineered by one who is too astute to show his hand. Those whom he employs to execute his plans may be caught, but the genius who "pulls the strings" is secure. Therefore it need not surprise us to find that the masses do not believe 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 and value of which, in relation to humanity, the Devil is fully assured.

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 his being, his emissaries and 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, [R5847 : page 42] 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 the Son of God, on the one condition that He would fall down and worship him. And our Lord did not challenge his right to make such an offer, but upon a subsequent occasion acknowledged him to be the Prince of this world.

Moreover, the Word of God not only 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 were we to turn aside and show at length how every available weapon was employed in the first centuries of the Christian Era to destroy the Bible, and how in these last days Satan is using the pens of the "higher critics" to destroy the authority of the Holy Scriptures. Suffice it to say that, from the day when he repudiated the words of Jehovah to Eve, until the moment when he is cast into the Abyss, his untiring energies will be devoted to the work of denying the Oracles of God.

Ever since the first Messianic prediction Satan has tried to destroy the Work of our Lord Jesus Christ. First, by way of *anticipation* and secondly by a method **[R5848 : page 42]** of *imitation*. 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 woman's seed. Later on, God declared to Abraham that "in him should all the families of the earth be blessed," or, as the Holy Spirit's comment upon these words informs us, "Now to Abraham and his Seed were the promises made. He saith not, And to *seeds*, as of many, but as *One*, And to thy Seed, which is Christ." (**Galatians 3:16.**) When in Egypt the descendants of Abraham began to wax numerous and it appeared that there was an immediate likelihood of this prophecy receiving its fulfilment, Satan tried to frustrate the prophecies of God and destroy the channel through which that Seed was to come by inciting Pharaoh to issue a command that 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 untiring 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 young child's life. Through Herod he slew all the children in Bethlehem from two years old and under. But his effort was in vain. For being warned of God in a dream Joseph had taken the young child and his mother and fled into Egypt. At the commencement of our Lord's ministry (in the Temptation), Satan tried to make

Him throw Himself down from the Temple. On another occasion when, wearied out with the day's work, our Lord sought a few minutes' sleep in the bow of the boat, the Prince of the Power of the Air lashed the Sea of Galilee into a fury until the disciples feared that the little ship was doomed. And it was not until the Creator of the sea commanded it to be still that the plot of the Devil was foiled.

Other instances could be cited in which the Devil sought to prevent our Lord offering Himself as a Sacrifice for sin. Perhaps the supreme occasion was while He was upon the cross itself. Weakened by His sufferings, tortured by His merciless enemies, hanging helpless between the earth and Heaven, Satan challenged Him to demonstrate His Deity by descending from the cross. "Thou that destroyest the Temple, and buildest it in three days, save Thyself. If thou be the Son of God come down from the cross." (*Matthew 27:40.*) But glory to His blessed Name He never faltered, He patiently and majestically bore His sufferings in silence until He cried in triumph, "It is finished!" and surrendered His spirit into the hands of the Father. But the Devil had still another card to play. His sacred body having been borne from the cross and laid in the sepulchre, Satan then made it his business to see that it was securely sealed and guarded by a company of Roman soldiers. 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 o'er His foe--Hallelujah, Christ arose!" And today He lives and is alive forevermore!

Having been thwarted and defeated at every point, having failed to prevent the incarnation [His being "made flesh," *John 1:14*] of our blessed Lord, having failed to prevent His offering Himself as a Sacrifice for sin, having failed to keep His body in the confines of death, it behooves 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 the Son of God? or is he still perpetuating his hellish deeds? 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 some sowing and went and scattered broadcast his Tares among the Wheat. It is to be noted that he sowed neither thorns nor thistles, but something which so closely resembles the genuine grain that it is not until the time of the Harvest that the one can be distinguished from the other. Then it is seen that the Tares, though resembling

the Wheat in every other respect, bear no fruit, produce no increase. In a word, then, just 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 unwary and deluding the unsaved. It will be our business now, not to *expound* his gospel, but, with the Spirit's aid, to *expose* it.

The gospel of Satan is not a system of revolutionary principles, nor yet a programme of anarchy. It does not inspire wars and strife, but peace and security. It does not set the mother against her daughter and the father against his son, but promotes the fraternal spirit whereby the race is regarded as one great Brotherhood. It does not seek to drag down and degrade the natural man, but to improve and uplift him. To use a popular phrase, **[R5848 : page 43]** it appeals to "the best, all that is good within us." It aims to make this world such a comfortable and 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-sacrifice, 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 more recondite problems of man's constitution and the accumulation of esoteric knowledge which is withheld from the multitude. In short, it declares that all who will eat of the forbidden fruit shall "be as gods."

In contradistinction to the Gospel of Christ, the gospel of Satan is one of *works*. Its fundamental principles are: salvation by good deeds, redemption by human merits and regeneration by reformation. Its sacramental phrase is: "Be good and do good." Its motto is: "Do unto others as ye would that they should do unto you." Its various ramifications and organizations are manifold. Temperance reform 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. The pledge card is substituted for Christ; social purity, rather than individual regeneration, is the idol of the hour; the cultivation of the flesh is considered more practical than the "birth" (begetting) of the Spirit; while universal peace is looked for without the interposition of the Prince of Peace.

The apostles of Satan 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 Truth and given heed unto fables. 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 call God a liar by declaring that He is too loving to destroy His own children and too merciful to send one of His own creatures to eternal damnation [*krisis*, condemnation]. Instead of preaching that "Without shedding of blood there is no remission" (**Hebrews 9:22**), they merely hold up Christ as the great Exemplar and exhort their hearers to "follow in His steps." "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (**Romans 10:3.**) "For such are false apostles, deceitful workers, transforming themselves into [imitating] the Apostles of Christ. And *no marvel*; for Satan himself is transformed into an Angel of Light. Therefore it is no great thing [not to be wondered at] if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."--**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 and present *His way* of salvation, we also have to remember and take into consideration the lamentable and ominous fact that the majority in these congregations are in no way to learn, and have very little possibility of learning the Truth for themselves. The family altar, where portion of God's Word was wont to be read daily, is now--even in the homes of nominal Christians--a thing of the past. The Bible is not expounded 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 things of God. Hence the majority who are too indolent to 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.

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In the Scripture 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 an illegitimate coiner depends upon how much the counterfeit resembles the genuine article. 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 of the truth. Consequently, when the Father

of Lies enters the pulpit, he does not flatly deny the great doctrines of Christianity, 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 his disbelief in a personal God --he takes His existence for granted and then gives 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 eulogized, 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 upon them." He blinds the *minds* of unbelievers by hiding the light of the Gospel of Christ in presenting his own version of the *Truth*. Appropriately is he designated "the Devil and Satan *which deceiveth the whole world.*" (**Revelation 12:9.**) In merely appealing to "the best that is within man," and in merely exhorting him "to lead a nobler life," there is afforded a general platform for all shades of opinion and every shade of philosophic speculation. Atheists, Pantheists, Unitarians, and all other Sectarians can unite to proclaim this common message.

Again we quote our foundation passage: "There is a way which *seemeth right* unto a man, but the end thereof are the ways of death." The Devil's Delusion is that we can be saved by our own works, and justified by our own deeds. Whereas God tells us, "By grace are ye saved through *faith*,...*not of works*, lest any man should boast." And again, "Not by works of righteousness which we have done, but according to His mercy He saved us." **Ephesians 2:8,9; Titus 3:5.**

Perhaps at this point an illustration from personal experience may be pardoned. Some two years ago the [R5849 : page 44] writer became acquainted with one who was a lay preacher and an enthusiastic Christian worker. For over seven years he had been engaged in public preaching and religious activities. But from certain expressions and phrases he used, the writer was not satisfied in his

own heart that his friend was really a "born [begotten] again" man. When he began to question him he found that he was only very imperfectly acquainted with the Scriptures and had only the vaguest conception of Christ's work for sinners. For a while the writer sought to present the Plan of Salvation in a simple and impersonal way, in the hope that if he were still unsaved God would be pleased to reveal unto him the Savior for sinners. One night to his joy the one who had been preaching the Gospel(?) for seven years confessed that he had found Christ only the previous night. He confessed (to use his own words) that he had been presenting "the Christ ideal," but not the Christ of the Cross. 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 brought up in Sunday Schools, taught about the birth, life and teachings of Jesus Christ, who believe in the historicity of His Person, and who think that is all that is necessary for their salvation. When they reach manhood and go out into the world they encounter the attacks of atheists and infidels who declare that such a person as Jesus of Nazareth never lived. But the impressions of their early days cannot easily be erased and they remain steadfast in their declaration that they *believe in Jesus Christ*. Yet when you examine their faith, too often you will find that though they believe *about* Jesus Christ they do not believe *in* Him! They believe with the *head* that such a person lived (and because they believe this, imagine they are saved), but they do not believe with the *heart* that this Person died to save them from their sins. A merely intellectual assent to the *reality* of Christ's Person *and which goes no further* is another phase of the Way "*which seemeth right unto a man,*" but the end thereof "are the ways of death!"

Lack of space prevents our doing more than just pointing out other ends of this Way which "seemeth right." Those who are trusting to an outward form of godliness, those who are *religious* because it is considered a mark of respectability, those who attend the House of God because it is fashionable to do so, and those who join some Church because they imagine that such a step will enable them *to become* Christians, all such are in the Way which ends in 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 *Narrow Way* 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, saying prayers and even reading the Bible, none of these things --nay, all of them together--*without faith in the Blood of Christ* can obtain for you a passport to Heaven. If any of the above virtues

could ever save a single soul, where was the necessity for the awful death of Jesus Christ? No, eternal life is neither a wage nor a reward, but the free Gift of God through Jesus Christ our Lord. However pure your motives, however noble your intentions, however well-meaning your purposes, God cannot accept you as a son, until you accept His Son. *By Arthur Pink.*

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CHRISTIAN COMMUNISM
--ACTS 4:32--5:16--FEBRUARY 20.--
CHRIST'S SPIRIT IS SYMPATHETIC, LOVING--THIS WAS
ILLUSTRATED
IN THE EARLY CHURCH AND SINCE--LOVE IS BENEVOLENT--
"SEEKETH NOT HER OWN" INTERESTS ONLY--
COMMUNISM TRIED--WHY IT FAILED--WHY IT WAS
PERMITTED--ANANIAS AND SAPPHIRA--HOW SEVERE
WAS THEIR PUNISHMENT?

"Love one another from the heart fervently."--1 Peter 1:22 .

GOD is Love; and all, in proportion as they have fellowship with God, must have His character-likeness and be loving, generous, kind. Selfishness is of Satan, the Adversary. He is the embodiment of that spirit, since he allowed pride and ambition to mislead him. The world, under the influence of the prince of this world, Satan, and the influence of the fall, is a selfish world, and to that extent ungodly.

The work of the Millennial Age will be to give all mankind a full opportunity of recovery from the snare of the Devil--to Restitution, to recovery of all that 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 spirit plane, invisible to men and armed with all the power of God. Her work, like her Lord's is described. She will share with her Lord in His Kingdom rule, His Priesthood and His Judgeship--giving chastisements or rewards to mankind, and these shall be designed with a view to educating them, to uplifting them to the condition of perfection.

This Gospel Age is the period in which God has been selecting this Church from amongst mankind. All of the select ones will be saints, regardless of denominational lines. God has destined that none shall be of that company except those who are copies of His Son. (***Romans 8:29.***) The Church has received special testing and education for the glorious mission marked out for her-- the blessing of judging the world. The Church must not only have a sympathy for others, but must cultivate this quality to the attainment of Christ's likeness in heart, and as much as possible must have that likeness in outward living and in thinking.

The record tells us that the number of believers was many thousand in a little while. The spirit of love began to burn in their hearts--thankfulness to God, appreciation of His favor, a desire to serve Him, and a sympathy and love for the brotherhood.

We perceive that some were poor; and, controlled by the spirit of love, the well-to-do felt that they would like all the poorer brethren to have just as good as themselves. First they gave privately one to another, as they [R5850 : page 44] realized 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.

This manifested a very 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 [R5850 : page 45] 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 Barnabas, a godly man 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 them there were only Twelve, and at this time only eleven, 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 conspiring between themselves they 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 or urged to donate it to this community, that it was only his own voluntary gift, and that he had thus lied to God, 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 on 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 a great lesson to the Church--to remind them that 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 the world in general, 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 remainder of 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 them, but they judge themselves 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.

Some of these, doubtless, 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 upon the Rock Christ Jesus, will apparently need to come through the fiery ordeal pointed out in the Bible, and "wash their robes and make them white in the blood of the Lamb," in great tribulation--for failing to live up to their covenant of complete sacrifice.-**-Revelation 7:9-17.**

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 without its power seem on every hand to tell us that many must be living hypocritically and subject, therefore, to the Divine judgment. The lesson to us is, "Take heed that no man take thy crown."

Our Golden Text here comes in appropriately. We are to love one another--first our Heavenly Father, then our Heavenly Lord Jesus; and finally, we should love, and as we have opportunity serve, the brethren. Actively engaged in this manner, we shall be kept from hypocrisy and be ready for our share in the Heavenly Kingdom.

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[R5850 : page 46]

PERSECUTION'S GOOD RESULTS

--FEBRUARY 27.--ACTS 5:12--6:7.--

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

**"Bear ye one another's burdens, and so
fulfil 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 God." (2 *Timothy 3:5.*) The difficulty [R5851 : page 46] 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 expressed 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 the Bride class.

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 immortality. It was because St. Paul had this glorious hope before him, he declares, that he was willing to endure hardness 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 4:17;

11:23-28.

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 800 A.D.; that the Popes were representatives, or Vicegerents--reigning instead of Christ; that the Cardinals were the Little Flock class 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 had previously made. When, later, 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 back to the image and likeness of God. The Bible declares these deceptions to be from Satan--"doctrines of demons"--***1 Timothy 4:1.***

Now we are seeing some of the bitter fruitage of such false teachings. Millions have been gathered into sects and parties unauthorized by the Bible, while only the few have been properly joined to Christ Himself as His members. This great mass of people, deceived into thinking that they are true Christians, are today at war--fighting like demons. The great intelligence which came to the world through God's Message, illuminating the minds of men more and more, has been turned to one side. Instead of blessing the world, this intelligence has been cursing the world with inventions for human destruction, such as the heathen were not intelligent enough to invent, and perhaps not heartless enough

to use. Alas, what a picture!

In all the churches of all denominations, prayers are going up for and against each other. The clergy are bewildered. The laity are bewildered. True faith in the Bible is at a discount. Little but a form of godliness remains. However, God has not left Himself at any time without witnesses in the world. Today the faithful followers of Jesus are realizing what is wrong. They are awakening, are giving the Bible a fresh study, and are getting blessings out of it. They are realizing that our difficulties have come from the creeds, which are really contradictory to the Bible, but which represent the strange notions of our deluded forefathers. Now is the time for the people of God who have not already put on the whole armor of God to do so; for the Bible seems to assure us that still more stringent conditions are before us.--*Ephesians 6:12-18*.

OPPOSITION INSPIRED BY SELFISHNESS

Our Study for today shows how the living of the true, simple life of faith, trust, obedience and love had its effect-- how that many were added to the Church, including "a great multitude of priests." It shows us, too, how angered were the Sadducees and the official class at that time. They were grieved that the people were taught; for the teachings of the followers of Jesus were so contrary to what they had taught and what they had hoped for.

Not believing the Prophets, they had been using religion largely as a cloak-- "a form of godliness." Their real hopes were along the line of Gentile hopes--of becoming more intimately associated with the Roman Empire and thus obtaining special favor. They feared lest the teaching of Messiah as the coming King of the world would reach the ears of the Roman rulers and bring upon the Jews ridicule and disfavor, and perhaps take from them some of the liberties which they were enjoying, and crush all their aspirations respecting the future. Their **[R5851 : page 47]** opposition to the Gospel was therefore entirely selfish.

They had the Apostles arrested and put into prison for preaching. But the Lord sent His angel and delivered His faithful servants; and they, with good courage, appeared again the next day in the Temple, preaching to the people as before. Again they were arrested, brought before the officials and commanded to preach no more in this Name. The point of the official resentment is noted in their words, "Ye have filled Jerusalem with your doctrines [teachings], and are liable to bring this man's blood upon us." That is to say, It looks as though you might really convince the people of this city that we have committed a great crime in putting to death that fanatical leader of yours called Jesus.

But the more they sought to oppose the Message, the more God blessed it; the more the common people received the Truth; the more the Church of Christ multiplied.

GRADUAL TRIUMPH OF THE LIGHT

We see this same principle illustrated at the time of the Reformation, when God's time had come to bring back the Bible to the people after it had been turned aside for twelve 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.

When, under Divine guidance, 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 faith and a new beginning of Bible study. It has required the centuries since to help get us out of the gross darkness of those twelve hundred years during which 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 step out from all the creeds and not support hypocrisy 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. Favoritism was claimed in the distribution of the necessities. Meeting this emergency, the Apostles realized that they could not undertake to manage a community along earthly lines. They 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 experience, which the Lord permitted, served its purpose. It manifested the proper Christian spirit, but nevertheless taught us the impossibility of such a practise while ourselves and others are still limited by the imperfections of the flesh.

VIEWS FROM THE WATCH TOWER

IT WOULD appear that our nation is entering the danger zone as respects the great war-conflagration of Europe. The war fever seems to spread. Our President, who has been so staunch 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 preparedness mean except that, if we had the largest 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?

From our viewpoint, the United States has a very respectable navy, abundantly sufficient for its own home defenses--especially when supplemented with the laying of ocean mines and with port fortifications, if any of the latter be lacking. What has America to fear? Do Great Britain and Germany, France, or all of them together, wish to destroy their best customer, from whose trade they make their largest profits? Nonsense! All the great countries of Europe are anxious for our friendship, and all of them should have it, with our influence exerted in the interests of their peace and welfare. Imagine an army of a million men crossing the Atlantic ocean! Imagine the number of ships required! Remember that the largest vessels can barely carry coal enough to bring them properly across the ocean without replenishment. Who can imagine the inability of the United States to meet any invading army, if we had no navy at all?

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 some respects, a wise policy to enroll the youth of the land 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 inculcation of the thought that they are a peace army, and not an army of aggression, the influence might be favorable.

VIEWS OF BIBLE STUDENTS

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-smitten, bankrupted, discouraged, the nations will be many years in repairing the terrible losses they are now inflicting 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 to cease unto the ends of the earth." (*Psalms* 46:9.) The 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 of being misled by his past successes in the field of diplomacy. He is greatly endangering, not only the peace of our own land, but the breaking of all restraints of war throughout the world by insisting that Germany shall declare that she transgressed the laws of warfare in destroying the *Lusitania*. Germany's plea is that the submarines, recognized and used by all nations, bring in a new question as respects international law in dealing with life. To maintain the respect and good will of the United States, Germany has offered to pay for the lives of American citizens lost on the *Lusitania* and has given assurances of her intention to hereafter abstain from sinking passenger vessels, even though they carry munitions of war; unless the passengers all be given first a full, fair chance of safely leaving the captured vessel. The attainment of such a concession is a great honor to President Wilson's diplomacy. We greatly fear that he is about to wreck the entire matter by insisting that the German Empire shall say, "We confess that we were naughty."

Our President threatens that if Germany does not acknowledge that she did wrong, he will undertake to punish her by breaking off friendly relations between the two governments, etc. We see nothing to be gained by his course, but much to be endangered. Germany's friendship and willingness to concede to our wishes may be brought to the snapping-point. Their friendly relationships sundered, what would there be to restrain the Germans from going any length they might please in what they recognize as a war for their very existence as a nation? The result might be to give every submarine commander liberty to sink any and every thing bearing the flag of Germany's enemies. Moreover, the animosity undoubtedly would extend to the American flag. Furthermore, if not resented, it would be considered as more or less of an injustice, on the part of many Americans whose sympathies must naturally **[R5852 : page 52]** go, to some extent, with their blood toward their kinsmen across the water, waging battle for existence against a combined world in arms.

To Bible Students we merely suggest that, if the worst should happen, we should remember that God is at the helm, and that thus He will allow human

pride and wrath to further work out the great troubles incident to the "Battle of Armageddon" and the inauguration of Messiah's Kingdom. Let us remember Jesus' words, applicable to the present time, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."--**Luke 21:28.**

BITTERNESS AND PASSION INCREASE

In *STUDIES IN THE SCRIPTURES*, Vol. IV., we have clearly pointed out the things now transpiring, and the worse conditions yet to come. We have said in so many words that this great Time of Trouble will manifest fully that the civilization of our day, of which we have so greatly boasted, is merely skin deep--merely a veneer. Already we have seen manifestations of this in various quarters, and our understanding of the Bible teaching is that these matters, so deplorable, will grow from bad to worse. National animosities will become personal animosities until, as the Bible foretold, there will be no peace to him that goes out, nor to him that comes in, because "every man's hand will be against his neighbor." (**Ezekiel 38:21.**) Our Savior, in describing these matters, prophetically declares, "Unless those days should be cut short, no flesh would survive." (**Matthew 24:22.**) But we are glad that He also gives us the assurance that because of the Elect (Himself and His Church in Kingdom power and glory) those days will be cut short--Messiah's Kingdom will be set up.

But we are not to expect the interposition of the Lord's power to stop the great Time of Trouble, such as never was since there was a nation, until mankind shall have been greatly humbled to the dust and shall call upon the Lord in great trepidation. We are far from that condition of things now. Now the Germans pray to God that He will destroy England. And British prayers go up for the victory of their armies and the downfall of their foes. And so with the other nations participating in the war; each praying against its foes; each expecting God's favor and blessing. Will it not be a very different story and will not very different prayers ascend when all nations shall realize their undoing and that the only succor they can hope for from any quarter, will be through the interposition of Divine power to stay the anarchy of that awful time which the Bible symbolically calls a devouring fire, and which our creeds have all mistaken to be literal fire?

RESPONSIBILITY OF THE PREACHERS

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 all such bitterness and acrimony were things of 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 in Leipsic, said: 'It is this deep consciousness of our mission 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 the Divine vengeance-- send to the bottom of the sea thousands of the non-elect. 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, no mercy for the servants of Satan--in other words, no pity 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, [R5853 : page 52] 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 men have to suffer for their salvation. Human parents love their children, yet they chastise them. Germany loves 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, among other things, said: 'As the Almighty allowed His Son to be crucified, that the scheme of redemption 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 warriors do not shed blood with a light heart. They look upon it as 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 to menace the independence of any nation. It is really 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 crucify 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 plant is uprooted. Satan himself, who has 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. When this work is finished, fire and sword will not 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."

CHRIST'S KINGDOMS AT WAR?

What a pity that the name of Christ should in any sense of the word be associated with such a horrible war, the basis of which is commercialism! What a shame to see nations immorally balancing the lives of millions with the hopes of commercial gain, or territorial gain! Note how Italy balanced the question for three months whether she would join the Teutons or the Allies, finally deciding that the latter offered her greater hopes of an enlarged dominion. She was ready to slay and to be slain, and ready to embargo with debt coming generations, if only she might have more territory. If this same principle were applied to individual affairs, it would mean a willingness to kill our neighbors in order to enlarge our own **[R5853 : page 53]** properties, just as King Ahab of old slew Naboth in order that he might have the vineyard which he coveted.

Similarly vicious is the attitude of Japan. The dispatches told us how she refused for a long time to send any soldiers to Europe; and how then she proposed that she would send 500,000 soldiers to kill and be killed if, as her reward, the French would turn over to her the control of Kozan, China--French China--a portion of Chinese territory which the French stole years ago as a part of their commercial warfare. France is not yet ready to give up her Chinese dependency; and Japan is still waiting for the blood-money before she enters upon her side of the killing program.

But how came we to think of the kingdoms of Europe as Christendom--Christ's Kingdom? How came the various great nations of Europe to put upon their coins the declaration that their kings reign by the grace of God? Many perhaps have forgotten where the matter started. Let us remind our readers:

These kingdoms of God had their start A.D. 800, and are therefore eleven hundred years old. The beginning was with Papacy, which perceived its own 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 it must be God's time for setting up the Messianic Kingdom, because now 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 the Church

will become His Bride and Joint-heir by the power of the First Resurrection." The answer to this was, "So once we thought. But we have waited for the coming of Messiah for over 800 years; and now we have the new thought that He probably wishes us to set up His Kingdom for Him, and in His name to reign over the kings of the earth and to convert the world."

They acted upon this suggestion. The Church, that is, the 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. It was publicly claimed that the Popes in succession were Christ's vicegerent, which signifies that they reigned instead of Him upon His Throne. Our Catholic friends still claim this, denying not one jot of it. They hold that all the kingdoms of the world should bow to the Pope's authority as supreme--as God's authority, Christ's authority.

It was at that time that the kings of Europe were told that, through accepting their honors and dignities as rulers from the Papacy, their kingdoms were kingdoms of God, and that all of these together were Christendom--Christ's Kingdom, under Christ's vicegerent--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 properly 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 respecting Messiah's Kingdom have not come to pass during the eleven centuries of the Papal vicegerency. We read, "Of the increase of His Government and peace there shall be no end." (**Isaiah 9:7.**) This has not been fulfilled. We read, "He shall have dominion from sea to sea and from the river unto the ends of the earth." (**Psalms 72:8.**) This has not been fulfilled. We read, "In His day the righteous shall flourish," and "evil doers shall be cut off." (**Psalms 72:7; 37:9.**) This has not been fulfilled. The wicked have flourished instead of being cut off; and it is the righteous that have had the narrow way from Jesus' day until now--a way of self-sacrifice, and not a path of glory.

PROTESTANT KINGDOMS OF GOD

Germany and Great Britain are Protestant kingdoms of God, while Austro-Hungary is the only one 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., who renounced allegiance to Papacy, but accepted the Catholic Bishops of

Great Britain, made them members of the House of Lords--Lord Bishops--and appointed himself to be the head of the Church of England, as the Pope was the head of the Church of Rome. Thus he attempted to set up a new kingdom of Christ, making himself Christ's vicegerent. All succeeding kings of England hold title to being the head of Christ's spiritual Kingdom, the Church of England, and the head of His earthly kingdom, the British Empire. This is the title of King George V. now reigning.

In Germany it is a little different. German princes and kings fostered Luther until his teachings had made a deep impression upon the most educated Germans at that time. Then they exalted the Church of Luther to be the State Church, and the Lutheran Church recognized the rule of the kings of Germany as kingdoms of God.

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--therefore under Satan's princeship. (**John 14:30; 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 ruling through human weakness; as the Apostle says, Satan "worketh in the children of disobedience" as God works in the hearts of His children of obedience. (**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, in the great majority, absolutely ignorant of the fact that they serve Satan. Nevertheless, "His servants ye are to whom ye render service."

TRUTHS UNTAUGHT--ERROR ENTRENCHED

With the coming of clearer light, did the ministers of Germany and Great Britain, Austro-Hungary and the other countries tell the people the truth about the Kingdom of God and about what mistakes have been made? Nay, verily! They allowed the question to go by default. Hence, today the people of these various countries are impressed still with the thoughts of the Dark Ages respecting a Divine appointment of 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 we long for the time when the true knowledge of God shall fill the earth; when the Kingdom of Messiah will have really come, and the Church of Christ will be with Him as His Bride and Joint-heir; when the Reign [**R5854 :**

page 54] of Righteousness will fill the earth with blessings, physical, mental, moral, uplifting, resurrecting! The world cannot understand these things yet, but will learn them soon. We who have the knowledge of God's Word should lose no opportunity for showing forth the praises of our God and for explaining His great Divine Plan of the Ages for the "blessing of all the families of the earth." Let us be of good courage. Let us be sympathetic with the whole world on all sides of these troublesome questions, realizing that very few have eyes to see, and hearts to appreciate the true condition of things; and glad that ere long the glorious Kingdom of Messiah will bring light, knowledge and blessing to every creature.

OUR FAIR LAND.

Daniel's Image of Gentile governments (***Daniel 2:31***), pictures Babylonia, Medo-Persia, Grecia, Rome--the ten toes being represented in the present divisions of the Roman Empire in Europe. It is upon the feet of this Image that the Armageddon crash of God's Kingdom is pictured as falling--grinding the entire image to powder. America is apparently not included in this picture directly, but of course is represented indirectly, because our population is from all the countries represented in the Image. The winds of strife are not needed here to weaken the kingdoms, preparatory to their fall, for we have no kingdoms.

However, we cannot suppose that America is more ready for the great Kingdom of Messiah than the remainder of the world. Americans have much of the same spirit as Europeans--the Spirit of the Lord in His saints, the spirit of the world in the others. Here, too, the children of disobedience are so much more numerous than the children of obedience that Satan and not Christ is the Prince.-***Ephesians 2:2.***

America's first share of the trouble may be in its secondary stage, i.e., revolution; or in its third stage, anarchy. Notwithstanding our blessings and great prosperity in many ways, there is a spirit of discontent--a selfish grasping for future blessings and an impatience at their delay. This is far from the Spirit of the Lord--the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness, faith, hope and love.

Who can tell that revolution or anarchy may not come just as soon in America as in Europe; as we write, there are rumblings of discontent heard from two quarters; the coal miners are threatening a strike which might quickly disarrange the entire social structure. The railroad employees have formed a union of their various departments --engineers, firemen, conductors, trainmen and switchmen, such as they have never before had. We learn that they are determined to have a strike unless their latest requirements are met by the railroads. And they admit that the railroads are not likely to meet their

requirements without a strike. They declare themselves financially prepared for the strike, and that it will take place in the spring --March 1st, say some, others say later. In any event, God's people are to remember the words of the Savior, especially applicable now, "When these things begin to 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! what comfort and serenity of soul it gives to have the knowledge which the Bible affords in respect to 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 on hand always, and a little reserve of something like beans, wheat, corn, or other staples of food. "The wise man foreseeth the trouble and protecteth himself." --**Proverbs 22:3.**

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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 to his instruction and counsel, not only when he was present with them, but likewise in his absence. He urges them to continued faithfulness and earnestness in this good way. He desires that they make still further progress in the Master's likeness, working out in themselves through humility and obedience the character-development necessary, with fear and trembling, doing their own part in the attainment of the salvation to which they had been called in Christ.

This exhortation of St. Paul is designed likewise for the sanctified in Christ Jesus of today. He reminds us, as he did the Philippian Church, that we are to *work out* our salvation. Elsewhere the Scriptures inform us that our salvation is by grace--that "not by works of righteousness which we have done, but by *His mercy* He saved us, by the washing of regeneration and renewing of the Holy Spirit." (*Titus 3:5*.) These Scriptures are not contradictory. Our salvation is "not of ourselves, lest any man should boast." The Father has appointed the Lord Jesus to be our Savior; and it is through Him that our salvation is to be accomplished.

We cannot work out our own justification; but being justified by the blood of Christ and being called with the Heavenly Calling, we can do our share in this great work of our own preparation for our future station and glory. We do this by giving heed to the instructions of our Lord, by following the example which He has set us. We can never attain perfection in the flesh; but from the beginning our heart, our intention, must be wholly loyal, and day by day this heart intention must become more and more crystallized, fixed, in the way of righteousness. We must continue the work of bringing our body into subjection, and enlisting in the service of the Lord.

HOW WE BECOME SONS OF GOD

It is encouraging for us to know that this warfare is not one which we must wage alone. All the powers of Heaven are enlisted on our behalf. Our God has led us thus far in the willing and the doing of His good pleasure, and He will continue thus to lead and help us and work in us by His Word of Truth, if we continue to give heed to His counsel. The Gospel is the "power of God unto salvation unto every one" who accepts it; and no greater stimulus can be found

than the exceeding great and precious promises given unto us, that by these we might become "partakers of the Divine nature."

Our salvation is a salvation from death to life, from sin to righteousness. Moreover, it is a transformation **[R5854 : page 55]** from human nature to Divine--our "*so great* salvation!" The initiatory step to our salvation was the work accomplished by our Lord Jesus at Calvary. "He died for our sins." This dying for our sins was first necessary; for there was no one on earth who could pay the penalty of Adam's sin. The Law of God required "an eye for an eye, a tooth for a tooth, a man's life for a man's life." There was no man perfect; hence God arranged that His Only Begotten Son should meet this death penalty upon man. The Father could have arranged it otherwise, but He did not; therefore we know that this was the best way.

The *death* of Christ, however, was not all that was necessary. "He *rose* again for our justification." His death was for the cancelation of our sins; but it could not effect our justification while He was still in the bonds of death--not until He had risen--and more, not until He had ascended up on High--and more, not until He had presented His merit on our behalf--on behalf of the Church. Still more than this, our justification is not accomplished until, in each individual case, the necessary steps of faith and full consecration have been taken, as a result of which the merit of our Redeemer is imputed.

This merit of Christ has not as yet been presented for the world, because their time has not yet come. Thus far it has been presented only for the Church--those who are called to be joint-heirs with Christ, and who accept the Call. When Jesus appeared in the presence of God for *us*, there was an arrangement then effected by which we might become justified. There are certain inflexible conditions upon which God is willing to impute this merit of Christ's death. It is those only who wish to turn away from sin, to be justified from sin, and to serve God, to whom this favor is offered. Only these can now become sons of God.

Whether these steps take years or days or a few minutes, all these steps must be taken before we are in the place where we can be accepted of Christ and presented by Him to the Father. When our Redeemer imputes to us His merit, covering our blemishes, this brings us to the place of vital justification. We have done nothing to accomplish this justification. We have merely presented ourselves that we might become servants of **[R5855 : page 55]** 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 blemishes covered, the Father accepted the offering, and our High Priest sacrificed us as justified human beings. At that moment we were begotten of 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 be born 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, depraved, death-stricken, sin-cursed, we are lifted out of the miry clay; we are washed, cleansed, from our pollution, our soiled rags of unrighteousness, 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 the dust before our God, realizing our great unworthiness of such stupendous grace--of bliss so transcendent! What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely, the most faithful service we can give is but a very feeble return to Him who has so loved us, so blessed us, so honored us!

We are joint-heirs with the Lord of Glory to this wonderful inheritance, if only we are faithful unto death and keep our garments white. To us "old things have passed away, and all things have become new." As old creatures we had no standing with God; we were feeding on the beggarly elements of the world. We were dead in trespasses and in sins. It is only as New Creatures that we have any standing, that we can please God, that we can work for Him. It is this New Creature that the Apostle is addressing in our 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 our offering and our vows to Him, and granted us His Holy Spirit, He did not give us the full consummation of our hopes, but merely an "earnest of our inheritance." Our agreement was 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 words, in our actions, in our thoughts, that everything in this contract is bona

fide on our part--that we *meant* every word of it. When we become children of God, our one ambition should be to prove our loyalty to God, our loyalty to our Covenant of Sacrifice. Was it not so with our Lord Jesus?

Our Lord came into the world to be our Redeemer. But He was not the Redeemer when He was born, nor when He was thirty years of age, until He made His consecration. He was called the Savior from His birth, only in a prospective sense. He became our Redeemer in the real, the official, sense when He was baptized of John in Jordan, and the Holy Spirit came upon Him in begetting power. Then it remained for Him during the three and a half years of His active service to work out that consecration. Every act of life during that crucial period was the fulfilling of His Covenant of Sacrifice. He had covenanted to sacrifice His human nature with all its conditions and possibilities, in order that He might carry out the Father's purpose. For this cause He came into the world, and He faithfully fulfilled His Covenant. His glorious reward was the Divine nature and the authority to execute all the Father's great Program.

OUR COVENANT IDENTICAL WITH CHRIST'S

And so it is to be with us, His followers. We come in under the same arrangement, our weaknesses and imperfections 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, painful, lingering process, and ends only with the completion of our sacrifice in death.

"Gather my saints together unto Me, those who have [R5855 : page 56] made a covenant with Me by sacrifice," is the command of Jehovah. (*Psalms 50:5*.) To what extent are we performing this work of sacrifice in ourselves? And to what extent are we seeking to assist in the work of gathering the saints of God unto Him? Are we faithful to the extent of our ability and opportunity? Are we sure that we are careful to *note* the opportunities, great or small, that are within our reach? If we do not see our opportunities, the Lord will use another to do the work that might have been ours; and we shall lose the blessing and the reward of the service that we might have rendered. How careful, then, we should be!

"PAY THAT WHICH THOU HAST VOWED"

But this 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 Lord 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 apportion to each faithful member of our Lord's Body his own place in the glorious Temple.

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 taken His Covenant upon him. It were far better that we never covenant to sacrifice our earthly life and its interests than that we take this vow upon us and then fail to pay that which we have vowed. (*Ecclesiastes 5:4-6.*) This is a most solemn matter, and the Lord will certainly require of us the fulfilment of our vows. If death is not voluntary, He will destroy our flesh. If we resist this, it will mean the hopeless death of our being.

OUR FAITHFUL, UNCHANGEABLE GOD

"It is God who worketh in you," declares the Apostle Paul. We did not begin this work ourselves. It would never have 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 has been working in us by His promises, by His providences in our daily experiences, and 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 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. "We are His workmanship." He is really doing the work. We are submitting ourselves that God may work in us both to will and to do of His good pleasure. He is the great Master Workman. Thus the work of grace goes on in our hearts and lives, making us ready for the exalted position to which we are called. And it is only if we are negligent of these great privileges granted to us that God will take them from us and give them to others.

Those who are constructing a fine building need special power to accomplish the work--to hoist the great steel frames, the blocks of stone, the brick, etc. Now God purposes to furnish the power by which we may accomplish the work on our character-building, this wonderful structure we are setting up. But the Lord will not accomplish this great work in us unless we diligently cooperate with

Him. He gave us the calling, the inspiration, and furnishes all the necessary assistance day by day; so we are to persevere in the building of this character which is essential and which He purposes shall be in all those whom He will make joint-heirs with His Son.

"DO ALL THINGS WITHOUT MURMURINGS"

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 trusting that the Lord knows exactly [R5856 : page 56] what experiences are necessary to our development in the character-likeness of Christ. We should realize also that if obedience were possible while our mouths 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 rebuke 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 wishes His children literally 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 great responsibility 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 one feels the need of great carefulness--that he realizes his great responsibility and his liability to fail to meet all 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.

Just so when we read this Scripture, 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 glory and honor beyond human power to imagine! We believe that no such offer will ever again be made.

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 carefulness, with great earnestness, 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 now, the opportunity will be gone forever. No amount of **[R5856 : page 57]** 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 seek it "carefully with tears." The glorious birthright will have slipped from their grasp forever.

But, beloved fellow-laborers, 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 our course.

"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."

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[R5856 : page 57]

THE MANY COLD--THE FEW FAITHFUL
"Because iniquity shall be multiplied the love of
the 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 great Light, Christ Jesus. Through this Light we have 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.

The Bible declares 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, has provided for this emergency through 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. It is only the minority who now hunger and thirst after righteousness. 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 saints."

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 by nature unholy; hence His arrangement for our justification, our being made right, whole. 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 Call. I want a certain class for a specific 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 co-hearers. If we do not have co-hearers, 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 enters, and you can hear the wave 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 of mankind. With that wrong tone given us, we were not in a position to get the true Message. God's true Message is a glorious tune, a marvelous melody.

Finally we got the right tune from the Word of God. "I can hear better now," we said. "Yes, yes; God is Love!" "God so loved the world that He gave His Only Begotten Son"; "Like as a Father pitieth His children, so the Lord pitieth!" Yes, I now understand something of the lengths and breadths and heights and depths of the love of God! It is too wonderful a symphony to fully comprehend, I cannot take it all in, but it is there. I am hearing it more and more clearly!

Only those who get their hearts in tune with God can hear it all, and the more fully in tune you get your heart the better you can hear. If your instrument is out of tune, if something happens to get you out of touch with the Heavenly electric wave, then you cannot hear the wonderful melody. If you do not keep in close touch with the Lord, you will fail to catch the harmony. You are out of tune with the Infinite One.

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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. He might 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." (***Psalms 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, He will never deceive. Whoever desires to be in proper tune with God must practice upon that string of JUSTICE. Justice must come into our heart and into our **[R5857 : page 58]** 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 is what we are striving to do.

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 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 would not wish to be seen in that man's company," you might not *mean* to do wrong, and yet be guilty of slander. Your co-hearer is out of tune with God.

Then in the *mind* one might be unjust. Many people seem to become prejudiced against certain things or persons without just reason. 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 blemishes 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, envy, malice, strife. So we must keep very close to the Lord to counteract this spirit. The world and the things of the fallen nature are so close to us that we can with difficulty avoid being contaminated by them. One can hardly pass through a vile neighborhood without carrying away vile odors. But the Lord has furnished us with a most effective disinfectant in His Word. All the cleansing we need is derived from the Message which God has given us, with its explicit instructions. This wireless Message from Him tells of His love for us, speaks peace through Jesus Christ our Lord, makes known to us our privilege of becoming heirs of God and joint-heirs with our Lord Jesus.

Having been called with this Heavenly Calling, we can readily understand that God would not have us in this class unless we have the right spirit. The selection is not according to a whim of Divine preference. On the contrary, God chooses according to character, according to natural qualifications of honesty and the desire to be just, to be right, whatever may be the fleshly weaknesses. Justice is the very basis of God's Throne, the foundation of His Government.

WORLDLINESS AMONG PROFESSED CHRISTIANS

In our text the Lord Jesus declares that at a certain time in the Gospel Age, and apparently pointing down to our day, "because iniquity shall abound, the love of many shall wax cold." The Revised Version given here is stronger than our Common Version rendering. It is not only *many* who will grow cold, but *the*

many, the majority, of professed followers of Christ. How truly the Master's words have been fulfilled! Iniquity is inequity, injustice, unrighteousness. Our text might properly read, "Because unrighteousness shall abound, the love of the many shall grow cold." We are in the time against which the Lord sought to especially guard us. How few comparatively have heeded the warning!

The STUDIES IN THE SCRIPTURES point out that in God's arrangement the Prophet Elijah was a type of The Christ in the flesh--Jesus being the Head of the antitypical Elijah and the Church being His Body. The three and a half years, 1260 days, of Elijah's experiences while hiding in the wilderness from Queen Jezebel were symbolic, and corresponded to the 1260 years of the true Church in the wilderness condition, where she had fled from the antitypical Jezebel. (*Revelation 12:6,14; Daniel 7:24,25.*) Elijah's coming out of the wilderness prefigured the coming out of the true Church of God from her wilderness hiding after the year 1799 A. D., when Jezebel's power was broken, and the copious rains following represented the wide circulation of the Bible since that date.

The Church of Christ, the watching ones, are now in a particular time of waiting. The Elijah class is soon to be taken beyond the veil. The Elisha class will be left until later, to wash their soiled robes in the blood of the Lamb in the "Great Tribulation" just before the world. It seems that the Lord is now especially testing His people. Among many of the people of God love has waxed cold, because unrighteousness is abounding everywhere. Many today profess to believe things that they do not believe. Empty forms of godliness prevail. Love of pleasure is rampant. As a result many professed Christians are lukewarm or cold. They say, "Look at what the church systems are doing. What is right for our church leaders is right for me." Thus many are taking a very wavering course.

There is much injustice practiced everywhere. We find great neglect of the Golden Rule. Christian parents, too, are leaving the religious training of their children too frequently to the Sunday School, where the teachers are often wholly incompetent to instruct them in the Word of God. Christian parents should be the priests of their own family. They have a great responsibility. Because iniquity prevails, the temptation is strong with many to follow the multitude. But the Lord's children should not follow a multitude to do evil. We must learn quickly now all God's will concerning us. The end of the Church's probation is drawing near. We have not much time left in the School of Christ. The saints are soon to be judges of the world. Shall we be among those judges?

PROPER ATTITUDE OF CHRISTIANS

Let each child of God bestir himself. Let him encourage the brethren to faithfulness. Let us give close attention to God's Word, that we may become

more and more like our Father in Heaven. Let us love the things which are true, right, noble, Godlike. Let us renounce all else for the Heavenly things. We cannot stand for our own rights in the world. We gave up our human rights when we gave ourselves to the Lord. There are times perhaps when we might offer a protest, as Jesus did when He was smitten. But He did not retaliate nor try to render evil for evil. And we are to walk as He walked. Let us not allow the inequity of others to cause our hearts to grow cold.

The One whom we are to please, the One with whom we have to do, the One whom we love above every human tie, is our Lord. We desire to do His will. As for the brethren, let us do the best we know how for them. Let Heavenly wisdom be our guide. Let us faithfully follow Jesus in the Narrow way, whatever others about us may do; and soon we shall hear His sweet "Well done!"

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[R5857 : page 59]

THE FIRST CHRISTIAN MARTYR

--MARCH 5.--**ACTS 6:9--8:3.**--

FAITHFUL ST. STEPHEN--HIS ELOQUENCE AND ZEAL FOR GOD
AND TRUTH STIRRED HIS ENEMIES--THEY HATED HIM FOR
THE QUALITIES THEY SHOULD HAVE ADMIRERD--BECAUSE
BLINDED BY ERROR--HIS FIRST BATTLE IN THE SYNAGOGUE--
HIS SECOND BATTLE BEFORE THE SANHEDRIN--
HIS VICTORY IN DEATH.

**"Be thou faithful unto death, and I will
give thee a crown of life."**--*Revelation 2:10* .

STRICTLY speaking, our Lord Jesus was the first Christian martyr; but the first of His followers to endure death because of loyalty in preaching the Gospel of Jesus was St. Stephen, one of the seven elected Deacons, appointed to the distribution of the Church's charities. The Apostles had sought to give themselves entirely to the Master's work, and doubtless expected little of special service from the Deacons appointed. Nevertheless, by God's providence one of these, Stephen, because of his love and zeal was given much of the Lord's grace and blessing and permitted to lay down his life faithfully for the Truth.

Seemingly St. Stephen was a man of great power and [R5858 : page 59] a lover 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 some Jews and proselytes 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 thither to urge upon his associates the message that Jesus was the Messiah. It has been assumed, with apparently good reason, that Saul of Tarsus attended the same synagogue; and that he was one of the disputants over whom St. Stephen, by the Lord's grace, seemed to have an 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 people in 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 death. The Sanhedrin, angry against him, suborned witnesses; 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. 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 St. Stephen to reply in his own defense. This he did 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 orderly manner he brought the thought of his hearers down to 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 contrariwise.

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 believe in the Temple that Solomon built. 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 builded together for a habitation of God through 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.

VICTORY IN DEATH!

So able, so logical, so convincing, were the words of St. Stephen that his hearers "were cut to the heart," not in a penitent sense, but with a realization that their cause was coming out second best. It is assumed that Saul of Tarsus was a member of that Sanhedrin. They no longer had any hope of justly charging St. Stephen with blasphemy. Their only hope now was that they could fasten upon something that he would say as being blasphemous, and on the spot rush him to his death.

The moment came. St. Stephen, full of his subject, preaching Christ and the blessings yet to come through Him upon Israel and the world, was radiant in face-- like an angel of the Lord. And looking up toward Heaven he exclaimed, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God!" This was the signal for the Sanhedrin to raise a cry of blasphemy and rush upon God's messenger.

Just what he did mean by those words, we may not too surely say. Remembering that our best sight is with the eyes of our understanding, we might use the same words--not referring to anything seen by our natural sight, but merely to our mental view and our positiveness of its truth. Thus a blind man, catching the point of an argument, might truthfully say, "Oh, yes, I see now!"

[R5858 : page 60]

We may be sure that a mob was ready to follow the suggestion of the Sanhedrin. Mobs now, as then, seem ready for any kind of violence if they have a leader and a pretext, especially if the pretext and the leadership be along religious lines and from those recognized as authorities. There is in the fallen nature a ferocious, bestial disposition which seems blood-thirsty and only awaiting opportunity.

Pushing the minister of Jesus outside of their gates --for no execution was allowed on the inside--the crowd threw their clothing at the feet of the young man Saul of Tarsus. Thus he became their authority for the stoning. Then they stoned Stephen to death, he crying at the time, "Lord Jesus, receive my spirit"--my life-- and also, "Lord, lay not this sin to their charge!" This was St. Stephen's climax of victory--faithfulness unto death, and, withal, the loving spirit in which he received death through his enemies--the spirit of the Master, the same spirit which we should cultivate and manifest.

HEROISM IN THE TRENCHES

St. Stephen has set us an example. Indeed, examples are not difficult to find,

showing what manner of persons we ought to be. The difficulty seems to be that none but those of fervent spirit and well instructed of the Lord profit by the examples. For instance, the world is today giving the Church a wonderful lesson in respect to faithfulness unto death. When the followers of Jesus look across the water and behold millions of men leaving home, family, business, pleasure and every consideration to obey the rulers of their lands--to go into the trenches and suffer the hardships and exposure and wounds and death, it seems truly marvelous.

We say to ourselves, "What manner of persons ought we Christians to be!" We have not been called to kill our fellowmen, but to do them good. We have not been called for a few cents per day of wage or possibly an iron cross or a name on some roll of honor, but have been promised glory, honor, immortality, joint-heirship with our Lord in His Kingdom. Moreover, ours is not only the privilege of helping men now instead of destroying them, but the blessed privilege also of helping them in the coming Age, from imperfections up to the image and likeness of God. Oh, what manner of persons ought we Christians to be! How faithful, how loyal!

Our Golden Text is impressive. Our enlistment is not for a few days, but undertaken with a full understanding that in order to gain the great prize we must lay down our lives in the Lord's service--faithfully, loyally. How many Christians have rightly understood what was signified by consecration of their heart to the Lord and by taking up their cross to be His followers through evil report or through good report? It is not too late yet to learn our lessons more thoroughly and to determine that by the grace of God we will be faithful unto death to Him who hath called us out of darkness into His marvelous light.

=====

TWO BANDS OF GOD'S HEROES

--MARCH 12.--**HEBREWS 11:1--12:2.**--

FAITH HEROES OF THE JEWISH AGE--FAITH HEROES OF THE
GOSPEL AGE--THE HOUSE OF SERVANTS--THE HOUSE OF
SONS--EARTHLY PROMISES--HEAVENLY PROMISES--
RESURRECTION TO PERFECT HUMAN NATURE--RESURRECTION TO
DIVINE NATURE--THE CHRISTIAN RACE COURSE.

**"Let us run with patience the race that is set before
us, looking unto Jesus, the Author and Perfector of
our faith."--Hebrews 12:2 .**

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 therefore known as the Ancient Worthies; the latter class, with Jesus as their Head, are styled the sons of God. This distinction or division of God's servants, although clearly marked in the Scriptures, has been overlooked by the Lord's people until recent years.

No matter how faithful or loyal Enoch, Abraham, David, Jeremiah and others were, they could not be recognized by God as members of the House of Sons, because they lived before Jesus' day--before Jesus tasted death for every man. The Bible points out that the first man Adam was recognized as a son of God. (**Luke 3:38.**) From the time that sin entered the world through Adam's disobedience, God recognized none of the human family as His sons--all were sinners--until Jesus came and died, the Just for the unjust, that He might bring us back to God and open to us the door of sonship. It is in harmony with this that St. Paul declares, "Moses verily was faithful as a servant over all his House [the House of Servants], but Christ as a Son over His own House [the House of Sons]."--**Hebrews 3:5,6.**

Thus the distinction is clearly marked between the noble brethren before the Cross, the last one of whom was 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 not arisen a greater Prophet than John the Baptist; and yet I say unto you, that he that is least in the Kingdom of God is greater than he."--**Luke 7:28.**

St. Paul makes this distinction between the Ancient Worthies and the Christian Worthies in today's lesson. He first of all recites the names of the

prominent ones of the past--Enoch, Abraham, David, Jeremiah, etc. He declares their faith, and says that they were pleasing to God, noble, praiseworthy. Then he calls attention to the fact that they never received the promises which God made to them.

It should be remembered that God did not promise Heavenly things prior to Jesus' day. The promises to the Ancient Worthies, which inspired their zeal and devotion, were all earthly promises; for instance, the one made to Abraham--"Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."--**Genesis 13:14,15; 17:8.**

St. Stephen calls our attention to the fact that this promise to Abraham is still secure and still unfulfilled. He declares 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 [**R5859 : page 61**] 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 that they may 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."--**1 Peter 2:9; Rev. 20:6; Psalm 45:16.**

The Christian heroes are to have a change of nature from human to Divine, the beginning of this change being the begetting of the Holy Spirit in the present time, and the completing of the change being that of the resurrection-- "changed in a moment, in the twinkling of an eye"--"sown in weakness, 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 having promised some better thing for us [Christian heroes, followers in 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 fulfil to the Ancient Worthies, and extend ultimately to "all the families of the earth."--**Genesis 12:3; Galatians**

3:29.

THE CHRISTIAN RACE COURSE

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 beset 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."

The Apostle is a forceful reasoner; 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 of Divine Majesty. Then comes the exhortation, "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 inherited sin in our members; and that 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 attain the character-

likeness of their Leader in this narrow way may hope to be with Him and like Him, and share His glory; for God has predestinated that these shall all be conformed to the image of His Son. --***Romans 8:29.***

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[R5860 : page 61]

"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 Timothy was referred to by the Apostle as "my son Timothy." 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 older than 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 a true believer should be. He urged him to "flee youthful lusts," 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 life and manner-- not so. His example was to be in his Christlike character. He was to glorify the Lord in his words--in what he would say, in how he would say it--in wisdom of speech. "Out of the abundance of the heart the mouth speaketh." 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. See how he is always intruding himself." This would be especially unbecoming in one who was young. Thus he would have [R5860 : page 62] been despised 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. The word conversation, at the time our common version was translated, had the significance of conduct, manner of life. This advice is the counsel of wisdom in reference to us all as children of the Lord! The Apostle admonished Timothy with regard to his intercourse with the Church and with the world--Whether you eat or drink, whether you buy or sell, whatever you do, be a worthy exponent of the doctrine of Christ and of the effect of His Spirit in the heart.

In his charity, his love, Timothy was 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 not wish any harm to his neighbor, but would manifest interest in everybody, and even in the brute creation--wishing to do right, to be kind.

Love would serve the interests of others in spirit; it would come from the heart, from the inward disposition, not be merely in word or in outward conduct. Kindness and good-will would not be feigned from a sense of duty or to appear polite and thoughtful. It would be genuine. The spirit in which a thing is said or done has a great deal to do with its effect upon others. One who had wounded another might say, "There was not a word in what I said to which you could object." Ah, well! but it was the spirit in which it was said or done--the animus of it. This is an important matter to all the Lord's people. We are to remember the spirit of the Master--the spirit of consideration, of self-sacrifice, of righteousness, of love.

In faith, also, Timothy was to be an example to all with whom he came in contact. Of course the Apostle would mean here his manifestation of faith. One must have faith before he can manifest it. We have known Christians who, if they have a doubt about a certain feature of Truth or a weakness of faith, would discuss their doubts in the presence of those who were weak in the faith or who were of the world. This is a great mistake and productive of much harm. One never knows when a weak one may be present who might be greatly injured by words of doubt or distrust. Whoever is troubled by such doubts should go promptly to the Lord for help, that his faith may be firmly established; he should not discuss his doubts and fears with others unless as mentioned above, with the One who alone can help him. The Lord's people should not boast of how much faith they have--not so--but we should manifest our faith to others, our confidence in the Lord, by our peace under trial and difficulty. We should not merely say that we have faith, but should manifest it in our lives.

Timothy was counseled to be an example in purity. "Be ye clean that bear the vessels of the Lord." (*Isaiah 52:11.*) As the typical priests and Levites were instructed to wash and keep themselves continually clean, so the people of the Lord today, the spiritual Priests, the spiritual Levites, should be pure, clean, in word, in action, in thought. Whoever is not pure in his thoughts is very apt to be impure, unclean, in his actions, his words. Out of the heart proceeds the impurity. One person of impure mind might poison the minds of many.

Impurity may be given a broad or a narrow view, as circumstances may indicate. In the broad sense, it would be uncleanness, dishonesty, insincerity, in

general. But in every sense St. Paul would have Timothy be a worthy example, so that all who took note of him would see how they ought to deport themselves. 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 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 should 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 copy the Elder Brother, our Lord Jesus. Each one should seek to be a pattern to the whole flock of God.

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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 classes of persons entitled to exemption from 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 filed in accordance therewith, and you will notice from a perusal of the Act that all males, between the ages of eighteen and sixty are liable to be called out for military service, at home or abroad, at any time under same, no further Act or amendment being necessary.

In view of the fact that every effort is now being made to obtain recruits here, we being approached on the streets and in every conceivable manner, with a view to having us enlist, and, as the authorities propose to raise 70,000 additional men in the provinces of Manitoba and Saskatchewan during the next few months, they may deem it advisable to put this Act in force at any date. We would, therefore, be glad if you will kindly advise as to our methods of procedure in this respect, and, if you deem it advisable for us to file affidavits immediately (it being our opinion at present that we should do this as soon as possible), we would appreciate advice as to suitable wording of same, so as to give the necessary facts upon which to base our claims for exemption.

Perhaps you may also think it advisable to acquaint other Canadian brethren of the terms under which exemptions may be obtained, if desired, as it does not appear to be very generally known what has to be done in such cases.

Praying the Lord's richest blessing upon you, and trusting you will be able to visit us here ere long, I am,

Your brother by His Grace, 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 R.S. 1916--is published by S. E.

Dawson, Ottawa. It could be ordered direct for, probably, five cents, or possibly could be obtained from any Canadian stationer. Its Eleventh Article enumerates exemption from service and includes "persons who, from the doctrines of their religion, are averse to bearing arms and rendering personal military service, under such conditions as are prescribed." 4 E. VII. c. 23, s. 12.

Paragraph twelve declares, as is pointed out in the foregoing letter, that "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. When exemption is claimed on any ground the burden of proof shall always rest on the person claiming it."

In harmony with the above requirement we advise that all Canadian members of the I. B. S. A., between the ages of 17 1/2 and 60 years, at once write out the following statement, drawn up by the Hon. J. F. Rutherford, make affidavit to it before a Justice of the Peace, and forward it, as directed, to "the commanding officer within the limits whereof he resides":

Dated at _____ 1916.

To the Honorable _____ Commanding Officer of _____
Honorable Sir:--

In accordance with the provisions of Chapter 41 of "AN ACT RESPECTING THE MILITIA AND DEFENSE OF CANADA," and known as "MILITIA ACT 4 E VII.," and particularly sections 11 and 12 thereof, I herewith hand you, to be filed as required by said Act, my affidavit setting forth the facts on which I rest my claim for exemption from liability to service in the Militia, and respectfully request that you cause the same to be filed as provided by said law.

Respectfully, (Signed) _____
AFFIDAVIT.

Province of _____ } ss. Dominion of Canada }

I, _____ (name of affiant), being duly sworn, upon my oath state: That I am a male citizen of Canada, and am _____ years of age; that I reside at _____; that I am averse to bearing arms or rendering personal military service under the conditions as prescribed by "Militia Act 4 E VII.," and I make this affidavit, as provided by section 12, subdivision 2 of said Act and of Chapter 41 of "AN ACT RESPECTING THE MILITIA AND DEFENSE OF CANADA," for the purpose of obtaining exemption from liability to service in the Militia, and the facts upon which I rest my claim for such exemption are as follows, to wit:

I am a Christian and the religious doctrines which I believe and hold preclude me from bearing arms or rendering personal military service; I am a

member of the International Bible Students Association, a religious Association organized under the laws of Great Britain, with its chief office at No. 34 Craven Terrace, Paddington, London, England, and also with offices at No. 124 Columbia Heights, Brooklyn, N. Y., U. S. A., and which has classes or congregations throughout the Dominion of Canada; I subscribe to and am in harmony with the religious doctrines taught by said International Bible Students Association, which are, to wit, that all members thereof avow a full consecration of will, heart and life to God's service--as footstep followers of the Lord Jesus Christ and the doctrines and teachings concerning His Kingdom of Peace and good will; I am obligated by my conscience and by engagements with said Bible Students Association to "follow peace with all men," and to do violence or injury to none; that such is in harmony with the teachings of the Master, Christ Jesus, that His followers practise non-resistance; that the requirements of the International Bible Students Association are that its members be obedient to the "powers that be" in so far as their laws and requirements do not conflict with the teachings of Jesus Christ; that the provisions of said "Militia Act 4 E VII." are in conflict with the teachings of the Lord Jesus Christ, as I understand and believe the same. Dated at _____ 1916. (Sign here) _____

Subscribed and sworn to before me, a Justice of the Peace within and for _____, this _____ day of

_____ A. D. 1916.

_____ Justice of the Peace.

Every WATCH TOWER subscriber is recognized as a member of the International Bible Students' Association. The WATCH TOWER being the official organ of the Association its yearly subscription price includes annual membership fee of all Associated Bible Students.

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INTERESTING LETTERS
WELCOME BACK, DEAR BRETHREN!

DEAR BROTHER RUSSELL:--

You are the first person I have acquainted with the fact of my return home to fellowship with the brethren here at Victoria, B. C. I find myself, through my Heavenly Father's grace, brought back into the most blessed fellowship on earth, after being severed from that same fellowship for now six years.

You will doubtless remember me at Manchester, England, and how I, with some others there, saw cause to secede from the brethren on the subject of the Sin Offering. Well, I am happy to state that I now see that that action of mine was not justifiable and that I did wrong. I now wish to express my heartfelt shame for all the sorrow and pain such action caused to so many of my brothers and sisters in the Truth in England and Scotland, and most especially to yourself, for I am so much indebted to you for the Truth, on which I stand and in which I rejoice.

By God's grace, and abiding in Him, I will re-devote myself to Him and His Cause, show Him my love, live up more and more to Jesus and "toe the mark" for the Prize. Meditating on the *thirteenth of 1 Corinthians* brought me to see the error of my way--together with God's providential dealings with me. Oh, that all, like myself, would or could see their mistake and come back again; what rejoicing there would be in many hearts and what gladness to the heart of our Heavenly Father and our dear Lord and Savior and to all of like precious faith!

May the grace of Him who called you, dear Brother, and of our most precious Lord, abundantly sustain you to the end! Sorrowfully and gratefully,

Your brother in Christ, J. T. HODGE.--B. C.

CALLED AGAIN TO TENT-MAKING

DEAR BROTHER RUSSELL:--

In terminating my services with the Society, I wish to express my thankfulness to the dear Lord, and to you His servant, for the blessed privilege which has been mine during the past two years, of engaging in the Pilgrim work.

In this period I have had many blessings, and learned many lessons, not the least important of which is to more humbly value my few talents. The responsibilities of a "teacher" have frequently weighed very heavily upon my heart, lest by careless word or thoughtless act I stumble one of the Lord's little ones. I feel that I have not at all times acted or counseled as wisely as, under the circumstances, I might have done. But He whose eye sleepeth not will overrule.

Knowing of your care for all the churches, and how heavily their spiritual interest weighs upon your heart, I am prompted to call your attention once more

to the flood of literature and "sermonizing" now being forced upon the attention of the brethren. Some of this literature is advancing very subtle error; much of it is of doubtful value and considerable calculated to confuse or discourage the friends. The SCRIPTURE STUDIES and WATCH TOWER articles, in my judgment, could serve far better the issues in question.

While some slackness respecting faithfulness to their Vows and the systematic reading of the SCRIPTURE STUDIES can be noted since October, 1914, yet on the whole, I am glad to say that the general spiritual condition of the brethren is much improved.

The WATCH TOWER for Jan. 1st is very encouraging. May the Lord continue to bless you His servant, as you faithfully sacrifice of your time and comfort in ministering to our spiritual needs. With sincere Christian love to yourself and the Bethel family, I am

Your servant in the best of bonds, WM. A. BAKER.

THE MINISTRY OF SORROW

BELOVED PASTOR RUSSELL:--

In THE WATCH TOWER of November 15 there appeared that most beautiful setting forth of "The Ministry of Sorrow." I want to impose on your most valuable time to tell how much I appreciated and do appreciate the article. Not that each TOWER does not contain most helpful and precious food, but as contrasted with the many things I have read along this line, the "Ministry of Sorrow," referred to above, is incomparably sweet. It has opened my eyes to a field of service I had not heretofore seen.

One Class that I visited have what they call their "Up-to-Date Meeting," which is given to careful study and analysis of such WATCH TOWER articles. Thus the application of doctrine to personal experience is more thoroughly impressed. I am sure from my own experience that many of the good things appearing in THE TOWER can be reread and studied with much profit.

We are sure, beloved Brother, that none could minister such things except he had the experience of such a ministry.

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. BATTERSON.

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P. O. CHANGES--RENEW IN SAME NAME

Hundreds of Post Offices are dropped in favor of new ones every year. Any change in yours should be immediately reported. Sisters renewing WATCH TOWER subscriptions should give the same initials as at first or mention the change, and thus save us and themselves much trouble.

[R5868 : page 66]

ENTERTAINMENT OF THE PILGRIMS

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 Elders, 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 cooperate 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 on the part of some has made this suggestion necessary.

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BETHEL HYMNS FOR APRIL

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for April follow: (1) 5; (2) 196; (3) 263; (4) 46; (5) 102; (6) 37; (7) 114; (8) 145; (9) 99; (10) 214; (11) 191; (12) Vow; (13) 7; (14) 182; (15) 290; (16) 14; (17) 279; (18) 198; (19) 154; (20) 273; (21) 221; (22) 324; (23) 8; (24) 261; (25) 166; (26) 72; (27) 195; (28) 272; (29) 1; (30) 286.

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r5859 **"YE ARE BOUGHT WITH A PRICE"**
r5862 **TREASURES LAID UP IN HEAVEN**
r5863 **THE SECOND EPISTLE OF ST. PETER**
r5864 **PHILIP AND THE ETHIOPIAN**
r5864 **THE GREAT MULTITUDE**
r5865 **EXPECTING A PERSONAL ANTI-CHRIST**
r5867 **THE TRUTH IN SOUTH AFRICA**
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r5868 **THE DAILY CUP**

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International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
ASSOCIATION

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A. D. 1916--A. M. 6044

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International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
ASSOCIATION

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"YE ARE BOUGHT WITH A PRICE"

"Ye are not your own, for ye are bought with a price. Therefore glorify God in your body."--1 Corinthians 6:19,20 .

WHAT different sentiments these inspired expressions of the great Apostle awaken in different hearts! To the heart of the fallen natural man these statements are very objectionable; but to the heart fully in harmony with God and His glorious Plan they are precious words, full of comfort and joy. The proud, unregenerate heart convinces itself that it did not need to be bought; that it needed no redemption; that it has no very serious ailment of sin. It may be ready to admit--and indeed could surely not dispute--that it is imperfect; that tried in the balances of justice, it would be found wanting. But to itself these lacks are very slight and insignificant, and deserve but trivial punishment; and it expects to bear that punishment, and believes that it does bear it to the full in the troubles and trials of life.

The natural heart believes in a great First Cause of some kind, which it calls God, or sometimes merely the principle of Good. It believes in certain laws of nature, which it holds are unalterable and irrevocable. That there is such a thing as forgiveness for sin, it denies. It is therefore wholly out of harmony with the Gospel proposition of a Sin-offering, "a Ransom for all," an opportunity for reconciliation to God through the merits of a Redeemer. It denies any need for reconciliation. This class of unbelievers are in many respects the most hopeless; for they have a sort of worldly-wise philosophy which so fills their minds that it hinders them from seeing the force and beauty of the true philosophy of the Bible. They are usually blind to the simplest logic that could touch this subject, as presented in the Scriptural declarations, "The wages of sin is death," and, "The soul that sinneth, it shall die."--**Romans 6:23; Ezekiel 18:4,20.**

While these cannot and do not claim perfection, it seems never to have occurred to them that all imperfection is unrighteousness, sin; that the judgment of a perfect, righteous God would properly and naturally be that what He cannot approve must be destroyed; and that only that which His righteousness approves, only that which is perfect, will receive His blessing and be granted perpetuation of life. Not until this view is grasped are any prepared for the Message of the Gospel--the Message that God is operating in Christ for the reconciliation of the world to Himself. Only as the natural man comes to see that "the wages of sin is death" is he able to see that "the gift of God is eternal life, through Jesus Christ our Lord." Only then can he realize that "he that hath the Son hath life, and he that hath not the Son of God hath not life" eternal. Not until then will he realize that "he that believeth on the Son hath everlasting life, and he that believeth not

the Son shall not see life, but the wrath of God abideth on him."--**Romans 6:23; 1 John 5:12; John 3:36; 1 Corinthians 15:21,22.**

"THE MEEK WILL HE TEACH HIS WAY"

But our inspired text gives offense in another respect to the natural man, or to the man who has fallen from grace; it hurts his pride. It implies that he is being treated as a mere slave, or chattel, to be bought or sold. What could be more galling to the proud, unregenerate heart than such a thought? Nevertheless, the thought that we are purchased, and hence are by right the bond-slaves of Him who purchased us, is everywhere held forth in the Scriptures; and the meek, the humble-minded, alone are able to receive it and appreciate it.

These hear the Apostle's statement that all were "sold under sin" (**Romans 7:14**), and they realize the truthfulness of the declaration. They find abundant evidence in themselves and in the entire human family that all mankind are "slaves to sin"; they find the "law of sin in their members" and in all others. They find the power of sin so strong that it cannot be fully broken by any; that, although it may be fought against, nevertheless it holds over the whole race of man a mastery that the enslaved ones cannot fully overcome, even with their most earnest efforts. They thus see in the Apostle's words (**Romans 5:12-21**) representing Sin as a great task master ruling the world, a very grim, but very truthful picture of the facts.

Such inquire of the Word of God, How comes it that God, who is Himself the embodiment of all that is good, pure and lovely, all that is perfect, has brought into existence human offspring under such bondage to sin through imperfection? They ask, Does not the Bible declare of God, "All His work is perfect"? (**Deuteronomy 32:4**.) Why, then, this universal imperfection, this general subjection of mankind to the power of sin? The true answer can come from one source only--the Word of God; and that gives the only satisfactory answer, the only one that meets all the requirements of the conditions as they are known to man.

The Word declares that God's work was perfect in the creation of man in His own image in the beginning; but that the creature, being endowed with free moral agency, rebelled against the law of his Creator, and thus by self-will, self-gratification, brought himself under the **[R5859 : page 68]** penalty previously threatened if he proved disobedient to his Creator's just command. The sentence was, "Dying, thou shalt die." This deliberate act of disobedience on the part of our first parent, Adam, not only brought himself under this death-penalty, but his posterity all shared in his subjection to death, and in the slavery to sin consequent upon his alienation from God and his failing powers as he more and more passed under the power of death.

So then the fact that Adam sold himself and his posterity yet in his loins to Sin, for a momentary gratification of self, meant not only his own enslavement, but also that of all his progeny who should afterward be born. These are the facts of the case. All of Adam's children can say with the Psalmist of old, "Behold, I was shapen in iniquity, in sin did my mother conceive me."

DOCTRINE OF TOTAL DEPRAVITY UNSCRIPTURAL

Here we come to the thought which was evidently in the minds of some of the early reformers when they propagated the doctrine of Total Depravity, which is held by many at the present time--at least theoretically-- but from which we must dissent. We hold with the Scriptures that as a result of Adamic transgression there is a general depravity which extends to every member of the human family, so that "there is none righteous, no not one." (***Psalm 14:3; Romans 3:10.***) But we deny that this depravity is total depravity; we deny that any individual of the human race is totally, hopelessly, in every particular, depraved, without anything that is good or commendable. The only sample of total depravity of which we have any knowledge is Satan himself, the father of lies and of every wicked work.

But general depravity is bad enough; and being so general, no man should have any difficulty in finding, to some extent at least, the portion of it which he has himself inherited and cultivated, as well as discerning it in his fellows. Some are more depraved than others; some have the original likeness of God less blurred and defaced in their nature and character. In harmony with the Scriptural statements that we were "shapen in iniquity," that the heart of man is "deceitful above all things and desperately wicked," every discerning person whose eyes have been opened to recognize depravity can note the evidence of it everywhere, even in young children. Self-will, passionate obstinacy and ill-temper are often to be noted in infants but a few weeks old. And very patient should be the parent, as well as very attentive and thorough in the correction of the child, when he remembers that the very traits which need correction have come down to the child from himself. Thus the Christian parent should be not only the most thorough in the matter of training up his child in the way that it should go, but also the most kind, loving and patient in giving this correction and training.

FALLEN HUMANITY'S ONLY HELP IN GOD

We have then before our minds the fact and the general prevalence of sin and know whence it comes. Thus we see the force of the Apostle's words when he personifies sin as a tyrant-master, and represents mankind as Sin's slaves, to whom he pays his wages--death. We have seen that God is not blamable for man's enslavement to Sin. While only the extreme wages of sin are mentioned in the pronouncement of the death-penalty, yet before the full payment of the wages

of sin, we receive, incidentally, many of the aches and pains and difficulties, mental, moral and physical, which the great taskmaster, Sin, imposes. And as a groaning creation travailing together in pain under this hard master and suffering from his cruel lashes, all long for deliverance; and some of us have cried out to God for help--for salvation from sin and death to righteousness and life; and our prayers have been heard.

God wishes us to learn very thoroughly the lesson of the "exceeding sinfulness of sin," of its gall and bitterness, and of the hopelessness of any deliverance except that which He provides. Personal experience has proved to us that we are powerless to deliver ourselves from this slavery; that in order to overcome the Wicked One and his arts and wiles, which take firm hold upon us because of the weaknesses of our flesh through the fall, we need a power that we do not by nature possess. Finding that we are powerless to help ourselves, we at first naturally look to one another for aid, and indeed might get some aid from others. But we soon learn how little real assistance can be given or received from natural sources. And when we have learned the lesson which the Scriptures teach, that all are born slaves to sin, then we see the utter helplessness of our condition as a race.

All who come to realize the true situation, and to feel the bondage and need for deliverance, may thus see that the only hope is in God. If they reflect that it was God Himself who pronounced the sentence of death, and that He could not annul His own sentence nor transgress His own laws, let them reflect also that as He has infinitely superior power to ours, He has also superior wisdom; and that He may know how to accomplish that which to us would seem an impossibility. And this is the case. He has provided the way, which all mankind will see in Jehovah's own good time, now very near. The price has been furnished for man's full deliverance; and although thus far this price has been made applicable to only the few, yet its application for all is soon to be made.

DIVINE PARADOX--LIBERTY THROUGH BONDAGE

A realization of personal responsibility to the Redeemer who purchased them, and to the Heavenly Father who provided the arrangement for salvation from Sin and Death, lies at the foundation of all true consecration to God through Christ. As soon as the grateful, believing, ransomed one hears of the blessing which is offered him, he properly inquires, "Lord, what wilt Thou have me to do?" Then he learns that the new Master does not wish any but voluntary servants; and that, having provided for his release from the bondage of sin, He will nevertheless permit him to go back again if he chooses to his former service of Sin, and to continue to receive its wages of death. He learns the terms upon which he may be received. He learns that to be a servant of the new Master,

Christ, is a very great privilege. He learns the blessedness of the Divine paradox, that to be a bond-slave to Christ is liberty in the truest and most real sense; that he becomes at once Christ's bond-servant and His "free man." (**1 Corinthians 7:22.**) So all along through this Gospel Age there have been some who have gladly owned themselves the bond-slaves of the Father and of the Lord Jesus Christ.

These precious souls rejoice to acknowledge and to avail themselves of God's gracious and loving arrangement through His Only Begotten Son--the Ransom given on Calvary. They are glad to recognize that they are "bought with a price," and are "not their own." And as they learn of their unspeakable privilege of joining with our Lord Jesus in His sacrifice, of following in His footsteps even unto death, they accept His terms with rejoicing [**R5859 : page 69**] and thankfulness. These leave the world and all to follow Jesus, and if they abide faithful unto death, they shall share with their Lord in all His glorious spiritual inheritance. But we have now come down to the end of the present Order, and severe and subtle are the temptations and testings which must be undergone to prove our entire loyalty to the Lord and to the Covenant which we have made with Him.

"Jesus, loving Savior, only Thou dost know
All that may befall us as we onward go;
So we humbly pray Thee, take us by the hand,
Lead us ever upward to the Better Land."

=====

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 .

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 baubles, 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 and family, 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 despairing, 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 be 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 even 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 appear with special force, when calling them to come to Him with their burdens and their broken hearts. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." (*Psalms 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, discouraged and despairing, bereft 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*, far exceeding 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 about to end his life by his own hand, when 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 sound mind to any degree be longing 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 sure, when fear with distress is on every hand. At such a time as this, how blest are we who are safe-sheltered 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 nor 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 Divine Word that everything that is pure, holy and good is acceptable there. The very chiefest 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 unfailing 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 whose love never grows cold, One from whom nothing can separate us--"neither death," which to His loved ones will now mean our blessed "change"; "nor life," 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 us who are sheltered in Christ; "nor 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 2:9; Luke 10:19; Exodus 33:14.**

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, His Wife, cooperating with Him in His work, will alone be His companion, His confidante, **[R5862 : page 70]** His treasure. Hear the Lord's exhortation to the *Bride* class: "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house [the ambitions, hopes and aims of the children of Adam]; so shall the King [Jehovah's Anointed] greatly desire thy beauty [beauty of character, of heart-loyalty]; for He is thy Lord, and worship thou Him." (**Psalm 45:10,11; Canticles 4.**) How unworthy we feel of so great honor and love from our beloved Bridegroom! And no wonder! 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 been passed by; and that we poor, blemished mortals, should be chosen instead!

Is there not some mistake? Ah, no! We have the infallible words of inspiration to assure us that it is even so. This Bride of Jehovah's Son is to reign with Him in the future over a fallen race; and who could so well sympathize with them in all their weaknesses and frailties as those who have themselves partaken of the same? And who could bear the infinite heights of glory to which the Lamb's Wife will be raised, with such humility as those who realize that it was not through any worthiness of their own that they were chosen to so high an exaltation, but that it was all of Divine grace? Clad in the glorious Robe of our Bridegroom's furnishing, we can stand all complete, even now, in the eyes of Jehovah. And possessing the ornament of a meek and quiet spirit, the faith that trusts under 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 lay hold of the exceeding great and precious promises which are ours through Christ, and without presumption press along the line toward the prize of our High Calling, humbly trusting that He who has begun the good work in us will complete it

unto the day of our glorification with our Bridegroom in the Heavenly Kingdom, when we shall be presented before the Father "without **[R5863 : page 70]** 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 with 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 name] which no man knoweth saving he that receiveth it." "Lo, I am with you alway." "And if I go away, I will come again, and receive you unto Myself, that where I am, there ye may be also [and He *has* come, He is even now present, and will soon receive us unto Himself forevermore]." "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 grant to sit with Me in My Throne."--*Isaiah 33:17; Malachi 3:17; Revelation 2:17; Matthew 28:20; John 14:3; 15:16; Revelation 2:10; 3:21.*

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 in every dark 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 wondrous treasures do we thus find laid up in Heaven for us, because we have left the world and all its delusive fancies and aspirations and have laid hold upon the things eternal! And while this glorious inheritance is to be the possession of all the faithful, the Apostle intimates clearly that our Heavenly treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time.

One of the treasures which we may lay up in Heaven will be the marks of just approval and distinction among the good and holy beyond the veil, which patient endurance of affliction, unwavering trust under crucial trials and testings, diligence in the King's business, will secure to us. Treasures of mind and character, too, we shall find laid up in Heaven; for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the Lord. These are incorruptible treasures, which neither the lapse of time nor the exigencies of circumstances will ever wrest from us.

Other treasures will be all the true and noble friendships which have been

founded in truth and righteousness here on earth, whether they be on the spiritual or on the natural plane. For instance, one on the spiritual plane will not be disposed to forget or ignore the loving loyalty of a former friend, who from time to time administered the cup of cold water to the thirsty soul battling with the heat and dust of life's desert way, and who did this because the one ministered to was a disciple of Christ.

But especially sweet will be the spiritual friendships begun and cherished here, which will bloom and blossom in still greater vigor when transplanted into Heavenly soil and atmosphere. And what a treasure we shall find in the gratitude and love of those to whom we have ministered here in times of special need, and to whom we have carried the Living water and broken the Bread of Life! Who can measure the joy unspeakable that shall be the heritage of the faithful when we shall find all these precious treasures beyond the veil! When we view these treasures with unclouded eyes, and realize that they are ours forever, shall we not feel infinitely repaid for any sufferings and hardships we have borne in our brief earthly pilgrimage?

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. Whatsoever things are worthy the aspiration of the spiritual sons of God are our real treasures, and they are the only things that are worth while. What care we for the illusive bubbles of this poor life, so soon to burst and disappear? Then, as sings the poet:

"Let us touch lightly the things of this earth,
Esteeming them only of trifling worth,"

not worthy to be compared with the glory which shall be revealed in us, if we faint not by the way, but with our pilgrim's staff in hand shall press along the Heavenly road until we reach the goal of our hopes.

As the sun sinks at the close of each day, and the shadows gather around us, how sweet to sing, "I'm one day nearer Home!" We have nearly reached the mountain-top, and every day multiplies the evidences that the journey is nearing its end. Just how long it will be we cannot know; probably it is best that we do not know. But we believe that it will not be very long.

=====

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 we should let them slip."--2 *Peter 3:1,2; Hebrews 2:1*.

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 mount. He points out the need that careful 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 perverse 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 evil shall not always triumph; but that 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--a radical change such as came 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 NEEDFUL 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 the Scriptures liken it to a great tidal wave, carrying the mountains into the midst of the sea. (*Psalms 46*.) This pictures the governments of earth as being overwhelmed, swallowed up, by the raging sea of human passion when the masses become fully aroused. In another figure it is depicted as a mighty "whirlwind" sweeping everything before it. In a third figure it is compared to the letting loose of the "four winds of the earth," "the four winds of the heavens"; in still another picture it is a great "fire." (*Isaiah 66:15; Jeremiah 4:13; 23:19,20; 30:23,24; 1 Kings 19:11,12; 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 **[R5864 : page 71]** symbols denoting trouble in harmony with this Scriptural declaration. The word "heavens" is a figurative term for the present religious institutions--ecclesiasticism. 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, we believe, 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 or speak of it; for it will be bad enough when it comes. 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 for 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 process keeps the soil enriched and

promotes vegetable growth. Animal and vegetable organisms are continually 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 disintegration of present arrangements before the seed of Truth can be planted that will bring forth the fruitage of the New Dispensation. During this Gospel Age God has been guiding those who have already been disintegrated, and who are yielding themselves to His reconstructive processes. The world will need this great Time of Trouble. They are not in the attitude of the class who are now seeking God and endeavoring to do His will. If we had the power to shield any of our worldly friends from this trouble, we believe that by so shielding them we would be doing them a real injury instead of good.

PROPER ATTITUDE OF THE SAINTS

God's dealings with the world in this time will be the work of a skillful 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 intimates 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 [**R5864 : page 72**] and never will be again (***Daniel 12:1; Matthew 24:21,22***), has begun. Daily the heat of human passion is growing more intense. In view of this approaching dissolution, now at the very 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 rightful King? We should remember that in order to become of the Kingdom class which is to have the rulership of earth for a thousand years, we must be separate from the aims, ambitions and policy of the present order. One of the essentials is that we recognize the vast difference between the present order of things and the New Order now at hand, and that we take our stand accordingly. In the meantime, we should do good unto all men as we have opportunity, especially to the Household of Faith, our brethren in Christ.

As loyal children of the Great King of the Universe, who is now about to inaugurate His Kingdom in the hands of His Son, we pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven." We rejoice in the evidences which we see all about us that our prayers for this Kingdom are now to be answered. Meantime we must live in harmony with this prayer. As St. Peter

reminds us, "What manner of persons ought we to be," in all holiness of life, in separateness from the world! The Apostle puts this solemn question right home to us. It is applicable now as never before.

Let us lay these precious words to heart; for we stand in the very presence of the Great Judge of all the earth. These exhortations and encouragements, which were primarily addressed to the Church who lived over eighteen hundred years ago, and which have served a purpose of good all along down this Gospel Age, are especially meant by the Spirit for those 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!

The Apostle's words near the close of his Epistle, should be of special comfort and cheer to us now, in this brief waiting time since the close of Gentile Times. He says, "And account that the longsuffering of our Lord is salvation." (2 **Peter 3:15**.) How glad of this little extended time some of the Lord's dear ones are, who have come into the knowledge of Present Truth and consecrated themselves to God since October 1914! And how glad are many of Christ's followers who have longer known of these precious truths, that the Lord has mercifully granted them a little further time to make their calling and election sure! Perhaps some of these were not ready when the Gentile Times closed.

"Wherefore, brethren, seeing that ye look for these things [the overthrow of the existing order and 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**.

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PHILIP AND THE ETHIOPIAN

--MARCH 19.--ACTS 8:26-40.--

ANOTHER FAITHFUL DEACON IN THE EARLY CHURCH--A
GENTILE

FEELING AFTER GOD--COORDINATION OF DIVINE PROVIDENCES
BRINGING THESE MEN TOGETHER--DEACON PHILIP'S
SKILLFUL USE OF TACT--DIVINE BLESSING UPON HIS
EFFORTS--THE GOSPEL ONLY TO THE MEEK--THEY WILL
BE TAUGHT OF GOD--LESSONS FOR TODAY.

"Understandest thou what thou readest?"--Acts 8:30 .

DEACON PHILIP, the instrument of Divine providence in starting the Ethiopian eunuch in the narrow way of discipleship--and through him probably introducing the "good tidings" into Africa--was just such a man as the Lord is pleased to use as His mouthpiece in the service of the Truth. Having proven himself faithful in the inferior work of serving tables, he had been advanced, and been made an ambassador for God in the preaching of the Gospel at Samaria; and the present lesson shows him still further guided and used of the Lord in His blessed service. There is an encouraging lesson here for all who have the same spirit--the same desire to serve the Lord and His cause. Faithfulness in little things is sure to bring larger opportunities.

We are not informed by what means the Lord "spake to Philip," sending him to the road in which he would find the eunuch's chariot. We may be sure, however, that the indication was sufficiently clear to Philip to be more than a mere guess or impression. We are to remember, too, that it was at a time when the Lord used miraculous means of communication, more than at present--doubtless for the very purpose of establishing the faith of His servants as well as their work. Today we walk more by faith, less by sight and miracle. Yet so bright is the light shining upon the Divine Plan and Word that we may safely say that we have much advantage every way, even over those of that time. We are to remember that up to the time of this lesson there were no New Testament writings; nothing, therefore to guide the Apostles and early Evangelists except the more or less miraculous interpositions of God's providence.

Even after we have learned of God's particular care for all of His people, we are inclined to surprise that a solitary individual should be so particularly cared for as was this eunuch--that a special messenger should be sent to him for his instruction in righteousness. Very evidently Divine providence does not regard the going of all mankind to this same degree. Very evidently there was something in the character of this eunuch, something in his heart-attitude toward

God, that was pleasing and acceptable to the Lord, and caused the working of this miracle on his behalf--that he might have needed instruction in the Truth.

AN EARNEST TRUTH-SEEKER

The eunuch belonged to the kingdom of Meroe, which lay on the right bank of the Nile River, from its junction with the Atbara as far south as Khartoum, and thence to the east of the Blue Nile, to the mountains of Abyssinia. He was a court officer, evidently deeply religious, who had come in contact with, and been impressed by, the Jewish religion; and in his religious fervor he had gone up to Jerusalem to worship, and to gain additional knowledge of the true God. His case, like that of the Samaritans and of Cornelius, indicates that this occurrence was after the close of Israel's "seventy weeks," of special favor; for this eunuch was not a Jew in the fullest sense-- eunuchs not being fully accepted as proselytes, nor granted the privileges of the congregation.--**Deuteronomy 23:1**.

Up to this time the eunuch, like Cornelius and the believing Samaritans, had been a part of the Lazarus class, **[R5864 : page 73]** lying at the gate of Dives, desiring to be fed with some crumbs from the bountiful table of blessing and promises which God had spread for Israel. Now the change had come. The House of Israel had been cast off; the end of Israel's special favor as respects the Gospel had come; and the time to receive the Lazarus class to Abraham's bosom had arrived. Philip as an angel, or messenger, of the Lord was sent to carry this representative of the Lazarus class to the arms of Father Abraham, as a true child of Abraham, through faith.

The eunuch had been at the head center of the religion which he esteemed to be the true one. He had come away from Jerusalem with a manuscript copy of one of the holy Prophets--Isaiah--a treasure in those times, very costly. That this manuscript was written in the Greek language, and not in the Hebrew, seems to be indicated by the word Esaias, which is the Greek form of Isaiah. He was hungering and thirsting for the Truth, and making his best possible endeavor to obtain it, as is evidenced by his purchase of the manuscript, and his long journey, and his reading. That he was doing more than simply reading-- that he was studying--is evidenced by his language to Philip. Can we wonder that God's special providences would be manifested toward such an one--toward a person of such a condition of heart, hungering and thirsting for the Truth? We cannot wonder at it. It is in full accord with the Lord's promise, that such shall be filled; that such seekers shall find; that such knockers shall have the door of Truth opened unto them. Let us remember that we are under the care of the same God, and that He changes not; and let us learn the lesson that He is as well able today as ever to assist the sincere Truth-seeker.

Another lesson connected with this matter pertains to times and seasons. God

could have directed the eunuch to the meeting of the Church at Jerusalem, and to the instructions of the Apostles there. But this probably would not have been so favorable for the eunuch. After receiving the Apostolic instruction he might have referred the matter to the Scribes and Pharisees, and have received in return explanations more or less confusing. In the Lord's providence he quite likely heard something of the Christians, and their claims that Messiah had come and had been crucified, and he quite probably knew the other side of the story--that the chief priests and teachers claimed that the whole matter was a fraud, an imposition. Possibly these very thoughts had led him to procure the manuscript he was reading, and had brought him into the attitude of mind favorable for the reception of the Truth when Philip expounded it.

A HELPING HAND

Let us learn from this, not only in respect to our own affairs, but also in respect to the general service of the Truth, to trust implicitly in Divine Wisdom and Power-- to remember that "The Lord knoweth them that are His," and that He knoweth best how to bring them in contact with the Truth. Properly learned, this lesson will not slack our hands in the Divine service--for true servants will still be anxious and ready to serve, as was Philip-- but it will serve to strengthen our hearts and to take from us that fearfulness that is a hindrance to the peace of many of God's children. Let us not fear for the Lord's Word, but remember His declaration through the Prophet, "My Word, that goeth forth out of My mouth, shall not return unto Me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The chariot probably overtook and passed Philip in the road, the eunuch driving leisurely, in order that he might read. He was reading aloud, after the custom of that time and country, and according to the injunctions laid upon the people by the Jewish teachers. Indeed, it was one of the Jewish rules that the faithful, in traveling, should read if they had no companionship. We are not informed how the Spirit told Philip to hail the eunuch. Possibly in the same miraculous way in which he was sent to this road, or possibly having been sent to this road, he was on the look-out for the object of his mission; and hearing the eunuch reading from the prophecy, Philip may have understood at once that this was the favored person, and a favorable time for the message to the service of which he had been consecrated.

This gives us a suggestion--all of the Lord's people, in proportion as they desire to be the servants of the Truth, should be continually on the alert to note opportunities for service, and should expect to be guided and used of the Lord. All of the Lord's people are ministers, servants of the Truth; and each should seek to use every opportunity presenting itself, knowing not which may be

specially prospered of the Lord. Wherever we see evidences of devotion to the Lord and to His Word, we should be continually on the alert to extend a helping hand. We should, as Philip did, *seek* an opportunity for conversing with such, with a view to giving them the help which they need, the very assistance which the Lord has extended to us through some channel. We are to be on the alert to pass along the blessing which we have received, and to esteem that this is the chief business of life with those who have consecrated themselves to the service of the King of kings.

Philip's inquiry, "Understandest thou what thou readest?" may not always be well received; but it was a very direct way of approaching his errand. It is well to use tact; but we have the thought that many of the Lord's people are inclined to use too much tact, and are not sufficiently direct in their endeavors to present the Gospel Message. Had Philip been too much under the control of this wrong sentiment respecting tact, he might have talked to the eunuch quite a while about the weather, the crops, his home in Ethiopia, the peace and prosperity of that country, its exports and imports, the religious status of the people, etc. Thus he might gradually have gotten his hearer's mind quite off the most important of all subjects. Considering that he heard him and knew the subject of his study, we cannot think of a better introduction to his message than the method and language which Philip adopted: "Understandest thou what thou readest?"

This was a test question, so to speak. If the eunuch did have an understanding of what he was reading he would take no offense at this, but would gladly have said, "Yes, friend, I thank God that I do; and the knowledge is very precious to me. Do you also understand it?" But had he been of the wrong condition of heart his answer might have been, with more or less manifestation of offense, "What is that to you? Mind your own business!" Or had he been of a hypocritical cast of mind, like the Pharisees to whom Jesus spoke, he would have professed a knowledge of the subject; and then to cover his own ignorance of it, he would have made some general remarks and have turned the conversation into another channel.

We are not to expect those who are in a Pharisaical condition to receive the Truth from us, any more than from the Lord. We are to know, according to the Lord's Word, that the Truth is purposely hidden from all not in the right attitude of heart to receive it--that it is indefinite, indistinct, unintelligible to them. This is one difficulty with the teachers of churchianity today. Like the Pharisees and Scribes and chief priests of old, they say, "Are we blind also?" They *claim* to know; but we know **[R5864 : page 74]** that *they* know that they *don't* know. Therefore, as our Lord said to their prototypes, their blindness continues; for no one can expect to be taught of God while in that self-sufficient and dishonest

condition of mind which boasts of knowledge and of the faith which it lacks.

A MEEK, TEACHABLE SPIRIT

All those to whom the Lord specially sends the Message of His grace during this Gospel Age are in considerable degree like this eunuch of our lesson--earnest, honest, Truth-seekers, not afraid to acknowledge that they do not know, and neither afraid nor ashamed to receive whatever assistance the Lord may provide. The eunuch did not stop to inquire of Philip, "Are you a priest? or a Pharisee? or a Doctor of the Law?" It was sufficient to him that he held in his hand what he believed to be a Message from God; and that he knew it contained various statements, promises, etc., which he did not understand. He believed that the God who gave this prophecy was both able and willing to furnish an interpretation of it, and he was seeking that interpretation; and whoever could give such an interpretation as would shed light upon his questions would by that means be proven a teacher of God, a servant of the Truth, a light-bearer.

The eunuch's answer implied this, when he said, "How can I understand, unless some man should guide me?" So earnest was he in his quest of the Truth that the bare suggestion of assistance implied in Philip's question was sufficient to arouse fully his interest; and he entreated Philip to have a seat with him in his chariot, and thus grant him the benefit of whatever information could be given. We are not surprised that a heart so noble, and yet so humble and teachable, should be specially favored of the Lord, and have a messenger sent specially to him for his instruction, while others by the million were passed by-- not esteemed worthy. It is the same today; and while the Lord does not generally direct His people in such a miraculous manner as He directed Philip to the eunuch, we nevertheless have general instructions along the same line; viz., "Preach the Gospel to the *meek*." "He that hath an *ear*, let him hear."--***Isaiah 61:1; Matthew 13:9; Revelation 2:7.***

Our Message, as the Prophet declares, is to bind up broken hearts, and not to break hearts; we are to preach to the meek, and not to the froward, the Gospel of Christ. The hard hearts and the froward, God will deal with in another way. He will break them upon the anvil of affliction, trouble and discipline in His own due time and manner. Meantime, in this Gospel Age, He is seeking for the Bride amongst those who are already broken and already to some extent meek and teachable. We should not waste our time in futile efforts, contrary to this Scriptural rule. Let those who have not the Gospel, but who have merely a message of reformation, preach political reforms, social reforms, moral reforms. The Lord's Word to His consecrated, the Royal Priesthood, is, "Preach the Good Tidings to the meek, bind up the broken-hearted!"

THE GOSPEL TO THE MEEK

It was evidently not of chance, but of providence, that the eunuch had under consideration the particular part of Isaiah's prophecy which refers to our Lord Jesus as the Lamb before His shearers opening not His mouth in protest; telling about His humiliation, and how His life would be taken from the earth; and instituting a query respecting His posterity. (*Isaiah 53:8.*) No wonder the poor eunuch was mystified! No wonder the Jews were all mystified! Unquestionably this prophecy, like the majority of prophecies, could be but imperfectly comprehended until fulfilled--could be understood only in the light of its fulfilment, and then only by those in a proper attitude of heart and under the instruction, the guidance of the Holy Spirit.

We should notice in this connection: (1) that while the Scriptures are "the Sword of the Spirit, the Word of God," able to make wise, they cannot be understood until the Lord's due time; (2) that they can be understood only under the leading and instruction of the Holy Spirit; (3) and yet, the Holy Spirit was not exercised upon the Truth-seeker either through the Scriptures or through any mental process, but through the living representative of the Spirit--through the Gospel Message delivered by a fellow servant. The true child of God, the real Truth-seeker, following the proper lines, and properly trusting to the Lord, according to His Word, will neither ignore nor reject the assistance which God has been pleased to render through teachers in the Church. He will merely seek to find such teachers as God shall raise up, and the distinction between these and sectarian teachers; and one of his best, safest and surest methods of knowing the teachers whom the Lord will raise up, will be by their ability to make simple, clear, plain, the Word of God-- "written aforetime for our admonition."

This was the only credential offered by Philip in his ministry of the Truth. He had been taught of God through the Apostles, and was now able, in turn, to communicate to the hearing ear of the eunuch the simple story of how Christ had come into the world to redeem the world, had died for man's sins, had arisen, and ascended up to glory; that now, meantime, before blessing the world through Christ according to promise, God was calling out an elect Little Flock to be joint-heirs with Jesus in the Kingdom; and that just as soon as this election should be completed the Messiah (Jesus the Head, and the Church, His Body) would be manifested in glory and in ruling and blessing power to the world of mankind --the long-looked-for Messiah, whose work had been foretold by "all the holy Prophets since the world began."

Philip undoubtedly further explained to the eunuch, that those who accepted Christ as their Savior, and who desired to become His disciples, taking up their cross to follow Him, should give their assent to this matter by baptism. Apparently it did not take the eunuch long to decide what his course should be;

and his readiness of heart to follow the Lamb whithersoever He would lead, is indicated by his promptness to be baptized.

Philip was ready to receive him as a fellow-member of the Church of Christ, and ready to give him the symbol of introduction into the Body of Christ--baptism--as soon as he gave evidence of having accepted the Lord, and having made consecration to Him. He made no request that the eunuch learn the catechism, nor that he confess something else such as well-meaning but mistaken men in the Dark Ages promulgated as necessary and as explanatory of the Bible. Neither did he say, "Now I will write your name; and you will be considered a member of the Church on that account, and I will procure for you some authority to preach the Gospel in Ethiopia." No; at that time the subject had not been confused and befogged as it is now. Philip preached the Gospel in its simplicity, and the eunuch received it in like manner; and with the Gospel itself went the right and authority to declare it. "He that hath My Word, let him speak My Word." (***Jeremiah 23:28.***) All who have received the anointing of the Spirit, the unction from the Holy One, are thus recognized as members of the Royal Priesthood, and fully commissioned to tell forth the good tidings, as opportunity and circumstances may properly admit.

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THE GREAT MULTITUDE

--MARCH 26.--REVELATION 7:9-17.--

CHRISTIANS OF THREE KINDS--"TARES," OR FALSE CHRISTIANS--
SAINTS, A LITTLE FLOCK OF SELF-SACRIFICERS--AVERAGE
CHRISTIANS, A GREAT MULTITUDE--THEIR DESTINY SHOWN
IN THIS LESSON--HOW THEY WILL BE CONQUERORS--
THE OTHERS WHO WILL BE "MORE THAN CONQUERORS"--
CONTRASTS OF THE PRESENT AND THE FUTURE--PRIESTS
AND LEVITES FOR THE COMING AGE--THE NUMBER OF
THE FORMER KNOWN, THAT OF THE LATTER NOT KNOWN.

**"They shall hunger no more;...and God shall wipe
away all tears from their eyes."--Revelation 7:16,17 .**

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 these classes Jesus styles Tares--"children of the Wicked One"--because their presence in the Church is the result of false doctrines, false teachings, sown by the Adversary, Satan. (*Matthew 13:24-30,36-43.*) Many tares, we understand, are very talented, very honorable, and very wealthy. They really, however, have neither part nor lot with the true Church of Christ, all of whose members are spirit-begotten through the Word of Truth.

In the sense that the consecrated are all called in the one hope of their calling and all begotten of the one Spirit through the one Word of Truth, they are one class, one Church, under one Lord, one faith, one baptism. (*Ephesians 4:4,5.*) Their division into two classes is the result of coldness, lukewarmness, fear to perform the sacrifice contracted, fear of death, on the part of some--the "great multitude" referred to in this lesson. The Apostle describes them, saying, "Through fear of death they are all their lifetime subject to bondage." (*Hebrews 2:15.*) Some of them fear also loss of business or name or fame or social standing. Therefore they compromise with the world and its spirit. They do not deny the Lord. Indeed, many of them would die rather than directly deny Him. Yet by their works they do deny Him--ashamed of the Truth because it is not popular, or ashamed of the Lord's brethren because of their humble position or their unpopularity among the worldly.

While this class do not deny the Lord's name, yet they fail to walk closely in His footsteps, and therefore will [R5864 : page 75] 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 mean 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 tribulation with which this Age will end. 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 blessing described in our 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 great prize. 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 CLASS

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, but an inferior position, which will correspond to that of the Levites of old, who were not priests, but of the priestly tribe--servants to their brethren the priesthood. Again, they are represented in the Bible as not being worthy to be of the Bride class, but as being granted the great honor of being "the virgins, her companions, who follow her"--bridesmaids.--**Psalm 45:14,15.**

This class is also represented in the Lord's parable as the Foolish Virgins. (**Matthew 25:1-13.**) They were virgins--pure, justified; hence they were fully consecrated to the Lord. But they were foolish in that they permitted the things of the present life to balance against the things of the life to come, to which they had made a full consecration. The Wise Virgins go in with the Bridegroom, become the Bride class, when the marriage of the Lamb takes place at the Second Coming of Christ. But the Foolish Virgins do not gain admittance, and they hear the Master's words, "I do not recognize you." But although they cannot be recognized as the Bride class, we praise God for His mercy in indicating that they all belong to the company of virgins, the Bride's companions who follow after her.

A beautiful picture of this is given us in **Revelation 19:6-9.** There also we are told of the Great Company who will praise God eventually that the Marriage of the Lamb is come and His Wife hath made herself ready-- even though they will not be part of that Bride class. Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize [**R5865 : page 76**] what they have missed; but they thank God that His Plan, so full of blessings, will still be carried out, though the true Bride class have gone before. Then the Lord gives to them the precious message, "Blessed are they who are called to the Marriage Supper of the Lamb." But they can go to that Marriage Supper only through much tribulation, which will test to the last their full devotion to the Lord--even unto death.

In **Psalm 45** we have a picture of the Heavenly Father as the Great King, the Lord Jesus as the King's Son, the Church as the Bride, and the Great Company as the virgins, the Bride's companions, following after her. It is not only a beautiful picture, but one full of comfort and encouragement to all.

TWO COMPANIES--TWO REWARDS

In the account of today's lesson these are spoken of as a "great multitude whom no man can number"--a poor translation, better rendered, "a great company whose number no man knows." We do know the number of the Elect, the "more than conquerors." It is stated to be one hundred and forty-four thousand of those who follow the Lamb whithersoever He goeth--a Little Flock

indeed, as compared with the millions of earth for eighteen centuries, but a very choice company. The Great Company is not a foreordained number. No one can say what their number is; for they are castaways from the High Calling, rescued by the mercy of God through Christ, because they have not denied His name, because at heart they were loyal, even though they failed to manifest a sufficiency of zeal in performing the Covenant of Sacrifice which they covenanted and on the terms of which they had been accepted into the Lord's family.

St. John says that theirs is a position of glory and honor, not in the Throne with the Bride, but before the Throne, as those who are subject. He sees them not wearing crowns, the highest insignia of victory, which goes only to the "more than conquerors." But he sees them victors, nevertheless, with palm branches. Then he heard the statement that they were not members of the Temple class, but servants of the Temple, who serve God in His Temple. Great will be their blessing. The Lord will lead them to the waters of life. But they will not be, like the Bride, possessed of immortality--which the Lord describes as water of life springing up in His people. (**John 4:14; 7:37-39.**) The water of life which Jesus will give the second class will be everlasting life on the spirit plane like unto the angels--but not on the Divine plane, not immortality, not the Divine nature.

Seeing these things set forth so clearly in the Word of God, shall we not be the more earnest hereafter, the more loyal, the more faithful, that we may obtain the highest reward, even that to which the Lord has invited us--to become members of the Body of Christ, members of the Royal Priesthood?

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[R5865 : page 76]

EXPECTING 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 assuredly 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 passages in the Lord's Word seeming to make them reasonable inferences*.

I have presented these suggestions in several discourses: and the brethren have been so stirred to greater diligence by them that, while desirous of saying more that might prove helpful 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-Christes 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 26** we read of another class of false Christs who would appear in the end of the Age. In **verses 21 and 22** He speaks of the coming of the great "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, [R5866 : page 76] 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 show such signs and wonders that, if possible, even the Very 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 this 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 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 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 oft-repeated, as has been the case; whereas "the desert" 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 will appear in the desert will be Satan, whose final effort to transform himself into an angel of light will culminate in his appearing as an impersonation of the Lord Jesus?

The hosts of Christendom have been taught that at some time Christ will return, but lacking a knowledge of the manner of the Second Advent, they have expected Him to come in the flesh, accompanied by a multitude of visible angels.

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 Constantinople falls Christ will come. Various denominational commentaries which give Mohammedanism an unreasonably prominent place in the prophetic portions of the Bible have expressed the same idea. Through internal anarchy or through outside influence the fall of Constantinople may not be very distant; and think of what would result if, coincident with that event, what looked like the long-expected return of Christ should take place on some desert out near Palestine!

It would not be our Lord, but the Evil One impersonating our Redeemer. Imagine the wicked angels appearing with him as though they were the holy angels whom many expect to come with Christ! Suppose other demons would impersonate a few of the dead, as if to indicate a beginning of the resurrection! Think of the signs and wonders they may work as evidence to further deceive the human race into believing Jesus has come!

That this could be done if the Lord would allow it seems a reasonable premise, and that it may be done seems a reasonable inference from certain Scriptures. I find there have been various Bible Students--even centuries ago--who thought they saw in the Word a suggestion that Satan was to appear as a

[R5866 : page 77] man in the last days. The passage in *Isaiah 14:16*, where Lucifer is spoken of as a man, is probably the most direct of such references.

There also exists a secondary reason why Satan wishes to be as a man. The True Christ has already returned, but with our natural sight we cannot see Him; however, spirit beings, like the Devil and his angels, can see Him, and as they behold our Lord doing successfully the preparatory work of the Kingdom, while they are helpless to thwart the same, it must make them hate that holy Son of God more than ever! How they must envy the human race, who cannot see that present Lord, and must wish they were human also, that they might not behold any longer the One they detest! Thus in permitting them to take on human nature the Lord simply grants them their wish.

Should it be this way, we can readily discern how fully it would, "if possible, deceive the very elect." Catholics, Protestants, Adventists, Mormons and every sect in Christendom would welcome this one as Christ, for isn't this the very way they have looked for Him? This would seem like convincing evidence to every infidel on earth, and they would hasten to acknowledge Him. Even the hosts of heathendom, unable to gainsay such a demonstration, would fall before Him. And those among us who had listened to discourses, etc., but never really made these things their own by a consecrated application of them, would hastily denounce us, and renounce our teachings, to bow their hearts to this spurious Christ.

Then we would discern why God had granted us so much light upon the manner of the Second Advent, and we would need it all. Think of what blasphemy they would consider us guilty as we insisted that this one they called Christ was really the Devil! The charge against us would resemble that against our Lord, and the indignation of the mob might quickly terminate the militant part of our experience.

But still other results would follow the appearance of such a pretended Christ: The Bible foretells a great confederacy of the two main divisions of Babylon. For several years the 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 there seems 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 some such recognition of both Catholics and Protestants; what would more effectively remove the partition separating the 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 in the instance of other prophecies. The coming of the 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 Body. So the collective anti-Christ was the papal system, 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 fulfilment?

But we know that Satan could not impersonate our Lord for long with any measure of character-likeness to Him. With the awful wickedness of his heart, only a few days would suffice 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 supposed was Christ, the world would lay aside its swords only long enough to put us away, then would resume the conflict 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 whose 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 that the body was only a prison in which the real man was confined until liberated by death. He would be forced to experience the very thing he had so untruthfully taught. This gives great force to *Isaiah 14:16-19*.

There are other points I was going to mention, but probably the letter is already too lengthy; but before closing I wish to mention one advantage of considering these things.

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 these things with the remark, "If this conjecture should be correct, everything yet to be fulfilled before the glorification of the saints might be accomplished in a month." The time may be two weeks or ten years.

Friends have asked me, "But don't you expect the Seventh Volume first? and it will take months to write, publish and assimilate it." My answer has been this: How do we know but that it may simply be an issue of THE WATCH TOWER?

An ordinary looking copy of THE TOWER arrives, and the brother who has learned to value its message takes advantage of the first opportunity to read it.

There in the middle of one article he finds a point which proves a key to many passages of Scripture in Revelation; on another page is another such point; and as he reads, it begins to dawn on his mind that he has the Seventh Volume! What comfort and help and assurance it brings, and he is ready for the trial time just ahead!

Another, less appreciative of the light he has been getting, lays that same TOWER aside for a more convenient time, unwilling to have it crowd out his pleasures or intrude on his comfort, little realizing what that TOWER contains or what he is soon to face, unprepared for it because of a failure to walk in the light already received.

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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 an elder brother, and the God 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 24* is treated in detail in STUDIES, Volume IV. He 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 Ecclesia, 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 they do 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 the Lord by resurrection "change" at the Master's Second Coming; and that His Church 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--practically the whole world. On the contrary, the people comparatively more or less deranged 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 any personal anti-Christ, nor that Satan will materialize as a man and misrepresent the Lord. On the contrary, as the great Time of Trouble progresses the spirit of evil will be made manifest more and more in all the "children of disobedience"; **[R5867 : page 78]** and more and more they will become vexed and angry with the children of obedience, who will be standing loyally 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; first, represented by 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 way the matter may turn out. The time, apparently, is not far distant when these matters will be very fully demonstrated. The spirit of anger, 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 manifested. 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.

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THE TRUTH IN SOUTH AFRICA

DEAR BROTHER RUSSELL:--

It is with feelings of deep thankfulness to God that at the close of another year's activity in the Harvest service, I am privileged to forward the Report of our labors in Africa during 1914-15. In presenting the last Annual Report I expressed the hope that the next occasion would find us reporting to Headquarters beyond the Veil. That hope has not been realized. I feel certain, however, that I am expressing the mind of the brethren in Africa, when I say that we are deeply grateful to God for the privilege accorded to us further, to make our calling and election SURE. The past year has been one of continuous testings and trials, both to individuals and to Classes, furnishing abundant opportunities for the display of the Christian graces laboriously cultivated in years gone by, and for the demonstration of that faith and patient endurance which is the supreme test of our devotion to the Lord.--**James 1:4.**

These very facts assure us that the time of our deliverance is at hand, that the Lord is, as it were, putting the finishing touches to the living stones, preparatory to their being set in the Temple of His Glory in the near future. For many years the great Master Workman has been chiseling, dressing and polishing these, bringing them into conformity with the symmetrical outlines of the Chief Corner Stone, and we are grateful to Him for the likeness. Now, while still in the quarry, He is fitting them each to the other, and if the process develops friction and reveals faults and weaknesses hitherto unsuspected, these will be endured all the more patiently and we will surrender ourselves the more unreservedly into the hands of the Great Master Builder, because we know these experiences to be the prelude to the speedy establishment of the great Spiritual Temple, so admirably designed and accurately fitted as to permit of its erection "without the sound of a hammer."

The year that has gone has been the busiest in the history of the Harvest Work in Africa:

Volumes of STUDIES IN THE SCRIPTURES sold.. 3,141

Scenarios, Hymnals, Mannas, Diaglots, etc.,
sold..... 1,589

Free literature circulated..... 75,131

Meetings held..... 312

Miles travelled..... 4,682

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 separating work, gathering the wheat from among the tares in Babylon.

During the year I have made two pilgrim Tours covering nearly five thousand miles. One of these was in connection with the EUREKA DRAMA set sent us from Brooklyn. The Drama drew large audiences everywhere, but the results have not been altogether as anticipated. However, a great witness has been borne 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 withdrawn 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 fast to the Truth, living in that state of detachment and patient waiting upon God which is the attitude of all the Lord's people at the present time. Your communication re work in Rhodesia, to Mr. Nodehouse, was duly received. I have written that gentleman asking for particulars and am awaiting his reply.

While, therefore, our opportunities are not quite so large as formerly, there is not sufficient evidence to warrant the view that the 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 near at hand, till He says "It is enough." Pray for us, dear Brother, as we do for you, that we may be kept faithful unto death and may be counted worthy of a place in the Kingdom.

With continued personal devotion, and a large appreciation of your ministrations, prayers and loving interest in the Harvest Work in South Africa, I am

Your Brother and Co-Laborer in His Glad Service,

WM. W. JOHNSTON.--**South Africa.**

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INTERESTING LETTERS
BLESSED 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, and attendance ranged from just a little over a hundred, to 230. The Testimony Meetings, although they were liberally arranged for--as you will see from the enclosed program--still seemed too short to let every one who desired have an opportunity to speak. On the New Year's morning we had a Baptism service, when fourteen symbolized their consecration. It is beautiful to see many old and young yet coming to rejoice to lay their all on the altar of sacrifice and seek to follow the Lamb.

We unanimously resolved that the time was very opportune for you to pay us a visit, and it was proposed by Brother Gates, of Sydney, and seconded by Brother Allison, of Adelaide, that the following letter be sent to you: "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 thus 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,
Australasian Branch.

DEAR BRETHREN:--

Yours of January 4th is at hand.

I rejoice in the Lord that you have had such a sweet and blessed Convention and that, although the numbers were not large, the interest and spirit were what we would expect and that great good has been accomplished.

May the Lord's blessing continue with you all, making the present year, 1916, your very best in character-development and in effective service for our

King.

[R5869 : page 79]

I cannot promise anything definite in respect to a visit to Australasia, much as I should desire to greet you all in the flesh, to say some words of comfort and encouragement and to personally receive assurances of your continued Christian love. However, we know not what the Lord's providence may indicate, but assure you that we will seek to follow His leading in this and in every matter. With much Christian love,

Your brother and servant in the Lord, C. T. RUSSELL.

DO NOT TAKE ANYBODY'S SAY-SO

OUR DEAR PASTOR:--

I was pleased to receive your loving letter and gift, which were much 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 indeed 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 1 issue on "Christian Duty and the War" was good and to the point; we trust by God's grace we shall maintain that attitude, looking to Jesus our Captain, 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 error.

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 since compulsory military service for single men is 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 reelected 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."

If 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 people 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.

RE 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 at 68c and 88c, we would like to suggest that you allow the MANNA to be Colporteured at 68c. We are convinced, after our experience with the SCENARIO, that at 68c 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 them. What an 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, -----

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[R5868 : page 79]

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--
"Wilt thou 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 her 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.
"And nothing goes in it beyond the power
Of My Bride to bear in her *weakest* hour,
If she look to Me for grace."
Then He turned to me with the tenderest mien--

"My Love, art thou strengthened by what thou hast seen?

Canst thou now the enemy face?"

Dear Lord, forgive me, I humbly cried,

That I should forget that He who died

To redeem my soul, is by my side

And holds the Cup in His hand.

Gladly I take the Loving-Cup,

Gladly I drink as Thou holdest it up;

To share it with Thee is grand!

And if it should be that this is the day

When the flesh, as I drink, shall pass for aye,

Then 'twill be the Cup of Joy.

Oh, wondrous miracle of grace!

The smile on my loving Bridegroom's face

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.

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 Christians in this season centers 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 will in some formal ceremonies and in a perfunctory manner celebrate at that season this most important event, but few of either religion discern the real significance of the celebration. Could their minds be thoroughly awakened to its true significance, there would be a religious revival such as the world has never yet known. But, as St. Paul declares, "The god of this world hath blinded the minds" of many; and even some whose eyes of understanding are partially opened, St. Peter describes as being blind and unable to see afar off. They are unable to see 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 as a nation. Therefore we find that in some degree the Passover is celebrated by Jews in all parts of the world, even by those who claim to be agnostics. They still have a measure of respect for the Passover as an ancient custom. But is it not strange that with the bright minds which many of our Jewish friends possess, they have never thought it worth while to inquire as to the *meaning* of this celebration?

Why was the Passover lamb slain and eaten? Why was the blood sprinkled upon the door-posts and lintels? Of course, God so commanded; but what was the reason, the motive, behind the Divine command--what lesson, what object? Truly a reasonable God gives reasonable commands; and in due time Jehovah will cause His faithful people to understand the significance of every requirement. If the Jew can realize that his Sabbath day is a type of a coming Epoch of rest and blessing, of release from toil, sorrow and death, why cannot he see that similarly all the features of the Mosaic institution were designed of the Lord to be foreshadowings of various blessings, to be bestowed "*in due time*"?

FIRST-FRUITS AND AFTER-FRUITS

Blessed are those whose eyes can see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is to be effected by the payment of man's penalty, by the application of Jesus' sacrificial merit in due time for the sins of all mankind. Only the Church have as yet received of the merit of Jesus' death. Greatly favored are those who can see that as the whole world lost Divine favor and came under Divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of Justice should be made before this sentence, or curse, could be removed; and that therefore, as the Apostle declares, "Christ died for our sins"--"the Just for the unjust," that He might bring us back to God. Thus He opened up a new way--a way to life everlasting.

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The Scriptures call the Church of Christ "the Church of the First-borns," "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 have overlooked these Scriptures, so far as making application 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 only the first-borns were passed over; and another greater one at 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.

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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. Only the first-born ones of Israel were endangered on that

night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those first-borns. So only the First-borns of the sons of God from the human plane, the Church of Christ, are now being passed over during this night of the Gospel Age; only these are in danger of the destroying angel. These are all under the sprinkled blood.

We see, in harmony with all the Scriptures, that the "Little Flock," "the First-fruits unto God of His creatures," "the Church of the First-borns," alone is being spared, passed over, during the present Age. We see that the remainder of mankind who may desire to follow the great antitypical Moses, when in the Age to follow this He shall lead the people forth from the bondage of Sin and Death, are 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 fulfil 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 a disregard of Divine mercy. It would signify that they were doing 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 sins"; "Christ dieth no more." They are to be esteemed 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 far greater responsibility than has the world; for they are the only ones yet in danger of the Second Death. This is the lesson of the Passover type, and applies only to true Christians.

By and by the night of sin and death will have passed away, the glorious Morn of deliverance will have come, and The Christ, the antitypical Moses, will lead forth, will deliver, all the people of God--all who, when they shall come to know, will be glad to reverence, honor and obey the will of God. That Day of Deliverance will be the entire Millennial Age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death--destruction.

JESUS OUR PASSOVER LAMB

The Apostle Paul clearly and positively identifies the Passover Lamb with

our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of His sacrifice; we must also eat of the unleavened bread of Truth, if we would be strong and prepared for the deliverance in the Morning of the New Dispensation. Thus we put on Christ, not merely by faith; but more and more we put on His character and are transformed into His glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the Heavenly Canaan, to all the glorious things which God has in reservation for the Church of the First-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover Lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His Apostles in the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on *that night*--the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical first-borns from the typical "prince of this world"--Pharaoh--the same date on which 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

We recall the circumstances of the first Memorial-- 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; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in cooperating 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 then have been possible for them to have partaken of Him 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 -- leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, "The Bread of God is He which cometh down from Heaven, and giveth life unto the world." "I am the Bread of Life." "I am the living Bread which came down from Heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world."--**John 6:33,35,51.**

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 sacrificed, although that was **[R5870 : page 85]** laid down and its glory 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 Father Adam, and hence free from sin--that enabled Him to become 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 2:3-6.**

When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is 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, if they would; and we are **[R5871 : page 85]** 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 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 a Mediator, Prophet, Priest and King, to assist back to 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 life-right--a right to human life--with all its privileges*, which our Lord at His own cost procured for us. Likewise the fruit of the vine symbolizes 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 justification of the *world by works of obedience* in the Millennial Age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His 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; howbeit, 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 explains the very high import of the Memorial; for 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 as joint-sacrificers with Him even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness?--"For we, being many, are *one Loaf* and *one Body*."--**1 Corinthians 10:16,17.** --*Emphatic Diaglott.*

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper then that we should realize that the entire Christ, the entire anointed company, is, from the Divine standpoint, a composite Body of many members, of which Jesus is the Head (**1 Corinthians 12:12-14**), and that this Body, this

Church, as a whole must be broken--that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for the brethren, as Jesus laid 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 *Jesus' spiritual life* that He laid down. As He sacrificed His actual, perfect being, His *humanity*, so we are to 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* before they can become bread for man; they cannot 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.

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 all who would be His must drink of it, must accept His sacrifice and appropriate it by faith. They must 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 faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the Ransom-price for the whole world. "There is none other name given under Heaven or amongst men whereby we must be saved." (**Acts 4:12.**) Likewise there is no other 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 6:3-5; 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. **[R5871 : page 86]** 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 to come again and receive them to Himself to share in it. He now adds that this Memorial which He was instituting would find its fulfilment 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.

Just what our Lord meant by this statement might be difficult to determine positively, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolized in His Cup, there will be jubilation in the Kingdom. "He shall see of the travail of His soul and shall be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as He sees the grand outcome--the blessings which will come to all mankind. This jubilation will be shared by all His disciples who have drunk of this Cup, first in justification, then in consecration and sacrifice with Him. These have His promise that they shall reign with Him; and when the reign shall have begun, when the Kingdom shall have been established, looking back they shall praise the way that God has led them day by day, even unto the end of their earthly course, and even though it has been a "narrow way," a way of self-sacrifice, a way of self-denial.

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 and death. The fact that He rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. Already He was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found thus far grace sufficient for His need.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him "with strong cryings and tears" praying "unto Him who was able to save Him out of death"--expressive of our Master's fear of death lest in some particular He might have failed to follow out the Father's Plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept His consecration vow, and that He would surely have a resurrection as promised.

We behold how calm He was thereafter, when before the high priest and Pilate, and Herod and Pilate again. "As a lamb before her shearers is dumb, so He opened not His mouth" in self-defense. We see Him faithful, courageous to the very last; and we have His assurance that He could have asked of the Father and could have had more than twelve legions of angels for His protection. But instead of petitioning for aid to escape His sacrifice, He petitioned for help to

endure it faithfully. What a lesson is here for all His footstep followers!

On the other hand, we recall that even amongst His loyal disciples the most courageous forsook the Master **[R5872 : page 86]** and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this 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 for us to buttress the mind with 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 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 chief priests, Scribes and Pharisees and Doctors of the 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 their 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, beyond the veil. With that glorious Morning will begin 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; if we be dead with Him, we shall also live 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 merit of the precious blood, and our share with our blessed 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 that the dear friends in various 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 its usual custom; for this seems to have been the course 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 [**R5872 : page 87**] for us, but also as relates to our own covenant to be dead with Him. We recommend that the leaders of each company make arrangements to obtain 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 have our attention too much taken up 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 participate.

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 these timid ones, who, we trust, will not forego the privilege of

commemorating this great transaction, we would explain that to our understanding the class mentioned by the Apostle is composed of those who fail to realize the real import of the sacrifice, and who recognize this service as a mere ceremonial form. The failure to investigate and learn what this signifies, brings condemnation, reproof.

We trust that the occasion will this year be a most precious and profitable one to all the saints. As we are approaching the end of our course, the great importance of our Calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in wonderful times. We know not what a day may bring forth. Then let us walk with great carefulness, with great soberness, yet with joy and rejoicing, knowing that our deliverance draweth nigh; and that, if faithful, soon with our Beloved Bridegroom we shall partake of the wine of joy in His Kingdom and be forever with Him.

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THE RANSOM AND THE SIN-OFFERING

NOTWITHSTANDING all that we have written on the subjects of the Ransom and the Sin-Offering in the STUDIES IN THE SCRIPTURES, in THE WATCH TOWER and in the TABERNACLE SHADOWS, it would appear that some of our dear readers are not yet clear in respect to these matters. Some even confuse themselves and others by hinting that "Brother Russell has changed his views--or that the STUDIES IN THE SCRIPTURES contradict THE WATCH TOWER. These are harmful mistakes. Should our views change we will state the change in no uncertain terms. We therefore make a renewed effort to make plain what we believe to be the proper interpretation of these subjects.

"The Ransom-Price relates to the valuable thing itself; namely, the blood or death of Christ--a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as it may be applied."-- Z'09, p. 309.

The Ransom views the matter of man's recovery from sin and death as a purchase--a Redemption. The basis of this thought is the Divine Law, "an eye for an eye, a tooth for a tooth, a man's life for a man's life." (**Deuteronomy 19:21.**) Adam and his entire race of thousands of millions are in dire distress through sin and its penalty. God has provided a recovery by a Ransom process--purchasing back from their fallen condition.

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 another person, holy, harmless, unsentenced. But looking deeply into God's Plan we find that only one man was tried before the Divine Court-- namely, Father Adam; that only Adam was sentenced to death; and that all of his children go into death, not because of their individual trial and death, but simply because Adam, having failed to maintain his perfection, was unable to give his children more life or rights than he possessed. And so it has been throughout the entire period of six thousand years from the time of Father Adam's sentence until now.

Here we see a wonderful economic feature connected with the Divine Plan. God would not permit more than one member of the human race to be tried and sentenced to death; for His purpose from the beginning was that the sacrifice of one life should redeem the entire human race. By *one man* the whole trouble came; by *another Man* the whole trouble will be rectified. This the Apostle points out, saying, "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.**

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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 was necessary to find an *outsider* to be the world's Redeemer; and that outsider, whether angel, cherub, or 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*.

It was not a God that sinned; hence the death of a God could not redeem. It was not a cherub that sinned; hence the death of a cherub could not redeem. It 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, in carrying out the Divine Plan for human redemption, left 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 human nature]; that He, by the grace of God, should taste death for every man."--**Hebrews 2:9**.

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 Adam, our next point is to show from the Bible that He did give Himself as a Ransom. We have the word of Jesus Himself on the subject (**Matthew 20:28**); and also St. Paul's testimony, "the Man Christ Jesus, [R5873 : page 88] who gave Himself a Ransom-price for all, to be testified in due time." (**1 Tim. 2:6**.) This proves that the giving of the price sufficient to ransom Adam and all his race was accomplished in Jesus' death at Calvary.

But the work of ransoming Adam and his race is much more than merely the providing of the Ransom-price. The thought connected with the word Ransom goes beyond the mere giving and appropriating of the price. It includes the *recovery* of Adam and his race from the *power of sin and death*. Manifestly, this work has not yet been accomplished; indeed, it has scarcely begun. The only disposition thus far of the Ransom, the merit, has been its imputation to the Church, and this only by faith. The Church is not yet glorified as a whole--not yet delivered from the power of sin and death completely. Manifestly, then, it will require the entire thousand years of Messiah's Kingdom to ransom, to deliver, to set free, from the power of sin and death, Adam and all his children. Consequently, the Ransom work, which began more than eighteen centuries ago, is still to be accomplished.

There is no difficulty about the Ransom-price; for that price has been in the

hands of Justice for nearly nineteen centuries. But it has been unapplied as respects the world and only imputed to the Church that has been called out from the world during this Gospel Age. The full completion of the Ransoming work will include what the Bible speaks of, saying, "I will ransom them from the power of the grave." (**Hosea 13:14.**) Nor will the Ransoming work be fully accomplished when the last member of the race has been delivered from the power of the grave; for there will still be a great resurrecting work to be done--a raising up out of imperfection of mind, morals and physique, to the full image and likeness of God, lost through Adam's disobedience and redeemed by the precious blood at Calvary.

THE SIN-OFFERING IS DIFFERENT

With the thought of the Ransom before our minds, we now investigate the subject of the Sin-Offering, remembering to keep the two subjects separate and distinct. "The Sin-Offering shows the manner in which the Ransom-price is applicable, or effective, to the cancelation of the sins of the whole world." (Z '09, 309.) The Sin-Offering does not require so long a time for its accomplishment as does the Ransom. We have already seen that the Ransoming work has been in progress nearly nineteen centuries, and will be in progress nearly ten centuries in the future, or a total of twenty-nine centuries. But the Sin-Offering will all be completed before the glorious Reign of Christ begins, His Church then being with Him in glory.

The Sin-Offering of Israel's Atonement Day shows us the same sacrifice of Jesus which constitutes the Ransom-price, 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-borns.

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." (**Romans 12:1.**) In the type these were pictured both by Aaron's sons and by the body of Aaron, he being the head. Thus the Apostle speaks of Christ as being the Head of the Church, which is His Body, we being "members in particular of the Body of Christ."--**1 Corinthians 12:27.**

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 sacrificing stage: hence they constitute a secondary 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 the merit of Jesus for the sins of His consecrated people only; and that these, justified by the merit of Jesus, are thus qualified through His merit to be sharers with Him in His glorious priestly functions.

THE SECONDARY SIN-OFFERING

The secondary Sin-Offering of the typical 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 class or priestly class were represented by the Lord's goat. The less zealous of the Church, the antitypical Levites, were represented in the second goat-- the Scape Goat. It was the Lord's Goat class, the under priesthood, that constituted the secondary Sin-Offering.

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. 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.

In the antitype, the High Priest, Jesus, completed His own personal Sacrifice at Calvary. 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 presence of God for *us*," the Church --not for the 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 consecrated persons represented 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 step in the antitype will be for the High Priest then to present again at the Mercy Seat the blood of the antitypical Lord's Goat as His own blood --otherwise, the sacrifice of His Church as part of His own Sacrifice. This He makes applicable to the sin of all the people--the *original* sin of all the people.

At that moment, which we believe is in the near future now, the Father will turn over to the Son all the people, their sins fully forgiven so far as the original transgression **[R5873 : page 89]** is concerned. Forthwith Messiah's Kingdom, established in power and great glory, will begin to deal with the world for its rescue from sin and death, for the ultimate uplift to human perfection of all who are willing and obedient to the regulations of His Kingdom.

PUNISHMENT FOR SINS AGAINST LIGHT

Meantime, there will be other sins of the world not included in the Adamic transgression. The Sin-Offerings are merely for Adam's sin and all the various weaknesses and imperfections which flow from that original sin. The other sins will be such as are not to be attributed to human weakness, but which represent more or less of sin against knowledge, against light. Full, wilful sin against **[R5874 : page 89]** 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.

Before 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 SCAPE GOAT'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 confessing over the head of the scape goat certain transgressions of the people, and the sending away of the scape goat into the wilderness.

Understanding that this scape goat represents some of God's consecrated people who have failed to live up to their privileges, we understand this 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. Those tribulations coming upon the Great Company class, the Levite class, are not tribulations 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 Word 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 our blood on them that dwell on the earth? and white robes were given unto them"; 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 Jews in the end of their Age. He said that all the righteous blood shed on the earth from the time of Abel down, would be required of that generation--to 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-Offering, declares that Jesus, not by the blood of bulls and of goats, but by His own blood,

accomplishes the blessings. (**Hebrews 9:11-15.**) And again, 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 the 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 associated with, and part of, His sacrifice. But in the inauguration of the Law Covenant, 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 statement, bulls and goats--in the 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.

In 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, or satisfying 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* [**R5874 : page 90**] 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 this Day of Atonement. This Day will witness the full completion of all the sin atonement and more; for all of the Millennial Age will be a part of the antitypical Atonement Day.

The sacrifices of the Day of Atonement are merely the means to an end. The end to be attained is the blessing of the world, and the bringing of the world back to at-one-ment, or harmony, with God. That work will require all of the

Millennial Age. It will include the teaching of the world, the restoration of mankind to all that was lost in Adam and redeemed at Calvary. The Sin-Offerings of the Atonement Day merely represent God's Purpose in the use 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 Sin-Offerings of the Atonement Day and its Sacrifices constitute 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.

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"WHY PERSECUTEST THOU ME?"

--APRIL 2.--ACTS 9:1-31.--

A NOTABLE ILLUSTRATION OF ZEAL WITHOUT KNOWLEDGE--
REPROVED

FROM ON HIGH--SAUL'S DEEP CONTRITION AN EVIDENCE
OF GENUINE REPENTANCE--HIS EYES OF UNDERSTANDING
OPENED--ST. PAUL'S "THORN IN THE FLESH"--
THE GREAT APOSTLE TO THE GENTILES A TYPE OF THE
NATION OF ISRAEL.

**"Faithful is the saying, and worthy of all acceptation, that Jesus
Christ came into the world to save sinners; of whom I am
chief."--1 Timothy 1:15. R.V.**

WHOEVER thinks of Saul's transformation from an enemy of Christ and His Church to a friend and zealous servant as an experience on a par with the conversion of sinners is greatly in error. Such conduct as is related in today's Study is not the conduct of sinners, enemies of God. In our opinion, however, the term "conversion" would scarcely be appropriate in such a case. Saul of Tarsus was either a bad man and a hypocritical Pharisee, a money-lover, a self-lover, or else an "Israelite indeed," whose aim and object was the service of God, and whose persecution of the early Church was prompted by his fidelity to God. We believe that the latter description is the one which fitted the case of Saul; for it is in harmony with his own testimony on the subject.--**Acts 26:9-11.**

If, then, Saul was a true and loyal member of the favored nation of Israel, thoroughly consecrated to God and serving Him to the best of his ability and knowledge, but merely blinded for the time by prejudice and misconception, we can no more think of his case as a conversion than the cases of the other Apostles. Our Lord chose the original Twelve because they were Israelites indeed; and He gave them the instruction necessary for His service. This He did also for Saul, though in a more striking manner.

The word convert signifies the turning about in an opposite direction. But Saul was already going in the right direction; namely, in a whole-hearted service of God, although his efforts were expended upon the wrong thing in that right direction. The Lord merely opened his eyes of understanding, and showed him the better how his efforts should be used. Saul needed merely to be shown aright; and this he demonstrated by as much fidelity and energy in the Lord's service afterward as he had ignorantly misused previously.

CONSCIENTIOUS WRONG-DOING

Saul was one of those Israelites who lived amongst the Gentiles, but who

occasionally went up to Jerusalem to certain of the feasts. (**Deuteronomy 16:16.**) His home was in the city of Tarsus, a notable city of that time-- said to have been excelled in scholarship only by the cities of Alexandria and Athens. Not only had he the advantages of a home in such a city, but his family was an influential one, as is implied in the fact that he was a citizen, not only of Tarsus, but also of Rome. In addition to the education of his home city, he had received a special course in theology, or Jewish Law, at Jerusalem, under Gamaliel, one of the greatest teachers of that time.

Saul's early training, therefore, and all of its conditions were favorable to producing in him a breadth and refinement of thought equaled by few. These conditions, combined with his honesty of heart and his zeal for God, although not at first according to knowledge, fitted him to become just what the Lord subsequently made him; namely, "a chosen vessel" unto the Lord, to bear His name before the Gentiles and kings and the children of Israel.

Apparently the circumstances connected with the stoning of St. Stephen only incited Saul to greater energy in stamping out what he believed to be a very injurious doctrine--heresy. Our own experience confirms the thought that an earnest, conscientious opponent is more to be respected than a cold, indifferent professed friend. We are reminded of our Lord's words, "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." (**Revelation 3:16.**) Let us have respect, therefore, for all who are warm-hearted and zealous, remembering that there is more hope of their being pleasing to God, and being accounted worthy to receive the Truth, than for the lukewarm.

Under the arrangements of the Roman government, the Jewish priesthood was granted considerable power, and had come to exercise very much of the power subsequently used by the Popes of Rome. The religious rulers had power to authorize arrests and imprisonments for the infraction of their rules and regulations. Saul, exercising the same respect to law and authority which subsequently marked all of his dealings and teachings as a Christian, did not attempt to take matters into his own hands in regard to the persecution of the Christians, but went about it in the manner recognized as legal--under the sanction and authority of the highest religious tribunal. Let us remember that nearly all persecutions have been sanctioned by some human law, and regulate ourselves according to the Divine code.

THE THREE ACCOUNTS HARMONIZED

The account given in today's Study regarding the opening of the eyes of Saul's understanding is that of St. Luke, and was doubtless received directly from the Apostle Paul himself, with whom St. Luke traveled for a time. Two

other accounts are given by St. Paul himself. (See *Acts 22:6-11; 26:12-20.*) The three accounts [**R5874 : page 91**] are in practical agreement, and show only such variations as might reasonably be expected, considering the fact that they were delivered under different conditions, as it was sought to emphasize or elaborate different points.

Had the three accounts been exactly alike, word for word, there would have been just ground for supposing a special preparation of the text with this harmony in view. When rightly viewed, even the seeming discrepancy of the account is additional evidence of the truthfulness of all. The account itself being simple, we need to give attention only to those points which apparently conflict.

All three accounts say that Saul himself heard a voice, saw a light and fell to the ground. One account adds that all with him fell to the ground as well. The account in our lesson declares that the men of his company "stood speechless, hearing a voice, but seeing no man." Another account says, "They beheld indeed the light, but they heard not the voice of Him that spake to me." These accounts can be harmonized in this way: Saul himself was evidently the center of manifestation--"a great light shone round about me." Doubtless his companions saw something of this light in a general way, but they did not see the source of the light. They did not see the glorious body of our Lord Jesus Christ--"seeing no man." Saul, however, saw the glorious body of our Lord Jesus Christ, as he himself subsequently testified.--**1 Corinthians 15:8.**

Although no one but Saul was smitten to the ground, the others, who stood speechless and terrorstricken, no doubt soon knelt reverently about their leader. Respecting the voice--Saul and all with him heard a sound, "the voice," but only Saul could distinguish the words-- which were meant for him alone. A similar case is recorded in **John 12:28,29.** In one sense of the word Saul and all of his companions heard the sound, or voice; but in another sense of the word Saul alone heard the voice. We use this same form of expression in our daily conversation. If some one addresses us in a low or indistinct voice, we say that we did not hear. We mean that although we heard the voice, we did not understand or comprehend what was said.

OPENING OF SAUL'S MENTAL VISION

Saul's feelings, as he heard from the Lord of Glory a reproof of his misdirected zeal, can be better imagined than described. Nevertheless, we can but admire the promptness with which he at once ceased his opposition and placed himself on the side of the One whose cause he had so recently persecuted. We can imagine him praying, "Lord, teach me! In my blindness and ignorance I have been fighting against Thee, the Only Begotten of the Father, the Messiah, while verily I thought that I did God service. Having made such a great mistake,

I am thoroughly humbled. I can no longer trust either to my own wisdom or to the wisdom of those in whom I have heretofore confided--the chief priests, the scribes and the Pharisees. Now, Lord, I come to Thee. Show me how I can undo some of the great wrong which I have done ignorantly. Show me; and I will gladly and promptly follow and obey."

How deep a hold the matter took upon Saul's mind may be judged from the fact that for three days he neither ate nor drank. He could not think lightly of his own blinded course. Deep contrition is always a good evidence of genuine repentance of wrong. No doubt his thoughts were busy; for he was well educated in the Law and in the Prophets and was familiar with what he had learned concerning the Nazarene. It is reasonable to suppose that those three days of blindness and fasting were days of prayer and reflection, during which he diligently compared the testimony of the Law and the Prophets with what he knew of the Nazarene and His teachings. Saul's natural sight had been destroyed; but his mental vision had been opened, and he now saw matters in a new and wonderful light.

AN ILLUSTRATION OF DIVINE METHODS

In a previous lesson the name Ananias was associated with ungodliness and falsehood. But in today's Study we find another Ananias of a totally different character--a true servant of the Lord. His hesitation to go to Saul does not seem to have been caused by opposition or by faithlessness, but rather a reasonable caution. He had heard of Saul, and possibly also knew Saul's host to be an enemy of the Cause of Christ. Therefore he wished to assure himself that he had not misunderstood the Lord. But the Lord graciously made the matter clear to him, as He always does to His faithful ones; and Ananias promptly fulfilled his mission.

Here again is an illustration of Divine methods. The Lord sent upon this important errand one who apparently was a very humble member of the Church. He did not send St. Peter, St. James and St. John, the Apostles, from Jerusalem, with great pomp and show to receive the penitent enemy of the Cross and to make a public triumph. He merely used a ready and willing instrument that was nearby. This should be a lesson to us that the Lord is both able and willing to use in His service the humble ones who are ready and willing.

The scales which fell from Saul's eyes would seem to indicate that a certain portion of the eye had been destroyed by the great light; and the healing may be said to have been in a natural way. Although informed that he received his sight, we are not informed that his eyes were made whole. Indeed, it seems evident, from subsequent statements, that to his dying day his eyes never recovered soundness, and his sight was never again normal.

It has been surmised, and with good reason, that the continued weakness of his eyes constituted what the Apostle terms "a thorn in the flesh." (**2 Corinthians 12:7-10.**) Although under the power of the Holy Spirit he was granted many gifts of the Spirit, amongst which was the gift of healing, and although he exercised this gift of healing upon many (**Acts 19:11,12**), yet the Lord did not relieve him from his own weakness in this respect. This must have been all the greater trial; for it would seem all the more strange that he who could heal others could not heal himself--that he who had Divine power for the blessing of others of this way should not have the Divine power for his own blessing.

To St. Paul's petition our Lord's answer was, "My grace is sufficient for thee; My strength is made perfect in weakness." The noble Apostle exclaims, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Thereafter he never requested the removal of this "thorn."

Several incidents in St. Paul's experience confirm this conclusion: (1) Although an educated man, he seldom wrote his own letters; and of the one letter which he did write, although one of the briefest, he remarks, "Ye see how large a letter I have written unto you with *my own hand*." (**Galatians 6:11.**) The Greek would even give the thought that these words apologize for the use of very large characters in the writing--such as a semi-blind person would use. (2) When standing before the tribunal of the chief captain, St. Paul declared that he did not know Ananias as the high priest; whereas, if his eyesight had been good, he could not have well helped knowing the high priest, on account of his gorgeous apparel. [**R5874 : page 92**] (**Acts 23:5.**) (3) In writing to the Galatians he tells them (**4:15**) that, when he first met them, their love and sympathy for him were such that they would willingly have plucked out their eyes for him--an expression which would be meaningless unless his eyes were defective.

After a few days in which to gain strength from his fasting and from the nervous excitement incidental to his experiences--days of communion with those whom he had come to persecute, and whom now in his renewed condition of mind he recognized and fellowshiped as dear brethren--Saul promptly began to preach Christ as the Son of God--publicly using the opportunities afforded in the Jewish synagogues. The account of his enlightenment in the Gospel is that of a most noble character, which commands the respect of every class in every time.

ST. PAUL AS A TYPE

We are inclined to regard the Apostle Paul as in some sense of the word a figure, or likeness, or type of his race --Israel--and the opening of their eyes of understanding which is now shortly due to take place. Amongst the Jews are many who seem to be Israelites indeed, merely blinded, as both the Prophet and the Apostle have described. (**Romans 11:7-12.**) That nation, whose blinding took

place in the Fifth Thousand-year Day, and which has been blinded throughout the Sixth Thousand-year Day, is to have its eyes opened on the Third Day, which will be the Seventh Thousand-year Day--the Millennial Day. "After Two Days will He revive us; in the Third Day He will raise us up."--**Hosea 6:1-3**.

During all this time Israel has also been without food or drink of a spiritual kind. Israel also is to be a chosen vessel in the Lord's hand as connected with the earthly agencies in bearing the Message which shall bless the Gentiles and all the families of the earth. We are near to the time for the opening of Israel's eyes. When that time shall have fully come, the Lord will send some Ananias, whose touch under Divine favor shall bring sight. The name Ananias signifies, "Jah is gracious."

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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; they produce nervous exhaustion and are very injurious to 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 be without carefulness. There is a carefulness which is entirely proper, yea, necessary, on our part, but not this extreme worry--this inability 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 indicate a lack of faith in the Lord [R5875 : page 94] and in His care for His people. The word rendered "careful" here is from a Greek word meaning *over anxious*.

In giving a forceful lesson to His disciples on trustfulness in God, the Master used the illustration of the lilies of the field. The lilies of Palestine are quite common --rather a small flower, many of them red. They persist, live, grow, notwithstanding that no special provision is made for their cultivation, and that they are trodden down by those who pass through the fields. Yet they develop and mature and blossom, and have an exquisite organism, which microscopic examination shows is very beautiful. Jesus declared that even Solomon in all his glory was not arrayed like one of these. There is a perfection in the texture of a flower that is wonderful. The finest clothing cannot approximate the delicate structure of the flower, created by an Infinite Hand.

The lesson seems to be that although the flowers may be in an unfavorable environment, unable to do for themselves or to take any anxious thought in the matter, nevertheless, God's providence has so arranged for them that they thrive and become very beautiful. These lilies did not look up and wish that they might become great trees, nor wish that they might climb up higher in the world and nearer the sun, as do the vines. On the contrary, they were content with the lot chosen for them by their Infinite Creator.--*Matthew 6:30*.

THE LESSON OF TRUST IMPERATIVE

And so God's people are to take a lesson from the lilies. They too are to be content with the Lord's arrangement for them--as the poet expresses it:

"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.

PASSOVER PROVING

John 18:11; Psalm 116:13 .

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?

If where once friend I had
I Judas find,

Still Jesus holds me in
His love entwined.

He knew the love and loss
Of faithless friend;
He'll know each step I take
Unto the end.
His love enfolds me fast--
I cannot fall.
The Cup my Father pours--
I'll drink it all.

Hattie O. Henderson.

=====

AENEAS AND DORCAS

--APRIL 9.--ACTS 9:32-43.--

ST. PETER'S PREACHING TOUR--VISITING THE SAINTS--A TERM MUCH MISUNDERSTOOD--A PARALYTIC HEALED AT LYDDA --ST. PETER CALLED TO JOPPA--DORCAS AWAKENED FROM THE SLEEP OF DEATH--A BEAUTIFUL CHARACTER--THE FRIEND OF THE POOR--PURPOSE SERVED BY THESE TWO MIRACLES.

"In all things showing thyself an example of good works."--Titus 2:7 .

PERSECUTORS never like persecution for themselves. Those who have the mind of Christ are never persecutors. They feel it to be their bounden duty not to assist things which they believe to be wrong; they may even find it necessary or expedient to denounce the wrong, to show up its inconsistencies, and in some instances to name the active agents in wrong teachings and wrong doings--as the Apostles have done in their writings. But as for persecuting others, the Lord's people can take no part in this. They are hindered by the spirit of love, the mind of Christ, which directs that we should do to others as we would have them do to us--the Golden Rule, our "perfect law of liberty."

The persecution which scattered the disciples throughout all Judea, and of which Saul of Tarsus was one of the leaders, subsided shortly after he became a Christian, and was followed by a period of rest, recuperation, edification. While Saul's changed course may have had something to do with this, in all probability a trouble which arose about this time between the Jews and their Roman rulers had more to do with it.

About the year 38 A.D. the Emperor Caligula, who had but recently come into his office, promulgated an edict that his statue should be set up in various quarters of the empire and worshiped. When the Jews learned that it was the intention to put these statues in Jerusalem, and even in the Temple itself, as well as elsewhere, their indignation and trouble knew no bounds. They gathered in great masses, young and old, to entreat the local governor to intercede for them that such a desecration of their Holy Temple and Holy City and Holy Land should not be permitted. While the governor made every effort to have the Emperor change the edict, the most he could accomplish was a command to leave the Temple untouched. But many altars were raised to the Emperor outside of its gates; and news came that all the synagogues of Alexandria had been turned into temples to Caesar. This state of affairs lasted until January 24, 41 A.D., when Caligula was murdered.

A SEASON OF SPIRITUAL GROWTH

It is not surprising that such outside persecution and interference with their own religious rites and liberties caused the Jews to relax their persecutions of the Christians, and thus brought about the period of rest mentioned in today's Study. The record says that the churches were edified. We get the thought, therefore, that this time of peace was a time of upbuilding amongst the little groups of the Lord's people in Palestine. There is a two-fold sense in which the Church may be built up or edified; in numbers and also in the fruits and graces of the Holy Spirit. Apparently the infant Church was edified in both ways; for the declaration is that the believers walked in the fear of the Lord and in the comfort of the Holy Spirit.

The Scriptures declare that "the fear of the Lord is the beginning of wisdom." (***Psalms 111:10.***) This is not a selfish fear, not a fear that the Lord will eternally torment or otherwise unjustly deal with His creatures, but a reverence of the Lord which recognizes His greatness and His goodness, and fears to do aught that would be displeasing to Him or that would separate from His love and favor. This proper kind of fear, which is the beginning of wisdom, will never be lost so long as the wisdom is maintained.

But reverence of God was not the only grace developed in the early Church. To it was added the comfort of the Holy Spirit. The Holy Spirit is the spirit, mind, disposition of God. This the primitive Church was cultivating, developing it in their hearts, walking in it-- that is, living it. The word comfort signifies united, cemented; and the thought of the statement as a whole is that not only was the Church multiplying in numbers and being built up together as God's holy Temple, but that the various "living stones" were being cemented or bound together by the Holy Spirit.

MEANING OF THE TERM "SAINT"

From our Study we learn that although the Apostles made Jerusalem the headquarters for their work, nevertheless they went hither and thither throughout Judea, meeting with the Lord's people scattered by the previous persecution, and forming little congregations everywhere. **[R5875 : page 93]** In one of his tours St. Peter came to Lydda, the chief city of the Plain of Saron (Sharon), about ten miles southeast of Joppa. His special mission, we are told, was the visiting of the saints.

This word "saints" signifies holy ones, those set apart, sanctified believers in Christ. There is much opposition to the use of the word today, attributable, we believe, to two reasons. One is that the vast majority of professing Christians well know that they are not saints, not sanctified, not living as near to the Lord as they could live-- not separate, even in heart, from the world, the flesh and the Devil. Such persons have strong reasons for disliking the word "saints," realizing

that it would exclude them and nearly all of their friends and special associates in Christian work.

Another reason for opposition to the word "saints" is the fact that in the Dark Ages it became customary for the Roman and Greek Catholic churches to canonize, or legally set apart as objects of reverence, certain persons respecting whom, after several centuries had elapsed, nothing especially evil was remembered, but only things esteemed as honorable and praiseworthy. The word saints thus became separated from living Christians; and, indeed, this may have been because there were few Christians so faithful as to be representatives of saintship.

Still another reason why some dislike the term "saints" is that they consider it to be rather boastful--some would even say hypocritical. Having lost sight of the doctrine of Justification by Faith, in its proper application, they have become accustomed to think of all Christians as "miserable sinners" and to pray for them as such--overlooking the fact that there are some in whom "the righteousness of the Law is fulfilled," because these "walk not after the flesh, but after the Spirit," the merit of Christ covering all their unwilling shortcomings.--**Romans 8:4.**

The Lord's people, however, are to remember to apply and to take pleasure in all the names and practises authorized by Apostolic usage. Thus the term "saint" certainly approves itself to us. Almost all of the Epistles of the New Testament are addressed to the saints; and those professing Christians who cannot properly apply the term to themselves cannot properly apply to themselves the exceeding great and precious promises contained in those Epistles; for all the promises are addressed to the saints, are meant for the sanctified in Christ Jesus. Let it be borne in mind, however, that the word "saint" does not signify actual perfection merely, as in our Lord's case, but also those reckoned holy through Him; and that the Apostles, who were saints and who classed themselves with the saints of God, declared respecting themselves, "We also are men of like passions with you."--**Acts 14:15.**

The term "saints," then, properly applied in the Church, refers to those who, although originally "children of wrath, even as others," have been rescued from that condition of condemnation, have been washed, cleansed, and thus brought into accord with God through the forgiveness of their sins and through the covering of their weaknesses and blemishes; and who have become the "sanctified in Christ Jesus" by making full consecration of themselves to live, not perfect lives--an impossibility while in the flesh--but as nearly perfect as they may be able, the Lord's grace making them continually "holy, acceptable to God," through the merit of Christ Jesus. Let us never be ashamed of this name "saints," if it present before our minds saintship, holiness, separateness from the

world; for this is the very thought which should be there continually. It is a thought which will enable us the better to live separate from the world, as the Master indicated.--**John 17:16.**

The healing of AEneas, the paralytic, was a very notable evidence of the power of the Lord, similar to the healing at the Beautiful Gate of the Temple. (**Acts 3:1-11.**) Here, as always, St. Peter made sure that none should think that the power which he exercised was his own. He distinctly affirmed that Jesus the Messiah, whom their rulers had crucified, had performed the cure, and therefore was not dead, as they had supposed, but risen.

The fame of this miracle spread abroad and resulted, we are told, in the drawing of many unto the Lord and to the Church. Thus did the Lord establish the Church and attract to it those who were in the right attitude of heart, using miracles then, as now He uses other means. Those miracles, as heretofore pointed out, cannot have lasted much longer than the Apostles themselves; for the miraculous gifts of the Spirit were granted only through the laying on of the hands of the Apostles, and The Twelve had no successors, St. Paul taking the place of Judas. The Heavenly Jerusalem had twelve foundations, and no more; and in them were written the names of the twelve Apostles, and no others.--**Revelation 21:14.**

ANOTHER NOTABLE MIRACLE

One of the saints at Joppa was a woman apparently of means and education. If her name represented her appearance, she was very beautiful; for Tabitha in the Syriac language, Dorcas in the Greek, signifies graceful, beautiful. But this woman was famed for a grace and a beauty entirely separate and distinct from whatever she possessed of these qualities naturally. Hers was the beauty of a meek and quiet spirit, full of love and helpfulness. Evidently she was a burning and shining light for the Lord in that vicinity. She did what she could. She served the Lord, His brethren and all who needed help. According to the best opportunities afforded her she helped the poor, particularly widows, who as a class were at that time apt to be in a very trying position, especially if poor.

The Greek text indicates that Dorcas had been in the habit of assisting the poor with garments, etc., doubtless assisting them also with words of encouragement and helpfulness, and ministering to them the Truth. Under these circumstances it is not strange that her death should have produced sorrow, especially amongst the beneficiaries of her charities and amongst the numerous friends which a beautiful, Christlike spirit of this kind is sure to make.

Apparently Dorcas took sick and died suddenly, at about the time that others of the saints at Joppa heard that St. Peter was at Lydda and had cured AEneas. Immediately they sent for the Apostle, probably with no thought that he would

perform such a miracle as that of bringing Dorcas back to life, but rather with the thought that they had lost a highly esteemed member of their little group and that St. Peter could give them some consolation at this time. In those days there was neither telegraph, telephone nor mail service; and consequently some of the brethren became the messengers to take the word to the Apostle--to request his presence without delay.

St. Peter went at once with them to Joppa. As he entered the death-chamber, he saw an affecting scene. Poor widows and others were lamenting the loss of their friend, and showing the garments which she had made for them. This was surely a noble tribute to the usefulness of her life. No millionaire has ever left monuments which will endure so long, or which will reflect so much glory upon his character, as were left by this humble woman. And even the humblest and poorest of us may to **[R5875 : page 94]** some extent emulate her example and leave behind us when we die some such monuments of love and some such testimonies of appreciation.

It is sad indeed when any, especially of those who have named the name of Christ, die and leave none who sincerely, truly, mourn for them and miss them. Such a condition testifies to a life that was either selfish or misunderstood. We who are looking forward to the close of our journey, and that before very long, should see that our lives are spent day by day in such a manner that some will be the happier for them; and that our decease will be recognized by some, at least, as a loss.

St. Peter's most notable miracle was the bringing of Dorcas back from the portals of death. Like the other miracle recorded in our lesson, it was peculiar to that time and for the purpose of the establishment of the Church. We are not to suppose that it was the Lord's purpose that all of His people during the Gospel Age should be thus snatched back from death, or that they should all be relieved from beds of sickness, or that they should all have powers such as the Apostle here exercised. There is a ministry of evil--of calamity, sickness, death, etc.--which has often been valuable indeed to the Lord's people, inculcating various lessons and developing various fruits of the Spirit--meekness, gentleness, patience, long-suffering, brotherly kindness, love.

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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 let you know with 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 new mind. Gentle are their steps, their actions, their language, injuring none; but nevertheless full of power and firmness. These are my brethren in God's family, as I have come to know them.

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

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 destructive projectiles, while about a mile and one-half further on rattles the gunfire of the infantry. The mere sound of it makes me shudder. To sleep is impossible. A rattling in my pocket, and 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 the night watches." O what peace fills my heart, and what precious hours of communion with my Father are my portion!

Weeks ago I passed through Lemberg. The engineer of a machine shop to whom I spoke concerning the hope of the Jews, assured me that they are waiting for the Messiah. Only as I rode by on horseback was it possible to speak to some of the Jews. I laid my hand upon their shoulders and shouted into their ears: "Your Messiah is coming; I have been asked to tell you"! Astonishment, tears of joy and God-speed--and onward went the march.

How far we still have to journey I know not; the Lord knows. But we well know that

"Soon our conflicts and toils will be ended;
We'll be tried and tempted no more,
And mankind of all ages and nations
Shall be blessed in that triumphant hour."

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 STEIL.

(From German WATCH TOWER.)

"THOU CROWNEDST THE YEAR"

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 symbolized their consecration this year and two hundred and three partook of the Memorial supper.

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 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 blessing 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 colaborers in the Master's service. With much Christian love,

Your brother and fellow servant,

J. H. HOEVELER, Secretary.

BRETHREN HELP IMPOSTORS

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 bound for a certain Colporteur 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 behalf of all the flock, I am

Your fellow-servant in the one Hope,

W. A. BAKER.--**Montana**

A DEDICATED TOY BANK

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, if we walk to Prayer Meeting instead of riding, we drop 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 one of the "Feet" 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 H. TOUTGIAN 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 use 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! The audience was very quiet and needed no reminder. I am sure the Lord's hand was in the whole matter. We had about eighty persons each night. Yours in the service, -----

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MEMORIAL ANNIVERSARY APRIL 16TH

After six o'clock p.m. on the above date, thousands of Bible Students all over the world will meet to celebrate the most important event of history--the death of Jesus, the World's Redeemer.

All should properly approach the Lord's Table with clean hearts and clean hands--with consciences purged by faith in the merit of the cleansing blood. Our own best endeavors to attain purity need supplementing with our Savior's merit.

Let us remember that in partaking of the emblems of our Lord's broken body and shed blood, we not only confess Him but profess to be His followers, His imitators--laying down our lives for the brethren.

The New York City congregation will assemble at The Temple at 7:30 p.m. All trusting in the precious blood will be welcome.

When ordering books, etc., please consult November 1st WATCH TOWER

for price.

TWO DUTCH BOOKLETS

We have a small quantity of small Dutch 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.

RE VOLUNTEER MATTER

Some brethren write us that they are mailing four copies of B.S.M. to certain Voters' Lists, etc. We fear that this is wasting valuable ammunition, for Voters' Lists in many communities are not very desirable--and it would seem unwise to risk the waste of four numbers. Other dear friends have followed a similar course in their house-to-house distribution --putting several papers together. We cannot approve this method, either, dear Brethren. In our judgment there is quite enough interesting matter in each number of the B.S.M. to make one number of it sufficient for one distribution. It is for this reason that we issue Volunteer matter at intervals--and not several numbers together. We believe that those Classes which circulate the Volunteer numbers as they are issued, and one copy at a time, do the best work, as well as the most economical work. We request that all do this; we decline to send assorted lots for general distribution.

We do recommend, however, that each Class keep on hand at its central meeting place a variety of the B.S.M., so that all 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.

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BETHEL HYMNS FOR MAY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for May follow: (1) 83; (2) 8; (3) 259; (4) 12; (5) 267;

(6) 303; (7) 7; (8) 235; (9) 197; (10) 105; (11) 204; (12) 199; (13) 47; (14) 9;
(15) 321; (16) 120; (17) 18; (18) 73; (19) 325; (20) 78; (21) 79; (22) 263; (23)
305; (24) 114; (25) 307; (26) 28; (27) 19; (28) 22; (29) 240; (30) 40; (31) 214.

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All cheques, drafts, money orders, etc., should be made out to WATCH
TOWER BIBLE AND TRACT SOCIETY. There are no exceptions to this rule.

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r5876 **HOW ARE WE SANCTIFIED?**

r5878 **QUIETNESS IN THE MIDST OF STORMS**

r5879 **ST. PETER AND CORNELIUS**

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STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
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SEND REPORTS OF MEMORIAL PROMPTLY

We request prompt reports from all classes and little groups celebrating the Memorial of our Lord's death on April 16th. A postcard report of numbers and interest will do.

THE EUREKA DRAMA SUCCEEDING WELL

Nineteen Classes have sent in reports which show the following results for one week's exhibitions of 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 free literature were handed in.

These nineteen EUREKA DRAMAS heard from for the week are only a small portion of the whole number thus far sent forth. Fifty-seven have sent in no report whatever for the week. We can only imagine how many other thousands they may have served if actively engaged, or how many other thousands missed being served if they were not actively engaged.

Total EUREKA DRAMA reports to date show 1,788 places served; total exhibitions, 5,967; total attendance, 1,041,998; total cards received, 33,188.

All this is very encouraging and shows what possibilities there are in connection with this EUREKA DRAMA outfit. In a previous notice we suggested that the EUREKA DRAMA be not used in theaters, but in country schoolhouses, etc., leaving the theaters for the regular DRAMA. However, we have no desire to restrict the use of the EUREKA sets. We therefore suggest now that where openings for it may be found, it should be shown. Indeed, we have some excellent reports of its showing in theaters. Quite a number of exhibitions have been given in private theaters on Sunday mornings recently. They were very successful. People seemed to be interested and a good class of people seemed to attend. The Theater Managers were very pleased to have the EUREKA DRAMA, desiring in some manner, no doubt, to cooperate for the public good and also to give tone to their Theaters.

Be it remembered that we have the lecture records in Danish, Swedish, German, Polish, Italian, and Spanish (soon). These foreign records have cost us more than the English, but we propose to supply them hereafter to the friends at uniform prices--an entire set of DRAMA records for \$25.00.

Wonderful opportunities, dear Brethren, are at our hands. Many are showing their love and zeal. Let each do according to his judgment of what would be pleasing in the sight of the Lord.

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r5883 **THE PRINCIPLES OF LOVE AND JUSTICE CONTRASTED**

r5885 **YOKE-FELLOWS WITH CHRIST**

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International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
ASSOCIATION

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**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 ones 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 a very particular reason for the selection of such a class. 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, a sanctified class for a very special 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 ever be issued after its close. There can be but one Bride of Christ; and when this class shall have been completed, no addition to their number will ever be made. This Class have heard of the present grace of God offered through Christ and have accepted its terms and entered the race for the "Prize."

The Apostle in our text is practically saying, Here we are as Christians, the called of God. Now, what is the one thing God would have us do? Would He have us keep a seventh day? Would He have us abstain from eating meat? Would He have us adopt some certain forms or idiosyncrasies? No. The will of God is our *sanctification*. There is a certain difference between the words sanctification and consecration, though they are sometimes used almost interchangeably. The word *consecrate* has the thought of surrender. Consecration is a definite step, taken at a certain moment. It is the yielding up of the will and of *all* to God.

Whoever has not thus definitely surrendered his will, himself, to the Lord, has never made a real consecration. We believe that there is no step more necessary to be seen clearly by God's professed people than this one, and none more necessary to be made [R5877 : page 99] 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 they have been trying for years to be children of God, that they have been for years seeking to do God's will and live a holy life. We try always to get these down to the particular point: Have you *begun* right? Have you been trying to run the Christian race on the *outside* or on the *inside*? Then they ask us what we mean. And we tell them that the matter is like a race-course, where there is a certain prize offered, with certain definite rules and regulations. The person who is to run in the race must be entered in the regular way. The contract must be made and signed. The man must agree to all the conditions. Then he will be entered as a contestant, and must run on the prescribed track and for the goal.

Now another, who had failed to make this contract and to enter the race in the prescribed manner, might run around and around on the outside of the track. He might run as fast and as well as those on the inside. He might boastingly say, "I can beat any one running on that track!" But would he gain the prize? Assuredly not. He would be only amusing himself or wasting his breath and his strength. 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 learned and met the conditions and terms required 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 all that, but we pin them right down to [R5877 : page 100] the point: "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 *any* man will be My disciple,' said the Lord Jesus, 'let him *deny himself*, 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. If we make a full consecration, God will consecrate us; He will accept us and set us apart for Himself. He gives us the indication of this acceptance in the begetting of His Holy Spirit. Such soon begin to realize that they have a new mind, a new disposition, a new heart. It is of this class that the Apostle Paul is speaking in our text. "This is the will of God" concerning *you*, "even your sanctification"--you who have consecrated yourselves to Him and whom He has accepted and consecrated, has set apart for His service.

The acceptance of us by the Father is only the beginning of the sanctifying work. And it is His will that this work should continue and progress in us, to its full completion. This sanctifying work should affect our minds, our hands, our eyes, our ears, our tongues--our all--that we may be fully used of the Lord. It is the will that is given up at first, and the will, of course, includes the service of our mortal body.

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.

SANCTIFIED THROUGH THE TRUTH

Now what powers, what 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 will proceed. The one who consecrates 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 Message of Truth. How will this Message sanctify? The Apostle Paul answers that thus God works in us both to will and to do His good pleasure. He gives us in His Word exceeding great and precious promises. He gives us counsel and admonition. And as these enter our heart and impress themselves upon us, through the illumination of the Holy Spirit, we are constrained to work out in ourselves the peaceable, precious fruits of righteousness and holiness.

We realize that by faithfully walking in the narrow way which our Master walked, we shall be pleasing to our God and shall receive an exceeding great reward, even joint-heirship with Christ to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in Heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (**1 Peter 1:4,5**.) 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 hymn 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 wrath, 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.

Again, we read that we are of the Elect, "through sanctification of the Spirit." (**1 Peter 1:2**.) When we present ourselves in consecration, we are next accepted and begotten of the Spirit. This acceptance and begetting sets us apart; it inducts us into the Body of the Anointed. The spirit of the Truth inspires us and guides us in the Heavenly way. It first showed us that we were sinners needing a Savior. Next it showed us how to present ourselves to God. And after we had taken the

steps thus shown, and were accepted as sons of God, it led us on step by step into the fulness of the stature of men in Christ. Thus the Spirit, through the Word, brings about our complete sanctification.

We are told again that it is "the blood of the Covenant wherewith we are sanctified." (**Hebrews 10:29.**) How is this? God has made a great Covenant with the Church. It was first made with the Head of this Church, and then with those 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 finished. There was no other way to fulfil His Covenant. It was necessary that He do all this that He might 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 **[R5878 : page 101]** 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 blood other than it is made acceptable 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 the "blood of the Covenant," and this means our full sanctification unto death. Whoever 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 it is necessary that we 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 is to seal 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 ANTITYPE

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 antitypical bullock and goat sprinkle first the Law, satisfying 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 Ransom-sacrifice and its application on their behalf. This will be accomplished by the Millennial Reign of The Christ, Head and Body.

It may be asked, Why were there many bullocks and goats offered in the type, when there is only one bullock and one goat in the antitype? Why 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 His sufferings of the present time and then to reign with Him throughout eternal ages of glory. Let us prove to God our appreciation of this glorious calling, by faithfulness even unto death.

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QUIETNESS IN THE MIDST OF STORMS

**"When He giveth quietness, who then
can make trouble?"--Job 34:29 .**

ELIHU, the speaker of these words, was a young man who lived in Job's day--supposedly in the time of Abraham. He was one of the four friends of Job who called upon him in his 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 us a passage of Scripture which seemed to be in conflict with all the other Scriptures. We said, "If that is Scripture, we would like to know it." Our opponent looked it up and found that it read, "And the Devil said," so and so. Surely there is no reason to believe that the Devil is inspired--no reason to believe that the Devil's words are inspired.

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 draw a line in this criticism of Job, being averse to an extreme position, yet agreeing neither with Job nor his other friends. Job's three friends had been arguing that he must have done some very wicked deeds, and that as a result his camels and his cattle were destroyed--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 God was angry with him. Still Job insisted that 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 not accidental. There must have been a Divine hand in the matter.

Even if Satan had sent all these difficulties and trials, he could not have done so unless God had permitted it. No one could have thwarted the Divine arrangement and will. Elihu contended with Job that the Lord had the right and the power to decide, that Job had not. He showed distinctly the Power and the rightful authority of God to order in all the affairs of life, and incidentally showed that Job was more righteous than all his associates; that while he was a sinner, yet not on this account was he being afflicted.

We may profitably get a thought from this discourse given by Elihu. Here is a process of reasoning used by a man away back in the past--about the time that the Evolutionists tell us man was a monkey. Pretty sound reasoning for a monkey! Many of our college presidents would do no better today. It is sound logic.

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AFFLICTION NO PROOF OF GOD'S DISFAVOR

We also see that Job was not a great sinner. On the contrary, 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 blood, to cut off from it man and beast, though Noah, Daniel and Job were in it, as I live, saith the Lord God, they 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, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."--***James 5:11***.

It is quite true that Job's trouble could not have come upon him if God had not permitted it. If God had wished him to have quietness, no one could have made him trouble. But He permitted trial to come to test His servant, just as He permits trouble to come upon His Church, and as He permitted it to come upon His well-beloved Son. He permitted that men should do all manner of evil against His Son--should scoff at Him, should spit upon Him, should smite Him, should scourge Him, and finally crucify Him. The Lord has not always given quietness in these cases, but often trouble.

The lesson of the text for those who have put themselves in God's care, is that no one can make them trouble without Divine permission. The Lord tells us that during this Gospel Age He will make all things work together for good to His children, and that He will not suffer us to be tempted above what we are able to bear, (***1 Corinthians 10:13***.) In our Lord's case it pleased Jehovah to bruise Him, to allow suffering and death to come upon Him. (***Isaiah 53:10***.) It pleased God to adopt this Plan for the recovery of the world, because it best illustrates His Justice, His Wisdom, His Love and His Power. It also resulted in great honor

and glory to our Lord Jesus.

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 *trace* Him. He wishes them to have unwavering [R5879 : page 102] faith in Him. The children of God, then, can take these words of our text in a very different way from that originally suggested to Job by Elihu. We may truly say, "When God giveth quietness, who then can make trouble?" We recognize that there is a certain quietness and rest of heart that all the Lord's saints may enjoy. We realize this even when He permits severe trouble.

The Apostle Paul in his Epistle to the Hebrews says, "We who have believed do enter into rest." We enter into rest by coming into the attitude where we can believe, where we can and do exercise entire trust in God. Sometimes outward difficulties are helpful in overcoming a wrong spirit. The Lord's people are not discouraged by the things that would utterly crush out the vitality and the courage of others. They get the wrong spirit pounded out of them; but it is the hand of love that administers the blows, and the Lord knows just how many and how severe ones are needed.

KEPT IN PERFECT PEACE

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee." (*Isaiah 26:3.*) This thought is very precious to us as New Creatures. "The peace of God which passeth all understanding," is to rule and keep our minds and hearts. (*Philippians 4:7.*) We are to count the things of the present life as not worthy of comparison with the glories of eternity. And so the Apostle says, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (*2 Corinthians 4:17,18.*) When our minds are stayed on the Lord, and we take the proper view of our experiences, we can sing with the poet:

"No storm can shake our inmost calm,
While to this Refuge clinging."

We have peace, no matter what the outward conditions may be. The trials and the difficulties of life come to the Lord's people commingled with joys--the rain and storm, then the sunshine. They enjoy all righteous pleasures that are in harmony with their consecration. They learn to cultivate patience in trial, knowing that patience works out experience, and experience works out more and more that hope which maketh not ashamed.--*Romans 5:3-5.*

So, then, it is to the Christian that our text brings the assurance that when God gives quietness, none can make trouble. They "shall say all manner of evil against you falsely for My sake," said the Master, but *then* we are to "rejoice and be exceeding glad." "Let not your heart be troubled." (**Matthew 5:11; John 14:1.**) We think our text very precious when viewed from our standpoint.

TROUBLE NECESSARY TO OUR PROVING

Our Heavenly Father designs that various kinds of trouble shall come upon us, that these may develop and prove our characters. It is a part of the Divine Plan to permit us to have experiences of affliction. (**Psalm 119:67,71,75; 34:19,20.**) So when we see God's people in trouble or trial today we are not to say that God is against them. We are each to demonstrate our willingness to suffer according to His will, and often to suffer unjustly. Our Lord set us an example of cheerful, patient submission to God's will. We are to walk in His footsteps. And we have the example of the Apostles, when trials and difficulties and persecutions came upon them; and the example of other saints all down the Age.

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 something. *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 2:8.**) 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 storm can shake us from our moorings, for 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 *after* blessings far outweighed his brief trials, so it will be with the Lord's saints today.

"What though my joys and comfort die!

The Lord, my Savior, liveth;

What though the darkness gather round!

Songs in the night He giveth.

No storm can shake my inmost calm,

While to that Refuge clinging;

Since Christ is Lord of Heaven and earth,

How can I keep from singing?"

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ST. PETER AND CORNELIUS

--APRIL 16.--**ACTS 10:1-16,24-48.**--

CORNELIUS, THE FIRST GENTILE CONVERT TO CHRISTIANITY
--BEGINNING OF A NEW DISPENSATION--EXPIRATION OF
ISRAEL'S "SEVENTY WEEKS" OF EXCLUSIVE FAVOR--
ST. PETER'S VISION--"MIDDLE WALL OF PARTITION" BROKEN
DOWN--THE GOSPEL PREACHED TO THE GENTILES--
"WORDS WHEREBY THOU SHALT BE SAVED."

**There is no distinction between Jew and Greek; for the same
Lord over all, is rich unto all that call upon him,"--Romans 10:12 .**

CORNELIUS, the Roman centurion, was evidently converted to God and righteousness years prior to the incident which forms today's Study. Although he was a worshiper of the true God, a benevolent almsgiver, and although his love of righteousness and his consistent life were recognized amongst those with whom he had to do, yet something was necessary before he could be accepted of God in the proper sense of the word. There is a lesson here for those who imagine that a reverence of God and morality is all that is necessary to Divine acceptance. As Cornelius had these qualities in large measure for some time before his acceptance, the Lord's dealing with him may well be a guide for all who desire to approach Him in covenant relationship.

Although devout, as we have seen, Cornelius was not a Jew; and he realized that he was outside of the pale of Divine favor. Still he prayed to God. While we are not told for what he prayed, yet in harmony with the records we may readily suppose that he prayed for enlightenment respecting the Divine character and Plan, and for a closer approach and realization of Divine favor and acceptance.

Perhaps Cornelius had heard of Jesus of Nazareth, and was perplexed on this very subject. Perhaps this perplexity led him to the earnest prayers which the Lord saw fit to answer in a miraculous manner, sending an angel to assure the centurion that his prayers and his alms were appreciated of the Lord as memorials of his piety. The angel intimated that something further than prayers and good deeds was necessary. But the additional things the angel was not commissioned to tell. Cornelius needed to know of the Lord Jesus from the true standpoint. He must exercise faith in our Lord as his Redeemer, before the memorials of his piety would count for anything with God or bring him into the desired relationship and under the Divine favor.

The angel instructed Cornelius to send for the Apostle Peter, and also informed him that certain words which St. Peter would tell him were of importance--essential to his further progress in knowledge and in faith, and

through these into Divine favor. The centurion's readiness of mind is shown by the promptness of his obedience. He not only prayed, but prepared to cooperate with God in the answering of his own prayer.

The three persons sent to bring St. Peter down to Caesarea, all of whom feared God, give us good evidence that this Gentile, who was feeling after God and striving to the best of his ability to please and honor Him, had not been hiding his light under a bushel. It had shone out not only before his family and his servants, but before the soldiers under his control. This is the kind of man whom God delights to acknowledge, whatever may be his nationality or the color of his skin; and all such are recognized of the Lord and favored above others with light and truth--ever since the close of Natural Israel's special favor. There is a lesson here that some of the Lord's people need. It is that they should let the light of the Truth shine through them upon all with whom they come into contact; that the spirit of devotion should pervade every family, every household, including the servants.

Evidently Cornelius was full of faith in the Lord. He did not wait to see whether St. Peter would come. He knew that the Apostle would come. He had faith in the Lord's promises through the angel. Accordingly he gathered together his friends, his relatives and his household --those upon whom he had been exercising an influence. Apparently they were like himself--earnestly desirous of learning all that they could concerning the way of life--the way of reconciliation and harmony with God. as well as all the principles which He represents.

END OF ISRAEL'S "SEVENTY WEEKS"

Meantime St. Peter, with all the prejudice belonging to the Jews for centuries, needed to be prepared to receive this first out-and-out Gentile brought into the Church. This was done by means of a vision. On the following day the Apostle, with six brethren from Joppa, went down to the centurion's home--"doubting nothing"; for evidently the Lord was leading him in the matter. Of all the disciples, St. Peter was the best one to be chosen for this work; first, because of his impetuous disposition and his zeal to follow the Lord's directions quickly and heartily; second, because, he being the oldest of the Apostles, and in many respects the most influential, his course would have the greater weight with the others.

It is difficult for us to conceive the prejudice which the Jews had entertained for centuries against any thought that the Gentiles might become fellow-heirs with them in the Abrahamic Promise. They considered it a settled matter that God's favor had been set apart to their nation; and that it could not possibly go outside of that nation to others, in the sense of making those others equally acceptable to God. These views were based upon three facts; first, God's Promise

to Abraham, "In thy Seed shall all the families of the earth be blessed"; second, the Israelites were not permitted to have general dealings with the Gentiles or to intermarry with them; third, added to all this, the Jewish rulers had to some extent exaggerated these differences.

But now a new dispensation had come. The "seventy weeks" of favor to Natural Israel had expired; and the Lord began to extend His favor beyond the Jews--as we have already seen, to the Ethiopian eunuch. According to Divine prophecy, these "seventy weeks," or 490 years, had been specifically set aside as a period of favor to the Jewish nation. It had been foretold that at the beginning of the last seven years, "week," of that period Messiah would come; and that in the exact middle of those seven years Messiah would be cut off in death, not for His own sins, but for the sins of the people. It had been foretold that the prophecy would be marked by the anointing of "the most holy" at Pentecost; and that the end of the seventieth week would also be marked as the termination of God's exclusive favor to Israel. It was so marked by the sending of the Gospel Message to Cornelius and by his begetting of the Holy Spirit, after he had believed the Message.--*Daniel 9:22-27*.

"WORDS WHEREBY THOU SHALT BE SAVED"

When St. Peter arrived at the home of Cornelius, the centurion recognized him as God's appointed servant for bringing this Message to him; and he prostrated himself at the Apostle's feet in worship. Instead of looking down upon the Jew, and instead of thinking of himself as a representative of the greatest government in the world, [R5879 : page 104] Cornelius was filled with the spirit of humility. The fact that his visitor represented the Lord called forth from him some of the same feelings that were filling his heart in respect to the Lord Himself--feelings of reverence.

But if Cornelius was noble and humble, the Apostle Peter showed himself to be no less noble and loyal to God; for at once he began to lift up the centurion, saying, "Stand up; I myself also am a man." St. Peter commends himself to our hearts by this noble course, by this refusal to receive unauthorized homage. He saved himself also from a great deal of trial by thus promptly disowning supernatural honor and authority, by recognizing his true position--that he was only a broken and emptied vessel, distinguished only because the Lord had been pleased to fill him with the Holy Spirit and to use him as a vessel of mercy and truth.

Not many today are disposed to offer worship to fellow creatures; and not many--except high dignitaries of the nominal churches, such as popes and prelates--consent to receive worship. But all such have a rebuke in the course of St. Peter on this occasion. In our day there is little danger, perhaps, that any of

the brethren would receive too much honor of men; for the spirit of our time is running in the opposite direction. Nevertheless, wherever a spirit of worship is manifest, it becomes the duty of the brother to whom it is offered to refuse it and to point to the Lord as the real Benefactor of us all--the One from whom cometh every good and perfect gift, by whatever channels He may be pleased to use.

Entering the house and finding a congregation of earnest, God-fearing Gentiles assembled, St. Peter asked the pointed question, "For what intent have ye sent for me?" Cornelius then related something of his past experience, his desire for fellowship with God, his endeavor to live in a manner pleasing to God, the vision that he had received, and now the Apostle's arrival in response to that vision, and his own expectancy that he was about to hear what had been promised him--"words whereby thou and all thy house shall be saved."--**Acts 11:14.**

Cornelius was not saved by his almsgiving, not saved by his prayers, nor yet by the Message which St. Peter delivered. But the Apostle's Message--"words"--explaining matters, enabled Cornelius and his household to *grasp by faith* the great redemption which is in Christ Jesus-- and thus to be saved. Saved at once from alienation from God, and from condemnation as sinners, they received a foretaste of the complete salvation to be granted unto them at the Second Coming of our Lord.

THE ONLY TRUE GOSPEL

We note with keen interest the Apostle's preaching, that we may clearly discern the life-giving Message which he brought and from which Cornelius and his associates derived their saving faith. St. Peter's discourse was the same Gospel Message which he had delivered repeatedly before. The theme was Jesus and the sacrifice for sins which He accomplished when He died on the cross. It was the Message of the hope of a resurrection from the dead through Christ Jesus, as attested by His resurrection by the mighty Power of God. It was the Message that, our risen Lord having appeared in the presence of God for the Church, the Father is now pleased to accept sinners on condition of faith, reverence, and obedience to righteousness according to ability.

St. Peter's discourse was "the old, old Story," which to many has become tedious and distasteful, but which to every soul in the right attitude is the Father's Message of forgiveness of sins and of reconciliation through the death of His Son. There is no other Gospel; and those who present another message are not, in their service, ambassadors for God, messengers and mouthpieces of His Holy Spirit.--**Galatians 1:6-12.**

The Apostle Paul tells us that "It pleased God through the foolishness of preaching to save them which believe." (**1 Corinthians 1:21-25.**) That is, it

pleased God to adopt this method of declaring the Truth respecting His Plan of redemption and to accept and justify those who would believe and accept this testimony. Today the testimony may reach through letters, tracts or books, or through oral preaching. It matters not in what manner the true Message is delivered and received; but invariably the Message goes through the human channel, and not through angels nor by the operation of the Holy Spirit aside from human agents.

We are to bear in mind these lessons of God's methods and are to apply them in connection with the affairs of life. We are not to expect the Lord to move upon or instruct our friends or kindred or neighbors, but are to remember that He has conferred this honor upon His Royal Priesthood. Accordingly we are to be not slothful in business, but fervent in spirit, serving the Lord--serving the Truth in any and every manner open to us.

THE JUDGMENT OF QUICK AND DEAD

After telling the Message itself, St. Peter explained to Cornelius that Jesus had commanded His Apostles to testify to the people that it is He who was ordained of God to be the Judge of the quick and the dead. The coming judgment, or trial, of the world is an important part of the Gospel Message, and is not to be neglected in the preaching of the Gospel.

What advantage could accrue to the world through Christ's death if there were no future judgment or trial for them? All were judged once in the person of Adam; and his condemnation passed upon all. (**Romans 5:12; 1 Corinthians 15:22.**) The world needs no further judgment along the lines of the Adamic transgression and its weaknesses. The judgment for that transgression was complete, and nothing could be added. The Judge was Jehovah Himself; the sentence was death.

But now the Gospel includes the fact that Christ is to be the Judge of the world. This signifies that a new trial for life is to be accorded to Adam and his race. This fact of itself implies a release from the original death sentence, a redemption from Adam's sentence, and an individual trial to determine which members of the redeemed race will be accounted worthy of life everlasting. Yes; this is the "good tidings of great joy which shall be unto all people"--even though the Adversary has deluded the vast majority into thinking to the contrary--that no new trial such as Adam had at first is to be granted to the whole world, bought with the precious blood of Christ.

All are witnesses that this trial could not have begun before Jesus became the Judge. Hence none of those who had died during the four thousand years preceding His earthly ministry could have been judged by Him. None of them could have been on trial for life eternal. All should likewise be aware of the fact

that the world in general has not been on trial since our Redeemer was appointed Judge, and that it is not on trial today; that, on the contrary, the great mass of the world neither knows the Judge nor understands the Law, nor has any conception of the requirements necessary to life everlasting.

This agrees exactly with St. Peter's statement under consideration and also with that of St. Paul, "God hath appointed a Day in the which He will judge the world in righteousness by that Man whom He hath ordained." **[R5879 : page 105] (Acts 17:31.)** As the Apostle indicates, that Day was still future in his time; and it is still future. From other Scriptures we learn that this Day is the Millennial Day --"a Day with the Lord, a thousand years." The only judgment--trial--since our Lord's resurrection has been to the Church, to determine the question of life or death eternal. The Church, as Spiritual Israel, has had much advantage every way over the remainder of mankind; for during this Gospel Age this class are being "called of God according to His purpose"--that the more than overcomers may be joint-heirs with Jesus in His future work of judging the world.--2 *Peter* 3:7,8; 1 *Cor.* 6:2.

THE GOSPEL TO THE GENTILES

Cornelius and his devout associates had been waiting for just such a Message of Divine grace; and as the words fell from the Apostle's lips, they were quickly and gladly appropriated in the hearts of his hearers, who were by this time accepting Jesus with the same fulness of appreciation as St. Peter himself. Their hearts being thus in the right condition before God, it would have been appropriate for the Apostle to say to them, "Now, brethren, your proper course will be to be baptized into Jesus by a water baptism, symbolizing your full consecration to be dead with Him, as His faithful followers."

But St. Peter was not ready to make such a step, we may be sure. He was surprised that God was willing that the Gentiles should even know about the wonderful provisions of salvation in Jesus, which of itself would be a blessing. But he was not yet prepared to expect that the Gentiles would be received of the Lord on practically the same terms and with exactly the same manifestations of Divine favor as were the Jews. To make good his insufficiency of knowledge along this line--and as a lesson to him also--the Holy Spirit was given to Cornelius and his companions without the laying on of hands--in the same manner that it was bestowed upon the assembly in Jerusalem at Pentecost.

St. Peter quickly learned the lesson; and undoubtedly his readiness to learn it was in large measure due to his humility and sincerity of heart, the fulness of his consecration to the Lord and his desire that the Divine will should be done in every particular. The Apostle and his companions from Joppa--"they of the circumcision"--were astonished at God's favor upon the Gentiles. Yet they were

not envious. They were glad to welcome as cleansed, as brothers, all whom the Lord indicated that He had received into His fellowship.

The result of this outpouring of the Spirit was a grand testimony meeting. The record is that they "magnified God," praising Him, rejoicing in their acceptance, etc. Then St. Peter drew their attention to the symbolical baptism and the propriety of observing it. We are not given his argument on the subject. Possibly he explained that in thus publicly symbolizing their consecration to the Lord they would be strengthening their own faith, buttressing their own determination to live and die the Lord's. Possibly, too, he showed them the beautiful significance of the water immersion as a symbol of death and burial with Christ and of a resurrection to newness of life in the present time, and to a newness of life in perfect bodies at the Second Advent of our Lord.

The Apostle then called for an expression from those present--especially from the brethren who accompanied him from Joppa--to know whether any objection could be thought of to show why these dear brethren should not be admitted to every blessing and arrangement which God had provided for His faithful ones--irrespective of their being Gentiles by birth. They had believed in God, had given evidence of their consecration and their good works, even before they knew of the Lord and His glorious Plan; and now they had been accepted of God, who had manifested His acceptance by the outpouring of the Holy Spirit upon them. No objection being offered, St. Peter directed that they should be baptized in the name of our Lord. He had been sent to teach them, and he delivered his Message with no uncertain sound.

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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 as spokes all 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 or 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 at school.

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 fulfil. The word *Paid* would signify that such a debt had been discharged; was 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 something has been left in 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, for instance, 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 lawful. But when we speak of 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 being and then to give up His human nature, 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 that 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 **[R5880 : page 107]** 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 cancellation 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 9.--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 that, 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 obedient back into full harmony with Jehovah.

Question 10.--Could a perfect human being pay the Ransom-price?

Answer.--No! A perfect man could not pay the Ransom-price, unless by some Divine arrangement, contract, agreement. If, for instance, there had been a

perfect human being in the world, he could not have become the Redeemer of Father Adam, except as a privilege by Divine arrangement. It would be for the Divine Court to determine whether or not one could be accepted for another. In the case of the Lord Jesus Christ, by Divine arrangement He became suitable to be the Ransom-price--a perfect man--and then, in fulfilment of the Divine Program, He gave Himself; and because of this arrangement He was acceptable.

Question 11.--How was the Ransom-price provided?

*Answer.--*God Himself provided the Ransom; and it "taketh away the sin of the world." Only by Divine provision would the ransoming of man have been possible.

Question 12.--Where was the Ransom-price provided?

*Answer.--*In the Divine Purpose, the Ransom-price was provided from the foundation of the world; for the Scriptures assure us that our Lord Jesus Christ, in the Divine Purpose, was the Lamb of God slain from the foundation of the world. (**Revelation 13:8.**) In a secondary sense, the Ransom-price 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 [**R5880 : page 108**] to be this Ransom-price until He entered into the Covenant with God, 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 remained for Him, day by day and hour by hour, to show His full surrender. 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 *providing* the Ransom-price, and *giving*, or *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.--Who provided the Ransom-price?

*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 full control of His own course 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 great 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 *goat* of the sin-offering was slain. There it was that 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 these 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 arrangement already entered into with the Father. There, according to the statement of the Apostle, our Lord gave Himself, surrendered Himself, made Himself an offering for sin. He has continued the work during this Gospel Age, offering up those who accept His merit and who voluntarily become His footstep followers, surrendering their wills to Him. He offers these as a part of *His own sacrifice*.

After Jesus had finished offering His own personal sacrifice, He ascended up on High, and there made a presentation of His sacrificial merit to the Heavenly Father on behalf of the Church class, as symbolized by the sprinkling of 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 when 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 by 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.

Question 16.--Was the Ransom paid at Calvary?

Answer.--We have already covered this point, showing that the Ransom was *laid down* at Calvary, and *later* placed in the hands of Justice, but not *paid over*

in the sense of completing the contract--that being reserved for a future time. The Ransom was *laid down* at the cross, when Jesus cried, "Father, into Thy hands I commit My spirit"--My life! Thus Jesus, so to speak, made a deposit of the Ransom-price without definitely applying it.

Question 17.--Was the Ransom paid when Jesus ascended into Heaven?

Answer.--No! The reasons for this already stated.

Question 18.--Has the Ransom-price been paid yet?

Answer.--No! For reasons already given; and we will say additionally, that the Ransom-price is not to be fully paid until after the Church has been entirely glorified and with Her Lord. Then it will be *paid on behalf of the whole world*, securing the release of the whole world from death, and the cancellation of Adamic condemnation.

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.--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 transgression. Justice has been satisfied all along in holding 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 Church, and more. Justice will not be satisfied to release 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.

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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 23.--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 by the Lord Jesus Christ, and its acceptance by the Father. The consecration of the individual to do the Lord's will, the full surrender of his own will, as typified [R5881 : page 109] 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 our 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 of His merit to them, follows their consecration of themselves and is immediately followed by the Heavenly Father's act of consecrating these, in the sense of accepting them as consecrated persons and giving them all the rights and privileges included in this covenant arrangement.

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 significations. We read, for instance, 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 loyalty to God under a Divine standard. But he was not 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 could be thus justified by faith until after the death of Jesus, until His imputation of His merit after He ascended up on High and appeared "in the presence of God for us"--the Church.

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 of Merit to the imperfect one desiring to be the follower of Jesus 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."--**Romans 8:33**.

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 life and he would not have forfeited that right had he not sinned. Jesus also possessed a 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. After 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 as a New Creature, spiritually begotten, unless He should make failure by violating some Divine Law or by violating 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 Father and 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 may 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 still has the life-rights of a human being, although He has no *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 his human life-rights; 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 one sense of the word, no one does any sacrificing 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 that sacrificed under the Jewish Law was the high priest, the 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 sacrifices. 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 his 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. Thenceforth such an one is a member of the Body of Christ, and his name is written in the Lamb's Book of Life, from which it will not be blotted out if he maintains his faithfulness.

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 not only the thought of an offering on account of something that was wrong, but additionally it specifies that the offering corresponds fully and exactly, for the meaning of the word Ransom as applied to Jesus, is *a corresponding price*.

Question 29.--Does the Church participate in the Ransom and in the Sin-offering, and why?

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* participators **[R5881 : page 110]** in the Ransom, for 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 Christ share with Him in everything He does, just as the *hand* 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* alone. It was that *merit* which we *did not possess* when we presented ourselves 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 sins of the whole world, at the close of this Age when the Church, His Body, is complete and glorified together with Him.

We are to remember, however, that none of the *human* remains; for at the time we were made members of 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 as it was not the *spiritual* Head [R5882 : page 110] that was sacrificed. The Sin-offering was *the flesh*. And it was *Jesus' flesh* that constituted the Ransom--*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 and our interest in everything that He possesses. Thus the Church becomes a sharer in this Ransom-price, because as His Bride we are His joint-heirs; and we are to be associated with Him in giving to the world the benefits of that Ransom-price.

We do not make the *Sin-offering* any more than we do the *ransoming*. We are *merely accepted* by the High Priest. This acceptance is shown in His sacrificing of us as human beings after He has imputed to us His merit. And in this presentation at the end we shall share as New Creatures. It is not the offering of anything the New Creature has in itself; but the New Creature having participated with Jesus in the crucifying of the flesh, each of these will be associated with Him also when the merit is presented to the Father.

Question 30.--If Jesus paid the Ransom-price when He ascended into Heaven, could He have become the Advocate of the Church? And if so, how?

Answer.--If Jesus had paid over and fully disposed of the Ransom-price when He ascended up on High, it would immediately, if accepted, have taken effect for Adam and his race; and such of the race as were living at that time, or have lived since, would have been on trial again, individually, and would have been liable to death because of their imperfection, not being able to cope with the situation unless Jesus had established His Millennial Kingdom and had immediately begun to provide all the necessary assistance through the New Covenant arrangement. But as for the Church, there would have been no provision for the Church, and no opportunity for giving the Church anything special, since those who are of the Church were members of the human family. The Ransom having been paid over, this would have settled all the obligations against mankind, and would have left no room for the Church class to be dealt with in any different manner from the rest of the world. They would not have had any need of an Advocate, and, of course, would not have had one.

Question 31.--When will the Ransom-price be fully paid and disposed of

finally?

Answer.--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.***

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THE RISEN CHRIST
--APRIL 23.--1 CORINTHIANS 15:1-28.--
RANSOM AND RESTITUTION TWIN DOCTRINES--JESUS'
RESURRECTION
ATTESTED BY MANY INFALLIBLE PROOFS--TODAY'S
STUDY IN IRRECONCILABLE CONFLICT WITH CURRENT
THEOLOGY--THE TIME OF CHRIST'S PRESENCE--THE WORK OF
THE MESSIANIC KINGDOM BRIEFLY OUTLINED--SUBJECTION
OF EVERY OPPOSING POWER.

"Now hath Christ been raised from the dead, the
First-fruits of them that are asleep."--Verse 20. R.V.

TODAY'S Study calls attention to the great importance of the doctrine of the Resurrection, presenting it as the twin of the other great doctrine which the Apostle sets forth "first of all"--"how that Christ DIED FOR OUR SINS according to the Scriptures." To this fundamental doctrine of the Ransom that of the Resurrection stands related as effect to cause.

So important is this doctrine in the estimation of the inspired Apostle that he emphatically declares that, if it be not true, then there is no hope for any one beyond the present life, the preaching of the Gospel is in vain, those who preach it are false witnesses, the faith of Christians is vain and their hope delusive. Moreover, he urges that their life of sacrifice, in view of the resurrection and its rewards, merely robs them of what little enjoyment and advantage they might have in this present life, which is all they would ever have; and that those who have fallen asleep in Christ have perished--if Christ be not risen from the dead.

Such indeed would be our sad plight if there be no resurrection. If this, which Christ died to secure, is not guaranteed to us, to be realized in due time, we are yet in our sins and under the death penalty without one ray of hope. Moreover, if there be no resurrection, although our Lord Jesus Christ died to secure it, then God is not fulfilling His part of the contract.

While **verses 12-19** declares the importance of this twin doctrine of the Ransom--the Resurrection--**Verses 20-26** emphasize its truthfulness. The resurrection of Christ, attested by many infallible proofs (**Verses 5-8; Acts 1:3**), is the guarantee that those whom He redeemed by His precious blood shall have not only an awakening from death, but an *opportunity* to attain a complete resurrection to all the blessings and favors lost in the Adamic fall. This is the assurance which God gave to all men that the Ransom for the sins of the whole world given at Calvary was acceptable, a full satisfaction of the claims of Justice against the race of mankind, so that now He can be just, and yet the Justifier of

all that believe in Jesus.--**Acts 17:31; Romans 3:26.**

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In **Verse 20** let Christians observe what the various creeds of Christendom ignore, and what is in direct antagonism to their teachings; namely, that the risen Christ was "the First-fruits of them that slept"--that our Lord was the first to experience a resurrection in the full sense of the term, the first to experience a resurrection to perfection and everlasting life. True, some before Him were temporarily awakened, again to relapse into death; for example, Lazarus, Jairus' daughter, the son of the widow of Nain, the Shunammite's son, etc. But these were only partial illustrations of resurrection, to assure men of the Divine Power to accomplish it fully in God's due time.

THE SCRIPTURES LOGICAL

Mark the logic of these facts: If Christ was the first to be resurrected from the dead, no one was resurrected before Him; and if, as shown in the preceding verses, those who have fallen asleep in Christ have perished, except they be restored to life by a resurrection; and if those who die in Christ "sleep in Jesus" until His Second Coming, it is plain that none of them went to Heaven when they died. They were dead, they slept in Jesus, they rested in hope; and they must remain so until the time appointed for their resurrection--at the Second Advent of Christ, when "all those that sleep in Jesus will God bring with Him."-**1 Thess. 4:14; John 5:28,29.**

"David hath not ascended into the Heavens." Daniel must wait, and he shall stand in his lot "at the end of the days." Abraham must wait his time for the possession of the Promised Land, of which he has never yet owned so much as to set his foot upon. Job must tarry until the wrath of this "evil day" be overpast. St. Paul, and with him all those that love the Lord's appearing, must await the fulness of time when the reward of their faithfulness will be due.--**Acts 2:34; Daniel 12:13; Acts 7:5; Job 14:12-15,21; 2 Timothy 4:8.**

All this Scripture teaching is in perfect accord. But it is in irreconcilable conflict with the current theology of so-called Christendom, in whose theories, logically considered, there is no place whatever for the doctrine of the resurrection. If a man goes to Heaven when he dies, and is glad "to shuffle off this mortal coil" which some call his prison, although he loves it, cherishes it, and stays in it as long as possible--why in the name of reason should he hope for a reunion with his body? The whole position is illogical, unscriptural, untenable.

Verse 21 antagonizes the current theology with equal force. It declares that since *by man* came death, *by man* --"the Man Christ Jesus, who gave Himself a Ransom for all"--comes also the resurrection of the dead. Current theology says that our redemption is secured by the sacrifice of a God, not a man. But the

Scriptures are very explicit in pointing out an exact equivalent, a human substitute for the human head of our race, whose redemption secures that of his posterity, on precisely the same principle that his fall and condemnation entailed sin and death upon them.--**1 Timothy 2:5,6; John 1:14.**

ORDER IN THE RESURRECTION

In consequence of the sacrifice of Himself--His flesh, His humanity--our Lord has been highly exalted, even to the Divine nature. It was *after* His resurrection that He said, "All power in Heaven and earth is given unto Me." When "the Man Christ Jesus" gave up His humanity, He gave it up forever. Consequently, when He was raised from the dead, His existence was in a new nature, that the abundant power of the Divine nature given Him might be exercised in actually reclaiming from sin and death those whom He had legally rescued by His own death.-- **Philippians 2:8-11; Matthew 28:18; John 6:51.**

Verses 22,23 show that all who are Christ's--by faith in His sacrifice--are to receive the benefits of His death in full resurrection to the perfection of life forfeited in Eden. The order of resurrection is to be "Christ the First-fruits," which includes Jesus the Head and the Church His Body--"the First Resurrection." (**Revelation 20:6.**) Then follows the resurrection of all that are Christ's during His presence--Greek *parousia*, presence-- not coming. The time of His presence is the entire thousand years of His Reign. During that period "all that are in their graves [good and bad, just and unjust] shall hear His voice and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment"--Greek *krisis*, judgment, not condemnation.--**John 5:28,29.**

The former class enter immediately upon their reward of full resurrection--human perfection; while the latter class awake to a judgment, or trial for life everlasting. This it will be their privilege to attain if they become Christ's by fully submitting themselves to His discipline and control. Otherwise, their trial will be cut short at a hundred years; and they will die the Second Death, from which there is no recovery.--**Isaiah 65:20.**

No one out of Christ will be made alive, fully resurrected, though all will experience the awakening from death, which is the first step in the resurrection process, and a trial to prove their worthiness or unworthiness of the fulness of resurrection, which is actual perfection and everlasting life. "He that hath the Son hath life, and he that hath not the Son of God hath not life." He that believeth on the Son hath everlasting life; and he that believeth not the Son *shall not see life*, but the wrath of God *abideth* on him.--**1 John 5:12; John 3:36.**

THE WORK OF THE MESSIANIC KINGDOM

Verses 24,25 assure us of the victory of Christ, and show us in what that

victory will consist--the complete subjection of every opposing power and authority, and the putting of all enemies under His feet, whether those enemies be evil conditions, evil principles, evil powers or evil individuals. He will banish all evil conditions by first permitting a great Time of Trouble (***Daniel 12:1***) and then by causing perfect conditions to supplant them. He will forever banish evil principles by flooding the world with His light and truth and by effectually renewing a right spirit in the hearts of all the willing and obedient. He will completely overcome every opposing power by the exercise of His own Almighty Power for their complete and final overthrow. He will put down every opposing individual by cutting such off in the Second Death, from which there shall be no recovery.

"He must reign until He hath put all enemies under His feet." The time of that reign is limited to a thousand years. (***Revelation 20:6.***) At the expiration of that period all in opposition to righteousness, and the Devil who deceived them and led them, are to be cast into the Lake of Fire, which is the Second Death. (***Revelation 20:7-15.***) "The last enemy that shall be destroyed is death." This is not the Second Death, into which the opposers of God have been cast; else the language would be contradictory. It is the Adamic death, which Christ came to destroy by liberating all its subjects. To accomplish this work will require the entire Messianic Reign-- a thousand years.

"Praise, my soul, the King of Heaven;
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore His praises sing!"

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INTERESTING ITEMS
STRONG DELUSIONS URGE ON THE WAR

All the nations now at war seem possessed of the thought that they are fighting God's battles and that He is leading them on to sure and great victory. We quote the following from *The Record of Christian Work*:--

"The leading Church weekly of Germany, the *Allg. Luth. Evang. Kirchen Zeitung*, prints a parallel between the experiences of the German nation in 1914-1915 and our Lord's passion, which recalls the pathological misuse of religious symbols, etc., in French decadent literature.

"The article opens with the words of a Kempis, 'No one feels the sufferings of Christ so deeply as he who has passed through similar sufferings.' Germany is the suffering servant who must bear the sins of many, for it is very clear that we fight for the continuance of genuine Christianity. As Israel was the earlier type of Christ, so Germany is the succeeding one. On the other hand, all the figures of the Savior's tragical trial and death-day reappear in the present world conflict. The types are so clear that no one can mistake the resemblance. The Czar plays the sad role of Pilate acting against better knowledge and conscience, surrendering the innocent in anxious fear lest he lose his own power. Serbia is Barabbas, who has committed murder. Vain and frivolous France recalls the picture of Herod Antipas. Autocratic, orthodox Russia and atheist, republican France are made friends, as were the two rulers of Christ's day. The active agent in Christ's passion was the Sanhedrin. The evangelical story repeatedly affirms that it sought Jesus' death out of envy. Is there aught else save envy which has made England the driving force in the war upon Germany?"

"The writer then indulges in characteristic flings at 'England's Sabbath-keeping, mission fanaticism, and general Pharisaism. The power of the Sanhedrin was exerted over the Jews of the dispersion, as England's is over her over-seas colonies.' In the United States, the writer sees 'Judas, the great betrayer,' and quotes the words of **Ezekiel 22:12**, 'They have taken gifts to shed blood; thou hast greedily gained of thy neighbors by extortion.' The thirty pieces of silver have become thirty millions. The false witnesses are 'the international press and telegraph agencies.' 'The students and musicians who warmed themselves at German Universities and Conservatories, and who now deny Germany, figure as Peter. Also the poor little Waldensian Church to which, it seems, German Protestants formerly made contributions.

" 'The penitent thief who redeemed a bad past by a good deed in his last hours and who suffered the same sorrow as the Lord is the type of the Turkish

people who now put to shame the Christianity of Europe'--'apart from the Germans,' the writer is careful to explain.

"The publication of this paragraph in cold type in a Christian paper in the period of the worst excesses which Turkish anti-Christian fanaticism has ever perpetrated gives a pretty good measure of the moral and intellectual aberration into which German Christianity has fallen. There are other parallels, some trivial, where Sven Hedin is compared with the centurion at the Cross; others blasphemous, in which the dry period preceding the last German harvest is related to the 'I thirst' of Christ."

TURKISH PROMISES TRUSTED

The Sentimental, 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 imperils the peace of Europe and the world. 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 Turkey's recent announcement of equal rights to Jews 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 that a pledge with Mohammedans is sacred, however the Greek Orthodox 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 the Kaiser's sincerity in preaching equal rights for our people, where at present these are denied them. But even if it be granted that the concession is inspired solely by the average statecraft ethics, both by Turkey and by Germany, the move must add momentum to the advance of the liberal spirit, so that when peace is discussed, the opponents of equal rights for our people will themselves realize that in urging the status quo for their Jewish subjects they are flying in the face of the moral judgment and the enlightened will of Europe and civilization, and must therefore yield. If this definite result 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 worth even more."

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INTERESTING LETTERS
DRAMA WAS TURNING-POINT OF HIS LIFE

DEAR PASTOR RUSSELL:--

Some months ago we were curious to know what was meant by PASTOR RUSSELL'S PHOTO-DRAMA OF CREATION, having seen placards 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 the turning-point of my life; or, I should say, the turning-point in my knowledge of the Bible, for I have always tried to do right and had never ill used my life.

I can see clearly now that the Bible was written in symbols, to be explained "in due time." Indeed, dear Pastor, I believe I could almost preach a sermon since studying your teaching! It is wonderful how clear your STUDIES IN THE SCRIPTURES are!

We attended the whole of the DRAMA, going twice to see Parts III. and IV., and we would love to see it all again. Some time after the DRAMA a Colporteur visited us, and mother purchased the six volumes of STUDIES and subscribed for THE WATCH TOWER. I can truly say that every spare moment I have is wisely spent. I think your idea of the Great Pyramid is perfect. Of your sermons I especially like THE BATTLE OF ARMAGEDDON, and would like more of them for distribution.

I marvel at the clear way in which you explain a difficult text! When reading my Bible, directly I find numberless difficult verses; I look them up in your STUDIES, and when I close my book I find myself thanking you, all these miles away, for helping me, for otherwise I should be "lost" in both senses of the word!

And now, dear Pastor, I find myself confronted with a problem in which I feel sure you will help me. As you know, we shall have compulsory military service; I am seventeen years of age, and if the trouble be not over by the time I reach my nineteenth year, I feel that I would rather be shot as a "traitor" than to disobey God's command. Is there any way in which we can defend our loved ones without murder? I am greatly perplexed and anxious to do what is right. I shall follow your advice, so great is my belief that God is using you to enlighten those who are willing to learn. Hoping I have not interrupted too long, I am

Yours in Jesus, TALBOT B. ELSTON.--*England.*

IN REPLY

DEAR BROTHER:--

We rejoice to know that the Truth is thus being spread in every direction, and that the Lord is using the consecrated talents of His servants everywhere for the

sealing of His saints in their foreheads--intellectually.--**Revelation 7:1-3.**

We are glad to note that you are in full agreement with what we said recently in THE WATCH TOWER to the effect that God's consecrated people can have no interest in the war. If there be any excuse for violence and bloodshed anywhere, it would be in the actual defense of the home. The Bible, however, does not lay down laws for the world, but merely for God's consecrated people. To these the Master's own example 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 SOWN 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 three months ago. 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 we had been witnessing, loaning volumes, etc., 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, which he 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 former 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 your words, for our hearts were starved for fellowship with the brethren. We wish you to record our names as having taken the Vow. We are endeavoring to live according to its requirements, considering it a help, as we do also the HEAVENLY MANNA book.

We enclose an order for tracts for distribution, also a "mite" 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 your 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. FORTHERGILL.--**Ont.**

[R5883 : page 115]

THE PRINCIPLES OF LOVE AND JUSTICE CONTRASTED

NOTHING is more necessary to the peace and prosperity of the Church of God than that its members should have a clear *understanding* and *appreciation* of moral principles, with a full determination to be *controlled* by them. Even among Christians there are often differences of opinion with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through failure to distinguish between the relative claims of Love and Justice. Therefore we consider it profitable to examine these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by a square and compass, both of which are fitting emblems of its character. *Justice* knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure." There is no grace in it, no heart, no sympathy, no *favor* of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done, there are no thanks due to the one who metes it out. Such a one has merely done a *duty*, the neglect of which would have been *culpable*, and the doing of which merits no favor or praise. And yet, firm and relentless as this principle is, it is declared to be the very foundation of God's Throne. It is the principle which underlies all His dealings with [R5884 : page 115] His creatures. It is His unchangeable business principle; and how firmly He adheres to it is manifest to every one who understands the Plan of Salvation, the basis of which is the satisfaction of Justice against our race. Though the arrangement for the satisfaction of Justice cost the life of His Only-begotten and well-beloved Son, so important was this principle of Divine Justice that God freely gave Him up for us all.

JUSTICE, BEFORE GENEROSITY

The principle of *Love*, 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 no action can be regarded as a *favor* or a manifestation of *love* which has not underneath it the substantial foundation of *justice*. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, "We should be *just* before we attempt to be *generous*."

And this is right; if Justice is the foundation principle in all of God's dealings, it should be the same in all of our dealings; and none the less so among brethren in Christ than among those in the world. As brethren in Christ, we have no right to presume upon the favor of one another. All to which we have a *right*

is simple justice, though we may *waive* those things that are really our *rights*. But in our own dealings, we should strive always to render justice--justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we recognize in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another.

As we have just said, there is no obligation to demand justice for ourselves, and we may, if we choose, even suffer injustice uncomplainingly. We *must*, however, if we are Christ's, render justice so far as we are enabled to recognize it. In other words, we are not responsible for the actions of *others* in this respect, but are responsible for *our own*. Therefore we are to endeavor earnestly that all our actions, our words and our thoughts may be squared by the exact rule of justice, before we offer even one single act as an expression of love.

JUSTICE, EQUITY, A CHRISTIAN QUALITY

It would appear that many Christian people spend years of their experience without making any great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the Divine Laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the Church and out of the Church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to recognize that we must not under any circumstances or conditions infract the rights, interests or liberties of others--that to do so would be wrong, sinful, contrary to the Divine will, and a serious hindrance to our growth in grace. Secondly, we must learn to esteem love next to justice in importance in the Divine Code. By *love* we mean, not amateness nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our Heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in Him, it must be along the lines of these elements of His character. More and more we must appreciate and sympathize with others in their trials and difficulties and **[R5884 : page 116]** afflictions; more and more we must become gentle, patient, kind toward all, but especially toward the Household of Faith. All the graces of the Spirit are elements of love. God is love; and whoever receives of His Spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil--that we must not speak a word nor do an act that would work injustice to another, nor even by look imply such injustice; that

we must be as careful of his or her interests and welfare as of our own. Justice must govern all of our dealings with others. *Love* may permit us to give them *more* than justice could require, but *justice* demands that we must *never give them less* than due. No matter if they do not require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice, still our course is the same. We have received of the Lord's Spirit, and must act from this standpoint and not from the standpoint of others who have not His Spirit or who are more or less blinded and disabled from dealing justly.

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, because we realize that they are fallen, 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 in love look sympathetically upon 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 words, conduct, etc.

This does not mean that we 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 of those with whom 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 elastic cord of love. It is our own conduct that we are to measure by the law of justice, the Golden Rule.

HOW LOVE MAY OVERFLOW 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 His judgment of ourselves, in harmony with His statement, "With what judgment ye judge, ye shall be judged"! A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an

altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty, etc.

Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in its character: it is pitiful; it is sympathetic, in the sense of kinship of soul--affectionate; it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognizance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence; and love our fellow men in proportion as they bear His likeness. The Divine Law demands love, both to God and to man.

Although we owe to every man, as a duty, love in one of these senses, we may not demand it one of another; but love *overflows* justice. Love shakes the measure, presses it down, heaps it up. The lack of love is not to be complained of by the Christian, however, but when bestowed it is to be appreciated gratefully and reciprocated generously. Every one who craves love should crave it in its highest sense--in the sense of admiration and reverence. But this form of love is the most costly; and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble, truly like our Lord Jesus.

The love begotten of sympathy and fellowship is also very precious. But any sentiment that comes merely in response to a demand, is deprived of love's choicest aroma. Therefore never demand love, but rather by manifestation of it toward others court its reciprocation. The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, whose heart is so full of love that it overflows in generous impulses toward even the unworthy. All of the objects of pity, however, are not unworthy of love in the higher senses; and some such often draw upon our love in every sense.

A SELFISH, ONE-SIDED VIEW

To demand Love's overflow of blessing--which is beyond the claim of justice--is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. If we do, we manifest a lack of love and the possession of a considerable measure of selfishness. Some seem to see clearly where brotherly love should be extended to themselves, but are [R5885 : page 116] 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 love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent of 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. How strange that any of God's children 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 each is accountable to the Lord, and not to others, for the right use of that which the Master [R5885 : page 117] has placed in his hands. There is nothing much 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 Christian is to have the loving, generous disposition of heart--a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. 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 imaginings, are not rumors, are not fancied insults, but positive wrongs done us, and on account 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 manifested 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 the sinners to ask forgiveness, but promptly manifested 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 our words of reproof a bitter sting. We should *manifest* 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 Psalmist said, "O how love I Thy Law [the Law 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 an advantage over us as New Creatures. Let SELF be more and more eliminated and LOVE reign supreme.

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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 .

OUR Lord was here addressing the Jews. He did not preach to the Gentiles, because the time for favor to the Gentiles had not yet come. He was not sent, He declared, "save to the lost sheep of the House of Israel." The Israelites were under the yoke of the nation of Rome, but we do not think that this was the yoke to which our Lord referred. They were under a religious yoke, the yoke of the *Law*.

A yoke signifies *servitude*. One who bears a yoke is a servant. For instance, oxen have a yoke put upon them, not that they may *bear* a yoke, but that they may be enabled by the yoke to bear the *burdens* which are to be laid upon them. Hence the yoke becomes the symbol of service, of burden-bearing. So with the Israelites; all the obligations of the Law Covenant were to be borne by them. They had agreed to become the servants of God under the conditions of this Law Covenant. But they found themselves so unbalanced and weak, as the result of sin, that they could not bear the burdens of the Law. No Jew could draw that Law Covenant load. "There is none righteous; no, not one"--none could meet the obligations of God's perfect Law.

Our Lord did not come to do away with the Law. On the contrary, He magnified the Law, and made it honorable. He showed that its requirements were neither unreasonable nor unjust, although by reason of their imperfection no man had been able to keep it. By keeping the Law perfectly Himself, our Lord proved that it is not beyond the possibility of the obedience of a perfect human being, but it is the full measure of a perfect man's ability. The Law did not prove too weighty a load for Him to bear; He was able fully to meet its every requirement, and did so.

But now He was inviting His disciples to come under a different yoke--a yoke of servitude with Him. He had a new Message--the Gospel, the Message of "good tidings." It spoke of release from the obligations of that Law Covenant which they were unable to bear, but which was designed to be a "schoolmaster, to lead them to Christ." He told them how they might have part in this wonderful new arrangement which was just opening up, of which He Himself was to be the Head. The arrangement was altogether of the Father, but the Son was to be His special Representative. His disciples might have a part by becoming dead to the Law Covenant, through believing in Jesus their Messiah and becoming united to Him. Thus they would be acceptable to God by Him, and would be begotten of the Holy Spirit and become sons of God.

THE NEW CREATURE FULFILS 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 Apostle, speaking of such, says the 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 we do 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's 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 was for a purpose that the Master brought this figure of a yoke to the attention of the Jews. They knew [R5885 : page 118] 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 it 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; but they did not know how or when. Through 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 with longing for this Messiah and all that had been promised through Him. And devout Jews are still waiting for the fulfilment of those promises.

But when Jesus came He began a work not clearly understood before. He did not then bring in the New Covenant which had been promised through the Prophets. (*Jeremiah 31:31-34; 32:38-41; Ezekiel 11:19; 36:25-30.*) [R5886 : page 118] He did not then take away their stony hearts and give them hearts of flesh. This was to be a still future work, the work of the Kingdom, when it should be set up in power and great glory over all the earth.

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 the 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. So the Master's words of hope and comfort have 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--all these are invited to come to the Master. They are invited to take His yoke upon them and to learn of Him. 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.

THE PERFECT, ADJUSTABLE YOKE

We have seen oxen yoked. We have seen the great wooden yokes upon their necks bear down with heavy pressure upon the skin and muscles. A yoke that does not fit an animal will chafe him and cause restlessness; whereas a yoke that is properly fitted will be comfortable and will make the load much more easily drawn. Our Lord declares that He has a yoke that is easy, comfortable and enjoyable. His yoke is, so to speak, an elastic yoke. It meets the varied conditions of the different individuals who wear it. It is large for the large, small for the small, medium for the medium. It is a yoke by which the greatest, the highest and the most talented may yoke up with the Lord--or the most insignificant, may do the same. The Lord is able to bear for us all that we lack ability to bear. There is no yoke which will enable one to bear burdens as this yoke does. True, it requires perfection to bear this yoke and we are weak and imperfect beings; but if we have only one-tenth of perfection, and nine-tenths of imperfection, our Lord will bear for us the lacking nine-tenths. If we have one-half imperfection, He will bear that. Thus the weakest are provided for, and the strongest get what they need. Here is the great opportunity of the Gospel Age.

Our Lord Jesus gave to the Apostle Paul the assurance, "My strength is made perfect in weakness." (2 ***Corinthians 12:9***.) All things shall work together for good to us because we love Him, because we have taken His yoke, have become yoke-fellows with Him. We rejoice in the privilege of suffering with Him. The flesh may suffer, but the spirit rejoices. We shall not be tried beyond our strength. His burden is light. No one is required under this arrangement to do more than he is able to perform. If we have the right spirit we shall be glad to do all that we can accomplish. One who would not be willing to do all in his power would not be accounted by the Lord as faithful. The Master's burden is light if it be accepted in sincerity and in truth, and only those who so receive it can become yoke-fellows with Him.

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[R5886 : page 118]

"THE LITTLE FOXES"

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

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 as a 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 the young of the dog family, is very destructive in its character; and the fox is particularly cunning and crafty when bent on 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 depravities of our fallen nature which are not so 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. The words seem to be the language of the Bridegroom to His espoused. He emphasizes the expression, "the little foxes," and intimates that they would be very destructive.

If we apply the term to sins, we find that there are little sins which are really more dangerous than grosser sins, because we are less likely to be on our guard against these than against the greater sins. Every one would be instinctively on guard against lions, bears, serpents, etc.; but little foxes are so attractive-looking and seem so artless in disposition that unless one has had bitter experience with them he would have little or no fear. But these little animals are much given to scratching and generally destroying everything with which they come in contact.

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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. As these little foxes delight to tear the vine 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 and the stems very brittle and easily snapped off the 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 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.

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 great; the little insinuations, that often leave a sting; the 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 we do not by thought or word or act of ours hinder or lessen our own fruit-bearing or that of another.

It is difficult for us to realize how potent is our influence for either good or evil in matters which, unless carefully scrutinized, seem trifling. Ah, these little foxes! Careless words, spoken with scarcely a thought or in a moment of impatience, little grumblings, a sarcastic word or laugh or look or shrug--oh, how these things count in our daily lives either for or against our own spiritual development, and often the development of others! How earnestly we should each seek to upbuild our own character and the characters of the brethren! Our Lord is marking all these things. Remember, "He that is faithful in that which is least, will be faithful also in much."

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[R5886 : page 125]

PROPER AND IMPROPER JUDGMENT OF BRETHREN

"There is one Lawgiver, who is able to save and to destroy.

Who art thou that judgest another?"--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 as 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 glory as judges. But they 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 as God's children, who is he who undertakes to say what degree of Divine favor or disfavor 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. Hence the very fact that one has been thus accepted is 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 any one 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 should avoid judging the brethren.

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 given; 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, to see to what extent we are loving God thus, and are loving our neighbor as ourselves. This is our primary work of judging.

The Apostle Paul, particularly, has pointed out that if any one in the Church is living in violation of the Law of God, then the matter should be taken up by the Church. 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 "Tweedledee," when we think [**R5887 : page 126**] he should say "Tweedledum," 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 refuses to listen, then we may take two or three others of the Church. If he still refuses to acknowledge his wrong, the matter may be brought 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 people. We are 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 err even 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 able to keep the Law of God under their Covenant, we, the Gospel Church, are able to keep it under our Covenant. Under God's arrangement for the Gospel Age the New Creature alone is recognized; the flesh is reckoned dead. The New Creature, having been accepted into God's family, is still in possession of his imperfect 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 his heart, his mind, his endeavor, he can, as a New Creature, keep God's Law perfectly.

It is not the imperfect actions of the mortal body that will determine anything, but the heart intentions and endeavors of the New Creature. The body must be kept under and brought into subjection, as the Apostle Paul tells us. It is the New Creature that will live or die, so far as the Church is concerned, under the judgment of the Divine Law, the Divine Lawgiver.

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 who claim to be walking conscientiously as children of the Lord, nor 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.

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ST. PETER DELIVERED FROM PRISON

--APRIL 30.--**ACTS 12:1-11.**--

PASSOVER TRIALS AND TESTINGS--DEATH OF ST. JAMES--
ST. PETER IMPRISONED--HIS MIRACULOUS DELIVERANCE--
AN ALL-NIGHT PRAYER-MEETING--THE REWARD OF
FAITH--LESSONS FOR OUR DAY--DIVINE GUARDIANSHIP OF
ALL WHO ARE TRULY THE LORD'S--THE POWER OF
SATAN--THE POWER OF GOD AND THE POWER OF PRAYER.

**"The angel of Jehovah encampeth round about them
that fear Him, and delivereth them."--Psalm 34:7 .**

HEROD was the family name of several kings who ruled Israel, but who were descendants of Esau--Edomites. At the time of our Study for today Herod Agrippa I. had been appointed king of Judea. He was the grandson of Herod the Great, murderer of the babes of Bethlehem, and the nephew of Herod Antipas, who beheaded John the Baptist and subsequently, with his soldiers, set Jesus at naught and mocked Him, just prior to His crucifixion.

Herod Agrippa appears to have been desirous of the good will of the people, even at the cost of principle. He took pains to observe the minutiae of Jewish ceremonials. He hung up in the Temple the gold chain which the Emperor Caligula had given him. The story is related that at the Feast of Tabernacles he caused the entire Book of Deuteronomy to be read in the hearing of the people; and that when the reader came to the words, "Thou mayest not set a stranger over thee, who is not thy brother" (**Deut. 17:15**), the king "burst into theatrical tears." Thereupon the populace obsequiously cried, "Do not weep, Agrippa; thou art our brother!"

PASSOVER SEASON SIFTINGS

On the lookout to curry favor with the Jews, especially the influential ones, Agrippa caused the Apostle James to be beheaded. St. James was one of the three who had usually accompanied our Lord in the most confidential capacity. Although the record of this noble Apostle's ministry is brief in the extreme, it contains nothing that gives the slightest suggestion of anything but zeal and faithfulness to our Lord and to His Cause. This James, who died early in the Christian Era, should not be confounded with the author of the Epistle of James--"James the Less," supposed to have been second cousin to our Lord, and for this reason styled "the Lord's brother," according to Jewish custom.

Finding that the death of St. James brought great pleasure to the Jews, Agrippa had the Apostle Peter arrested. The expression, "When he had apprehended him," implies that some delay occurred between the order for the

Apostle's arrest and the time of his imprisonment --that his arrest was after searching. Probably all of the Apostles were more or less secreted about that time; but, trusting to the sacredness of the Passover season, St. Peter had ventured forth and was arrested and imprisoned, Agrippa intending his death directly at the close of the Passover week. Meantime, however, the Lord delivered His faithful Apostle, as this Study shows.

We can well imagine the sadness of the Church at this Passover season, which must have reminded them considerably of the time of our Lord's death and of the alarm then amongst His followers. For some years past it has seemed to us as though each Passover season, each Memorial celebration, was a time of special trial and testing amongst the followers of our Lord. Whether this is a fact or not, it surely will not injure the Lord's people to be especially on guard against the wiles of the Adversary at these times. Let us watch and pray always, lest we fall into temptation.

The thought of special trial, special temptation from the Adversary at this season of the year, seems to have been the foundation for the Lenten Season, a period of special restraint, fasting and prayer, which has come down to us through the oldest channels of Church history. The fact that with many today the Lenten season is a mere formality does not mean that it is so or that it was originally so. Strongly would we recommend the fasting and prayer at all times enjoined in the Scriptures; and we suggest that, if possible, alertness be especially **[R5887 : page 120]** exercised by all the consecrated during the forty days preceding the Memorial.

As we have already explained, our self-denials are not merely along the lines of food and drink, but are to extend to all of our appetites. Undoubtedly a very simple and limited diet during the Spring of the year would be beneficial for the majority of mankind, even though there were no spiritual blessings connected therewith. Winter cold brings hearty appetites; and the result is that toward Spring the system is apt to be surfeited, or over-charged. From this condition it need to be relieved by a measure of abstention, which is as favorable to spirituality as surfeiting is unfavorable.

PRAYING FOR ST. PETER

St. Peter is supposed to have been imprisoned in the famous Castle of Antonia, where our Lord was arraigned before Pilate, and where St. Paul was subsequently taken when mobbed in Jerusalem. The Apostle had a guard of four quaternions--four soldiers each--who relieved each other every three hours. Two of the four were chained to St. Peter's arms, one to each arm; a third stood outside the door; and a fourth was stationed in the passage leading to the outer iron gate.

The power of Divine grace to help in every time of need and to give peace amidst alarms is well illustrated in this case by the fact that under all these circumstances St. Peter was fast asleep when the angel of the Lord came to deliver him. The proprieties of the case are also illustrated by the fact that the Church were not asleep, but praying for the Apostle. It was not for him to pray for his own deliverance from the power of Agrippa; he had already consecrated his life unto death, and properly should feel quite ready to lay down his life at this time, if such proved to be the Divine will respecting him. For him to have asked for the prolongation of life would have been to ask amiss, and would have manifested a wilfulness incompatible with a full consecration to the Lord's will. But with the Church it was different. While expressing their confidence in the Divine supervision of the affairs of the Church, they could with all propriety tell the Lord of their love for St. Peter and express the hope that it might be the Lord's will that the Apostle should continue with them for their joy and comfort and for their upbuilding in the "most holy faith."

Then, too, the loss of the Apostle James, who apparently was the leader amongst the Apostles, would make St. Peter and every other Apostle doubly precious in the estimation of the Household of Faith. God purposed that St. Peter should live to be an old man; for this was our Lord's prophecy concerning him. (*John 21:18,19.*) But the emergency proved a blessing to the Church, by way of stirring up their pure minds to an appreciation of God's Cause in general and of St. Peter in particular.

DELIVERED BY AN ANGEL

Between three and six o'clock in the morning St. Peter, who had been sleeping peacefully, was awakened by an angel, whose radiant features enabled the Apostle quickly to discern that his deliverer was a holy being. The Apostle was bidden to arise. Quickly and simultaneously the chains were loosed which bound him to the soldier by either hand. He was then instructed to put on his sandals and his outer garment, or cloak, and to follow his leader. He did so, realizing the facts as those in a dream. Thus he was led past the first and second wards, or doors, until they came to the great gate leading into the city. This swung open of its own accord; and then the angel left him.

It is worthy of notice that the miracles performed were only such as were beyond St. Peter's natural power. Whatever he could do he was required to do; namely, to put on his sandals and his cloak and to follow the angel. He might have been transported; sandals might have been fastened to his feet; a new cloak might have been provided. But the lesson is more profitable as it was given. Similarly in the Lord's dealings with us today, we should remember that it is ours to do everything in our power; and that it is the Lord's to overrule all things for

our good and to supply our deficiencies from His abundance.

When the Apostle came to himself, when he realized the facts in the case--that he was free--his faith was strengthened. Willing to die, he found that the Lord was willing that he should live, labor and endure; and he was equally pleased, rejoicing, we may be sure, for the privilege of further service, even though it would mean further sacrifices and sufferings for the sake of the Lord and of His people.

Doubtless the angel had started St. Peter in the direction of Mary's home, where prayer was being made on his behalf. The description of the house implies that it was one of the better class. St. Peter's knock was answered by little Rose (Rhoda), who child-like, was so delighted, when she recognized the Apostle's voice, that she neglected to open the door before running back to tell the praying household that he was at the gate. Expecting no deliverance at such an hour, some thought that the little maid was mistaken, and insisted that it must be his angel--in harmony with the prevalent thought that an angel had supervision of each individual of God's people, and that such might personate the one under his protection.

The brethren were surprised at the Lord's answer to their petition; for it came very unexpectedly as respects time. When they realized that it was actually St. Peter who stood before them, there was an outburst of excitement and of questions which the Apostle was obliged to silence by the shaking of his hands. Then he narrated the wonderful story of his deliverance, and bade them tell it to the other James, the cousin of Jesus, and to the other disciples. Then he went his way, whether to another city or to another house we do not know. In any event, he exercised wisdom in not needlessly provoking Herod.

With the coming of daylight there was consternation in the prison. Later on in this same chapter we learn of another visit of the angel of the Lord. This time he came to smite the king with disease, from which he subsequently died. The entire chapter shows us the power of Satan, the power of God and the power of prayer.

THE GOLDEN TEXT

Our Golden Text is a symbolical statement illustrative of the Divine guardianship of all those who are truly the Lord's. The thought is that the affairs of His people are under His continual supervision. Whether we think of the angel of the Lord as one of the Heavenly host especially appointed on our behalf, or whether we think of him from the standpoint of the various powers of nature, the levers of which are all in the Divine care, it matters not. We have the assurance that the Father Himself loves us, and that all the Heavenly powers are pledged to those whom He has accepted in Christ Jesus; and these unitedly guarantee

blessings to all who abide in God's love.

To thus abide means to abide in the Redeemer. It means to abide loyal to our consecration, to do the Father's will to the best of our ability. That will is declared to be that we shall love the Lord supremely, shall love our neighbor as ourselves, and shall love all the members of the Household of Faith even as Christ loved us.

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THE MISSIONARIES OF ANTIOCH

--MAY 7.--**ACTS 11:19-26; 13:1-3.**--

PERSECUTION SPREADS THE GOSPEL--THE FIRST CHURCH
AMONGST THE GENTILES--BARNABAS SENT FROM JERUSALEM TO
ASSIST THE YOUNG CHURCH--SAUL OF TARSUS BROUGHT
TO ANTIOCH--THE TWO BRETHREN SENT FORTH AS
MISSIONARIES--ORDINATION AND LAYING ON OF HANDS.

**"Go ye therefore, and make disciples of
all the nations."**--*Matthew 28:19. R.V.*

ANTIOCH, at the time of our Study, was the third city in the world both in commercial importance and in population, only Rome and Alexandria taking precedence. It is noted as being the first city outside of Palestine in which a Christian Church assembly was formed. Indeed, we might say that as Jerusalem was the center of influence in Palestine, so Antioch became a center of influence as respected the Gospel amongst the Gentiles.

It seems that the little spark of Truth which started the work of the Lord at Antioch resulted from the persecution which arose at the time of St. Stephen's death. Some of those forced out of Jerusalem by the persecution settled at Antioch; and of course they could not walk in the light of the Gospel without letting the light shine out for others. At first this was done only toward those who were of the Jewish faith; and in a large commercial center such as Antioch there were sure to be large numbers of Jews. We know not how many of them were reached with the Gospel; but it was surely confined to them until the end of Israel's seventy symbolical weeks of Divine favor--until the autumn of 36 A.D.

At the same time that the Lord was sending Deacon Philip to the Samaritans and to the Ethiopian eunuch, and the opening the door to the Gentiles through the Apostle Peter, He was ready to open the door to the Gentiles everywhere. Under the leadings of Divine providence some of the Christian Hebrews got the proper thought at the proper time--that a Gentile who would receive the Lord Jesus could be classed as a disciple equally with the Jews who had done so. The work thus started amongst the Gentiles at Antioch spread considerably, the Gentiles seeming to take more notice of the Gospel than had the Jews to whom it was first preached.

BARNABAS SENT TO ANTIOCH

The news that the Gospel had gone to the Gentiles at Antioch, and that large numbers were turning to the Lord, reached the Church at Jerusalem--the head-center of the Christian work, so to speak. The Apostles and all the brethren had been prepared by the Lord's manifest dealing in the case of Cornelius, the

Roman centurion; and this undoubtedly would detract from their surprise and would largely correct any prejudice on the subject of the Gentiles as fellow-heirs of the Abrahamic Promise, which had previously pertained to the Jews alone. Nevertheless, we note that the record does not say that this news caused rejoicing in the Church at Jerusalem. We may infer, therefore, that they heard with considerable trepidation that large numbers of Gentiles were attaching themselves to the faith, and may have reasoned that this would have an injurious effect upon the Cause they loved to serve.

It would appear, then, that the original motive in sending Barnabas to Antioch was that he might see and judge of the true condition of things, and give a report as to whether the new converts were worthy to be recognized as fellow-heirs with the saints. When Barnabas had arrived in Antioch, he took note of "the grace of God" manifested amongst the believers there. This must have been manifested not only in their faith in Jesus as their Redeemer and Master, but also in their conduct as disciples of our Lord. Barnabas quickly discerned the cleansing and sanctifying power of the Truth amongst these believers, and thus realized that the Cause, instead of being hindered by such accessions, would be honored thereby. We read that he was glad; and we may assume, although it is not stated, that he promptly made report to the brethren at Jerusalem, and that they were glad also.

The Apostles evidently made an excellent choice when they sent Barnabas to Antioch. The fact that he was a Levite by birth would make him very careful of every Jewish interest connected with the faith; and undoubtedly he was well learned in the Law. He was a native of Cyprus, an island in the Mediterranean Sea, not far from Antioch. Born thus at a distance from Jerusalem and amongst Gentiles, he was probably a broad-minded man, as well as familiar with the dialect spoken by the people of Antioch. Another good reason for sending him was the fact that he was a beautiful character and very helpful as a brother and a teacher in the Church. We remember that he sold a part of his property in the interest of the poor in Jerusalem; and that he received the name Barnabas--"a son of consolation," a helper-- as a title of love and respect in the Church.

HIS WORK WITH THE YOUNG CHURCH

Barnabas at once overflowed toward the Antioch brethren, and in the same comforting and helpful manner as at Jerusalem he exhorted them all. Doubtless he saw various things needing to be corrected. But instead of finding fault, instead of lacerating their feelings and chiding them, he began by acknowledgment of what he saw in them as a cause for rejoicing. His comforting message was to the effect that they should cleave unto the Lord with purpose of heart. He wished the dear brethren, new in the Truth, to see to it that their hearts

were firmly united to the Lord, that their minds were fully made up, that their consecration was complete.

This was a matter of first importance. Later on he might show them kindly, gently, certain weaknesses of the flesh to which they were addicted. Or, their hearts being more firmly united to the Lord, they might very speedily see these inconsistencies of themselves, without a word being said. The point which we would impress is that it was not a restraining of the flesh, nor a perfecting of it, but a much deeper work of grace than this --a purity of heart, a heart-adhesion to the Lord.

We cannot do better today than to follow this same course in our endeavors to do good unto others as we have opportunity. The brethren need strengthening rather than tearing. They need building up in the most holy faith and in love. They need encouraging in heart adhesion to the Lord. Criticisms of the flesh may come in afterward, but very gradually and kindly.

There were three elements cooperating which made Barnabas so suitable a person for service, and which will surely make any of us an able minister of the Truth. These elements are stated in **Verse 24**: "He was a good man [moral, upright, reverential], full of the Holy Spirit [he had not received the grace of God in vain; in him it was a living power, the new mind guiding and controlling in all of his affairs] and of faith." However good a man may be, and however much of the Lord's Spirit he may have, a strong faith is essential. "Without faith it is impossible to please God." Let us strive to have all of these qualifications in our ministry, that we may be **[R5888 : page 122]** true sons of consolation, helpful in the Lord's service and to His people wherever we may be. No wonder we read that as a result of the labors of Barnabas at Antioch much people was added to the Lord!

SAUL OF TARSUS BROUGHT TO ANTIOCH

The last we heard of Saul of Tarsus (**Acts 9:30**) was that after the opening of his eyes of understanding, after he had become a disciple of the Lord Jesus, he had preached first in Damascus and then in Jerusalem, after which, his life being endangered, the brethren had sent him down to Caesarea, and then probably by ship to his native city, Tarsus. We are not informed regarding the nature of his work in his home city, but can readily suppose that one of his character and disposition would not long remain idle. And if the sphere of outward activities was a narrow one, we may be sure that his mind was active in the study of the Divine Plan, and that his great heart was also active, in comprehending Divine grace and in considering ways of service.

Evidently Barnabas had in mind the talents, the force, the logic, of Brother Saul, whom he had met in Jerusalem; and he concluded that, Tarsus being not

very far from Antioch, he would look Saul up, interest him in the service of the Church at Antioch, etc. He probably remembered that Saul's ideas respecting the Gospel were extremely broad--too broad, perhaps, for the brethren at Jerusalem to appreciate fully when Saul was amongst them. But by this time all the brethren, and especially large-hearted Barnabas, had come to see the Divine Plan in a broader light--more nearly as Saul of Tarsus had comprehended it.

Barnabas had concluded that the conditions at Antioch were such as would deeply interest Saul, and that the brethren there would be greatly profited by his assistance. So he found Saul, and brought him to Antioch, where his influence was doubtless great. We rejoice in noting the heart nobility of Barnabas. Many Christian men of smaller caliber would have reasoned themselves into a wrong course, saying, "Having had larger opportunities than the others, and having had close contact with the Apostles at Jerusalem, I am the chief one amongst the brethren here. But if I bring Saul into our midst, his superior abilities as a logician, as an expounder of the Scriptures, will cast me quite into the shade."

Brethren who reason thus are misguided by their own selfishness. They forget that the Lord's work is in His own hands; that with such a spirit they could neither please Him nor be prospered in His service; and that the reactionary effect upon their own hearts would be serious. All of the Lord's people should be noble and unselfish. And the closer we approximate this character, the more shall we be loved of the Lord and of the brethren, and the greater will be our sphere of influence for righteousness, for the Truth, for the Lord.

DISCIPLES FIRST CALLED CHRISTIANS

It is noteworthy that our Lord never gave a name to His people, but called them disciples--pupils, learners. The Apostles have applied to the Church various terms; such as, "Church of the living God," "Church of God," "Church of Christ," "the Church." But gradually the name Christians, identifying God's people with their Redeemer, came to be the general name everywhere.

It is a pity that any have thought it necessary to adopt any other names than these, which are common to the entire Church of Christ, or to use these names in a sectarian manner. Evidently the name Christian should represent one who trusts in Christ as the Messiah--one, therefore, who trusts in Him as the Redeemer and who accepts all the fundamental doctrines of the Scriptures. These doctrines are based upon three declarations: (1) That all were sinners, needing to be redeemed before they could be acceptable to God. (2) That the believer accepts God's forgiveness through the precious blood of Christ. (3) That he has accepted the Leadership and name of Christ and henceforth will seek to walk in His steps.

There was a start toward sectarianism in the early Church, some saying, "I

am a Christian, but of the order of Paul." Others said, "I am a Christian of the order of Apollos;" still others, "I am a Christian of the order of Peter." St. Paul promptly rebuked this spirit, assuring them that relationship in Christ was all that was necessary, that neither Peter nor Paul had redeemed them, and that neither Apostle could therefore occupy the place of a head to the Church. Furthermore, the Apostle calls attention to the fact that such a spirit on their part was an evidence that much carnality still remained, much of a worldly, partisan spirit, contrary to the teachings of the Holy Spirit.--**1 Corinthians 1:10-13; 3:1-7.**

It is to be regretted that ever since the Reformation this spirit has prevailed to a large extent, some taking the name of Luther, others, Wesley, Calvin, others non-personal, sectarian or party names such as Methodist, Presbyterian, Baptist, etc. We are not claiming that those who do so are wholly carnal, without the Lord's Spirit; but with the Apostles we do claim that a disposition to such partisanship is contrary to the Spirit of the Lord, and to that extent is carnal, fleshly, and should be overcome by all who would be recognized of the Lord as overcomers.

What we ought to have is one Church, one Household of Faith, accepting the plain fundamentals of Scripture, and with limitations as to acceptance of more or less conjectural views outside of those fundamentals-- all fellowshiping each other, and all known as Christians, and thus separated from all who deny the Atonement, from all who deny the results of the Atonement in the resurrection, and from all who deny the propriety of a newness of life in the present time. In this view of the matter, each individual Christian would have an independence as respects his own thought, aside from fundamentals which are clearly stated in the Scriptures.

MISSIONARIES SENT FORTH

For a considerable time Paul and Barnabas met with the Church at Antioch in the worship of the Lord and in the study of His Word. The result of these studies was that the Church as a whole was developed and brought to the point of considering and praying about means for the spread of the Gospel. There were a number of Prophets--public speakers--and teachers in the Church; and evidently they began to think of how they might be used to the glory of God and to the blessing of others, as they themselves had been blessed by the Truth.

This is always the case with those who receive the Truth into good and honest hearts. Properly enough, they desire to feed thereon themselves and to grow strong in the Lord. But just so surely as the Truth is received, it gives a strength and a desire to use that strength. This is as true today as it was then. The sanctification which the Truth brings starts with our begetting of the Spirit; and the energy for service corresponds with the quickening of the Spirit.

Evidently the Church at Antioch had an oversupply of teachers, as compared to its own requirements, and began to look about for larger fields of service. They were uncertain as to the course they should follow, and hence looked to the Lord as the real Head of the Church. **[R5888 : page 123]** They served and they fasted; and we may be sure that they prayed also. As a result they came to the conclusion to send forth two of their number--Barnabas and Paul--as representatives of the whole in mission work.

We are not informed in what manner the Lord directed them to this decision. It is possible that this was after the same manner that we today would consider a similar case, and would say, "After studying the Scriptures and praying, seeking thus to know the mind of the Lord, we believe that it would be His will that such ones of our number should go for a public service of the Truth. We believe that we are guided to this conclusion, not by any wrong spirit of pride or ambition, nor with any mercenary motive, but by the Holy Spirit. We believe that it is the Lord's will that we as a congregation should send forth these representatives to carry the light to others."

In some manner the conviction came strongly to the Church at Antioch that this was its duty and privilege. It is worthy of note that the Church sought out its very best representatives for this service, thus letting the spirit of self-sacrifice prevail. No doubt the Lord blessed the Church correspondingly, and made up to them the loss sustained in the giving of these two very talented brethren to the mission work.

ORDINATION AND LAYING ON OF HANDS

The proper course having been decided upon, the congregation fasted, prayed and laid their hands upon Paul and Barnabas, and then sent the two on their missionary tour with God-speed. The laying on of hands would probably be done by the congregation through their representatives, the Elders. But this proceeding did not signify, as is generally understood today, an "Ordination"; for Paul and Barnabas had been recognized for a considerable time as amongst the principal prophets and teachers in the Church at Antioch. It would not signify authority to preach, as Ordination sometimes means today amongst Christians of various sects and parties.

This ceremony simply meant, "We, the congregation at Antioch, by this laying on of hands of our representative Elders, are sending forth these two men, Paul and Barnabas, on a missionary tour; and that they go, not only as representatives of the Lord and of themselves, but also as representatives of the Church of the Lord at Antioch; and that as such we hold ourselves responsible for their maintenance. We will supply them the needful assistance, and thus will be colaborers-- sharing in their labors, sympathizing in their difficulties and

trials, helping them in their necessities, and partaking with them also in whatever results shall come to the Lord's praise through their efforts."

Accordingly we find that after this missionary tour the two brethren returned to Antioch, and made report. It would appear that subsequently the Apostle Paul, at least, traveled without any such dependence upon the Church at Antioch--without any such praying and laying on of hands and without any subsequent reports of results of labors--though still in love and sympathy with them, so far as we may judge.

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**INTERESTING LETTERS
SPIRIT OF A SOUND MIND**

DEARLY BELOVED 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 producing a spirit of apathy, and many are taking a greater 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 loins 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 before this awful war; and made me to realize "where are the dead," as 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. He does not know where the MANNA Text for the day is, 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 old Church I had been accustomed to *reverence*, and for an Elder to be gaping, sleeping or picking his teeth and nails--well it jars awfully! He also brings with him a child of three years that disturbs the Class very much. No one likes to say anything to him, as he says that he has been in the Truth 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, *shop*.

O dear Brother, I don't want to think evil, or speak evil, but this does 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 that God gives His 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, would he not be more careful of his actions and words, in order that he might glorify the Lord and be assistful to His people?

Lack of reverence is manifest everywhere, but it seems especially out of place in assemblages of the Lord's consecrated people. As we have said before, we may say again, that no matter how limited our talents we can by our actions [R5888 : page 127] and manner speak volumes in the praise of Him who called us from darkness into marvelous light.

We cannot help it that many of the dear friends continue to tell what 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 know from its columns that we are not looking forward to 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, erred. We see, however, that the different times and seasons which the Lord's providence 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 that, Elijah 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 so 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 Scriptures on the subject, and do not expect to have any. However, the division of the waters might require either years or months--who could say?

FROM BRETHREN OF FRANCE

BELOVED BROTHER IN CHRIST:--

I do not know whether anybody at the Tabernacle can read French or not; but I cannot 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 brought to an appreciation of the love of our Heavenly Father, to such an extent that I find my sentiments aptly 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.

In all my painful moments, when the cross is heavy to bear, I think of you and say to myself, dear Brother Russell, too, has suffered, and is suffering, and I must not wonder if my share is to suffer also. Then my soul goes up to the Father of Mercies in gratitude for His favors (the privilege of suffering with Christ), and I earnestly beg of Him ever to bless and guide you.

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

In my present trials, after having been compelled to leave my wife and three children in the invaded territory of our dear France, the daily partaking of the Vow and of the Morning Resolve has helped me much. These helps alone have developed in me much of the love of the Father--and all this during the past year. Because of it I bless the Father through our Lord Jesus Christ.

Therefore, let me by this message assure you that my petitions ascend to the Father in your behalf, that He may bless you abundantly, to the end that His blessing upon you may redound through your ministry upon every one of us.

Yours sincerely in Him, E. LARVENT.

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 same spiritual fight under the Captain of our Salvation, Jesus Christ, at the Brooklyn Bethel and everywhere.

After having studied **Psalm 116** (especially dwelling on **Verse 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.

LOVE IN THOUGHT, WORD AND DEED

BELOVED BROTHER RUSSELL:--

Greetings and much love to you, dear Brother, as we come to the end of this wonderful year. What a glorious year it has been for the development of the saints, particularly along the lines of love and patient endurance! I am incapable of expressing my love and appreciation of you and your service to me personally. I am constantly praising my Heavenly Father for allowing me to come in contact with your precious Volumes, which God used to bring me out of the kingdom of darkness and into the light of the glorious Gospel.

I thank you, dear Brother, for the suggestion that we each pray that "God would bless us in the cultivation of love in thought, word and deed." I immediately acted upon the suggestion, and oh, joy, what grand results! I never knew that there was so much in "loving in thought." Now, dear Brother, you said we might report to you as to our success, and that is why I am intruding upon your precious time. The results with me have been away beyond my highest expectation.

We thought there might be some in the class who had not yet taken the "Vow" nor sent in their names. So we opened up a sheet and to our surprise, there were *fifty-two* who wished their names sent in. Please find the same enclosed. Loving Greetings from Sister Heard and

Your Brother by Divine favor,

C. E. HEARD.--**Vancouver, B.C.**

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 **[R5889 : page 127]** 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: [Fifty-two signatures follow.]

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 agents' 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:--

Just a line, dear Brother, 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 country seem to be on the verge of Gethsemane experiences, as the conscription bill has passed.

One of my sons has now reached the age of 19. 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 to 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.*

[R5889 : page 123]

"LO, WE TURN TO THE GENTILES!"

--MAY 14.--ACTS 13:13-15,42-52.--

ST. PAUL'S FIRST MISSIONARY TOUR--HIS SERMON AT ANTIOCH
IN PISIDIA--EFFECT OF HIS DISCOURSE TWOFOLD--
VIOLENT OPPOSITION FROM THOSE BLINDED BY SECTARIAN
PREJUDICE--MISREPRESENTATION AND SLANDER EVER
THE ADVERSARY'S METHOD OF FIGHTING THE TRUTH.

**"I have set thee for a light of the Gentiles, that thou shouldest be
for salvation unto the uttermost part of the earth."--Verse 47 .**

FROM Antioch Paul and Barnabas went to the seaport town of Selucia, where they took ship for the island of Cyprus. This island was as about as good a place to begin as any, and had the advantage of being the home country of Barnabas, who was familiar with the dialect of the people, their customs, etc. With them went a cousin of Barnabas, John Mark, writer of the Gospel of Mark and son of one of the Marys at Jerusalem.

Although Paul and Barnabas fully appreciated the fact that Gentiles might now have access to the blessings of the Gospel, nevertheless in every place they entered into the Jewish synagogues. The Jews already believed Moses and the Prophets, and therefore expected Messiah. Hence they would necessarily be in a much better attitude of mind to receive the Gospel Message than would be the Gentiles, who knew nothing of such matters and who therefore would require more instruction. Indeed, probably the larger proportion of converts between the time of our Lord's resurrection and the fall of Jerusalem, A.D. 70, were made amongst the Jews; and up to that time comparatively few Gentiles accepted Christ.

The missionary tour probably consumed considerable time, as the three went from village to village, preaching Christ, until they reached the city of Paphos, at the far end of the island. There they found Sergius Paulus, a man of good judgment, the governor of the island. Even before the missionaries got there, he had a hearing ear; and the Adversary, noting this, was at work upon him through Elymas, a Jewish sorcerer or magician, who had ingratiated himself with the proconsul and was esteemed his friend. We are not to wonder that a man of sound judgment, as the proconsul is represented to have been, should be so interested in the magician and his doings. On the contrary, we should remember that similarly there are some men of ability today who are to some extent under the influence of the same Adversary and his agents--spirit mediums. Besides, the magicians in olden times were mixtures of scientist and miracle worker, and usually very bright men.

CONFLICT BETWEEN TRUTH AND ERROR

When the proconsul heard something respecting Paul and Barnabas, he sent for them, desiring to know more. Then came a conflict between the powers of light and the powers of darkness, between Truth and Error. There is no harmony between the two; they are opponents at every point. And so in this case, as soon as the magician discovered that the proconsul was coming under the influence of the Truth, he used his every power to prevent it. This furnished occasion for a remarkable manifestation of Divine power through the Apostle Paul, who denounced the magician by a plain statement of his case and declared that he would become so blind that he could not see even the sun for a season. The blindness came upon Elymas gradually--first, a mistiness, which subsequently settled into complete darkness.

This manifestation of Divine power was convincing to the proconsul. It was not that this incident converted him; but that having already heard the teachings, and being in the process of comparing these with his previous views and with the presentation of Elymas, he was enabled by this incident to reach the right conclusion and to decide his matters on the Lord's side.

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DEPARTURE OF JOHN MARK

St. Paul and his company did not tarry at Paphos, but departed for Asia Minor. When they came to Perga, in Pamphylia, there John Mark discontinued his service and returned to Jerusalem. Hardship or discouragement or homesickness--we know not what--evidently quenched his zeal as a servant of the Lord for a time, assuredly much to his disadvantage. Whatever the cause, the Apostle Paul evidently considered it quite insufficient, for on another occasion, when Barnabas suggested that Mark accompany them similarly, St. Paul declined. (**Acts 15:36-40.**) This he would not have done had Mark's desertion been fully justified by necessity.

There is an element of encouragement in Mark's experience, however. Later on, he evidently became a devoted soldier of the Cross and was again accepted to the Lord's service; and we find that the Apostle Paul made acknowledgment of appreciation of his faithfulness. (**Colossians 4:10; 2 Timothy 4:11.**) The Lord is very merciful to us in our weaknesses and imperfections; and as He restored Mark, undoubtedly He is willing also to restore all who will similarly learn a lesson from their failures, and who earnestly strive for reinstatement and for the privilege of service.

PREACHING AT ANTIOCH IN PISIDIA

The first stop in Asia Minor was made at Antioch of Pisidia. The usual custom was followed--of going first to the Jewish synagogue. There the

missionaries were recognized as strangers and also as men of talent. After the regular services of the synagogue had been introduced by the reading of the usual lesson from the Law, the two were invited to address the assembly--Jews by birth and Jewish proselytes from the Gentiles.

The Apostle Paul was the speaker and made a telling address. He recognized the fact that his hearers had faith in God's promises regarding the coming Messianic Kingdom. He did not need, therefore, to emphasize the Kingdom feature in his discourse. Rather, his hearers needed to see that there could be no Kingdom and no permanent blessing of all the families of the earth, such as was implied in the Promise made to Abraham, unless in some manner Divine forgiveness of the sins of the world could first be obtained.

The trend of the Apostle's address, therefore, was to show that in the past God had established a typical kingdom, which had never reached the grand stage essential to the fulfilment of the Abrahamic Promise; and that the thing necessary and lacking was a REDEMPTION of the world and the forgiveness of sins. Then he presented to their attention Jesus as the Messiah--not merely a crucified Messiah, but also a risen One, who, because of His death for the sins of the world, was able to save to the uttermost all that should come unto God through Him. Having put the matter squarely before them, the Apostle offered his hearers forgiveness of sins as the very essence of the Gospel of Christ.

Forgiveness of sin is still the essence of the Gospel, although mankind now, as then, are generally loth to accept it thus. It disappoints them by condemning them and declaring that all are sinners; that "there is none righteous, no, not one"; that all need just such a redemption as God has provided in the Sacrifice of Christ. It disappoints also in that it shows a necessity for repudiation of sin in the heart and, so far as possible, in resisting it in all the conduct of life.

Few have an ear to hear this Message. The majority are ready to say, "Preach unto us smooth things! Praise us for our religious fervor! Point out to us how far superior we are, not only to the heathen world, but to the masses of those about us. Tell us that we are God's people, and that He could not get along without us. Do not tell us that we are sinners, under condemnation as others are; and that all who would come unto God through Jesus Christ must come by the same narrow gate of faith, repudiation of sin, and heart-consecration to do God's will."

TWOFOLD EFFECT OF THIS DISCOURSE

The Apostle's discourse had a twofold effect. The honest-hearted realized the Truth regarding God's perfection and their own imperfection, and recognized their need of just such a Savior as the Apostle had preached. These were speedily drawn to the missionaries, who recognized their right attitude of heart and assured them that they were already in God's grace, or favor; that now the

Message of salvation through Jesus was an additional unfolding and development of the same favor that had already been extended to the Jews; and that they should continue in the grace of God--continue to let God guide them in His way--continue to be the recipients of His mercies and blessings, which now were multiplied to them through Christ Jesus and the Atonement work which He had accomplished. Others were much less prepared for the Apostle's words, and rather inclined to be envious of the attention shown the missionaries and their teachings.

News of the new religion--supplemental to the Jewish --spread throughout the little city, in which Judaism had evidently gained a good foothold and great respect. The next Sabbath the whole city gathered to hear the Message of the missionaries--the majority probably coming merely out of curiosity, to see the difference between these doctrines and those of the regular Jewish teachers. Such attention to two strangers and their new doctrines, which threatened an overthrow of Judaism, naturally awakened a spirit of jealousy in those interested in forms and ceremonies, honor amongst men, and denominational pride.

As a result, they contradicted St. Paul's statements with blasphemy. This does not mean that they blasphemed God's name, but that they slandered, or blasphemed, the Apostle and Barnabas, speaking evil of them. We may surmise that they misrepresented the motives and the characters of the missionaries, etc. This is the usual course of those who fight against the Truth. It has ever been thus. The Truth cannot be gainsaid; it is irresistible. But it can be misrepresented; it can be denied. The presentations of the Truth can be distorted, and its messengers slandered, vilified. The Adversary seems to adopt this method on every occasion. It is the method now in vogue. Those who oppose Present Truth dare not meet it openly in public discussion; but they distort and misrepresent it, and speak evil of its advocates.

TWO LESSONS FOR OUR DAY

The missionaries were not discouraged by the opposition. Rather, they were the more courageous, and brought to the point where they explained to their vilifiers the fact that they were rejecting God's favor, God's Plan, to their own loss. The two pointed out that God had in His mercy long favored Israel; and that in sending the Message of Messiah to them first He was still favoring them; but that according to His instructions it was the duty of His representatives to proceed and to tell the Gospel to whoever had ears to hear--to the Jews first, but also to the Gentiles. They showed that the Lamp of Truth which God had now lighted was not for the Jews exclusively, as had been His previous favors; but, as the Prophet had already declared, it was to be "a light to lighten the Gentiles" also--salvation unto the ends of the earth.--*Luke 2:32; Isaiah 42:6; 52:10.*

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This feature of the Gospel especially aroused the opposition of such Jews as were in the wrong condition of heart, but was proportionately attractive to the few who were in the right attitude. So it is today. The Message now due to Christendom is--more Light! It shows that the Lamp of God's Word of promise, which at the beginning of this Age was permitted to bless both Jews and Gentiles in proportion as the eyes of their understanding were opened to see it, is shortly now to give place to a greater Light; that whereas the Word of God has been a Lamp to the feet and a Lantern to the footsteps of the faithful for over eighteen centuries, the Sun of Righteousness is soon to rise and flood the whole world with the light of the knowledge of the goodness of God.

Those of God's people in the right attitude of heart will be gladdened by this unfolding of the Truth. No feelings of jealousy will be theirs. But the majority, full of sectarian plans and selfish sentiments, and blinded largely by false theology and by misrepresentations of God's Word, are violently opposed to any thought of Divine mercy being extended to every creature--not only to those who have not yet gone to the prison-house of death, but also to the twenty billions who have already gone down into death in ignorance of the only name given under Heaven or among men whereby we must be saved. But the faithful, the honest-hearted, will ultimately rejoice in the lengths, the breadths, the heights and the depths of God's Plan, to be consummated during the Millennium by the glorified Christ, Head and Body.

"ORDAINED TO ETERNAL LIFE"

Many of the Gentiles were glad as they heard that God's favor was broader than they had previously supposed. Some, we may infer, were merely pleased that something had been shown up that was broader than the Jewish teachings. But some others, we are assured, believed in the true sense of the word--accepting Christ as their Redeemer and their Lawgiver. And so today we see two classes amongst those who favor Present Truth. Some hail it with joy, and gratefully serve the Lord more fervently than ever. Some are merely glad to find that there is no Scriptural ground for the popular theory of eternal torment for the vast majority, but are not especially drawn by Divine love and mercy.

The more the Truth spread, the more angry became its opponents, the Jewish leaders; and what they could not oppose with argument or with logic they did oppose successfully with prejudice and superstition, arousing these baser sentiments by misrepresentation. Thus they secured the cooperation of some of the most honorable and notable people of the city to such an extent that the missionaries were obliged to depart.

The record is that "as many as were ordained to eternal life believed." The

word "ordained" here may properly be translated *disposed*. Thus we get the thought that as many of those as heard the Gospel and its offer of everlasting life, and who were disposed to accept the terms, became believers--obedient to the faith. So it still is. Wherever the Truth goes there are some who like it, and others who dislike it; some who appreciate the doctrines and rewards which it represents, and some who prefer the pleasures of sin or the affairs and rewards of the world. This is the time for each who has heard the Message to make his choice. Soon the number of the Elect will be complete; and then their work will begin-- the blessing of mankind--the blessing of the non-elect.

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SCRIPTURE STUDIES AND SCENARIOS--VARIOUS

For the information of our readers we give below a list of the languages into which the various volumes of STUDIES IN THE SCRIPTURES have been translated. Most of these can be supplied from the head office at Brooklyn.

Volume I. In English, German, Swedish, Dano-Norwegian, Italian, French, Greek, Hungarian, Spanish, Polish, Hollandish, Finnish, Arabic, Slovak, Rumanian, Armenian, Lettish, Chinese, Japanese and Korean. We have also the English Braille, American Braille and New York Point.

Volume II. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume III. In English, German, Swedish, Finnish and Dano-Norwegian.

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THE PHOTO-DRAMA SCENARIO is supplied in Spanish, Italian, Greek, Polish, Armenian, German, Finnish, Swedish and English, in one or more styles of binding. See WATCH TOWER, October 1, 1915, for prices and styles of binding.

We are put to much inconvenience by the failure of our readers to promptly and plainly notify us when they change their address. Old as well as new address should be mentioned.

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r5889 **THE CHRISTIAN'S WARFARE AGAINST PRIDE**
r5890 **"JESUS DIED AND PAID IT ALL"**

r5891 **THE CRIPPLE AT LYSTRA**
r5891 **MEMORIAL SUPPER REPORTS**
r5892 **THE COUNCIL AT JERUSALEM**
r5892 **FAITH DEMONSTRATED BY WORKS**
r5893 **PREACHING THE GOSPEL A NECESSITY**
r5893 **YOUR BRETHREN THAT HATED YOU**

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REQUESTS FOR PILGRIM VISITS

AS THE WATCH TOWER list includes thousands of new readers we make the following explanations afresh:

THE WATCH TOWER BIBLE AND TRACT SOCIETY

out of donated funds sends forth instructors, lecturers, styled "PILGRIMS." It pays their expenses of every kind. Thus they become in a special sense its representatives, meeting with Bible Students everywhere. Some of these are specially qualified for public service as well as for semi-public studies with the friends; others are less qualified for public service, but excellent in Class meetings. The SOCIETY uses great care in the selection of these to the intent that their presentations of the Truth, expositions of the Scriptures, etc., may be along helpful lines--profitable every way and especially for the upbuilding of the Lord's people in the most holy faith.

It is expected that the Classes inviting such Pilgrim service will provide for the Pilgrim's necessities at one of their homes, or otherwise, during his brief stay of from one to two days. Luxurious or extraordinary preparation for these Brethren is not expected, but merely their comfortable provision. By this we mean a clean, comfortable bed and wholesome food. Any one not being able to furnish these reasonable requirements should not propose to entertain the Pilgrim. The Class inviting Pilgrim service should consider itself responsible and should see that these reasonable comforts are provided. The Pilgrims are expected to address meetings every night, also afternoon meetings wherever these are possible--or otherwise to visit the Brethren who may be sick either spiritually or physically. The morning is often necessary for traveling. The Pilgrim should not be kept up too late at night. "Moderation" should govern, in this as in all things, as the Scriptures direct.

We invite Classes desiring Pilgrim visits to send in their requests at once, addressing the SOCIETY, care PILGRIM DEP'T.

We desire that post-cards be used in making applications for these visits, and specially desire replies to all of the following questions. The questions need not be repeated, but merely indicated thus: (a), (b), etc.: (a) How many Bible

Students in your vicinity use the STUDIES IN THE SCRIPTURES?

(b) Are weekly meetings held?

(c) How many are usually in attendance?

(d) Where do you now meet on Sunday? (Give full street address and name of auditorium.)

(e) At what hours are the Sunday meetings held?

(f) Was a vote taken on the Pilgrim invitation?

(g) How many voted for the invitation to be sent?

(h) Do you desire Sunday for Special Public Lectures?

(i) How frequently do you desire such Special appointments?

(j) Give seating capacity of Auditorium you could secure.

(k) What attendance do you think could be secured for well advertised public sessions in good Auditorium?

(l) Would a suitable place be found for meetings not specially advertised?

(m) Have the members of your class chosen leaders in accordance with suggestions of SCRIPTURE STUDIES, Volume VI., chapters 5 and 6? If so, give name and full address of each.

(n) Give full names and full addresses of the two (2) to whom notices of Pilgrim visits should be sent. (Please notify Pilgrim Dept. as to any change or removal.)

(o) If your town is not on a railroad give the name of proper railroad station at which to stop.

(p) How many miles from station is meeting place, and which direction from station?

(q) Would Pilgrim be met at station?

(r) If not, how should Pilgrim go from said station?

(s) Give writer's full name and address.

(t) Any additional remarks.

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r5894 **SOME FAITHFUL WITNESSES**

r5895 **"HOW WONDERFUL!"**

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**International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
ASSOCIATION**

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1916--BIBLE STUDENTS' CONVENTION--1916

We have arranged for four General Conventions this year:

One at Sioux City, Iowa, four days, July 6 to 9.

One at Newport, R.I., eight days, July 9 to 16.

One at Norfolk, Va., nine days, July 22 to 30.

One at Long Beach, near Los Angeles, California, nine days, September 2 to 10.

If possible, we will arrange for still another Convention-- convenient to northern Kentucky, southern Indiana and Ohio --provided some suitable place can be found where the Conventioners could have good accommodations, large Auditorium and a welcome. Thus many will have an opportunity for attending good, large-sized Conventions without going a very great distance or involving a very heavy expense.

In every instance it may be expected that accommodations will be arranged for at a cost of from \$1.25 per day upward. It would not be safe for any one to calculate on any less expense than \$1.25 per day over and above the cost of transportation. We urge nobody to attend, and we especially urge that no one either borrow money or use up his last dollar in this way. If the Lord wishes you to come, He will, no doubt, make it reasonably possible for you. If not, His blessing will be upon you as you seek to learn the Truth and to enter into heart-fellowship with the Brethren who will be assembling. We can journey more and enjoy more in our minds, when they are wisely and properly exercised along loving, generous, sympathetic lines.

Sioux City claims to be an ideal place for the Convention. One of these claims is that it is central to a considerable population. We shall expect at least a thousand in attendance.

Newport, R.I., is too well known to need description. It is an ideal summer resort of high class, to which are attracted many from New England and Eastern States. We shall hope to meet fully two thousand Conventioners here.

Norfolk claims a splendid climate with delightful sea-breezes in summer. The friends there promise us good accommodations. The locality will be a desirable one for very many. It is near several good summer resorts--Old Point Comfort, Virginia Beach, etc. Their popularity seems to bear out the claims that Norfolk has a salubrious climate. We shall hope to meet nearly two thousand Conventioners here.

Long Beach, Cal., near Los Angeles, is said to be an ideal place--doubtless the most suitable that could be found on the Coast. We shall hope for a thousand Conventioners here.

**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 difficult for those who are well informed respecting 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 any position of influence or service 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.

THE WATCH TOWER FREE LIST

Strictly speaking, we have no free list; that is to say, the Postal Laws require that all subscriptions be paid for. However, many desire to read our journal who are in dependent or very poor circumstances. Some kind friends have provided a fund out of which these may be supplied according to the law. Now is the time to send in your renewal of the requests, if you are on the poor list, in order that your subscription may be renewed, as though you sent in the money. A post-card will do. The following words will be understood to mean that you are not so circumstanced as to be able to pay for the journal, but desire it. Say: "Your offer of THE WATCH TOWER for the ensuing year is noted, and accepted, with

appreciation." (Sign.)

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r5896 **MACHINATIONS OF THE EVIL**

r5897 **NON-RESISTANCE OF EVIL**

r5898 **WITNESSES TO THE TRUTH**

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r5899 **BE READY--FOR THE DAYS ARE EVIL**

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r5900 **CHARACTER DEVELOPMENT**

r5903 **A BLIND BOY'S WISDOM**

r5904 **INTERESTING LETTERS**

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**International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
ASSOCIATION**

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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 forefather's disobedience, but against the natural opposition of the flesh to sacrifice. The flesh instinctively struggles 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, the helmet of salvation, the shield of faith, the Sword of the Spirit, and the sandals of "the preparation of the Gospel of Peace." These are all weapons of defense, except the Sword. The Sword is an aggressive weapon.--*Ephesians 6:11-18*.

In the case of the Christian, "the Sword of the Spirit, which is the Word of God," is to be handled to accomplish good, to be used in opposition to Satan and sin. But the thought of this Scripture seems to be, not that we are commissioned to fight the world, but that we are to strive to be loyal to the Lord, to fight sin in ourselves and wherever it might properly be under our jurisdiction, and to repel the attacks of the Adversary. The exercise of our powers in bringing *self* into subjection means a great deal in the way of sacrifice, much in the way of battling. God has given us "exceeding great and precious promises." The New Creature is made strong by these promises--strong in proportion as he perceives the significance of these promises, and feeds upon them.

MENTAL STRONGHOLDS TO BE CAST DOWN

The Apostle is pointing out that these strongholds which we are to pull down are in ourselves. Sin is entrenched in our minds, in our imaginations. Pride, selfishness and various other kinds of sin, are entrenched in us through the long centuries of the downward tendencies of our race. These things have dug deep trenches in our system; they are firmly fastened there. But, urges St. Paul, "Let not sin have dominion over your mortal body." Destroy the stronghold. Bring your entire being into subjection to the will of God.

By way of pointing out what these strongholds are-- that they are *mental* strongholds--the Apostle says, "Casting down *imaginations*, and every high thing that exalteth." Our imaginations may be of many kinds. We may be beset

by false doctrines and superstitions that have come down to us from past ages. The Word of the Lord is the only thing that can effectually cast these down and make us see God's real character, make us see His glorious promises to the Church now and to the world in the future. The Word of the Lord is the only thing that will cast down imaginations--ignorance, superstition, pride, unholy ambitions, idle speculations, and every form of thought that would lead us astray and hinder the work of grace in our hearts and minds. These imaginations of the natural mind exalt themselves against the true knowledge of God, the Spirit of God--"high things," the Apostle calls them.

We are to "mind not high things." The Apostle does not mean that we are not to mind the high things that are spiritual; for in another place he says, "Set your affections on things above, not on things on the earth." (*Colossians 3:2*.) In other words, Set your affections on the *very highest things*. But the "high things" of the world are very different; they exalt themselves against the things which are truly high, which are of God. The Lord's children are to be humble, not high-minded, not to be carried away by the empty honors, projects and ambitions of earth. The desire to have a place among men, to shine in society, to have wealth and influence, to have whatever things would bring us into high esteem amongst mankind, is a temptation that the disciple of Christ must guard against.

It has been noted by those who have the care of the mentally defective that a great deal of difficulty lies in the imagination. It is said that if one visits an insane asylum, he will find one here who thinks he is a king; there another, who imagines that she is a queen; another who imagines he is fabulously rich and could draw checks for millions. The organ of self-esteem has been too large. The Lord only knows how much the individual himself has had to do in cultivating this tendency. But he has always more or less to do with the matter; the high imaginations and the desire to be great obtain dominion over him--get the mastery.

PRIDE LEADS TO MENTAL UNBALANCE

The same thing applies to Christians. After coming into the Church of Christ, they are still liable to the ambition to become some great one, to do some great thing, to find or promulgate some great doctrine, to discover [R5889 : page 132] some new interpretation of Scripture or some new type. All these are "high things that exalt." Our Lord gave a discourse upon this subject, telling us that when we are invited to a feast, we should not take a high seat, but a low seat--and perhaps afterward we might be exalted. To desire these things and to seek for them is to have "strongholds" of pride and unholy ambition in the imagination, aspirations for exaltation and honor. Then comes the thought that we are great, that we are worthy of attention, of special notice. Mental unbalance

is there. The fact is that we are all insignificant, of very little importance in the execution of the Lord's Plan.

The Lord could have done all His great work without us and our cooperation, probably more easily than with us. But He very graciously *permits* us to have a part in His work, for our own good and blessing. He is dealing [R5890 : page 132] 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 drilling as soldiers of the King of kings is our fight against self-esteem 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 unholy and unprofitable imaginations 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. No thought should be harbored in our minds which is not in full harmony with the Word of God. As Christ was obedient to the Father in everything--saying, "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, that He may exalt us in due time." (1 **Peter 5:6**.) No one can wholly follow the Lord without much of the spirit of humility, without bringing his *thoughts* into subjection to the Lord. This is not the time to exalt ourselves and to show how we can shine. But we are to "show forth the praises of Him who hath called us out of darkness into His marvelous light" (1 **Peter 2:9**), who has called us with this 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 His grace, not of our own strength. If we are to 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 unnoticed or unknown.

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 then 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 and developed in us, that we shall thus be ready for the future work of The Christ, the work of the Millennial Age.

In proportion as the Truth is received and assimilated, it brings to us the spirit of a sound *mind*. It does not bring us perfect soundness of *brain*; but where rightly received, it brings meekness, teachableness, thoughtfulness, seriousness. It leads us to take careful heed to the instructions of our Heavenly Guide. It thus gives balance to the judgment, greater than we had ever *before* known. This should increase 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 boastfulness.

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 give an illustration which we have used before, but which seems well to picture wherein lies our special danger and our entire safety. Suppose we should consider a large circle, with Christ as the Center of that circle. Suppose the circle contained an abundance of space, so that there might be varying degrees of closeness to the Lord. Let the outer edge of that circle represent the utmost limit of God's care over His children. Any one, then, nearing the outside line would be coming more and more into a place of danger. We believe that in proportion as any of us live close to 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 near 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, their minds, to the Lord, to have His will done in them, 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 his 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 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.

"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" [R5890 : page 133] of the Lord. (*1 Corinthians 11:31*.) This means that when we neglect to judge ourselves, He has to do it for us. Then we are being chastened with a view to our correction, that we might attain unto the Heavenly reward and favor that is to be ours as New Creatures in Christ, if we remain humble and faithful unto death. If we continue to be meek and filled with the spirit of humility, not craving present honors and exaltation, but willing in perfect patience to await the Lord's own good time, our exaltation will come; and we shall share our Savior's Throne and His glory forevermore.

"O blows that smite, O wounds that pierce
This shrinking heart of mine!
What are ye but the Master's tools,
Performing work Divine!
How blest that all these seeming ills
That draw my heart to thee
Are each a proof that Thou hast set
Thy seal of love on me!"
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[R5890 : page 133]

"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 the details.

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. There was no need of His telling us anything about the Ransom. 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 He could 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 one went 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 Savior, who is Christ [Messiah] the Lord." Their statements included not only the babe and 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 babe **[R5891 : page 133]** was merely called the Anointed--Messiah--because it was *foreseen* of God that He would make a consecration at Jordan, be begotten and anointed of the Holy Spirit, finish His work of sacrifice and be exalted to Heavenly glory, not only, during this Age, for the Church which is His Body, but also for the willing and obedient of the world of mankind during the Millennium. Thus we see that the babe was not the Savior except in the prophetic sense that He was *to be* the Savior. He was not King except in the sense that He was born and came into the world to that end. He was not the Deliverer then, nor has He even yet delivered all His Church; whereas, after the deliverance of the Church, comes the deliverance of the world from the reign of Sin and Death.

Similarly the word ransom may be, and often is, used by us all in a prophetic sense--as including the entire work of Redemption down to the very end of the Millennial Age; as we read, "I will ransom [deliver by a ransom] them from the

grave."--**Hosea 13:14.**

LEGAL PHASE OF RANSOMING WORK

But as we come close to these various questions and analyze them, we see new beauties, new divisions of matters, which at first seem to be indivisible. We see, for instance, that the first step *toward* ransoming the world was taken when the Logos left the glory which He had with the Father and humbled Himself to become the Man Jesus. The first feature *in* the ransoming work was our Master's consecration of Himself at Jordan, followed by His life of devotion even unto death. The completion of His sacrifice was the completion of the Ransom-*price*, but it was not the completion of the Ransom-*work*. Indeed, the Ransom-*work* could not even begin until the Ransom-*price* had been *provided*--not paid.

We sometimes have spoken of Jesus as having paid the Ransom when He died, but such expression was not accurate. The *price* of obedience to the Father's will was death, and our Lord's death constitutes the *price*. In one sense Jesus paid it when He surrendered His life; but in another and more accurate sense, He did not *pay* it, but merely placed it in the hands of the Father as the price to be appropriated, or made applicable later.

The Ransom-*price* has been in the hands of Divine Justice--in the Father's hands--ever since Jesus died, but only as a deposit, because the time had not come for it to be *paid over* officially. If the Divine Plan had been for Jesus to take possession of the world and to set up His Kingdom at Pentecost, then it would have been proper for Him to have *paid over* to the Father the Ransom-*price* fully and completely--appropriating it as the offset to Father Adam's sin and sentence on behalf of all his race. But had that price been formally paid over, the proper and logical thing would have been for the Father to put the whole world immediately into the hands of Jesus, and for the Millennial Reign to begin.

RANSOM-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 class should be called out from 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 sacrifice or surrender their earthly interests 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.

All, therefore, that Jesus has done with the Ransom-price is to *impute* a share of that price as covering the shortcomings of those who desire to become His disciples and joint-heirs. He has not appropriated it to them actually, as in Restitution, but by imputation--justifying **[R5891 : page 134]** them from all sin, and thus permitting them to be accepted of the Father as members of the House of Sons, by the begetting of the Holy Spirit.

And how beautiful is the thought that, when shortly our Lord will *pay over* the Ransom-price for the sins of the whole world, and have the world immediately turned over to Him for Restitution work, the Church will be with Him in glory sharing His honor and His Throne, as now they share in His sufferings and His ignominy!

PRACTICAL PHASE OF RANSOMING WORK

When the Ransom-price shall then have been given *to justice in exchange for 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 Restitution to man and his earthly home--to all 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.**

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THE CRIPPLE AT LYSTRA

--MAY 21.--**ACTS 14:8-20.**--

HISTORY REPEATS ITSELF--ST. PAUL AND BARNABAS
PERSECUTED--

SLANDERED AND MALTREATED BY PROFESSEDLY RELIGIOUS
LEADERS--A NOTABLE MIRACLE--HONESTY
REWARDED WITH STONES--HOMEWARD BOUND--VISITING
THE CITIES WHERE THEY HAD BEEN PERSECUTED--
TRIBULATION NECESSARY FOR PERFECTING OF THE SAINTS.

"He giveth power to the faint; and to him that hath no might He increaseth strength."--Isaiah 40:29.

LEAVING Antioch of Pisidia, St. Paul and Barnabas went to Iconium, about one hundred miles distant. There also they preached the Word faithfully; and there also opposition was aroused and persecution threatened. The record is that "when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use them despitefully and to stone them, they were aware of it, and fled unto Lystra." They did not permit fear to hinder them from preaching the Gospel with courage, neither did they fear threats; but when the persecution took a positive form, they fled. In so doing, they were following the Lord's instructions. He did not say, "Be fearful of persecution, withhold your Message and put your light under a bushel"; but He said the very reverse. Nor did He say, "Be fearful, and flee when there is no danger." On the contrary He said, "When they persecute you in one city, flee ye to another."

Arriving at Lystra, they began afresh to preach the Gospel, as courageously as though there had been no previous opposition. Amongst the auditors was a cripple, presumably a Jew or a proselyte, who manifested much interest in the Apostle's words. Perceiving that the man had faith, St. Paul stopped in his sermon and called out to him, "Stand upright on thy feet!" This was a thing that the man had never before done; but he had the necessary faith and obeyed the Apostle's command. Thus a miracle resulted, evidently to the astonishment of the entire congregation. The effect upon the people was electrical; and they shouted in their own dialect, "The gods have come down to visit us!"

The city of Lystra figured as the scene of a mythological event. The tradition was that Jupiter and Mercury, two of the gods of mythology, had once come to Lystra in the form of men, and had been refused lodgings everywhere until they came to the lowly hut of a poor man, who entertained them to the best of his ability. The gods rewarded him by turning his hut into a gorgeous temple, and punished the remainder of the citizens with a flood. This tradition was very old,

and was perpetuated by a statue of Jupiter at the city's gate as its protecting god.

It is easy to discern how a comparatively ignorant and superstitious people might jump to the conclusion that the visit of St. Paul and Barnabas was a repetition of this visit of Jupiter and Mercury, handed down to them through tradition. St. Paul they called Mercury, because in their tradition Mercury was the orator, the speaker; and Barnabas they called Jupiter. Forthwith the priest of Jupiter prepared to offer a sacrifice of oxen before the statue of Jupiter at their city gate, in honor of the supposed gods present with them as men, in the persons of Barnabas and St. Paul.

NOBILITY OF THE MISSIONARIES

The missionaries were probably quietly conversing with some of the more interested ones, when they heard of the commotion in the city and of the sacrifice about to be offered. Not for a moment did they think of taking advantage of the superstition of the people to make of themselves some great ones. Nor did they attempt to turn the event to a service of the Truth by claiming that God was Jupiter, that our Lord Jesus was Mercury, and that they themselves represented the Father and the Son.

On the contrary, most earnestly and simply did they entreat the people to desist, explaining that they were nothing but imperfect men like the populace themselves-- "men of like passions"--that their mission was the very reverse of what the Lystrians supposed, and that Jupiter and Mercury were only products of imagination, ignorance and superstition. The two ran in amongst the excited populace while the latter were preparing for the sacrifice; and even then with difficulty, amidst protests of their own nothingness, did they restrain the people from sacrificing in their honor. Noble men they were; and their faithfulness to the Lord and to the Truth attested the wisdom of sending them on this missionary tour.

From this incident we may draw a lesson, helpful to all of the Lord's people who are to any extent His ambassadors, representatives, teachers of the Truth. The Truth itself, especially in the light of our day, is so wonderful, so brilliant, that it naturally reflects some of its brilliancy upon those who represent it, causing men to marvel and to say, as of old, "Whence hath this man this wisdom?" (*Matthew 13:54.*) In some instances it might lead to an undue deference, to an ascription of undue honor, and to a subserviency which would not be proper for the Lord's ambassadors to receive, and which they should as promptly and as thoroughly repudiate as did St. Paul and Barnabas refuse the honors which the Lystrian populace were about to bestow upon them.

From the worldly viewpoint, however, this would be an unwise course. Those who will accept flattery, adulation [**R5891 : page 135**] and honor more

than is due are likely to be prospered in this course to some extent by the Adversary, and are apt to find that the worldly spirit likes to worship worldly heroes. The only wise course for the Lord's servants, therefore, is that followed by these missionaries of our lesson--to repudiate the entire matter, to confess that they are men of like passions with others, and to hold up the Word of God, hiding themselves behind it and ignoring self altogether.

Not alone will this course be profitable as respects the finding and the development of the true children of God, whom He is now gathering out of the world, but it will be profitable also for the Lord's ambassadors! for in this way they will grow in the Lord Jesus' grace and character-likeness, of which humility was a prominent trait. Thus they will best abide in the love of God.

TRUE SOLDIERS OF THE CROSS

In pointing out to the Lystrians the fact that their ideas were vanities, the Apostle well knew that this could not bring him the favor of his hearers; for it is not human nature to appreciate being told of our follies. To work his way into their good graces he would have needed to tell them a lie--that they were very wise, that their course was a very proper one, etc. Therefore in his endeavor to be candid and to serve the Truth, he risked their disappointment and displeasure. Undoubtedly, as God's mouthpiece, he shunned not to declare the whole Message of God, whatever its results might be.

Here are good lessons for all of the Lord's people. It requires comparatively little courage to be a soldier of the Cross and faithful to the Truth amongst those of like precious faith and obedience. But it requires great courage to resist improper honor of men when we know in advance that this resistance will not only deprive us of their honor and friendship, but make us ignoble in their sight, and turn them into enemies. True soldiers of the Cross still have the same trial; and it requires hardness-- a hardening campaign of experience in the Lord's service --to endure these things and come off joyful in them.

The babes in Christ, the weak, the untried, those who have not passed through trials and experiences, and developed character, are not hardened, and could not stand such experiences. Hence it is that the Apostle advises the Church that even proper exaltation to a position of service in the Church should not be accorded to a novice, lest he should be puffed up, and thus be injured himself, as well as be injurious to others. (**1 Timothy 3:6.**) It requires time and seasoning either to rightly accept and appreciate honors and dignities along proper lines, or to decline those along improper lines.

St. Paul pointed out to his hearers that in times past God had been permitting all nations to walk in their own ways, and had interfered particularly in the affairs of only the one nation--Israel. All other nations had been permitted to

take their own course, except in so far as they might cross some feature of the Divine Plan. Thus the Prophet had expressed the matter to Israel: "You only have I known of all the families of the earth." (**Amos 3:2.**) The Apostle's reference to "times past" (**Verse 16**) implies the change of dispensation which had just occurred in connection with the death of our Lord Jesus, the cutting off of Israel from any special favor, and the throwing open of the Gospel Call to all who have ears to hear-- "to the Jew first and also to the Greek."

Now God was sending a Message of instruction to all nations, in order that they should turn from such vanities and should recognize the only living and true God and His Son, the world's exalted Redeemer whom the Father had ordained to become its Ruler in due time, to put down sin and death and to bless with His Reign of Righteousness all the families of the earth. The Apostle also pointed out that although God had left the nations without the instructions of the Law Covenant and the prophecies, He had given them some indications of His care, in making provision for their necessities--causing the sun to shine and the rain to fall upon the just and the unjust, upon the evil and the good.

STONED FOR SPEAKING THE TRUTH

The sudden change of public sentiment which resulted from the Apostle's plain statements of the Truth led the Lystrians to look at the missionaries with very different eyes, now that, according to their own declarations, the two were only common men like themselves. We may even suppose that they felt rather humiliated that their superstition had aroused them to do reverence to men who repudiated it and acknowledged their unworthiness of it.

While the populace was in this spirit, certain Jews came thither from Antioch and Iconium, explaining to the Lystrians that the missionaries were imposters, working upon the credulity of the people, "turning the world upside down," raising questions about theology, and disturbing the minds of the people. The populace was ready for just such leading in the reverse direction, and disposed to feel that somehow, if these two men were not really Jupiter and Mercury, they were pretenders and falsifiers, who had deceived the people and who should be put to death. As a result, St. Paul was stoned, dragged outside the city, and left for dead.

How erratic is the fallen human mind, in its condition of superstition and ignorance! How easily the priest of Jupiter could lead the ignorant to make gods of men, and how readily he could lead them in an opposite direction, equally wrong! But although the greatest of all the Apostles, and one of the most remarkable orators and logicians which the world has ever known, was in their midst, how few, comparatively, could he influence in the right direction-- for the Truth and righteousness, in obedience to God!

In many respects the world is the same today as it was then, although civilization and general intelligence have done much to lift it out of that abject benightedness which leads to idol worship, although Mohammedanism, Confucianism, Churchianity and a certain kind of Christianity have put a veneer of respectability, reason and common sense upon it. Nevertheless, under this veneer the masses are still in a very unsatisfactory condition. They are still disposed to be humbugged, disposed to appreciate those who are boastful and pretend to be great, disposed to worship that which demands worship rather than that which is worthy of it, disposed to misunderstand God and His Plan and to consider these from a devilish standpoint rather than to appreciate the lengths, breadths, heights and depths of the Love of God.

A REMARKABLE EXPERIENCE

But God was not through with the Apostle Paul. He was not stoned because of God's indifference, nor because of the Almighty's lack of power to protect His servant. On the contrary, it is quite probable that the Lord was teaching the Apostle some great lesson, valuable both to himself and to the Church to whom he ministers even today in the matter of these experiences. Quite probably the Apostle, while being stoned, remembered afresh the death of St. Stephen, to which he had consented. Quite probably, too, the result was a fresh realization of his own unworthiness to be so prominent a representative of the Lord and of His Truth.

Had the incident of the sacrificing not been thus **[R5891 : page 136]** followed by some trying experience, who knows but that the Apostle might have felt a little of self-gratulation, such as would be natural to any man who had renounced voluntarily honors thrust upon him. He might have been disposed to glory in his strength of character; but his experiences led him in an opposite direction, as he himself subsequently wrote. (**Romans 5:3-5.**) All of the Lord's faithful ones may learn good lessons here--learn to trust in the Lord's providences in all of their affairs, not only in those which seem favorable, but also in those which are apparently working disadvantage and disaster. Concerning St. Paul the Lord had said, "I will show him how great things he must suffer for My name's sake." (**Acts 9:15,16.**) From this lesson we may infer that when the Lord's servants are permitted to suffer for His name's sake--not for wrong-doing, not for anger, malice, hatred, strife, evil speaking, etc., but for His sake--it is an attestation of the Lord's favor, in the acceptance of their sacrifice, as in the type Abel's sacrifice was accepted with fire.

As the disciples stood about the prostrate form of St. Paul, supposing that he was dead, the Apostle arose and returned to the city.

HOMEWARD BOUND

Their entire public preaching at Lystra was at an end; and the next day the missionaries went to Derbe, a distance of thirty-five miles. This implies that the Lord wrought a wonderful miracle in St. Paul, in that he was able to continue his journey on the very next day after having received so severe treatment as a stoning unto apparent death. The Lord sometimes works marvelously for His people, as in this instance. At other times He leaves them to the general vicissitudes of life as other men.

No particulars are given regarding the ministry of the Truth at Derbe. We may presume that it was without special incident. Having gone thus far, the missionaries determined to retrace their steps, instead of proceeding and returning homeward by the nearer route--via Tarsus, St. Paul's home city. Apparently their motive in so doing was their realization that the little groups of believers at Lystra, Iconium and Antioch in Pisidia would by this time need some encouragement and establishment in the Truth; that because of the fierce opposition in these places there would probably be more or less contention and trouble, and questions would arise which the new converts would not be competent to answer.

This was pastoral work; and in the homeward journey there is no intimation that the missionaries attempted further mission work. They had no expectation whatever of converting all the people in these cities. They understood the Plan of God too well to have any such expectations as modern mission workers seem to have. They knew very well that the mission of the Gospel was not to convert the world, but to select out of the world a special people for His name. (**Acts 15:14.**) They had witnessed the Truth to these people, and had confidence that the Lord was with them and that only such as had the hearing ear would be reached, either by the missionaries or by those who had already been enlightened.

Accordingly the two contented themselves with the work of upbuilding the "little flock," encouraging them to make their calling and election sure to a place in the Millennial Kingdom which, in God's due time, the Age to come, shall be used of the Lord in the world's blessing, the world's conversion, the world's uplift.

Doubtless the brethren in these various places were surprised that if the Gospel were of God, its servants, its ministers, should be so at the mercy of the forces of evil. This may have tended to shake their confidence considerably; for the natural expectation would be that God would protect His servants. St. Paul explained this to the believers, declaring that tribulations are necessary for the perfecting of the saints, for the trial of faith, for the testing and the preparing of those who would be joint-heirs with Christ in the Kingdom; and that after the permission of evil shall thus have served its purpose of keeping the "little flock"

separate from the world and of polishing and refining them for the Kingdom, then the time will come when Satan shall be bound, and when the righteous shall no more be persecuted, but shall reign as joint-heirs with their Lord and Head in His Kingdom.

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MEMORIAL SUPPER REPORTS

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 the events of our day are giving to our hopes and 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 Kingdom will be fully set up is not disappointing, because the Lord's people are finding so many opportunities for service that their hands, hearts and heads are fully engaged--laboring on this side of the veil in cooperation with the glorified members on the other side.

The Brooklyn Congregation is 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 had a splendid meeting, 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, guaranteeing for the faithful a share with their Master in the Heavenly Kingdom and Glory.

The number participating, as shown below, does not include a 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.

This list below shows the Classes from which we have already heard, whose participating numbers were above fifty. The figures show quite a substantial increase in the numbers of the deeply interested and fully consecrated ones, which rejoices us greatly. However, we are especially joyed with the thought of the deeper and deepening Christian experiences which are manifest amongst the Brethren everywhere. We 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:

New York City, N.Y.....	1041	Cincinnati, O.....	188
Chicago, Ill.....	612	Indianapolis, Ind.....	184
Boston, Mass.....	507	Columbus, Ohio.....	177
Pittsburgh, Pa.....	424	Dayton, Ohio.....	175

Los Angeles, Cal.....	422	San Antonio, Tex.....	175
Philadelphia, Pa.....	354	Milwaukee, Wis.....	169
Toronto, Can.....	288	Kansas City, Kan.....	159
Cleveland, O.....	258	Buffalo, N.Y.....	158
Portland, Ore.....	255	Baltimore, Md.....	136
Vancouver, B.C.....	253	Toledo, O.....	127
St. Louis, Mo.....	244	Denver, Col.....	123
Seattle, Wash.....	235	Springfield, Mass.....	115
Washington, D.C.....	221	Oklahoma City, Okla.....	112
Providence, R.I.....	202	Spokane, Wash.....	110
Houston, Tex.....	109	New Brighton, Pa.....	69
Louisville, Ky.....	108	Hartford, Conn.....	68
Roseland (Chicago), Ill..	107	Rockford, Ill.....	68
St. Paul, Minn.....	100	Duquesne, Pa.....	67
Worcester, Mass.....	98	Schenectady, N.Y.....	67
Binghamton, N.Y.....	91	Wilmington, Del.....	60
Everett, Wash.....	90	Reading, Pa.....	60
Richmond, Va.....	88	York, Pa.....	57
Allentown, Pa.....	86	Cumberland, Md.....	57
St. Joseph, Mo.....	83	Paterson, N.J.....	57
Scranton, Pa.....	75	Erie, Pa.....	53
Grand Rapids, Mich.....	74	Jacksonville, Fla.....	52
Pasadena, Cal.....	74	Wichita, Kan.....	51
Altoona, Pa.....	70	Montreal, Can.....	50

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THE COUNCIL AT JERUSALEM

--MAY 28.--**ACTS 15:22-33.**--

THE FIRST ECUMENICAL COUNCIL OF THE CHURCH--"THE SPIRIT OF A SOUND MIND" IN SETTLING DOCTRINAL DIFFERENCES
--THE YOKE OF THE LAW COVENANT VS. CHRISTIAN LIBERTY--THE DECISION OF THE APOSTLES ON THE QUESTIONS AT ISSUE--LESSONS FOR OUR DAY--LIBERTY IS NOT LICENSE.

"The Liberty wherewith Christ hath made us free."--**Galatians 5:1.**

WHEN St. Paul and Barnabas had made their report to the Church at Antioch, both the congregation and their missionaries rejoiced in their mutual service for the Gentiles. The Lord's Cause was indeed quite prosperous everywhere for a season. But this period of peace, prosperity, growth in knowledge and in numbers was followed by a season of contention and differences at Antioch. From Jerusalem, the headquarters of the Lord's work, there came certain brethren, Hebrews by birth, who, perceiving that the Gentile Christians ignored circumcision, raised a great commotion on that score, claiming that as circumcision would not save without Christ, neither would Christ's salvation be operative without circumcision.

The minds of many in the Church were disturbed by these assertions, and for a time a split in the Church seemed probable. But better counsels prevailed; and their beloved brethren, St. Paul and Barnabas, were sent to Jerusalem, as a committee to confer with the Apostles and Elders there. Today's Study tells of this conference and its results.

Incidentally we remark upon the wisdom shown by these early Christians. They had "the spirit of a sound mind." (2 **Timothy 1:7**; **James 3:17,18.**) They had indeed great confidence in St. Paul and Barnabas, and realized that under the administrations of these two faithful brethren the Church at Antioch had already received great blessings from the Lord; and that this fact rather contradicted the idea that they could not be esteemed proper subjects for Divine favor without circumcision. They acted wisely, therefore, in considering that the Lord's will on the subject was positive; and that His will would be indicated through the Apostles, to whom He had said, "Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven." (**Matthew 16:19**; **John 20:21-23.**) The Apostles might therefore properly be expected to know whether or not the Gentile Christians were free from that obligation which had been placed upon all the descendants of

Abraham.

THE JERUSALEM CONFERENCE

At the Conference, the kindly deference of the Apostles, one to the other, is quite marked. It is also noticeable that they based their conclusions on what they found written in the Old Testament Scriptures and on their leadings of Divine providence. For several years the Truth had gradually become more and more plain to them. They saw that the special favor of God to the Jews had given place to a general favor toward people of every nation, so that all men everywhere who believed in the Lord, accepted His promises and consecrated their lives in harmony therewith, might henceforth have equal privileges and advantages with those of Hebrew birth. They knew of God's covenant relationship with the nation of Israel; and it took time for them to become convinced that the Divine Program had taken another step forward.

Similarly, in the end of this Age there are many who realize that only a "little flock" has been called of God, and has responded, sacrificed under that High Calling. It is difficult for these to grasp the thought that a change of dispensation is at hand; and that God purposes to complete the work of this Age for the Elect and then to inaugurate a new work for the non-elect--for the benefit of "all the families of the earth."

The conclusions of the Conference are given us in few words; namely, that so far as God is concerned, He had recognized believers of Gentile birth by bestowing upon them His Holy Spirit in just the same way in which He had recognized believers of Hebrew birth, and "put no difference between us and them, purifying their hearts by faith." (*Acts 15:9; 10:44-47.*) What more could be asked? These Gentiles had received all this favor from God without having come under the bondage of the Law Covenant. Why, they wisely asked, should they put a yoke upon the Gentiles when God had made no such requirement? They realized that the Law Covenant was indeed a yoke so heavy that neither they nor their fathers had been able to bear it. Christ had relieved them of the yoke of the Law Covenant. Why should they put it upon brethren to whom the Lord had not given it?--*Romans 3:19.*

Even going beyond this, they recognized that in some respects the Gentiles held the superior position; for they were free from the Law, never having come under that yoke. Hence the statement, "We [Hebrews] believe that through the grace of the Lord Jesus Christ we shall be saved, even as they [Gentiles]."

THE CONCLUSION OF THE MATTER

In *Verses 22-29* of today's Study we have the decision of the Apostles on the question at issue. They not only wrote it out, but sent it at the hand of two of their trusted brethren--Judas Barsabas and Silas--with St. Paul and Barnabas, that

the Church at Antioch might have the matter in both written and oral testimony. The declaration was that the disquieting teachings had not been authorized by the Apostles at Jerusalem. Then they briefly summed up, not as law, but as "necessary things," the following: (1) Abstain from meats offered (sacrificially) to idols; (2) And from blood; (3) And from things strangled; (4) And from harlotry.

It was not intimated that abstinence from these things would make one a Christian; for nothing but faith in Christ and consecration to Him and endeavor to walk in His steps could constitute any one a Christian. By these recommended abstentions, they declared, "It will be well with you"--you will find these recommendations profitable to you as followers of the Lord. As a matter of fact, the Apostle Paul has pointed out most forcefully that "Love is the fulfilling of the Law" (**Romans 13:10**); for love for God would control the life as respects holiness, and love for our neighbor as for ourselves would control as respects earthly justice.

THE NECESSITY FOR THESE RESTRICTIONS

The things recommended by the Conference were necessary to a preservation of the Body of Christ, composed of Jews and Gentiles of different education and sentiments. Without discussing whether or not harm could come to the meats sold in the markets, by reason of pagan ceremonies in connection with the killing of animals, the Conference advised that these be abstained from, because Jews would certainly consider the eating of such meats as participation in heathen idolatry--even though from the broad standpoint of fact the idol, being nothing but wood or stone or metal, could neither profit nor injure the food. Nevertheless, it was advisable that the Gentile Christians abstain from the use of their liberty in this direction, [**R5892 : page 138**] out of deference to the weaker brethren, Jews and Gentiles, who could not so deeply philosophize and whose consciences might be injured.

A similar thought attaches to the prohibition of the use of blood. To the Jew it was forbidden. (**Leviticus 17:10-14.**) Under the Law Covenant, blood was made a symbol of life; and to partake of it would therefore imply responsibility for the life taken. Moreover, in the typical ceremonies of the Law the prohibited blood was used as a symbol to represent the sin-offering; for atonement for sins was effected by the blood. To emphasize these typical lessons the Jew had been forbidden to use blood. There may be other reasons, sanitary or otherwise, connected therewith, but not yet known to us.

These prohibitions had never come to the Gentiles; for they had never been under the Law Covenant. But so deeply rooted were the Jewish ideas on this subject that it was necessary to the peace of the Church that the Gentiles should

observe this matter also. The things strangled meant animals taken in traps, whose blood was not shed, or drained out by bleeding to death, as the Jewish Law required of all meats that were to be eaten. This restriction was necessary to the harmony between the two branches of Spiritual Israel--that which came from Judaism and that which came from the Gentiles-- previously separated by the Law Covenant. If the Gentile brethren did not wish to be contentious and cause division in the Church, they would surely be willing to restrain or sacrifice their liberty respecting these matters.

The last restriction specified was harlotry. The idol worship which prevailed at the time of our Study had connected with it a great deal of sensuality, which would be contrary to the Spirit of Christ in every sense of the word. It is difficult, however, to understand why one moral precept should be thus separated from others and placed on the list with ceremonial requirements. We incline to ask why were not included profanity, drunkenness, idolatry, adultery, false witness, murder, etc. Are we to understand that the Gentiles are free to commit all crimes not stipulated by this Conference?

Surely not! Rather, all the requirements of the Law are included in the one Law of the New Creation-- Love for God and man. Love would cover profanity, murder, theft, false witness, adultery; but the Law of Love would not so thoroughly cover the items enumerated by the Council at Jerusalem. We are to recognize that the Apostles were Divinely authorized to bind things on earth; and that they were so guided in their public utterances that they bound nothing unnecessarily, nothing contrary to the Divine will. It is our opinion, therefore, that these items thus superadded to the Law of Love should be observed by all Spiritual Israelites as representing the Divine will. As a matter of fact, nearly all the butchering for our markets is in harmony with the Jewish regulations, although many Jews decline to recognize this, and eat only such meats as have been inspected and approved by their rabbis.

GOOD RESULTS FROM THIS WISE COURSE

The message sent by the Conference to the Church at Antioch was received in faith by all, and caused great rejoicing in the Church. Harmony prevailed, unity of spirit, fellowship amongst the members. The secret of this lay in the fact that the Lord was recognized as having the supervision of the affairs of the Church, and as guiding her course and directing her way through the appointed channels, the Apostles.

Similarly today, where honesty of heart prevails amongst the Lord's peoples, schisms, divisions, should be unknown. The Lord's guidance and instruction should be sought--His Word through His Apostles. Moreover, since the Apostles fell asleep, the Lord has been pleased to use faithful brethren in the Church as

finger-boards to indicate the right path, in harmony with His Word through the Apostles and Prophets. The thing necessary to each is the honest conscience, the humble spirit, and the pure heart.

We rejoice at the evidences that in the early Church there was such a spirit of broadmindedness as is represented in today's Study. We rejoice to know that when an important subject was to be considered, with a view to discerning the mind of the Lord, there was full liberty granted for as much dispute or debate, in a proper manner, as was necessary to bring the entire subject before those who had it under consideration. There is a difference, however, between discussion inside the pale of faith and disputes outside that boundary. As St. Paul says, "Him that is weak in the faith receive ye, but not to doubtful disputations"--do not receive him to dispute his doubts--what he does not believe. (*Romans 14:1.*) Let him have a full opportunity for hearing the faith discussed. If his doubts do not then disappear, he will probably drop out of the assembly.

AS TO WHO COMPOSE THE CHURCH

In harmony with this we are not to recognize disputes respecting the FOUNDATION PRINCIPLES of the Gospel of Christ. The Church is composed only of those who recognize the foundation--that Christ died for our redemption from sin and its penalty; that all who would share His blessings must accept the simple facts of His death for us and His resurrection by the power of God for our ultimate deliverance; and that then, in harmony with the desire to be His disciples, they must consecrate themselves fully to Him, to do His will and to serve His cause. These foundation principles of the Church of Christ are not subject to dispute. Those who reject these principles are not of the Church, and should not be heard in the Church. They are intruders--doubtless wolves in sheep's clothing--of evil intentions and ultimate results.

But as respects discussions amongst those who are truly the Lord's, opportunity for freedom of discussion on any point of importance, within reasonable limits, is absolutely necessary to spiritual health and progress. To shut it off means to crush proper activities of thought, and in many instances means to accumulate a force which would ultimately result in an explosion, which would be damaging in some respects at least. Let us remember the Golden Rule in this matter. Let us accord to others the same reasonable liberty, inside of foundation principles, that we would like to have them accord us, if our positions were reversed.

LIBERTY IS NOT LICENSE

Our Golden Text is a precious one. The value of true liberty amongst the Lord's people cannot be over-estimated. It becomes a part of their very life. But because of a wrong conception of union, the spirit of true liberty was crushed out

of the Church shortly after the Apostles fell asleep in death; and the Dark Ages resulted, with all their ignorance, superstition, blindness, persecution, etc. The Reformation movement of the Sixteenth Century was only a re-awakening of the spirit of liberty mentioned in our Text--liberty to think inside the foundation lines of the doctrines of Christ, liberty to believe as much or as little more, in harmony with this, as mental conditions and circumstances will permit, without being branded a heretic or persecuted by brethren, either in word or in deed.

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Strange to say, a peculiar combination of too much liberty and too little liberty is creeping over Christendom today. The too little liberty feature objects to any discussion of the doctrines of Christ and the teachings of the Apostles, for fear that some difference of opinion should be manifested. This is an endeavor to have an outward union without a union of heart and of head. The general trend along this line favors the covering over, the concealment, of truths as well as of errors, in the wrong assumption that the appearance of union will serve the purpose of real union, and will be really effective as respects the prosperity of the true members of the Body of Christ. Such a false union is coming, however, and will cause prosperity in the nominal Church, but only for a brief season. The culmination of the Time of Trouble will overwhelm all.

On the other hand, the too great liberty feature is that represented by the teachings of Higher Critics and Evolutionists. Any attempt to contradict these unscriptural doctrines is tabooed, as tending to stir up strife and thus to destroy the unity of the Church. Thus the too great liberty and the too great bondage features are working together in the nominal church systems to expel and ostracize the Truth and all who love it, all who wish to "stand fast in the liberty wherewith Christ hath made us free." Let all who are the Lord's people and who have tasted of true Christian liberty see to it that they stand fast in that liberty; and as soon as an attempt is made to restrain their liberty, if not sooner, let them get completely out from all the bondages of human systems, in order that they may stand firmly and loyally with the Lord, our Redeemer, our Instructor, our King.

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FAITH DEMONSTRATED BY WORKS

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

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. 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 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. In time his faith becomes a conviction so strong that he might be willing to stake his life on what he believes to be the truth in the Divine promises. He accepts those promises as something real, something that he knows about--not something received in a vague, unsatisfactory manner.

On the other hand, credulity is *prejudice*. The heathen are credulous; for they are blindly prejudiced. Many Christian people seem to be beset by the same spirit of credulity, and seem to mistake it for *faith*. We are not to forget that there are two great powers at the present time --the power of Good and the power of Evil. We are not to forget that for six thousand years the power of Evil has had the upper hand on earth. God has permitted Satan to have a great deal of power

in the world. But it is a deceptive power. To Satan's misleading spirit powers we accredit much of the superstition that has fastened itself upon humanity.

For instance, there was a time when we thought it a manifestation of great faith to see three gods in one God, and one God in three gods. From our mistaken viewpoint we said, "One cannot reason this out; it is all of faith." The fact that somebody had said that there are three gods in one God, and one God in three gods, was not a basis for *faith*. So then, it was not *faith* that we had in a Trinity, but *credulity*. With many other things it was the same; we were not exercising faith. And so it would seem to have been with very many in the past. They must have swallowed many things with a very slight amount of mental mastication. We believe that such conditions still exist.

We notice our Christian Science friends. Many of them 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 sin, respecting error. 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 doctrine seems to be that they have experienced healing as 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. It is the same 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.

COMBATting WRONG DEDUCTIONS IN EARLY CHURCH

The Apostle in our 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* which counted. The Apostle James is combatting that 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 teachings that had gotten into circulation at that time. St. Paul had said that by the works of the Law no [R5892 : page 140] flesh could be justified. The Jews, who had the Law, had not been able to keep that Law; neither would St. Paul or any other human being be able to keep that Law, in order to justify himself in God's sight. The only way to do this was by *faith* in the Lord Jesus Christ, and not by the Law of works.

We are not to understand St. James as in any sense of the word opposing St.

Paul in this thought, but rather as opposing the wrong deductions from St. Paul's teaching; to wit, "It does not matter what kind of works I have. I have strong *faith*; God will not pay any attention to the *works*. I can work the works of the flesh; and having plenty of faith in God, I shall be all right." St. James points out that this is not true. Faith in God and in Christ and in the forgiveness of sins is proper; but there must be works to accompany it. Just as surely as we have faith it will manifest itself in some way, and these works, if not *good*, will be bad works, indifferent works. A good tree will produce good fruit. A pure fountain will send forth pure water.

This seems to be the Apostle's argument. Surely we all agree with him, and are all seeking to show forth our works. The world cannot appreciate our faith, because they cannot read our hearts. But God appreciates our faith. Abraham was the father of the faithful. God loved him and treated him as a friend. He was called the "Friend of God." But, says the Apostle, God required that Abraham should show his faith by doing some works; he must have some works to prove that he had *faith*; he will test us by our *works* as to the strength of our *faith*.

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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 speaks of "weeping and gnashing of teeth" seem to have 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 former course 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 brought to our attention through 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, to give unto them beauty for ashes, 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 way; sometimes He sat upon the edge of the well and preached the Message of salvation; He preached to His disciples up in the mountain; sometimes He journeyed with them and talked. And so with us. Whatever way or time we may have for preaching the Good Tidings we should use.

The word Gospel means glad tidings, good news. We are to tell the "good tidings of great joy." This may be done in the daily walk of our life, as we meet the butcher, the baker and the grocery man, or our neighbors and friends. It may be done by literature 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 would 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, His resurrection and His ascension to 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.

Whoever, therefore, understands this real Gospel, and appreciates his own ordination to preach it, must necessarily feel unhappy if he should be hindered from preaching [R5893 : page 141] 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 upbuilding.

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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 .

HOW beautifully reasonable is the Message of God's Word! Many of the followers of Jesus, young in faith and possessed of but a small measure of the Holy Spirit, would be inclined to threaten their enemies with dire vengeance from God, even as the Apostles James and John at first desired to call down fire from Heaven upon the Samaritan city because the people had refused to sell them bread for the use of Jesus and His disciples. Where in the Bible do we find one word of threatening in respect to those who persecuted Jesus unto death, or those who have persecuted His followers? The simple statement is, "They shall be ashamed." The Lord's declaration through Daniel's prophecy is, "Many of them that sleep in the dust of the earth shall awake," some to shine as the brightness of the firmament--the saintly, the Church of glory--others to be ashamed--to have shame and lasting contempt.--**Daniel 12:2,3.**

And even here our Common Version Bible oversteps the matter and declares, "Everlasting shame and contempt," whereas the Hebrew text says merely "*lasting* shame and contempt." The shame will last as long as the wrongdoer continues to be in his shameful condition of opposition to the Lord and to His Message. The contempt will last as long as the individual's course shall be a contemptible one. But as soon as reformation sets in, the shame will begin to depart; and eventually there will be neither shame nor contempt to those who will manifest a proper appreciation of the character of our God and the principles of His Government, when under the instructions of the Kingdom they shall come to understand them.

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 desire to send their names in to us. Make the record just 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 experience. Who knows but that we might be able to suggest something for you in 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.

SOME FAITHFUL WITNESSES

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. There were three claims. Two were made by Colporteurs living at Biltonhill and in the employ of a Tract Society, and their objection was to either combatant or non-combatant service.

The first, a widower, on his application wrote that while he appreciated the noble sacrifices that had been and were being made on behalf of King and country, the reason of his application was that five and a half years ago he became a Christian, and that he then vowed to God that he would give himself to His service and work out his life to the best of his ability on the principles of Christianity. He would regard employment in any branch of military service as a complete violation of his oath to the King of kings; he would feel that in his own conscience he would have broken a sacred oath to the Almighty.

Addressing the Tribunal, applicant said when he accepted the principles of Jesus Christ he knew that sooner or later it would cost him something, and he had realized that as the spirit of militarism had permeated all the institutions of the country, it would need courage to hold to those principles. But while he realized that militarism had no room for conscience, he was determined to be guided by his conscience in the matter. He had sworn allegiance to the King of kings, and while he had all respect for those who had sworn to England's King, he was bound in honor to the Lord.

"I HAVE NO COUNTRY"

The President: "Don't you think it is quite compatible with the Christian life to defend your country?"

"I have no country, sir. I gave up my citizenship. While I have always realized the privileges of being born in this country, and have been surprised at the privileges granted by the conscience clause in the Military Act, and had decided to stand to my principles even if that clause had not been added--yet my oath of allegiance is to the King of kings."

Replying to further questions appellant said the instructions of Jesus Christ were that they were to use no violence to any man. Jesus Christ instructed: "It is said you should love your friends and hate your enemies; but I say unto you, love your enemies."

Rev. Challenor: We are aware of the Sermon on the Mount, but there is non-combatant service you could take up.

Applicant: Do I understand that I am discussing whether I am to take up non-

combatant service?

Rev. Challenor: In the R.A.M.C. your work would be like that of the Master, to alleviate suffering.

Applicant: In this I should consider what the Master would do. It may seem to be very good to alleviate the sufferings of the brave soldiers at the front, but I hear them say on coming back, "It is ten hells in one." Take a man who is in the jaws of death, and I am asked to nurse him back to life. For what purpose? To send him back to those ten hells in one. No, I am of the opinion that it would be better to let him die and await the Lord's coming.

Mr. Flowers: Do you refuse to take the military oath?

Absolutely. I have taken my oath to the King of kings.

Rev. Challenor: Many other people have taken an oath to the King of kings.

Applicant: I hope they will have determination to keep it.

Mr. Wratishaw: Suppose a burglar entered your house, would you not resist him?

I have no house here.

But suppose you had?

Well, a burglar usually enters a house to look for wealth. If I saw a burglar in my house, I should ask him what he was after. If he said "wealth," I should say, "Well, I am going to help you find it, because I have none."

Yours is a paid service, surely.

I receive nothing in the form of wages from the Society.

Does not the Tract Society pay a commission to its men?

That is so. If I do no work I get no pay.

Replying to a question as to whether he would not defend his mother from violence, applicant quoted the incident of the betrayal of Jesus Christ when Peter was reproved for taking up a sword. No cause, he said, was grander than that, but Christ rebuked Peter for using the weapon.

Mr. Wratishaw: You will not fight and you will not tend the wounded. Are you prepared to go to one of the military prisons in Germany and say, "I am willing to put myself in this prison that one of those wounded soldiers may go back?"

Applicant: I should ask myself, "What would the Master do?" I remember that while our Lord was on earth John the Baptist was in prison, but our Lord did not release him; He allowed him to be beheaded in prison. I am prepared to go to prison. I am prepared to go to prison for my own conscience. If a man is imprisoned unjustly *the Lord* will deal with his captors, *not I*.

But you do not mind seeking the 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.

Applicant: My conscience will be the final decider in this matter, and I shall keep to my conscience at all costs.

SHARP PASSAGE WITH APPLICANT

The previous applicant's companion sought exemption on similar grounds. He said he had consecrated his life to the Lord's service from the age of 14 years, and participation in any form of military service would violate the principles of Christian truth to which he had pledged himself. He said his views were identical with those of the previous applicant.

Asked by the Rev. Challenor if he did not consider it his duty to alleviate the sufferings of the wounded, he replied that if he did not *undertake* such service he would not *be there* to attend to the wounded.

The President: If you were in that incident in the Bible you would not be the good Samaritan?

To my understanding the parable is not applicable to military service. I would gladly help any one who needed it, but to work in non-combatant service is to assist those engaged in combatant service. He added that the citizenship to which he belonged was the citizenship of Heaven.

Exemption from *combatant* service was granted.

Applicant: I would like you to understand that my determination is not to serve in any branch of military service, and you as a Tribunal, have a right to give me the exemption I claim. You have been instructed by the Local Government Board to give me exemption in such circumstances. At the same time, I shall appeal if you will not grant it.

The President: You can appeal to the County Tribunal.

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

The President: Perhaps the County Tribunal will have more intelligence than we have.

Applicant: It might be so of course.

SOME LETTERS ON THE SUBJECT

DEAR BROTHER RUSSELL:--

As you are aware, compulsory military service has been enacted in this country within certain limits. I come under the provisions of the act and would like to have your advice, which for the past fourteen years I have esteemed and sought to follow as presented in the DAWNS and TOWERS.

I applied for total exemption from all forms of military service, but

succeeded in getting exemption from combatant service only. A special non-combatant corps is being formed for conscientious objectors to combatant service. Do you think a properly educated conscience would be violated by engaging in such a service, if compelled to do so? A number of the brethren in Glasgow have been refused even exemption from combatant service at the first appeal court, but I expect all will get recommended at the second and practically final appeal court for non-combatant service. Not to appear when called by the military authorities would mean trial by a civil court as a deserter and then a handing over in charge of an escort to the army officials. To refuse to drill, etc., after that, I suppose, would mean repeated punishments, ending probably in a court martial and a sentence of death. Do you think a properly educated conscience would make us endure all that rather than engage in non-combatant work? I would be deeply grateful for an early reply, as I may be called upon to decide for myself very soon. With fervent love as ever,

Your brother in Christ, ALEX. KIRKWOOD.

Reply by the Editor

The question is one for the conscience of each individual. For our part, it would seem to be a participation in the war if one were to engage in laying out and digging trenches, putting in foundations for cannon, etc.--the things implied in the term "engineering."

It would seem to the Editor a somewhat different case if a soldier of the Cross were demanded by an earthly government to enter the hospital work--such as the Red Cross-- for relief of the sick and wounded, etc., even if the care of **[R5894 : page 143]** the wounded and the nursing of them back to health would the sooner prepare them for slaughter.

The Editor's conscience would not balk at Red Cross hospital work.

DEARLY BELOVED PASTOR:--

Greetings in the name of the Lord from all of like precious **[R5895 : page 143]** 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 instruments in His hands.

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 suffer 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 one of the "warmest" in the country; 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 brothers faced the ordeal.

But the Lord has His hand in matters, and His power was manifested 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 these mighty ones (which they surely were, having years of knowledge behind them, and being lawyers and business men, all of them city counselors, or aldermen. 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 covenant, and what it means to us; the next the establishment of the 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 one under Messiah's Kingdom.

"God moves in a mysterious way His wonders to perform" and a great witness has gone forth to a class we could not hitherto reach. And, then, all the papers have published something upon the subject. The Truth has thus been brought into prominence more than ever.

The decisions are against the brethren, so we take it to be the Lord's will that another witness should be given. I am glad to tell you that all the brethren are one in mind and attitude in the matter, and are rejoicing in the privilege of sharing experiences so like the Lord's and in having such opportunity of demonstrating their faithfulness to Him.

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.

How valuable is the knowledge 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 bear you up at the Throne. May the Lord sustain you to the end! We rejoice with you in the increasing evidence that our deliverance draweth nigh. With fervent love from all,

Yours in the Lord, -----.--*England*.

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 partially or totally exempted from the Act, 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 Tribunals, claiming exemption from military service, either combatant or non-combatant. In every case that I know or have heard of the claim for total exemption has been disallowed, 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 Tribunals 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.

When up before the First Tribunal held in the Town Hall, Newcastle, on seeing that I was showing 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 interrupted by two or three members of the Tribunal, and the question was

waived by further questions.

Requesting your prayers for myself and all the dear brethren who are being severely tried, and with much love,

Your brother in our dear Lord. 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.

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, 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.

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"HOW WONDERFUL!"

"He answered all my prayer abundantly,
And crowned the work that I had brought.
With blessing more than I had thought--
A blessing undisguised, 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 poor 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
ONE--HOW TO VANQUISH HIM**

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

THE word Devil represents that evil one who through unholy ambition became the first opponent of God, who attempted to set up a rival government to that of the Almighty, and who was cast out of Heaven and cut off from all association with holy beings. His name, which was once Lucifer, shining one, was changed to that of Satan, meaning *the hater, the accuser*. He who was once called, "Son of the Morning," became the Prince of the "rulers of darkness." (*Isaiah 14:12-16; Ephesians 6:11,12.*) Not only did he do evil to himself and cease to be an angel of light, a "morning star," 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 parents into disobedience, but has also misled a large number of the Heavenly hosts of angels into sin and opposition to Jehovah.

This may upon the surface appear to be a great triumph of Satan over the Almighty God; but such is not the case. God has at all times been Master of the situation. He has purposed to permit all this deflection to teach a great lesson to both angels and men. It is His purpose, "in due time," to judge all these sinners, both angelic and human, by a company that He is now preparing, and to restore to harmony with Himself all who have properly learned their lesson as to the exceeding sinfulness of sin and the desirableness of righteousness and of obedience. We understand that the only exceptions to this rule are Satan himself and some who after having been clearly enlightened, will deliberately choose sin. Satan has become inseparably connected with sin; and his destruction is plainly declared in the Scriptures, as is also that of those who have so imbibed his spirit as to make it impossible to renew them again to repentance--whether in the Gospel Age or in the Millennium.--*Hebrews 2:14; Matthew 25:41; Hebrews 6:4-6; 10:26-29.*

God has promised to deliver mankind from Satan's power and his blinding influences. He has promised to open all the blind eyes, and to unstop the deaf ears, and to take away the veil that is spread over all nations. (*2 Corinthians 4:4; Isaiah 35:5; 25:7,8.*) This work is soon to be inaugurated in the Messianic Kingdom, which God has arranged 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 interim between the time of man's fall into sin and the time of his deliverance 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 which He is to accomplish for all mankind. During these ages of types, He was preparing a class of elect ones who should 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 with 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 those who shall have charge of the earthly phase of the Kingdom. 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 advance of the world, to see the great 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. These have "passed from death unto life." They now have 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. Theirs is a Heavenly Calling, the distinctive offer of the present 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 robe of their Savior's perfect righteousness. His perfection is thus imputed to them, that they may be acceptable sacrifices with Christ, as members of His Body.

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THE WILL A STRONG DEFENSE AGAINST SATAN

Satan, who is the opposer of God and who has led astray some of the holy angels, opposes these 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 entrapped 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 down this defense by a persistent yielding up of 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 hosts of evil. The position of the Christian is invulnerable so long as he keeps close to the Source of his strength. Greater is He that is on our part than all that can be against us. If the time were come for the binding of Satan, our Lord would attend to it at once. But it has not yet fully come. God's children need not feel, however, that they must flee from Satan and his hosts. They have 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 margin reads, "wicked spirits" in high positions--the great army of fallen angels under the captaincy of the Devil, the prince of demons. (*Ephesians 6:12.*) He is the powerful leader 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 deluded, blinded. They are unwittingly rendering him service. There are two masters: one is God and the other is Mammon. Jesus said, "*Ye cannot serve God and Mammon.*" (*Matthew 6:24.*) We must serve either the one or the other.

Mammon was the name of an ancient Syrian god-- the god of riches, of cupidity, the impersonation of worldliness. Today mammon means the spirit of the world, selfishness, with its avarice and love of wealth. Satan is the promoter of this mammon spirit. St. Paul tells us how we may know which master we are serving. He says, "His servants ye are to whom ye render obedience." (*Romans 6:16.*) If we are giving time and thought to grasping after riches and worldly honors, if our influence is for war and strife, for selfishness in any form, if our sympathies and affections are tending earthward rather than Heavenward, then we are serving mammon, the worldly spirit, and are thus serving Satan, whether we realize it or not. Close and careful scrutiny of his thoughts, words and doings

in the light of the Word of God will soon show any Christian whether he is rendering service to his rightful Master or to the Adversary. Whoever is serving the Devil is his servant, is in his army. If we are serving the cause of righteousness, and that only, we are on the Lord's side.

HOW TO RESIST SATAN'S ATTACKS

The Lord's children are to see to it that they are not deluded into sin and into the service of sin; to that extent they would be deserting their colors and taking their stand as opponents of the Lord. When Christians take a decided stand against Satan and his wiles, they are relieved from his attacks--not that he flees from them in the sense that he is fearful of harm to himself, but that he will leave them. He will retreat just as a general of an army would retreat from a city after having found that its gates were strongly protected and that attack was useless. If the Adversary finds one well protected and resisting him with a firm will, he will at once retreat. But if there be any parley with sin, any tendency to consider a matter when it is seen to be sin, an entrance is at once made for the Adversary; and he will renew the **[R5897 : page 148]** attack and press the matter, placing it in the most alluring light, in order that he may take control, that he may enter the heart where he has found the weakness.

Hence it is of the utmost importance that the child of God should make a positive and prompt decision when he realizes that he is being enticed to evil. A moment's hesitation is very dangerous. Those who take their stand for the Lord, who give themselves fully and unreservedly to Him, He has agreed to protect. He may permit them to be assailed for a time, but He will deliver them so long as they remain loyal and true; and they will be made stronger as the result of the temptations.

THE ADVERSARY'S METHOD OF ATTACK

The attacks of the Adversary are usually made through his angels. We are not to suppose that the Devil himself is in every part of the world at the same time, or in the minds of all the people of the world--nor even in the minds of all God's people. We are to suppose that wherever any of Satan's agents are there is activity. The fallen angels are ever ready to intrude upon the rights and liberties of humanity, and to bring them more fully into subjection, if possible. But they particularly endeavor to entrap the Lord's children. The Adversary seems to be always on the alert to enter the army of the Church and to try to make havoc in its ranks.

Satan acts upon the minds of humanity. The mind, being imperfect through the fall, has thus inherited tendencies toward sin. The assaults of the Adversary may come through human beings that suggest wrong thoughts to others. He probably gets in his work more often in this way than in any other. The Apostle

urges all the children of God to let no evil communication proceed out of their mouth. Evil communications often have the effect of tearing down character, and every Christian should be on the alert, not only for his own protection, but also for the protection of others. Each child of God should see that his own heart is kept pure and so free from guile that he will be in no danger of communicating evil of any sort to another by his words. We should carefully guard our conduct, that no thoughtless act of ours should be a cause of injury to any one or bring a reflection upon the Truth, which we love so well, and to the service of which we have committed ourselves.

"He is come to claim His Throne,
And to make thy life His own.
Voices of this passing earth,
Echoes of its praise or mirth,
Reach not where the heart hath heard
Golden music of His Word.
'All for Jesus' henceforth be!
Live for Him who died for thee!"
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NON-RESISTANCE OF EVIL

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." "Resist not evil."--

1 Thessalonians 5:15; Matthew 5:39 .

PERHAPS every well-balanced man has a natural disposition to exact justice from those who do him harm. There is a sense of justice apparently in all people, which leads them to feel that, if they have been unjustly treated, some punishment should be meted out to those who mistreated them; and their first impulse is to exact justice. God's Law is based upon justice, "an eye for an eye and a tooth for a tooth." Our minds instinctively recognize this Law of Retribution.

During the existence of the Jewish nation, their Law required that justice should be done. If the ox of Shimei the Benjamite gored the ox of Eliab the Zebulunite, then Shimei's ox was to be killed or the full amount of damage met by him; for the owner of the gored ox must be fully recompensed. And so it was in all matters.

The principle of justice is a proper one. It would be ill for the world if justice were not recognized. In the world's courts there is an attempt to give justice, so that if one's ox is gored the owner could go to the courts and have redress. We see the righteousness of this arrangement, the wisdom of it. But in the case of the Church, the Lord has made a new provision. The Church is called out of the world, and its members are to realize that they are no longer of the world. They are to follow in the footsteps of Jesus. They are to suffer injustice. Jesus gave Himself up to suffer for the unjust. Those who are followers of Jesus are to have His spirit of sacrifice in the interests of others. Whoever does not follow His example in this respect demonstrates that he has not the Spirit of Christ. And whoever has not the Spirit of Christ would better not start to follow in His footsteps; for such will not be sharers in His glory.

CHRISTIANS NOT TO EXACT JUSTICE

"Even Christ pleased not Himself." When He was evil entreated, He did not say, "Do not harm Me or I will retaliate." Such was not the Lord's spirit. He knew that He would be maltreated. He remembered the commission which the Father had given Him. He bore in mind that those with whom He had to do were fallen. He did not seek to get justice from them. He submitted the whole matter to the Father; and on behalf of the whole world, even of those who were doing Him injustice, He died, that by and by all might be reconciled to God through His death.

As followers of Jesus, we, like Him, resign our rights rather than try to get them. So we are different from others. We have a knowledge of God's Plan for the forgiveness of sin. We are suffering as members of the Body of Christ, filling up that which was left behind of the sufferings of our Head, and we are to rejoice in the privilege of doing this. But if we were to render evil for evil and to exact justice from everybody, we would be losing our privilege of sacrificing for righteousness' sake; for the Divine arrangement is that if we suffer with Jesus in the interest of the same truths for which He suffered, if we become dead with Him, we shall live and reign with Him. If, therefore, we should have the independent spirit of the world, and should say, "If you do injury to me I will surely get even with you," we would not have the Spirit of Christ.

Jesus knew that it was the Father's will that He should be a Sin-Offering, that He should suffer "the Just for the unjust." And He invites us to walk with Him in this way, to be sharers of His sufferings, and thus be sharers in His glory in the Kingdom. It behooves each of the Lord's followers therefore to see that he does not render evil for evil. The Apostle might have been understood to mean, Let no man render evil for evil to the brethren; but he makes it broader and says, "unto any man"--not merely among yourselves follow that which is good, but among all mankind.

APPEALS FOR JUSTICE SOMETIMES PROPER

This does not mean that it would not be proper under some circumstances to appeal for justice to the law, in whatever country we might be living; but it means that when the law has decided the matter against us we should submit. If the law should take away your coat and your cloak, be submissive to the law. To a certain extent we are to permit ourselves to be imposed upon. If the case be one merely of personal feelings, there would be no proper ground for resistance. If the case be one that affects the Lord's Cause, it would seem to be a matter of appeal for relief, that we might get whatever the world is willing to give us which would be for the furtherance of the Gospel.

We see that in our Lord's case, when He was unjustly sentenced, He inquired respecting the justice of the matter. He put the matter to the Court. This was not resistance. In the case of St. Paul, we remember not only that he fled from some places where they persecuted him, but that in other cases he appealed, which it was wise to do, to a higher tribunal. In one instance, perceiving that the whole matter was one of injustice, and seeing that the mob around him were of two kinds-- some being Sadducees and some Pharisees, with the Pharisees being in the majority, He called out, "I am a Pharisee, the son of a Pharisee. For the resurrection of the dead am I called in question!" Thus he appealed to the Pharisee element of the crowd, and set them more or less at variance with the

Sadducees. He said, I am like the Pharisee in my belief of a resurrection from the dead. He did no evil to the Sadducees, but merely sought to bring to his sympathy and support those who had some faith and interest in the resurrection, that thus he might dissuade them from persecution of himself. In another instance, the Apostle was about to be beaten unjustly; and as they were binding him he said to a centurion standing by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?" This immediately brought the Apostle release from his distressing circumstances. He did not say, "If you beat me, I will make it a sad day for you!" We do not know that St. Paul would even have reported the matter, if he had been unjustly treated. We have every reason to suppose that he would not have done so. On another occasion, when he was beaten very sorely, we have no knowledge that he endeavored to prevent the injustice. He merely **[R5898 : page 149]** accepted it as of the Lord's permission.

In the case in which he referred to his 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 according to the instructions of the law? Am I violating 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 asked, Suppose that a burglar entered our house and we could find the burglar, should we put him in prison? One view would be, "Yes; put him in prison **[R5898 : page 150]** 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 evil be repeated. This was the Master's course; 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 Godlike shall we be. God is unselfish, whereas 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.

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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 bear 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 purpose 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 foretold through the Prophets that the time would come 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 there 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, it would have been wholly unnecessary that our Lord should die, for there 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." While all of our Lord's utterances were, of course, *truths*, 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 great 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.

"GOD'S PLANS LIKE LILIES WHITE UNFOLD"

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 purposed

to bless the world, and He would surely accomplish all His design. This is the great Truth--that Jehovah God has provided salvation for "all the families of the earth." The types of the Law foreshadowed it. The Prophets testified to it; "Yea, *all* the Prophets from Samuel and them that followed after, as many as have spoken, have likewise foretold these days" of blessedness to come. Our Lord Jesus while in the flesh bore witness to this Truth. He declared the fact that God had not misrepresented Himself and His Plan.

Our Lord had come into the world for the very purpose of being that great King who was to bless all of Adam's fallen race. He came proclaiming this Kingdom, and the Jews said, "How can He be a King? He cannot accomplish anything!" And now, here He was before Pilate, still declaring Himself to be a King. For three and a half years He had borne witness to the great Truth that God's will should be accomplished, that God's Kingdom should yet be established under the whole heavens. And it will be fully consummated, through the great One who was there crucified as a malefactor. Verily,

"God moves in a mysterious way
His wonders to perform!"

The rejection of Jesus made it seem as though God's whole Plan had been turned aside. It seemed as though those unbelieving Jews had triumphed over the great Jehovah. Yet we see that the crucifixion of Messiah was the very thing necessary to the accomplishment of God's Purpose. It was necessary that Christ should redeem the human family by His own death before He could restore them through His Millennial Reign. But to the world at large this great Truth is still obscure. Jesus assures His disciples that to them it has been given to know the mysteries; but to all outsiders, all not in fullest harmony with God, these things are given in parables and dark sayings; and hearing they do not understand, and seeing they perceive not.

THE "TRUTH PEOPLE"

It seems rather remarkable to the Editor that without any effort on our part this word "Truth," and the term, "Truth people," are identified with ourselves. What we have is the Truth--nothing else but the Truth, the Bible Truth! This is the only word we could use. The denominations have taken up the other names, and we have left us simply this term--"the Truth." And without any preconcerted action in any way that we are aware of, this expression, "Truth people," seemed to get about as applied to us. We are, indeed, bearing witness to the Truth--the same Truth to which our Master bore witness [R5898 : page 151] even unto death--about the Kingdom, about Jesus' leaving His glorious prehuman estate and coming into the world, about His going into the Heavenly glory again, to a far higher station than was His before. 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 promised 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 witness to the Truth. Yet in our case, 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 we are living in a more civilized time and the Scribes, the Pharisees and the Doctors of the Law apparently find it more 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.

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BE READY--FOR THE DAYS ARE EVIL

Let me suffer wrong without complaining,
While myself from doing wrong abstaining,
Through Thy grace and strength, O Lord, I pray!
Let me never smite the hand that smites me,
But do good to him who ill requites me;
Thus prepare me for the evil day.
Into Thine own image, Lord, transform me,
To Thy gentle Spirit so conform me
That **this lesson** never may be lost;
Not the poor **oppressed**, but the **oppressor**,
Not the **injured**, but the proud **transgressor**,
Is the one who **needs our pity most**.
My true Peace and Savior, be Thou near me,
That in suffering I may ne'er 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.
That herself in patience still possessing,
She may find e'en woes to be a blessing.
Nor account them strange when they arise;
Point her to the happy realms above her,
Prepared by Thee, who dost ever love her;
And gave Thyself for her in sacrifice! **Unknown.**

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WE REAP WHAT WE SOW

--JUNE 11.--**GALATIANS 6:1-10.**--

NOT THE WORLD, BUT THE CHURCH, REFERRED TO--POOR SOIL
AND INVOLUNTARY WEEDS HEREDITARY--SOWING REPRESENTS
A VOLUNTARY ACT AND PERSONAL RESPONSIBILITY
--WHAT IS SOWING TO THE FLESH?--WHAT IS IT TO
SOW TO THE SPIRIT?--WHAT SHALL THE HARVEST BE?
--THE CONTEXT.

**"God is not mocked; for whatsoever a man
soweth, that shall he also reap."--Verse 7 .**

IT IS true that every person has a responsibility for his every wilful act and word. It is true, in a sense, that every human being will have a harvest considerably in accord with his own wilful course in life. Evidently, therefore, every human being could take a profitable lesson from the words of our Golden Text and receive a blessing in proportion as he would follow the spirit of that Text.

However, we are not to forget that the Apostle is not addressing the worldly, but the saintly. He is addressing the Church; and the Church is composed exclusively of persons who have left the world, turned their backs upon sin, accepted the Lord Jesus as their Savior and Advocate with the Father, and who have consecrated their lives wholly and unreservedly to the doing of the Divine will. Such, begotten of the Holy Spirit, are in the Bible styled New Creatures in Christ. (**2 Corinthians 5:17.**) To these, "old things have passed away; all things have become new"--new hopes, new aims, new ambitions, new prospects, new standards. These spiritually begotten children of God, and no one else, are addressed by the Apostle.

According to the Bible, God has great and precious provisions for the world in the future, but not in the present time. Now the Church of Christ, the saintly Bride class, is being selected from the world to constitute the Royal Family of the future, when completed and perfected by the First or Chief Resurrection. (**1 Peter 2:9.**) Then this Royal Family will, as God's Kingdom, deal with the world of mankind, ruling, instructing, uplifting, blessing, all the willing and obedient. Then the world will have its chance for sowing and reaping.--**Acts 3:19-23.**

THE SOIL AND THE SEED

The heart of the Christian is consecrated soil from the start--from the time that God accepts him as a child. Under Divine instructions special flowers and fruits are to be cultivated. These are styled fruits and graces of the Holy Spirit. All Christians obedient to the Voice from Heaven are seeking to eradicate and

destroy the weeds of sin and selfishness, which spring naturally in their flesh because of heredity.

Originally, Father Adam's flesh was perfect. The weeds of sin had not yet been planted. But now, there is no pure soil; sin-weeds are everywhere. Every Christian who would have the consecrated garden of his heart fruitful, pleasing to the Lord, must wage a vigorous and continuous battle against the weeds of sin, in order that his heart may be in the condition to receive the good seed commended in the Divine Word.

Vigilance is necessary, not only to keep down the weeds, but also to keep the soil in proper condition, that the seed may enter, germinate and bring forth good fruitage. The Christian must also battle against the thorns, which our Lord Jesus mentions as illustrating the cares of the present life and the deceitfulness of riches, which would choke the Word and make the life unfruitful, unprofitable. -- **Matthew 13:22.**

The Christian who would expect to receive the reward of the Master's "Well done; enter into the joy of thy Lord!" must be very diligent in the sowing of the proper seeds in the garden of his heart. Acts, words and thoughts are the good seeds; and they must be sown carefully and persistently. They will yield the peaceable fruits of righteousness--meekness, gentleness, patience, long-suffering, brotherly-kindness, love. And these fruits and flowers of the Holy Spirit abounding in the garden of the heart, St. Peter tells us, will make such a Christian ready for an abundant entrance "into the Kingdom of our Lord and Savior Jesus Christ."--**2 Peter 1:11.**

It is important that we sow good seed; and there is just one storehouse from which this is supplied--the Word of God. Whoever gives most attention to the words of our Lord Jesus through the Apostles and the Prophets, and whoever keeps this seed pure, free from contamination with worldly wisdom--science falsely so-called--and from the traditions of men--creeds--is best prepared to produce fruits and flowers to the Master's approval.

WHAT IT IS TO SOW TO THE FLESH

A mistake made by some of the Lord's people is that of sowing to the flesh, after having consecrated themselves to the Lord and having agreed to sow merely to the Spirit--in harmony with the Lord's will. Sowing to the flesh does not mean a thorough rebellion against the Lord, but rather the procurement and the sowing of bad seed--unprofitable seed. The spending of time, energy, money, etc., in the pursuit of pleasure or of earthly things or riches, whether successful or not, is sowing to the flesh.

The tendency of all such neglect of the Christian's covenant with his God is toward corruption--toward death. Many, indeed, may retrace their steps after

finding that they have spent their talents improperly. But in such cases they have wasted time, energy and opportunity, and if they gain eternal life at all, it will doubtless be on a less glorious plane than if they had been faithful from the very beginning. Let us exhort ourselves and our fellows to sow to the Spirit--in accord with the glorious promises which God has made to us, which we have accepted, and to which we should be bending every energy in the development of the fruits and graces of the Spirit.

TREATMENT OF FELLOW CHRISTIANS

In the context the Apostle urges that each individual Christian should seek to bear his own burden rather than to lean upon the brethren. Each is to remember his own personal responsibility and not to get weary in well doing. Each is to remember the reaping time, the harvest time, when all who do not faint, all who do not grow weary, but who persevere, will receive their reward.

Additionally, the Apostle urges that while seeking to do, each for himself, we should be tender-hearted toward each other, yea, toward all men. "As we have opportunity, let us do good unto all, but especially to them who are of the Household of Faith."

Respecting those who are of the Household of Faith the Apostle urges that if we find a brother overtaken in a fault, we should show our own spirituality in the manifestation of the spirit of meekness and kindness toward the one at fault. We should bear each other's burdens, and so fulfil the Law of Christ. We should cultivate the spirit of meekness by remembering that we ourselves might at some time be overtaken in a fault--in the future, if we had not in the past. We should learn to think humbly of ourselves. We are really nothing when compared with that which is perfect. Our standing with the Lord is not because of human perfection, but because of proper wills--good intentions--fully consecrated hearts.

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SOME PASTORAL COUNSEL ON MARRIAGE

GOD Himself performed the first marriage ceremony, by simply bringing together our first parents, Adam and Eve. Mother Eve was already bone of Adam's bone, and flesh of his flesh, but the two had been separated by God Himself. They were two in body, but one in heart; for He purposed that the entire race should be born from this one pair, in order that when sin should enter and involve the whole human family, the death of one person would suffice to redeem the entire race. "By man came death; by man also came the resurrection of the dead.--**1 Cor. 15:21; Rom. 5:12,19.**

The Bible clearly teaches that, when the great Plan of God shall be completed by bringing Restitution to the world, this Restitution will bring humanity to that condition in which Adam was previous to the separation of the woman from him. And so we have the words of Jesus to the effect that "Those deemed worthy to obtain that Age, and that resurrection from the dead, neither marry nor are given in marriage, because they are like the angels." (**Luke 20:35.**) In other words, in the Times of Restitution, males and females will all lose their distinctive features, and become again as Adam was in the beginning--each complete in himself--when the earth shall be filled with people. God does not design to over-fill the earth, but simply to fill it.

But while the union of man and woman is a matter of love between themselves, the Law steps in and says that there must be suitable regulations and some formal way of authorizing their union before others as witnesses, so as to avoid trouble in the future. Consequently there are certain specifications regarding licenses, etc., all of which we believe is quite proper.

A SPECIAL MEANING IN MARRIAGE

However, as Christian people who have the Word of God, and who as Bible students have come to some appreciation of that Word, we see in marriage a special meaning which God purposed when instituting the rite. Marriage between man and woman is a picture, or illustration, of the union to take place between Christ and the Church; and God so ordained that it should be. The Apostle in referring to marriage as a picture, goes on to say that as Christ loved the Church and gave Himself for it, so also should men love their wives as their own body.--**Ephesians 5:25-32.**

Great love is this--that a man should do for his wife what he would do for himself! So Christ did all this for His Body, the Church. He did even more than this-- He laid down His life for us. This should further suggest that husbands should lay down their lives for their wives, and consequently should provide not only for her food and clothes, but for her mental and moral interests as well.

These should all come under the care of the husband; and a good husband should see that his wife is well cared for, even at the sacrifice of some things for himself, as circumstances might suggest.

Then, turning to the other side of the matter, the Apostle says that as the Church reverences her Lord, so should wives reverence their husbands. Only as mankind has caught the spirit of this Divine lesson, only in that proportion do they understand how to get the best out of life. Those who follow strictly the Lord's arrangements get the most out of the marriage relation. The husband who loves his wife to the neglect of his own preference at times is the one who is likely to be appreciated most; and the wife who does what she can to serve her husband's interest and is devoted to him is an illustration of what the Church does for her Lord.

In this statement we are not undertaking to contradict the Apostle when he says, "He that marrieth doeth well, but he that marrieth not doeth better." (*1 Corinthians 7:38*.) He is not here addressing the world, but those who have devoted their lives to the Lord. If their marriage would not interfere with their consecration to the Lord, then they might marry. If it would interfere with their consecration, then for them to marry would be putting a mortgage on their lives. But there are cases in which both brethren and sisters have been benefited by marriage, not only personally, but in their relationship to the Lord and others.

We would not be understood to mean that those who marry are going contrary to the Lord. All who desire to please the Lord should be very careful in such a matter, however; and others should not attempt to criticize those who marry. This is the liberty with which God has made us free; and this is the liberty which we should both maintain for ourselves and grant to others.

"FOR BETTER OR FOR WORSE"

Those who marry should have in consideration the fact that they are probably not marrying a person who is perfect; for the Bible tells us that "there is none perfect, no, not one." Neither one is perfect; and for one who is imperfect to ask that another shall be perfect, when neither one is or can be perfect, is manifestly wrong. However, each should endeavor to cover up his own weaknesses. There are those who are unwise in this matter. Our minds being perfect, we should live up to that high standard of mind as nearly as we can. We should hide every defect as quickly as possible, that there be no hindrance. It would be a mistake to think, when one is entering into marriage, that he is marrying somebody who is perfect. He has kept back his weakness from the other, and that one has kept back her weakness from him; and well might it be that they keep back their weaknesses throughout life.

The married should not inquire into the things of each other's past; for at the

moment of the marriage each takes the other for better or for worse; there should be no looking back. So it is when the Lord accepts us; He does not go back to make investigations. Neither should we. If married couples should find that there are difficulties, they should not permit any one to interfere between them by endeavoring to straighten out their difficulties for them; for all such attempts make trouble. What God has joined together, let no one attempt to interfere with. Marital difficulties invariably cause a great deal of talk; and knowing this, we should be on guard lest we should do anything to increase difficulties in the lives of others. We are not even to sympathize. We are to leave them alone. Give them advice whenever they ask for it, but do not interfere. After they have married, it is for better or worse as long as they live.

So, then, marriage is a serious matter, and should be undertaken only after serious consideration. It is a very sacred obligation. The contracting parties bind themselves for the remainder of life. All marriages would be more satisfactory if this thought were fully appreciated and followed.

"Master, speak! and make me ready,
As Thy voice is daily heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for Thee:
Master, speak, speak on, to me!"
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[R5900 : page 155]

CHARACTER DEVELOPMENT

BY BROTHER TOOLE, WITH EDITOR'S COMMENTS

The subject that we have been studying somewhat during the 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 depends upon our Character Development. God's Plan is going to be carried out. He will have a class selected from this earth who will worship and serve Him on 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 eternally enjoy His favor and blessing, or whether any one of us is to be of 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 have the assurance of enjoying the Plan of God in its consummation throughout the endless ages of eternity? Is it possible to develop such a character; and how is it developed?

Let us notice the standard that God has set. **Romans 8:29** says: "Whom He did foreknow, He also did predestinate [determine or decide] to be conformed to the image of His Son." This shows the standard; God has decided that this class, whom He did foreknow to be joint-heirs with Christ, should be character images of Christ.

That same thought is given to us in **Ephesians 4:11-16**, when it speaks of the Lord's providing of evangelists, teachers, pastors, etc., for the perfecting of the Church, for the edifying [instruction] of the Body of Christ. For how long? Until they come to the unity of the faith, unto a perfect Man. What is *the perfect* Man? "Unto the *measure* of the *stature* of the *fulness of Christ*." You see from this last clause that the full measure of Christ's character is the standard.

Again, take **Ephesians 5:25-27**. It says: "Husbands, love your wives, even as Christ loved the Church, and gave Himself for it; that He might sanctify and *cleanse* it with the [R5901 : page 155] washing of water by the Word, that He might present it 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?

What does it mean to be presented without fault or 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 it takes the Word and constant obedience to the Word to sanctify us.

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 unto destruction." Humility is expressed in the exhortation: "Let each esteem 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 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 purify us so completely from pride, could He not as completely cleanse us from any other blemish of character? Yes, we are to be presented without fault and without blemish-- perfect characters.

Further, since Christ makes the Church holy by making the individuals holy, this passage would read: Christ loved *me* and gave Himself for *me* that He might cleanse *me* by the Word, that He might present *me* unto Himself a *glorious character* without spot or wrinkle, but that *I* should be holy and without blemish. Here again holiness, or Christlikeness, is set as the standard.

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 to become Christlike, if it were impossible that we could be presented holy and without blemish, do you think that Christ would have died and attempted it? No. Therefore the very 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 in 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 Godlikeness? That is the only reasonable way that we can be

filled with the fulness of God while in the flesh.

Here again the possibility of becoming Christlike is taught. God knew that our weak faith and our terrible depravity and our failure to make ourselves holy by our oft-repeated efforts would cause us to doubt the possibility of becoming Christlike by becoming filled with all the fulness of God. Yes; the thought of becoming a complete overcomer seems clear beyond the range of possibility. I once asked a brother, "Do you think it is possible to obtain the experience described in these verses?" He replied, "It is for some." Another replied to the same question, "According to their capacity." You see how they doubted the possibility. But now note carefully, thoughtfully and believingly every word of the **20th verse**, and note that it is referring to the grand experience described in the previous verses. "Now unto Him who is able to do *exceedingly abundantly* above all that we ask or think, according to the power that worketh in us." You see He can do not only as much as you can conceive or ask, but abundantly more. It takes real faith to believe God can make you holy or Christlike. But the Scriptures say *He is able*. If we cannot find words with which to pray, we can point out these verses to the Lord and in faith ask Him to fulfil them *to us*.

Again, "Blessed are they who hunger and thirst after righteousness [righteous heart or character] for they shall be filled"--made holy. (**Matthew 5:6**.) "And sin [sinful disposition] shall not have dominion over you, for ye are not under Law, but under grace."--**Romans 6:14**.

So we see there is no question as to the standard now. It is Christlikeness or holiness. And *it is possible*. And we can scarcely overestimate the importance of being thoroughly convinced of these two truths. If we are fully and deeply persuaded that we *must become* Christlike, or we cannot inherit eternal life, or the Kingdom, and if we are also fully persuaded that we *can* become like Christ in character we will arouse ourselves to seek to attain it. If we indulge the thought that our desire to be good, to be holy, to be Christlike, is all that is necessary, we will never be willing to seek to become holy with sufficient earnestness, or willing to endure the trials and take the crosses that will perfect us in love. Do not let the enemy deceive you. But let this thought ring in your ears; I must become Christlike and I can. There is a path that leads to it and I will find and follow it.

Now we will consider a few Scriptures that show the necessity of developing Christlikeness. Since Christ's character is the standard to be reached, and since it is reached gradually, we must get busy developing this character; or sooner or later we shall become completely and forever separated from our relationship with the Lord. (**John 15:2**.) "Every branch in Me that beareth not fruit." You see the branch was 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 of your knowledge simply, but because you are becoming Christlike. Are you growing? Are you bearing increasingly the fruits of the Spirit? Do you know what it means to become like Christ? Do you have a clearer insight into what Christ's character is like? Wake up, brother, before you are cut off! If you have not been developing the various qualities 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 an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." (**1 Timothy 4:12; Titus 2:7,8.**) Are you growing? Are you becoming an example to others? Is the life, or spirit, of Christ being manifest in your mortal body? (**2 Cor. 4:10.**) God expects this of you. The brethren need such an example and stimulus as you can give.

Once more: In **Ephesians 6:18**, we are told to pray one **[R5901 : page 156]** for another with all prayer and supplication; and in **James 5:15,16**, we are told that the prayer of *faith* shall save the (sin) sick, and that the prayer of the *righteous* man *availeth much*. You see it is the prayer of a righteous man and 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 (grow in holiness) the more successful will we be in prayer. Christ has chosen us to *bear fruit*, that whatsoever we ask the Father in His name He may give it us. You see, the more we develop in character the more we can serve the brethren by obtaining blessings and enlightenment and mercy for them through prayer. Have you the love that gives you the longing to thus help the brethren? or are you cold, critical and indifferent? If you are, you are in a dangerous position. Do you pray the prayer of faith and the prayer of the righteous man in behalf of the brethren? Does your love prompt you to this? You can have such a love if you will. (**1 Thessalonians 3:12.**) "The Lord make you to increase and abound in love one toward another."

Once more: The great work that the Lord has for us to perform in the coming Age demands that we become Christlike. No other character would do. We see how hard it is to deal with one another now owing to our lack in courage, faithfulness, patience, mercy, humility, firmness, etc. Nothing but the love described in **1 Corinthians 13** will fit us to deal with the fallen race. "Herein is love (to be) made perfect in us, that we may have boldness in the Day of Judgment, because as He is, so are we (to become) in this world." (**1 John 4:17.**)

God has a love that is *not discouraged* with the deepest moral degradation in His object, but follows the welfare of the sinner with an unchilled devotion, though He hates the sin with a hatred no less than infinite; and we are to be "filled with all the fulness of God." You must grow, grow, *grow* into Godlikeness.

One more reason: The very character of God demands that we become holy. **Habakkuk 1:13** says: "Thou art of purer eyes than to behold [look on with approval] evil; Thou *canst not* look upon [countenance] iniquity." You see we must be purified from all iniquity and evil before we can have the approval of God. Every defect in our character is evil. So you see we must perfect character before God could eternally endure us. (**Psalm 5:4,5.**) "For Thou art not a God that hath pleasure in wickedness; evil *shall not* dwell with Thee-- Thou hatest all the workers of iniquity"; not only in its grosser [R5902 : page 156] and outward forms, but in its finer, more polished inward forms. God detects the smallest deflection in our hearts, and His character is so holy that He cannot but hate it. And this fitness of character to meet God's approval must be accomplished while in the flesh. Death and the resurrection will not make any change in our characters. The new body will only give us a better medium of expressing our true selves. This argument can be summed up thus: God, being holy, could not eternally endure an imperfect character. Therefore we must in this life become Christlike, or perfect in character; or else we cannot eternally dwell with God. "Be ye holy, for I the Lord your God am holy."

* * *

The foregoing article in many respects is excellent, and fully in accord with our presentations in STUDIES IN THE SCRIPTURES--with but a few exceptions. In presenting the matter of holiness, perfection of character, Christlikeness, 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 to the extreme to which people have gone in the past of claiming that in act, in word, in thought, they were perfect as the Lord. This might lead to a kind of spiritual pride which would be very injurious, as it is unscriptural. On the other hand, some of the more conscientious of the Lord's people, realizing the imperfection of their flesh--their conduct, words, thoughts--

might become wholly discouraged and give up the race entirely.

Some might even go to the length of imagining that they would become so perfect in the flesh that they would no longer need the Robe of Christ's Righteousness. This would be a serious mistake, as illustrated in the parable of the Wedding Garment--which shows that the taking off, or the rejection of the Robe of Christ's Righteousness would work the rejection of the individual from the company of the Lord's people. He would be cast into the outer darkness of the world--be cut off from the knowledge and illumination of Present Truth. We should always remember the force of the Apostle's statement, "Ye are complete in Him" (**Colossians 2:10**), and the Master's words, "Without Me ye can do nothing," and again, "If ye abide in me."--**John 15:5,7**.

The subject is a difficult one to many for various reasons. When first we heard the Gospel call we were "children of wrath even as others." (**Ephesians 2:3**.) As we sought to reach the Heavenly Father we found that He would not receive us except as we would come through the appointed Doorway--Jesus. We found next that Jesus would not accept us and become our Advocate and make it possible for us to come into the family of God unless we would make a full consecration of our lives to Him--surrendering our own wills, engaging to bear the cross, and following in the Master's footsteps. When we made such a self-surrender our Redeemer imputed to us His own merit, covering all our blemishes and making us acceptable to God. This, His gift, is figuratively styled the *wedding garment*.

But this imputation of the Savior's merit was not given to the New Creature, but to the *old creature*. It was when we were thus *robed by our Savior* that we were acceptable to the Heavenly Father, who justified us in spirit, in mind, and begat us with His Holy Spirit. From that moment we were embryo New Creatures, but without any proper spirit bodies. The Lord left us in the fleshly bodies *covered with the Robe of Christ's Righteousness*. It is the Father's will that while we as New Creatures thus tabernacle in the flesh, we should grow in grace, grow in knowledge, grow in love--grow in all the fruits and graces of the Holy Spirit.

It is not the flesh that is to grow up into the Anointed in all things, but the *New Creature*. And the New Creature never was a sinner. From its very start or begetting it was holy. The New Creature, therefore, does not pass from sin to righteousness, but from one degree to another degree of knowledge and appreciation of righteousness. Every step of the New Creature is 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, yea, 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 copies of 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. Like their Redeemer they must demonstrate that 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 in the Spirit, if so be that the Spirit of God dwell in you." (**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 continually a warfare between the flesh and the Spirit in 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 the Second Death. 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 with their flesh. On-lookers might be inclined to judge them severely 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 [**R5902 : page 157**] aright--difficult to know to what extent the New Creature has done all in its power to war a good warfare against the flesh, 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. There is One that judgeth me." (**1 Corinthians 4:3,4.**) Sometimes 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, however, to the Lord, if we are loyally striving for righteousness, laying aside weights and hindrances and seeking by every failure to make ourselves the stronger to endure further temptations, tests, trials.

The test of Jesus' character was humility, 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 Jesus. Whoever has this love and this loyalty is, 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 this heart-desire must be in us if we would 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 without, or both; and the New Creature is 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. We have the promise, "He will not suffer you to be tempted above that ye 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 came His most severe tests, and He cried in an agony of spirit, "If it be possible, let this cup pass from **[R5903 : page 157]** Me." The triumph of the New Creature 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 Creature, even partially defeated, is exhorted 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 and foreordained for him. But "if we say we have no sin [and as respects our flesh, no imperfection 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 cleanse us from 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 him that believeth in Jesus.

In making this provision for the weaknesses of our flesh, God is not compromising with sin. And in 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.

Thus 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 the covering of its blemishes; for we shall be New Creatures complete, spirit-bodied as well as spirit-minded. The Apostle emphasizes this, saying, "Flesh and blood cannot inherit the Kingdom of God." We must all be changed. He explains the change, saying, "Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body."--**1 Corinthians 15:42-44.**

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THE MACEDONIAN APPEAL

--JUNE 4.--**ACTS 16:6-15.**--

ST. PAUL'S SECOND MISSIONARY TOUR--MARKED EVIDENCE
OF DIVINE SUPERVISION OF ALL THE INTERESTS OF GOD'S
CHURCH--GOSPEL SENT TO EUROPE--PREACHING IN PHILIPPI
--LYDIA OF THYATIRA AND HER HOUSEHOLD BELIEVED.

"Come over into Macedonia and help us."--Verse 9 .

FOR some time after the Conference at Jerusalem, St. Paul and Barnabas remained at Antioch. But seeing that there were many laborers there and that a larger field was little worked, they planned a second missionary tour. Barnabas and his nephew John Mark went in one direction, while St. Paul went in another with Silas, with whom he had become acquainted at the Jerusalem Conference, and who is reported to have been a Roman citizen, as was St. Paul. It is with these two that we have to do in today's Study.

Their course lay through Syria and Cilicia to the cities of Derbe and Lystra. In these places they confirmed the faith of such as had already been accepted of the Lord through the Apostle's first missionary tour and through the working of the Truth during the interim. It was at Lystra that they found Timothy, a young man of Jewish mother and well trained in the Word by her and his grandmother--his father being a Greek.--**2 Tim. 1:3-5.**

We note that amongst the things presented to the Churches was the decision of the Jerusalem Conference that the Jewish Law should not be considered binding upon the Gentiles, except in certain features noted in our last Study. To some it has seemed inconsistent that at the same time when the Apostle was calling this decision to the attention of the brethren he should cause Timothy to be circumcised. But when properly understood, St. Paul's conduct was thoroughly consistent. Circumcision was no part of the Mosaic Law, but was instituted with Abraham, centuries previous, as a mark or sign upon all the children of Abraham. (**Genesis 17:9-14.**) The Council at Jerusalem did not decide that no Jew should be circumcised thenceforth, but that circumcision should not be considered necessary to a Christian.

The thought is that the fact that one is a child of Abraham according to the flesh is not sufficient to make him a New Creature in Christ; and therefore circumcision of the flesh will not accomplish this. Since the New Creature is received of God as a member of the Body of Christ, he must as a New Creature have the circumcision of the heart in order to be a Spiritual Israelite, whether previously he was a Jew or a Gentile. Circumcision of the heart signifies a cutting off--a separation from the flesh, its aims, hopes, desires, etc.

We see, then, that there could be no objection to the circumcision of Timothy--that it would neither help nor hinder him spiritually--if done with the clear understanding that it was only a figure, and not the real circumcision which constituted Timothy a member of the Body of Christ, the Church. Timothy's mother being a Jew, he was a Jew, even though his father had been a Greek. And this fact becoming known to Jews in general with whom they would come into contact while traveling, inquiry might be made as to whether Timothy had been circumcised. If he had not been, the implication would be that he had been a renegade Jew. If he had been circumcised, this would grant him correspondingly greater influence with them--a closer access to their hearts.

THE GOSPEL SENT TO EUROPE

After good success in the mission up to the point where today's Study begins, the Apostle had in mind a journey through Asia Minor. But apparently things went unfavorably until he concluded that the Lord was hindering their efforts; and in perplexity he began to think of other fields of labor. His moment of uncertainty was the Lord's opportunity for directing him. He dreamed that he saw a man dressed in the costume of the Macedonians, who beckoned to him and said, "Come over and help us."

The Apostle accepted this dream as of Divine leading, and promptly began the journey which took him into Europe. We have here an evidence of God's supervision of all the interests of His Church. He was not averse to permitting the Message to go into Asia Minor; for it went there later, possibly at a more opportune time. But this was the time for sending the Gospel to Europe. Evidently the Lord could have directed His Message southward through Africa and away from Europe; but there is a "due time" connected with every feature of the Divine Plan. And now, by Divine arrangement, the Message of God's grace in Christ was to go to the Greeks, who were recognized at this time as the foremost people of the world in literature and the arts.

It is supposed that about this time Luke, the physician, became attached to St. Paul's company. A man of education, a scribe as well as a physician, the Lord evidently provided him as St. Paul's amanuensis, that thereby the Apostle's letters should reach many of the churches of that time, as well as the Lord's people from then until now. Thus it came that Luke wrote not only a version of the Gospel, but also the Book of Acts and nearly all of St. Paul's Epistles.

Here we have another illustration of the privileges of the various members of the Body of Christ. Luke could not be the Apostle Paul, nor could he do St. Paul's work. But he could be used of the Lord honorably and efficiently in a greater spread of the Truth. So it is with us. We cannot be Apostles. We cannot do anything **[R5903 : page 152]** very great. But if we are filled with the Spirit of

the Lord, it is our privilege to be used to some extent in some service of the Truth. And any service for the Lord and for the brethren, even to the washing of feet or to any menial service, is an honorable privilege.

PHILIPPI HONORED WITH THE GOSPEL

The first place in Europe for the preaching of the Good Tidings appears to have been Philippi, one of the chief cities of Macedonia. On the Sabbath day, as usual, the Apostle and his companions sought for some who worshiped God, and who hoped for the Kingdom that God had promised. They knew that such would be the better prepared to receive the Message which the Apostle had to deliver--that Jesus had appeared as the Redeemer and had laid the foundation for the Millennial Kingdom in the sacrifice of Himself; and that ultimately the blessings of His sacrifice would be made available to every creature; but that now, in advance of the Divine dealing with the world in general, the Lord is calling out a Spiritual Israel, a "little flock," to be His kings and priests with Jesus in the administration of the Millennial blessings.

Apparently there was no synagogue in Philippi; and matters may have looked very unfavorable to St. Paul and his companions. However, they heard of a little religious meeting held every Sabbath by the riverside, outside of the city gate. It was principally a prayer meeting and a place of Divine fellowship. Not having the facilities of a synagogue, they probably had no Scripture parchments, and hence no reading of the Law, but merely prayer and worship.

All this was favorable to the Gospel Message which the Apostle had to present. He spoke to those who resorted thither, commending the importance of their worshipful condition of heart and of praise to the Giver of all good. Then he proceeded to declare the Good Tidings of the Sacrifice of Jesus, of His death and resurrection, and of His Second Coming in power and great glory. He showed surely that the invitation now being given was for joint-sacrificers with Jesus, and that their reward would be joint-heirship with their Lord in His Millennial Kingdom, as members of His Body, the Church.--**Romans 8:17; 2 Timothy 2:11,12; Galatians 3:29.**

However many or few were at the meeting, there was one present whose heart was in the right condition to receive the Message. This one was a woman named Lydia, a dealer in purple. She was from Thyatira, from the very district--Asia Minor--into which the Apostle had not been permitted to enter and preach. Probably she was in Philippi temporarily, engaged in merchandising-- perhaps of purple dyes or possibly of purple-dyed cloth. Dyes were much more expensive in olden times than now, and the secret of how to make them was turned to financial profit. Thus it is supposed that Lydia was in quite comfortable circumstances financially. Not only did the Truth open her heart, enlightening

the eyes of her understanding, but she was prompt to obey it in full consecration and to symbolize that consecration in water baptism--"she and her household."

Not always do religious parents have religiously inclined children. Several instances of the kind are mentioned in the Scriptures. Personal experience teaches us also that the parent who is earnestly consecrated to the Lord and guided by His Word has generally a good influence upon those nearest to him and directly under his care. Such an influence should be hoped for, prayed for, sought for, by every parent. But it can be obtained only by carefulness, circumspection of word and of deed. These in subjection imply that the very thoughts of the heart have been brought into captivity to the will of God.

Nevertheless, parents who have failed to discern the Truth and to recognize its responsibilities until their children have outgrown parental instruction must not chide themselves unmercifully if their children do not respect them and their religious convictions. Rather they should remember that the Lord is thoroughly acquainted with the situation, and will hold them accountable only for what they do or fail to do after they have come to know Him and to have an opportunity for understanding the instructions of His Word respecting their own lives and the training of their children in the nurture and admonition of the Lord.--***Ephesians 6:4.***

"AND SHE CONSTRAINED US"

The fact that Lydia's household believed implies that she was the mother of adult children; and that these were so thoroughly under her influence that they worshiped with her the true God, neglecting the idolatries prevalent in Philippi. Since her husband is not mentioned, we may infer that she was a widow. Hence it was her right, without conference with anybody, to invite the Apostle and his companions to share the hospitality of her home. She seems properly to have realized that, instead of honoring them, she was honoring herself and her household by having such guests--the ministers of God, the brethren of Christ--under her roof. Note her language when inviting: "She besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

The latter statement implies that the Apostle was not too ready to force himself upon anybody, that he did not urge, saying, "Surely myself and my companions, who have preached to you, should be served by you in temporalities"-- though this was the truth. Rather the Apostle made no reference to temporalities. Indeed, after Lydia's suggestion had been made, apparently it was not too quickly accepted, but with the indication that the disciples of Jesus had no desire to intrude upon others. This is implied in the statement that they were constrained-- gradually drawn or led to accept the invitation. How beautiful

it is to see God's children wisely exercised in such matters! How much more is their influence upon one another for good!

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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 refrained from doing so lest I might infringe on your time. However, on reading the article in THE WATCH TOWER of March 1st, "Philip and the Ethiopian." I was so struck with the comparison between Philip and Brother Page that I can no longer refrain. His directness and quite apparent sincerity arrested my attention and interest from the first.

Perhaps I may briefly tell what was clearly the work of our loving Father; After working for three years as a lay missionary of the Church of England, in Canada, in lumber, railroad and mining camps, under the Church Camp Mission (Winnipeg), I was returning last November from Dawson, Yukon, where I had been amongst the miners in the Klondike District. Previous to going to Canada I had been four and one-half years at Trinity College, Dublin, finishing my divinity course there. My object in returning was to be ordained for a curacy in the city of Belfast, Ireland.

There being no Chaplain on board, I was asked to act in this capacity, and after the evening service in the third class dining room on our first Sunday at sea, I was told that a blind boy would like to see me. I was introduced to Brother Page, who asked if I would read to him during the voyage. 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 *verse 16*, I came to a mention of David, when he asked me pointedly, "Where do you think David is now?" Not knowing, 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 matter, and I felt drawn by its reasonableness.

We discussed little more that morning, and for the remainder of the week we had no opportunity for reading, owing to rough weather. However, on the following Monday morning about a dozen passengers asked if they could be present during our reading, as tremendous interest had been aroused by the blind boy's knowledge of the Bible, especially when it was discovered that twelve months previously he couldn't have quoted half a dozen texts. None of the hundreds on board had been able to puzzle him on any point, so they seemed anxious to see how the "parson" would fare.

For the five remaining days of the voyage there was such interest that we had

to have studies three times each day, beginning immediately after breakfast. The study went on till the steward came to lay the tables for dinner; then we adjourned till after the meal, when we usually began again at 2, continuing till "table-laying" again, when several invariably asked what time the evening meeting began. Seven-thirty was the usual hour, and the time seemed to fly till a 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 not 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 daren'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 how wrong had been my former view of this. Soon I was supporting 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 fast as they could be put, from those who had been professing **[page 158]** Christians for probably 20 years or more! Yet he was quite clear and convincing. Occasionally some one would attempt frivolity; Brother Page would rebuke him very directly, 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.

We got to Tilbury on Saturday evening, and on Sunday I spent the afternoon and also the evening at the Tabernacle with Brother Page. When I saw the whole congregation going down for tea between the meetings I could scarcely believe my eyes; and the fellowship with all there felt like a foretaste of Heaven. Before crossing over to Ireland I got Volumes I. and V. from Brother Hemery, whose kindness was an inspiration.

I had a rather stormy interview with the Bishop, under whom I had arranged to work. I felt a bit nervous as I went into his study to suggest what seemed very heretical, and I found myself quite confident when with him. It was very sad to listen to his arguments. The interview resulted in my being advised to read three books. I tried to do this, but I found that once having started Volumes I. and V., the old, foggy "creed" books were an impossibility, every page seeming full of error. I felt no pleasure in the old books--rather a feeling of forced medicine. But with the Volumes I could scarcely realize that I wasn't dreaming, everything

seemed so reasonable and delightful. Subjects that we read books on, and were lectured on for weeks in College were made beautifully clear in a few pages.

I have now left the Church of Ireland, and feeling that I could not offer the Lord less than my whole time, I have decided to take up the Colporteur work here, as the brethren feel there is work to be done. I have been at it for a week, and enjoyed it immensely. But as I hadn't read Volume VI., I decided to do so before continuing. Words cannot express what a help and pleasure the reading of this volume has [R5904 : page 158] 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 Colporteurism, so I am looking forward with much joy to this.

There 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 there.

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 be a "babe" with such loving, 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 peace, is the constant prayer of

Your brother by His grace, T.H. BROWNE.

=====

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 faithful and untiring service. We wonder more and more, dear Brother, as we 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 about them. We rejoice for you, and for the 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 those who have grasped clearly the Harvest Truth, and who still love it, will generally agree that you are fair and impartial. They will realize that your grasp of the history the nations have written, and of the principles supposed to underlie the conduct of international affairs, together with the course the different belligerents are all taking, require that you, as a faithful steward, speak as you believe the Lord regards the course of the nations. We feel 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.

Gratitude fills our hearts more and more for the privilege of knowing something of the Lord's plans, as a safeguard against pessimism, bitterness or discouragement, as we see these sentiments fastening themselves upon so many of those who do not know.

The war comes pretty close to us in Canada. The methods being employed in the recruiting campaign, every possible lever being pulled without regard to individual conviction as to what is right--in a fight which is claimed to be against Militarism, and in a land where every citizen is supposed to be free--is an interesting study. We can, especially of late, hear a rising murmur of dissatisfaction--a revulsion of public sentiment--which in the light of the Scriptures we see to be the sure harbinger of coming trouble along other lines. The "little finger" of clerical power is rapidly marshalling secular pressure to its support, and correspondingly becoming the "heavy hand" of oppression.

Canada, as a whole, you already know is not lagging behind the United Kingdom. St. John is keeping well to the front, with a continual change of

tactics. A strong coercive method at first was employed through recruiting meetings in auditoriums and in the open, at which dire threats were handed out to the people. Because of public resentment this gave place to something more like inciting the scorn of the gentler sex for what they termed "slackers." Then came criticism of the gentler sex because they did not get into line as fully as was desired; also criticism of their position as lacking the spirit of patriotism and of self-sacrifice. Then came "bill-posting" on telegraph poles and everywhere, and a freezing-out of men eligible for service from the various industries. Now we have a body of French-Canadian soldiers billeted here who are commissioned, individually, to button-hole young men everywhere, using whatever methods may be considered effective; those methods include the use of intoxicants. (I am not in position to say the use of intoxicants is authorized --but it is practised.)

I have just mailed to the office (File H) newspaper report of recent Charge of Bishop Richardson (Episcopal), representing him as following the lead of the Bishops of London in debarring the clergy (so far as expression of sentiment goes) from the privilege of becoming actual combatants, but stating that it is their duty to "heap scorn upon any suggestion of selfishness or slacking" 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 that I could bear injustice toward myself with considerable grace, but the wholesale measuring out of injustice to others has always brought to my notice an element in my make-up the effect of which would give me serious concern, in this day of aggravated injustice, were it not for the power and spirit of the Truth. Even while thus fortified and guarded I feel that probably my strongest test will come right along this very line.

How secure we are in our "Strong City"! How safe from any threatening storm! The friends in the Provinces are of a good courage. The participation in DRAMA and Convention privileges of the past two seasons, especially, has been rich in blessing to us all.

Sister Black joins me in expression of increasing love for you, dear Brother, remembering you ever in our prayers, and asking a continued interest in your prayers that we may be faithful unto death.

"We will rejoice in Thy salvation, and in the name of our God we will set up our banners."

Your brother by Divine favor, W. W. BLACK.

STRANGE STATEMENTS OF PREACHERS

DEARLY BELOVED BROTHER RUSSELL:--

It has fallen to my lot to have had not a few clergymen in audiences that I have been privileged to address, but to have had presiding elders and bishops among them has been rare; yet in at least three cases this has occurred. In each instance a special experience marked the occasion. It has occurred to **[R5904 : page 159]** me that it may be of interest to you to hear a report of the experiences; therefore, I will write you a short account.

The first experience was with an U.B. bishop. The discourse was on The Resurrection. He took elaborate notes. At the end of the service one of the brethren, recognizing the bishop, asked him how he liked the lecture. He replied: "I liked it first rate, but do not agree with the speaker. I would like to divide time with him before an audience. I can quote ten verses to his one on the subject." (I had cited by book, chapter and verse over a hundred verses to prove our position as Scriptural)

At this remark the brother told him that the speaker would, if the bishop desired it, enter a debate with him. Leaving the bishop the brother came to me, telling me of the bishop's remark. Thinking that it would give the Truth a wide hearing, I said I would be pleased to debate with him. The brother then returned to the bishop and asked to introduce him to me. After the introduction the bishop, assuring me that he had taught Greek thirty years, said that he wanted to correct an ungrammatical remark that I had made on the Greek text. It turned out that the bishop was mistaken, and admitted that the mistake was his. After several criticisms of the thoughts of the lecture, and his manifest inability to meet my replies, in response to my query as to time, place, etc., of the debate, he said that he thought no good would come from a public debate, but a private talk over the matter might yield good! With this he left. His attempt to undermine the influence of the address miscarried.

The second case was that of a presiding elder, who attended a lecture on The Two Salvations. Introducing himself at the conclusion of the lecture he invited me to call on him. During the call he assured me that he did not believe in eternal torment, though he preached it. Asked why he so preached, he answered that the people were not yet enough enlightened to be given the Truth on the subject without injury **[R5905 : page 159]** 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 the statement 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. Before the service, in a conversation that he held with 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 decorated the stage from which I spoke. The way he squirmed 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 now judging the kings and princes!

By the way, 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, you wrote the Pilgrims a letter, which 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 save 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 for their 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 prayer to the Lord is that He continue 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 cooperation 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 love for 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.

Some have suggested 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 full explanation 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 saw the millions of Adam's race blessed of God by the Messiah, His Seed, during the Millennium.

THINKS IT UNEQUALED

DEAR BRETHREN AND SISTERS:--

With the enclosed renewal of my subscription to THE WATCH TOWER I cannot refrain from an expression of *appreciation*. For clearness of thought, cohesion of ideas and strength in "The Word," it is surely not equaled in any present-day religious publication. I look forward to each issue and read it with avidity, and am deeply grateful to each of the dear brothers and sisters who are assisting in its publication. With sincere thanks to all who have assisted in opening to my view a horizon of promise more glorious than the splendor of the setting sun. I remain,

Your brother in hope, J. H. BENNETT.

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I. B. S. A. BEREAN BIBLE STUDIES FOR THE MONTH OF JUNE QUESTIONS FROM MANUAL ON SERIES THIRD "STUDIES IN THE SCRIPTURES"

STUDY VI.=="THE WORK OF THE HARVEST"

Week of June 7..Q. 29 to 35 Week of June 21..Q. 43 to 49 Week of June 14..Q. 36 to 42 Week of June 28..Q. 50 to 56

Question Manuals on Vol. III STUDIES IN THE SCRIPTURES, 5c each; or 50c per dozen, postpaid.

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WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
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No booklet of ours is so much in demand as the one entitled, WHAT SAY THE SCRIPTURES ABOUT HELL? We have these in good supply at 5c each. By the dozen, in booklet, 50c; in TOWER form, 40c per doz., 25 for 75c, \$2 per hundred, postpaid.

BROTHER RUSSELL AT THE TEMPLE

Answering many inquiries, we announce that Brother Russell endeavors to serve at the New York City Temple on the first Sunday of each month. In the forenoon of such days there is a baptism, with every provision for those finding it convenient to be immersed at that time.

WHEN ordering books, etc., please consult November 1st WATCH TOWER for price.

=====

BETHEL HYMNS FOR JULY

After the close of the hymn the bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for July follow: (1) 20; (2) 60; (3) 257; (4) 293; (5) 85; (6) 324; (7) 119; (8) 267; (9) 46; (10) 130; (11) 91; (12) 105; (13) 455; (14) 28; (15) 285; (16) 72; (17) VOW; (18) 218; (19) 272; (20) 160 (21) 213; (22) 98; (23) 172; (24) 260; (25) 325; (26) 165; (27) 183; (28) 130; (29) 19; (30) 57; (31)

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r5907 **THE PHILIPPIAN JAILER**
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r5909 **THE SCOPE OF THE ABRAHAMIC COVENANT**
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STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
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THE ANGELOPHONE

Many of our readers got phonographs from us in connection with the "Eureka Drama" and the "Family Outfits." We have had considerable difficulty for the past eight months in filling orders. The demand for phonographs has been so great of 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 the larger demand, are nearly always "out of stock."

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 \$25.00, \$50.00, and \$100.00. The wholesale prices are just one-half of

the retail prices. The jobbers' prices at which we are permitted to supply WATCH TOWER readers are still less-- namely, one-third the retail price--\$8.33, \$16.67, and \$33.33.

The "A" Angelophone, which would cost our readers but \$8.33, is of very neat design and of good, full size, quite artistic 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.

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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.

Any of our readers desiring to purchase at above prices may address their orders:

THE ANGELICO, c/o I.B.S.A., 122 Columbia Heights, Brooklyn, N.Y.

SCRIPTURE STUDIES AND SCENARIOS--VARIOUS

For the information of our readers we give below a list of the languages into which the various volumes of STUDIES IN THE SCRIPTURES have been translated. Most of these can be supplied from the head office at Brooklyn.

Volume I. In English, German, Swedish, Dano-Norwegian, Italian, French, Greek, Hungarian, Spanish, Polish, Hollandish, Finnish, Arabic, Slovak, Rumanian, Armenian, Lettish, Chinese, Japanese and Korean. We have also the English Braille, American Braille and New York Point.

Volume II. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume III. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume IV. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume V. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume VI. English, German, Swedish, Finnish, Greek,

The PHOTO-DRAMA SCENARIO is supplied in Spanish, Italian, Greek, Polish, Armenian, German, Finnish, Swedish and English, in one or more styles of binding. See WATCH TOWER, October 1, 1915, for prices and styles of binding.

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**MONTH OF JULY
QUESTIONS FROM
MANUAL ON SERIES THIRD
"STUDIES IN THE SCRIPTURES"**

STUDY VI.--"THE WORK OF THE HARVEST"

Week of July 2...Q. 57 to 63 Week of July 16...Q. 71 to 77 Week of July 9...Q. 64 to 70 Week of July 23...Q. 78 to 84 Week of July 30..Q. 85 to 92

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r5909 **HOW THE GREAT APOSTASY WILL BE OVERRULED**

r5912 **"THEY GO FROM STRENGTH TO STRENGTH"**

r5913 **ST. PAUL AT THESSALONICA AND BEREIA**

r5913 **THE THESSALONIAN CHRISTIANS**

r5913 **OUR LORD JESUS' INSPIRING PROMISE**

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SUMMER CONVENTIONS OF BIBLE STUDENTS

WE HAVE mapped out a very elaborate Convention arrangement for this Summer. The custom of taking a few days' vacation every Summer is becoming a general one. Bible Students especially enjoy their vacations when these can be spent in Christian fellowship and in building one another up in the Most Holy Faith and in the fruits and graces of the Holy Spirit. The method once employed of having one or two Conventions in the Summer has been found unsatisfactory for two reasons:

(1) This involves too large an expenditure of time and money when long distances must be traveled.

(2) When a Convention is too large the fellowship is not so good--the opportunities for getting acquainted, etc., are poorer proportionately.

We believe that we have made good selections of Convention points in the territory where Bible Students are most numerous. We are announcing the dates in good time, so that vacations may be arranged accordingly. In every case arrangements will be made for lodgings at fifty cents per night upward and for restaurant service, where each can provide according to his appetite, purse and judgment. Address the Secretary of every Convention you wish to attend, mentioning the number of your party, males and females. If colored, the fact should be mentioned.

In the past we have had difficulty from the fact that when an assignment was made no money consideration was passed; therefore neither the householder nor

the visitor considered the matter thoroughly binding. As a result, sometimes the householder rented the room to others, and sometimes the visitor went elsewhere, neglecting the assignment. We hope to remedy the matter this year by requiring the deposit of one dollar in the case of *each* assignment. The dollar will be paid to the householder on the visitor's account, and the receipt will show this. We trust thus to avoid difficulty experienced in the past and to add to the comfort of all. Our representatives will visit and inspect the rooms assigned and judge of their cleanliness and suitability, and, to the best of their ability, serve the interests of the visiting Brethren and Sisters. We urge that, when sending in the one dollar for each person, you state your preferences as respects accommodation-- remembering, of course, that a fifty-cent lodging will not be in any respects as fine as a five-dollar one. Our Convention List is, we believe, about complete, as follows:

ST. LOUIS CONVENTION--JUNE 22-25

St. Louis will be central as a Convention point to a large number of Bible Students. The Brethren there have arranged for Princess Theater, which is accredited with being a very cool place. In it all the Convention Meetings will be held-- the evenings being devoted to the PHOTO-DRAMA OF CREATION. Brother Russell is expected to be present at the conclusion of [page 190] the Convention. His topic will be, "The World on Fire," at the Odeon Theater, Sunday, June 25, 8 p.m.

The following Pilgrim Brethren are scheduled to be in attendance: R.H. Hirsh, George Draper, R.L. Robie, R.O. Hadley, W.M. Batterson, A.J. Eshleman, Menta Sturgeon, Chairman. Address J.H. HOVELER, 6126 Waterman Ave., St. Louis, Mo., for information and assignment of lodgings.

SIOUX CITY CONVENTION--JULY 6-9

A splendid invitation has come to Bible Students to meet at Sioux City, Iowa. We are sure of a cordial welcome by the Bible Students and citizens and officials there. A splendid Auditorium has been placed at our disposal. We have every reason to expect a glorious season of spiritual fellowship, as well as physical comfort. The following Pilgrim Brethren are scheduled to be in attendance: I.F. Hoskins, W.F. Hudgings, J.P. MacPherson, T.P. Yates, L.F. Zink, B.M. Rice, A.P. Walker, A.I. Ritchie, Chairman. Address A.J. Strite, 1422 W. 5th St., for accommodations.

NEWPORT CONVENTION--JULY 9-16

The Authorities of this old and dignified Watering Place of Rhode Island have placed at the disposal of our Association excellent Auditorium facilities, including arrangements for the showing of the PHOTO-DRAMA OF CREATION every night. As Newport is central for a large population, we

believe that the attendance will be excellent. The following Pilgrim Brethren are scheduled as speakers: R.H. Barber, P.S.L. Johnson, A.H. MacMillan, E.F. Crist, R.G. Jolly, F.C. Detwiler, C.J. Woodworth, H.C. Rockwell, Edward Hazlett, R.J. Martin and W.E. Van Amburgh, Chairman. Address Anna R. Calvert, Newport, R.I., for accommodations.

NORFOLK CONVENTION--JULY 22-30

Although Norfolk, Va., is a Southern City, it is fanned by Ocean breezes. We are sure that it is quite a suitable place for our Convention. Virginia Beach is near Norfolk for those who desire a little further outing than the Convention will give. Old Point Comfort also is near. The following Pilgrim Brethren are scheduled to be in attendance: J.D. Wright, Alexander Graham, W.J. Thorn, F.W. Plaenker, F.H. Mendel, J.A. Meggison, A.E. Burgess and J.A. Baeuerlein, Chairman. Address P.L. Derring, 216 12th St., for accommodations.

NIAGARA FALLS CONVENTION--AUG. 19-22

A Convention at Niagara Falls will be very convenient for the Canada Brethren, as well as for some in New York, Pennsylvania and Ohio. A very interesting Convention is predicted. The following Pilgrim Brethren are scheduled to speak: W.M. Wisdom, J.F. Emerson, P.E. Thomson, T.R. Hilbish, J.F. Stephenson, Chairman. Address A. Fossberry, 727 Pine Ave., for accommodations.

NASHVILLE CONVENTION--AUG. 24-27

Bible Students have been very cordially invited by city and State officials to hold a Convention at Nashville, Tenn. It will, we believe, be a central point for quite a goodly number. At least a thousand may be expected. Address M.E. Confehr, 2124 Achlen Ave., for accommodations.

LONG BEACH CONVENTION--SEPT. 2-10

Long Beach, Cal., is suburban to Los Angeles. We are sure that it is a delightful place for a Convention, and that every effort will be made for the comfort of all Bible Students in attendance. Arrangements will be in the hands of the Los Angeles Class. Address F.P. Sherman, 206 Hamlet St.

SEATTLE CONVENTION--SEPT. 14-17

Seattle, Wash., is beautiful for situation and convenient to a large population. Many of our Canadian friends will doubtless come from Vancouver, Victoria, etc. Other delegates will come from Spokane, Tacoma, Portland, etc. We are trusting for a happy time in the sunshine of our Lord's favor. Address F.A. Acheson, 1009 8th Ave., for accommodations.

MILWAUKEE CONVENTION--SEPT. 16-24

Milwaukee, Wis., claims to have some special advantages as a Convention City and will be central to a considerable number of friends in the Truth. It is

accessible both by rail and by Lake steamer from Chicago and from other Lake Michigan points. During the eight days it is expected that the PHOTO-DRAMA OF CREATION will make two full showings in the evenings. The eight days will give splendid opportunity for commingling and spiritual fellowship amongst the friends. The Municipal Auditorium has been put at the disposal of the Convention for the entire time. We believe that a large number will be in attendance. Address A.L. Smith, 1166 Eighth St., Milwaukee, for accommodations.

Brother Russell is expected to give public addresses as well as Convention addresses at each of these Conventions. The dates for his public meetings are noted.

At each Convention there will be provision for the symbolizing of consecration by water baptism--robes, etc.

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r5914 **INTERESTING LETTERS**

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**International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT
ASSOCIATION**

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[R5905 : page 163]

TRAINING 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 surely as we are men and women we have certain impulses of 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 tendrils of a vine will take hold of whatever is 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.

VARIOUS 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 did 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 on 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 those pets much valuable time, thought and care that might be much better spent in other ways--often treating them as if they [R5906 : page 163] were children, and lavishing 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 these 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 be on guard that we do not set our affections upon 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 cats, and to waste precious time upon them.

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 many of them have poor, meager 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 of my own." This longing for home is a natural craving 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.

Many set their hearts upon having a large bank account. 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 or very dishonest methods to gain their ends. Such people are mentally and morally deranged. But we are to remember that the human family in their fallen condition are all more or less deranged. Only a thorough and radical course of treatment can remove the difficulty. The Lord alone can cure the malady that affects the entire human race.

LEGITIMATE AFFECTIONS LIABLE TO PERVERSION

There are still higher affections than those we have named which are also dangerous unless properly trained and guided. 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 take a wrong course. "Set not your affection on things on the earth."

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 [R5906 : page 164] of life. We are not wishing to say anything to weaken this blessed bond. But it should be held in accordance with knowledge of and in harmony with God's Word. It should not be permitted to be in any wise 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 approval.

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 around carefully and sweep before our own doors. We are not here simply to have a good time. We are here for the purpose of learning 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 into every detail of life; but it lays down important principles that touch our lives at every point; and it is for 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 fruits. (**James 3:17.**) Each of us should scrutinize the affairs of his 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 his wife too much, unless he permits her to come into 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 will, His Plan, His ways.

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. Beware of these latter. Every one is imperfect, and each has tendencies whereby he might be led astray. Our great Adversary goeth about seeking whom he may devour. If he could, he would be glad to devour us. The better Christian one is, the better the Adversary would like to get hold of him.

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 again earthward. There are many things on this earth that are attractive, that are beautiful; but we need not set our hearts upon them. We may see them and

admire them; but we must go right along the narrow way. Our hearts are only just so large; and if we fill them with flowers or pets or earthly ambitions or affections, how can there be room for the infinitely more important and beautiful things?

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, "John, empty that basket of apples in the corner; then go and fill the basket 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." "No," said the father, and your mind is just like that basket. 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 minds with the glorious Heavenly things-- the Heavenly hopes, the Heavenly ambitions, the Heavenly affections. All these earthly things are but as chips in comparison. The mind and the heart filled with chips cannot contain the fruits of the Spirit. If we fill our baskets with the Heavenly loves and joys, the spiritual treasures, we shall have that which is transcendentally above any earthly love and joy.

Beware of earthly, spurious love; for it will be a hindrance to the Heavenly love. The two should not be confused and mixed. 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 this continue; but He would have it in full subjection to 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 Heavenward. 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 things Above, until they become securely fastened there, fixed, established. Heaven is to be our eternal Home, not 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. The glories of the Holiest of all are now ours 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 Spirit." It is like the paying down of a hundred **[R5907 : page 164]** dollars to secure the purchase of a house. The balance remains due, and the buyer does not get the property until this balance is paid. But the earnest money holds the place for him until the full payment is made. By giving us His Holy Spirit God binds the contract into which we have entered with Him. In giving us this advance payment the Lord says, "Now prove to Me how faithfully you will keep your part of the Covenant into which we have entered. You keep your part, and I will keep Mine." "Faithful is He that calleth us, who also will do it." The only question is whether we shall do our part faithfully; for God will surely do His part.

CAREFUL PREPARATION OF THE BRIDAL GARMENTS

When we ponder on earthly things we see that they are not worthy to be compared with the Heavenly things. **[R5907 : page 165]** But there is danger of spending consecrated time on things that are of less value even than flowers, etc. How much time do you think you should spend in reading the newspapers? How much does this 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 fulfilment 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 world conditions are fulfilling the testimony of the Scriptures. He told us to watch for these fulfilments 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 that which 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-work 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 were by nature children of wrath even as others, are now privileged to be cleansed from all defilement by the precious blood of Christ. 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 great Program has been so arranged as to demonstrate who will be fit to constitute the Bride of His Son. This decision in our case will depend on our diligence in making ourselves ready. If we attend to this most important work properly, we shall have no time to fritter away. We shall have little time for anything else than this one thing. But the proper making of ourselves ready means the helping of others as we have opportunity, especially the brethren who are walking this same Heavenly way with us. We are to lay down our lives for the brethren. This is an important part of our preparation. We are to build up ourselves and also the brethren in the most holy faith.

We hope, then, dear friends, that we are getting ready for the marriage of the Lamb, for our marriage to the Lamb. Something that we may do or fail to do today may have a bearing upon our final readiness. Our minds are the foundation for everything in this matter. The Lord knows that we have imperfect bodies. So the testing will not be as to whether our bodies are perfect, but whether our hearts are perfect. If our heart is perfect before God, we shall bring our words, our actions and our thoughts into harmony with the Law of Love to the extent of our ability. If we see to it that we *keep* our hearts thus loyal, we shall become more and more a copy of God's dear Son, our Heavenly Bridegroom; and we shall enter in due time with exceeding joy into our "house not made with hands, eternal in the Heavens." Then our Lord will present us before the Father--the "Bride adorned for her Husband"; He will present us with exceeding joy, BLAMELESS.

Oh, the blessedness of this thought! *Can we be blameless?* If we reach the Kingdom, dear brethren, we shall indeed be blameless! Meantime, our characters are to be blameless here. God would never blame us for things we could not help, but only for the things we could help; and He has made an arrangement whereby if we have made mistakes we can go to the Fountain of cleansing. If we strive to do our best, and if we go daily, or oftener if necessary, to the Mercy Seat for pardon and cleansing, we shall be spotless in the Father's sight; and in His own due time He will give us perfect bodies like our Lord's. Then we shall be perfect in the most absolute sense.

So long as we stay in the imperfect flesh we shall need the Throne of

Heavenly Grace. We shall need mercy and assistance from the Lord every day. If we are faithful at heart, our mistakes will help us to be more watchful, more positive, than before. The Lord so arranges His providence as to teach us the necessary lessons. As we grow in the Divine likeness, we shall more and more come to love as God and Christ love--to love character, to love the principles of righteousness. We have never seen God or Christ with our physical eyes, yet we love them above all else. (**1 Peter 1:8.**) We have never seen the Apostle Paul, or the Apostle John, yet we love them; for we know their characters are lovable and worthy of admiration. We love the personality which shines from their writings, the beauty of their spirit. We love St. Paul because he counted all things but loss and dross that he might win Christ and be found in Him. We are to love whatever is good and noble and worthy, and in proportion as it is so.

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 clothing? Oh, no! We love one another in proportion as we see the Master's likeness in each other. If one is much like Jesus, we love such a one all the more. This is the Heavenly, the spiritual love. This is the kind of love which we are to cultivate day by day. All other affections are to be entirely secondary. Let our love and esteem be for the things that are highly esteemed in the sight of God; let these be more beautiful to us than all else, that we may become like unto our Father in Heaven.

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[R5907 : page 165]

"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!

"And **in His beauty!** Stay thee, mortal song,
The 'altogether lovely' One must be
Unspeakable in glory--yet ere long

Thine eyes **shall** see!

"Yes! though the land be 'very far' away,
A step, a moment, ends the toil for thee;
Then changing grief for gladness, night for day,

Thine eyes shall **see!**"

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[R5907 : page 166]

THE PHILIPPIAN JAILER
--JUNE 18.--ACTS 16:16-40.--
AN EXPERIENCE WITH EVIL SPIRITS--SAD CONDITION OF A
SLAVE GIRL--HER ENRAGED OWNERS REVENGE THEMSELVES
ON
ST. PAUL AND SILAS--IGNORING THE FACTS IN THE
CASE, THEY RAISED FALSE CHARGES--THE MISSIONARIES
BEATEN AND IMPRISONED--SINGING PRAISES TO GOD
UNDER ADVERSE CONDITIONS--A WELL-TIMED EARTHQUAKE--
JAILER CONVERTED--THE MAGISTRATES, AFTER LEARNING
THE TRUTH REGARDING THE PRISONERS, MADE AMENDS.
"Believe on the Lord Jesus Christ,
and thou shalt be saved."--Verse 31 .

WHILE the missionaries were day by day passing from Lydia's home to the place of worship, outside of the city gate, 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 evidently well 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 [R5908 : page 166] 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 quite possibly 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 of the woman-- perhaps supposing that he would be 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 Truth, 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 obsess 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. St. Paul said not a word to the young woman, assuming that she was not accountable. He addressed the evil 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 REVENGE OF THE SYNDICATE

Just as the owners of the swine were angry with our Lord because of the loss of their swine when the legions of demons cast out of the man had entered into the animals, so it was with the owners of the slave girl. We can imagine what consternation was aroused amongst them when they found not only that their source of gain for the future was gone, but that the large sum of money invested in this girl was lost; for such spirit-possessed slaves had a high market value. They became desperately angry. Nothing will so greatly move men as love or selfishness; and under present conditions selfishness moves the vast majority with intense power. The syndicate had no hope of getting the evil spirit back into the slave; and so they must have revenge upon those who had brought financial loss to them.

There is much of this spirit abroad in the world today. As long as the Truth and the Lord's servants quietly go their way, the world will generally be too busy with its own affairs to molest them. But as soon as any perceive that truth and righteousness are inimical to their interests and prospects, their opposition becomes intense. But we do not consider it to be the chief business of the Lord's people to stir up the animosity of the world and thus to bring persecution upon themselves. As a rule it is best that we leave the world to watch its own affairs, while we preach the Gospel, not using it as a sledge-hammer to break men's hearts, but as the Message of joy, peace, love and blessing to those whose hearts, under Divine providence, have already been broken, and who have ears to hear the Message of the Grace of God.

Very generally the Apostles pursued as smooth a course as principle would permit; and in this instance St. Paul very evidently acted under special guidance of the Lord. The Apostle's general instruction to the Church is, "As much as lieth in you, live peaceably with all men." (**Romans 12:18**.) The thought is, Do not go out of your way to stir up trouble; but if the Lord in His providence permits

trouble to arise, be courageous and full of faith in Him who has permitted it, that He will overrule it for good and to our ultimate benefit.

Evidently the owners of the Pythoness had influence; for they succeeded quickly in arousing a mob determined to have revenge upon St. Paul and Silas. The two missionaries were carried before the rulers at the market place. There the syndicate ignored the truth of the matter and raised spurious charges, claiming that the prisoners were teaching a religion contrary to the laws of Rome, and thus likely to raise sedition. This was contrary to the truth; for the Lord's servants went, according to law, outside of the city gates for their worship.

However, under the circumstances, the false charge was sufficient to bring down upon the Lord's representatives the severest penalties which their judges could inflict. 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 and dissatisfaction that such a disturbance should be brought to their city. The thought was that the men against whom the populace would thus rise up must 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. As St. Paul elsewhere expressed it, "We contend not with 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. Alas, what a reward for missionary effort! What a recompense for sacrificing 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 **[R5908 : page 167]** 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 such experiences as providential and not to think of these 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 tribulations as in prosperity.

The prison was constructed with outer cells, more or less accessible to the light and to air, and with an inner or central dungeon for the most vicious criminals. It was into this inner prison that St. Paul and Silas were thrust, and

their feet made fast in the stocks. It was under these unfavorable circumstances, with their backs raw and bleeding from the scourging, that these faithful brethren were so filled with the spirit of rejoicing that they gave vent to their feelings in hymns of thankfulness for the privilege of suffering in connection with the Lord's work and of enduring tribulations for righteousness' sake.

We can readily see that nothing less than a strong, living faith in God enabled these two missionaries to feel that their adversities endured for the sake of the Gospel meant to them the Divine approval, if rightly received. They realized that their trying experiences were but "light afflictions" which, under Divine providence, would work out for them a far more exceeding and eternal weight of glory. Only this enabled these mistreated men to triumph in their hour of distress and to praise God for the privilege of suffering as members of the Body of Christ, filling up a share of the sufferings of Christ in order that by and by they might also share His glory as members of His Body--members of the great antitypical Moses, the Mediator of the New Covenant.--**Col. 1:24; Acts 3:22.**

These things were written for our instruction, that we, beholding the faithfulness of others, might be encouraged. Our covenant is the same as theirs, and theirs was the same as our Lord's; for the sufferings of Christ are one, however varied in character, and the glories to follow will be one, although the sharers will differ as star differeth from star in glory. The greater the sufferings endured faithfully, uncomplainingly, rejoicingly, the greater will be the reward in the Kingdom of our Father and of our Lord and Savior.

A WELL-TIMED EARTHQUAKE

Whilst the missionaries were singing, an earthquake shock was experienced which jarred the walls, loosed the staples of the chains wherewith they were bound, and released the bars whereby their prison doors were held in place. The jailer, finding the doors open, supposed that the prisoners had escaped. Knowing that he would be held responsible, he drew his sword and was about to commit suicide, when St. Paul called to him and said, "Do thyself no harm. We are all here."

By this time the jailer was fully convinced that the missionaries committed to his care were remarkable men --not ordinary criminals. Possibly, indeed, he had some knowledge of demonism and obsession, and had heard that by word of mouth one of these men had spoiled a supposedly Divine oracle, by exercising some superior power. At all events he was now ready to care for these prisoners and to hear the Message of the Love of God.

Presumably he first made the prison secure, the while thinking over these matters, and then brought the missionaries into his own living quarters in the prison. He attended to their comfort, and meantime heard from them something

respecting their mission-respecting Jesus the Messiah and His death as the world's Redeemer. The jailer was convicted of sin. He realized in a general way at least that all mankind are sinners, aliens, separated from God by wicked works. He longed for a realization of forgiveness of his own sins and for a reconciliation with his Creator; and he perceived that these missionaries could help him. Hence he inquired, "What must I do to be saved?" What must I do to come into relationship with God, that I, like you, might be able to realize His loving care in all of my affairs; that I, like you, might be able to glory in tribulation and to realize that under Divine providence all things will work together for my good now and hereafter?

The answer came promptly: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Taking this statement as a text, the missionaries explained to the jailer and his household some of the philosophy of the Divine Plan of Atonement--the death of Jesus, the Just for the unjust; the blessing that in due time is to reach Adam and his race through the resurrection processes and the privilege now of hearing and accepting the Divine call to joint-heirship with Jesus as His "members" in the sufferings of the present and in the glory to follow.

THE JAILER CONVERTED

The Truth-seed sank into good soil. Those present believed and gratefully accepted the privilege of discipleship --to suffer for Christ's sake. Forthwith they were baptized, thus symbolizing their death to the world, to sin and to self, and their desire to walk in newness of life as members of The Christ. How the missionaries must have realized that they were as providentially directed to the jail by the injustice of the magistrate as they had been previously guided to the riverside prayer meeting! Thus their faith was strengthened. They were willing to endure hardness with patience and joy for the sake of the great privilege of carrying the Good Tidings to others.

According to some standards it was now high time for these missionaries to strike for an increase of salary and a parsonage, and especially to strike against any further persecution, and to tell the Lord that they had had enough along the lines of self-sacrifice. But the effect was just the opposite. They were the more encouraged to go on, to endure still further sufferings.

As followers of Jesus, we must see to it that our experiences tally with those of the Master and His Apostles. We must neither look for any other kind of experiences nor be satisfied unless we find opportunities of suffering for the Truth's sake. We may be assured that, although times are somewhat changed, our Lord was quite right when He declared through His Apostle, "All that will live godly in Christ Jesus shall suffer persecution." (*2 Timothy 3:12.*) It may be in his

own home and family or in the Church or from the world; for if he is faithful in letting his light shine he will not escape.

If, therefore, any one of the Lord's people is escaping persecution, he should feel fearful of his condition and should make careful examination as to whether he is faithful to all the privileges and opportunities that he can find. This does not mean, however, that we should seek persecution in the sense of doing foolish things or of doing proper things in a foolish manner. But it does mean that we should not shrink from the responsibility of proper conduct because of fear of consequences. Fear is one of the most subtle foes of the people of God. It should be offset by trust, by faith in God.

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COMPANIONS IN SUFFERING

The record declares that St. Paul alone rebuked the evil spirit. Thus he alone was responsible for the tumult which led to the imprisonment of himself and Silas. We can readily perceive how Silas might improperly have taken a course in opposition. He might have publicly reprimanded St. Paul, and at least partially have joined with the multitude and thus have escaped arrest, beating and imprisonment. We are glad that it was not so with Silas, that he was a worthy companion to the noble St. Paul. He recognized that the Lord's blessing was upon the Apostle, and that St. Paul was being especially used of the Lord, and that therefore whatever experiences came to them the Lord was both able and willing to overrule for their good.

Thus Silas was privileged to share in the beating, in the songs and in the conversion of the jailer. Surely it brings a great blessing to have faith in the Lord, and to be obedient to Divine providences rather than to be too worldly-wise, too cautious and self-seeking. In **Hebrews 10:32,33**, the Apostle mentions some who "endured a great fight of afflictions," and some who were merely their companions in the shame without experiencing the same losses. He points out that God appreciates faithfulness in either of these respects and will duly give a reward. Let us be faithful to the Lord--followers of His leading and sharers of His blessings.

THE PLIGHT OF THE MAGISTRATES

The next morning the rulers, having learned something of the circumstances of the preceding night, ordered the release of the missionaries. Evidently they realized that they had no just cause against St. Paul and Silas. The beating and the imprisonment of the two were merely to satisfy the public clamor--just as when Pilate similarly commanded that our Lord be beaten, not as a satisfaction of justice, but to appease the anger of the multitude. But St. Paul had not been a lawyer for nothing. The night before, he had probably attempted to tell the rulers

that he and Silas were Roman citizens and had the right to demand a fair trial before receiving any kind of punishment. But the clamor of the mob was probably so great that their protests were unheard.

When the order for their release reached the prison, the missionaries sent word to the rulers that they were Roman citizens; and that Roman law had been violated in three particulars in their case; (1) They had been beaten; (2) This had been done publicly; (3) This was reprehensible in that they had not been legally condemned.

ST. PAUL'S SOUNDNESS OF MIND

These charges against the rulers might have gone hard against them. Hence it is not to be wondered at that they came to the prison, as the Apostle requested, and brought the missionaries forth publicly, thus giving evidence to the people that they conceded that an injustice had been done on the previous night. This would avoid leaving a reproach upon the faith at Philippi. The public could not say to the disciples, "Your teachers were tried and expelled from this city, and forbidden to return."

On the other hand, notice the spirit of compromise. St. Paul and Silas did not insist on going forth to preach in public, and demand that they be given legal protection in the exercise of their liberties. On the contrary, they concluded that they had accomplished all in their power, and that God's providence was now directing them elsewhere. They acted upon the Master's counsel, "When they persecute you in one city, flee ye into another."

Thus a peaceful compromise was effected, by which the magistrates were relieved from further difficulty and the missionaries were honorably led forth as men who had done nothing amiss, but who had concluded that in the interests of peace they would quit the city, although their rights as Roman citizens would have permitted them to remain. Some of the Lord's people make the mistake of not sufficiently insisting on their rights; and others err in the opposite way of insisting too much for their earthly rights. Here in St. Paul's case we find illustrated the proper course--"the spirit of a sound mind." He insisted upon such of his rights as were reasonable and necessary for the Lord's Cause; but he freely relinquished other rights in the interest of peace, in harmony with his covenant of sacrifice and with the Scriptures.

Before separating the missionaries returned to the home of Lydia, where they met the brethren and comforted them. What they said for the comfort of the brethren is not difficult to imagine. They surely recounted the joy which they had experienced in suffering for Christ's sake and told how the Lord had overruled their trials, difficulties, sufferings and imprisonment for good, that thereby the jailer and his family were added to the number of brethren.

Whoever has read the New Testament properly has surely noticed the spirit of brotherhood therein recorded as prevalent amongst those accepted of the Lord as members of the Household of Faith. And whoever intelligently comes into contact with those who are now rejoicing in the Present Truth must surely note the same spirit of brotherhood in a remarkable degree.

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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 of beauty, grace, art, purity, reverence, spirituality. When people come to know the power of the mother's mind for good or for evil toward the children, it will undoubtedly work a radical change in many homes; for it is our conviction that the majority of people would rather do right than do wrong, and that one of their chief difficulties and stumbling blocks is ignorance.

But while interested in mankind in general, we are never to forget that the Bible is addressed to the children of God, who have entered into a special covenant with [R5908 : page 169] Him through the Lord Jesus Christ, and who have become New Creatures through the begetting power of the Holy Spirit. The world will be taught and developed during the Millennium. But now, in the present life, the only opportunity for development is on the part of those who have received the begetting of the Holy Spirit, and whose great and only hope is a perfecting on the spirit plane in the Resurrection of the Just. As much, therefore, as we feel interested in the world, it is the Christian's duty to follow the example of the Lord and to be interested especially in his fellows, his brethren in Christ.

THE POWER OF THOUGHT

The Apostle's exhortation may be taken as a personal one by every Christian, and also as a general exhortation to the whole Church--that they seek to build one another up in the most holy faith and along the lines indicated in our Golden Text.

Each individual is responsible for the care of his own mind. In becoming Christians we gave our wills to the Lord, agreeing that henceforth we would not follow the dictates of our wills; but that, ignoring these, we would follow the guidance of the Lord's will. It was on this condition that the Lord received us into His family; and any failure to follow these terms is contrary to our covenant. The Lord through His Word gives us the necessary instructions as to what His will is; and these messages, received into good and honest hearts, bring forth fruitage of obedience, and this leads on to the development of the fruits of the spirit.

"As a man thinketh in his heart, so is he." Many Christians have learned to govern their actions, to refrain from carnal strife. Many have learned to control their tongues in a measure, remembering that the same tongue with which we praise God could be used in doing injury to fellow creatures, as the Apostle points out. (*James 3:1-10.*) But restraint of conduct and of word is difficult unless the mind, the will, be brought into the line with the will of God. Hence God shows us the reason for what He requires, and sets before us exceeding great and precious promises. These are intended to work in us-- to work in our minds and to work out in our words and actions the Lord's good pleasure, the Lord's will.

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 a selfish thought or a mean thought, a depraved thought, 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 along the comprehensive lines which the Apostle lays down 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 mind an honorable one? If so, it may pass in and be entertained. If not, it should be immediately resented and driven out from the mind as an evil influence.

(2) Is the thought suggested a pure one--not sensual, not selfish? If so, 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.

(3) 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, **[R5909 : page 169]** 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 to others.

(4) Is it reputable? This cannot mean: Is the thing well spoken of 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, the 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.

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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 of Israel was added to this Covenant "because of transgression." Although only a typical arrangement, nevertheless the Law Covenant developed a certain faithful class, to be made "princes in all the earth" during the Millennial Age. This Covenant was represented by Hagar; and her son Ishmael represented the nation of Israel. (*Galatians 4:21-31.*) The Christ, the New Creation class, was represented in Isaac, Sarah's son. Sarah, Abraham's first wife, represented that part of the Abrahamic Covenant which pertained to the Spiritual Seed, the New Creation, that which we sometimes speak of as the Sarah Covenant. This Sarah Covenant--the Grace Covenant, the Covenant of Sacrifice (*Psalms 50:5*)--brings forth the Isaac class, the Church, head and Body.

Even as Isaac was not born after the flesh in the ordinary sense (Abraham and Sarah being too old naturally), but was a special creation, so with The Christ company, the Church. This "Isaac" class is developed as a distinctly new creation, formed from members of the fallen human race. The Divine invitation to these is to present their bodies living sacrifices. They sacrifice their human nature that they may attain with their Head, the antitypical "Isaac" the Divine nature--something never before offered. After this New Creation is completed, the blessing indicated in God's Promises to Abraham will reach all the families of the earth. It will teach them, first through the "Isaac" Seed, the New Creation, and secondly, through the Ancient Worthies developed in the Ages preceding this Age, under God's typical arrangements.

All kindreds and families of the earth will be blessed [R5909 : page 170] by the privilege or opportunity to become children of Abraham, children of God, whom Abraham represented in a figure. "I have made thee a father of many nations (*Genesis 17:5; Romans 4:17*), said the Lord to Abraham --"In becoming thy seed shall all the nations of the earth bless themselves." These will be blessed under the New covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all.

The Abrahamic Covenant, then, embraces all the other Covenants, those Covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or Promise is to be accomplished.

As we have elsewhere previously shown, Abraham took another wife, after the death of Sarah--Keturah. By her he had many sons and daughters. Thus the New Covenant is typed and its grand work of bringing many to life --to "the liberty of the sons of God."--***Romans 8:19,21.***

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HARVEST GATHERINGS AND SIFTINGS

MANY are the inquiries relative to the truths presented in the STUDIES IN THE SCRIPTURES and THE WATCH TOWER, as to whence they came and how they developed to their present symmetrical and beautiful proportions. Were they the results of visions? Did God in some supernatural way grant the solution of these hitherto hidden mysteries of His Plan? Is the author of these writings more than an ordinary being? Does he claim supernatural wisdom or power? Or how comes this revelation of God's Truth?

No, dear friends; we claim nothing of superiority; nor do we aspire to exalt ourself in the estimation of our brethren of the Household of Faith, except in the sense that the Master urged it, saying, "Whosoever will be chief among you let him be your servant." (*Matthew 20:27.*) Our position amongst men of the world and of the Nominal Church, is certainly far from exalted; for we are everywhere spoken against. We are fully content, however, to wait for exaltation, until the Lord's due time. (*1 Peter 5:6.*) In the words of the Apostle, we therefore answer, "Why look ye upon us, as though by our own power we had done these things?" We also are a man of like passions with yourselves, of like infirmities and frailties, earnestly striving by overcoming many besetments, discouragements, etc., to press along the line toward the Prize of our High Calling, and claiming only, as a faithful student of the Word of God, to be an index finger, as we have previously expressed it, to help you trace for yourselves upon the sacred page the wonderful Plan of God--no less wonderful to us, we assure you, than to yourselves.

No, the truths we present, were revealed in visions and dreams or by God's audible voice; nor were they revealed all at once, but gradually, especially since 1870, and particularly since 1880. This present unfolding of Truth is not due to human ingenuity or acuteness of perception, but to the simple fact that God's due time has come; and if we did not speak, and no other agent could be found, the very stones would cry out.

We give the following history, not only because we have been urged to give a review of God's leadings in the path of light, but especially because we believe it to be needful that the truth be modestly told, in order that misapprehensions and prejudicial misstatements may be disarmed, and that our readers may see all along the way the Lord has helped and guided us. In so far as the names and views of others who have parted company with us may be associated with this history, we shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings. Nor can we name all the little points of Divine favor to which was tested, prayers were answered, etc.,

remembering that our Master and the early Church left no such example of boasting faith, but admonished otherwise, saying, "Hast thou faith, have it to thyself."

We will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the world under Papacy's rule in the Dark Ages. The Reformation movement, or rather movements, from then until now, have done their share in bringing light out of darkness. But we will here confine ourselves to the consideration of the Harvest truths set forth in the publications of the THE WATCH TOWER BIBLE AND TRACT SOCIETY formerly called MILLENNIAL DAWN and ZION'S WATCH TOWER, now called STUDIES IN THE SCRIPTURES and THE WATCH TOWER. We begin the narrative at the year 1868, when Editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y.M.C.A., began to be shaken in faith regarding many long accepted doctrines.

SKETCH OF DEVELOPMENT OF PRESENT TRUTH

Brought up a Presbyterian, indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity, as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of Bible misinterpretations.

I was led gradually to see though each of the creeds contained some elements of truth, they were, on the whole, misleading and contradictory of God's Word. Among other theories, stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall in Allegheny, Pa., where I had heard that religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventism, by Jonas Wendell, long since deceased. Thus I confess indebtedness to Adventists as well as to other denominations.

Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to reestablish my wavering faith in the Divine inspiration of the Bible, and to show that the records of the Apostles and the Prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank the Lord for the leading; for although Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth.

FIRST FAINT GLEAM OF GOD'S PLAN

I soon began to see that we were living somewhere near the close of the Gospel Age, near the time when the Lord declared that the wise, watching ones of His children should come to clear knowledge of His Plan. At this time, myself and a few other Truth seekers in Pittsburg and Allegheny, formed a class for Bible study; and the period from 1870 to 1875 was a time of constant growth in grace, in knowledge and in love of God and his Word. We came to see something of God's love, how it had made provision for all mankind, how all must be awakened from the tomb in order that God's loving Plan might be tested to them, and how all who will then exercise faith in Christ's redemptive work and will render obedience in harmony with their knowledge of God's will, might then, through Christ's merit, be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in **Acts 3:21**.

But though seeing that the Church was called to jointheirship with the Lord in the Millennial Kingdom, we had up to that time failed to see clearly the great distinction between the rewards of the Church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial Age--that the reward of the former is to be the glory of the spiritual, Divine nature, while that of the latter is to be the glory of Restitution--restoration to the perfection of human nature, once enjoyed in Eden by the head of the race.

However, we were then merely getting the outlines of God's Plan and unlearning many cherished errors, the time for the clear discernment of the minutia not having fully come. And here I gratefully mention assistance rendered by Brothers George Stetson and George Storrs, the latter the Editor of *The bible Examiner*, both now deceased. The study of the Word of God with these dear brethren led step by step into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord's work as our *Ransom-price*, that I found the foundation of all hope of Restitution to lie in the doctrine.

Up to that time, when I read the testimony that all in their grave shall come forth, etc., I yet doubted the full provision--whether or not it would be understood to include idiots and infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to have been of little advantage. But when in 1872 I came to examine the subject of Restitution from the standpoint of the Ransom-price given by our Lord Jesus for Adam and consequently for all lost in Adam, it settled the matter of Restitution completely, and gave me the fullest assurance that *ALL must come forth* from their graves and be brought to a clear knowledge of the Truth and to a full opportunity to gain everlasting life through Christ.

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Thus passed the years 1868-1872. The years following, to 1876, were years of continued growth in grace and in knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of Restitution to clearer understanding of the details; but God's due time for clear light had not yet come.

During this time, too, we came to recognize the difference between our lord as "the *man* who gave Himself," and as the One who would come again, a *spirit being*. We saw that spirit beings can be present and yet invisible to men, just as we still hold and have set forth in STUDIES IN THE SCRIPTURES, Vol.2, Chapter 5. And we felt greatly grieved at the error of Second Adventists, who were expecting Christ in the flesh and were teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874 and whose time settings and disappointments and crude ideas generally of the object and manner of our Lord's coming brought more or less reproach upon us and upon all who longed for and proclaimed His coming Kingdom.

CHRONOLOGY SEEN TO BE VALUABLE

These wrong views so generally held of both the object and manner of Christ's Second Advent, led me to write a pamphlet: "The Object and Manner of the Lord's return," of which some 50,000 copies were published.

It was about January of 1876 that my attention was especially drawn to the subject of prophetic time, as it refers to these doctrines and hopes. It came about in this way: I received a paper called, *The Herald of the Morning*, sent by its Editor, Mr. N. H. Barbour. When I opened it, I at once identified it with Adventism from the picture on its cover; and I examined it with some curiosity to see what time the Adventists would next set for the burning of the world. But judge of my surprise and gratification when I learned from its contents that the Editor was beginning to get his eyes open on the subjects that for some years had so greatly rejoiced our hearts in our class in Allegheny--that the object of our Lord's Return is not to *destroy*, but to *bless* all the families of the earth: and that His Coming would be thief-like, and not in flesh, but as a spirit being, invisible to men; and that the gathering of His Church and the separation of the "wheat" from the "tares" would progress in the end of this Age without the world's being aware of it.

I rejoiced to find others coming to the same advanced position, but was astonished to find the statement very cautiously set forth, that the Editor of *The Herald of the Morning* believed the prophecies to indicate that the Lord was *already present* in the world unseen and invisible that the Harvest work of gathering the wheat and tares was already due; and that this view was warranted

by the time prophecies which but a few months before he had supposed had failed.

Here was a new thought: Could it be that the *time prophecies*, which I had so long despised, because of their misuse by Adventists, were really meant to indicate when the Lord would be invisibly *present* to set up His Kingdom?-- a thing which I clearly saw could be known in no other way. It seemed, to say the least, a very reasonable thing to expect that the Lord would inform His people on the subject, especially as He had promised that the faithful should not be left in darkness with the world, and that although "the Day of the Lord" would come upon others as a thief in the night (stealthily, unawares), nevertheless it should not be so to the watchers, the earnest saints.--**1 Thessalonians 5:4.**

I recalled certain arguments used by my friend Jonas Wendell and by other Adventists to prove that 1873 would witness the burning of the world, etc.--the chronology of the world showing that the six thousand years from Adam ended with the beginning of 1873--and other arguments drawn from the Scriptures and supposed to coincide. Could it be that these *time* arguments, which I had passed by as unworthy of attention, contained as important truth which the Adventists had misapplied?

AN IMPORTANT DISCOVERY

Anxious to learn from any quarter, whatever God had to teach, I at once wrote to Mr. Barbour, informing him of my harmony on other points and desiring to know particularly why, and upon what Scriptural evidence, he held that Christ's *presence* and the Harvest of the Gospel Age dated from autumn of 1874. The answer showed that my surmise had been correct; namely, that the *time arguments*, chronology, etc., were same as used by Second Adventists in 1873. It also explained that Mr. Barbour and Mr. J. H. Paton, of Michigan, a worker with him, had been regular Second Adventists up to that time; and that when the date of 1874 had passed without the world's being burned up, and without their seeing Christ in the flesh, they were for a time dumbfounded. They had examined the time prophecies which had seemingly passed unfulfilled, and had been unable to find any flaw. Therefore they began to wonder whether the *time* was right and their *expectations* were wrong--whether the views of Restitution and blessing to the world, which others were teaching, might not be the things to look for.

It seemed that not long after their 1874 disappointment, a reader of *The Herald of the Morning*, who had a copy of the *Emphatic Diaglott*, noticed something in it which he thought peculiar--that in **Matthew 24:27,37,39**, the Greek word *parousia*, which in our Common Version is rendered "*coming*," is in the *Diaglott* translated "*presence*"--evidently the correct translation of the Greek.

This was the clue; and following it, they had been led through prophetic *time* toward proper views regarding the object and manner of our Lord's Return, and then to the examination of the time when the things indicated in God's Word as related to Christ's Parousia should take place. Thus God leads His children often from different starting points of Truth. But where heart is earnest and trustful, the results must be to draw all together.

There were no books nor other publications setting forth the time prophecies as then understood. So I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's *presence* and the Harvest began. He came; and the evidence satisfied me. Being a person of positive convictions, and fully consecrated to the Lord, I at once saw that the special times in which we live have an important bearing upon our duty and work as Christ's disciples; that since we are living in the time of the Harvest, the Harvest work should be done; and that Present Truth is the sickle by which the Lord would have us do a reaping work everywhere among His children.

I inquired of Mr. Barbour as to what was being done by him and *The Herald*. He replied that nothing was being done; that nearly all the readers of the *The Herald*, being disappointed Adventists, had lost interest and stopped their subscriptions; and that thus, with money exhausted, *The Herald* might be said to be practically suspended. I told him that instead of being discouraged and giving up the work since his newly found light on Restitution (for when we first met, he had much to learn from me on the fulness of Restitution, based upon the sufficiency of the Ransom given for all, as I had much to learn from him concerning *time*), he should rather feel that now he had some "good tidings" to preach, such as he never had had before; and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the Harvest period gave to me an impetus to spread the Truth such as I never had had before. I therefore resolved upon a vigorous campaign for the Lord and the Truth.

THE BEGINNING OF THE HARVEST WORK

I determined to curtail my business cares and give my time as well as my means to the great Harvest work. Accordingly, I sent Mr. Barbour back to his home with money and instructions to prepare in concise book form the Good Tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, traveling and preaching.

The little book of 196 pages, thus prepared, was entitled, *The Three Worlds*,

and while it was not the first book to teach a measure of Restitution, nor the first to treat of time prophecy, it was, I believe, the first to *combine* the idea of Restitution with time prophecy. From the sale of this book and from my purse our traveling expenses were met. After a time I conceived the idea of adding another Harvest laborer, and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same way.

By noticing how quickly people seemed to forget what they had heard, it became evident to us that, while the meetings were useful in awakening interest, a monthly journal was needed to hold and develop that interest. It therefore seemed to be the Lord's will that one of us should settle somewhere and begin again the regular issuing of *The Herald of the Morning*. I suggested that Mr. Barbour do this, as he had experience as a type-setter, and could therefore do it more economically; while Mr. Paton and I would continue to travel and contribute to its columns as we should find opportunity. To the objection that type was now sold, and that the new subscriptions that would come in would not for a long time make the journal self-sustaining, I replied that I would furnish the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage this as economically as possible, while Mr. Paton and I would continue to travel. This seemed to be the Lord's will in the matter, was done.

It was after this, while a tour of the New England [R5909 : page 172] states that I met Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the Message heartily during the week that I preached to his congregation. Subsequently I introduced him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another who, with study, would soon be a colaborer in the Harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh--a young man of activity and promise, who soon developed into an active and appreciated colaborer in the Harvest work, and is remembered by some of our older readers. Mr. Jones ran well for a time; but ambition or something else eventually worked utter shipwreck of his faith, and left us a painful illustration of the wisdom of the Apostle's words: "My brethren be not many of you teachers, knowing that we shall have a severer judgment."--**James 3:1, Diaglott.**

SIFTING AS WHEAT

"*Satan hath desired to have you, that he might sift you as wheat.*"--**Luke 22:31.**

Until then all had run smoothly onward. We had been greatly blessed with the Truth, but not especially tested in our love and fidelity to it. But with the

summer of 1878, the parallel in time to our Lord's crucifixion and His utterance of the above quoted words, the sifting began which has continued ever since, and which must, sooner or later, test every one who receives the light of Present Truth.

"Think it not strange concerning the fiery trials which *shall try you*, as though some strange thing happened to you"; for "the fire shall try every man's work of what sort it is"-- whether he has built his faith flimsily of wood, hay and stubble, instead of with the valuable stones of God's revealed Truth' or whether he has built it upon the shifting sands of human theories (Evolution, etc.) or has built it upon the solid rock, the *Ransom*, the only sure foundation. which God has provided. They who would build upon that *Rock* shall be saved personally, even though they may have built up an illogical faith, which the "fire" and shaking of this Day of trial shall overthrow and utterly consume. But they who have built upon any other foundation, whether they have used good or bad materials, are sure of complete wreck. --**Luke 6:47-49; 1 Corinthians 3:11-15.**

The object of this trial and sifting evidently is to select all whose heart desires are unselfish, who are fully and unreservedly consecrated to the Lord; who are so desirous of having the Lord's will done, and whose confidence in His wisdom, His way and His Word is so great, that they refuse to be led away from the Lord's Word, either by the sophistries of others or by plans and ideas of their own. These in this sifting time will be strengthened and will increase their joy in the Lord and their knowledge of His plans, even while their faith is being tested by the falling into error of thousands on every hand.--**Psalm 91:7.**

The sifting began: It was regarding St. Paul's statement (**1 Corinthians 15:51,52**), "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye," etc. We still held the idea which Adventists, and indeed all Christians, hold, that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be with the Lord. And now our acquaintance with time prophecy led us to expect this translation of the saints at the point of time in this Age parallel to the Lord's resurrection; for many of the parallelisms between the Jewish and Christian dispensations were already seen by us, and formed one of the features of the little book above referred to--*The Three Worlds*.

We did not see then as we do now (see STUDIES IN THE SCRIPTURES, Vol. III., Chapter 7), that April, 1878, marked the time for the beginning of the establishment of the Kingdom of God, by the glorification of all who were already asleep in Christ; and that the "change" which St. Paul mentions in **1 Corinthians 15:51** is to occur in the moment of *dying* to all the class described, from that date onward through the Harvest period, until all the living members

("the feet") of the body of Christ shall have been changed to glorious spirit beings. But when, at that date, nothing occurred which we could see, a reexamination of the matter showed me that our mistake lay in expecting to see all the living saints changed at once, and without dying--an erroneous view shared in by the whole Nominal Church, one which we had not yet recognized as an error and discarded.

Our present clear view was the result of the examination thus started. I soon saw that in the Apostle's words, "We shall not all *sleep*," the word sleep was not synonymous with *die*, though generally so understood; that, on the contrary, the expression "sleep" here used represents *unconsciousness*; and that the Apostle wished us to understand that from a certain time in the Lord's *presence*, His saints, though they would all die like men (***Psalms 82:6,7***), would not remain for any time unconscious, but in the moment of dying would be "changed," and would receive the spirit body promised. Throughout this Gospel Age, dying has been followed by *unconsciousness*, "sleep" This continued true of all true saints who fell "asleep in Jesus," up to the time when He took the office of King (***Revelation 11:17***), which we have shown was in the spring of 1878. See STUDIES IN THE SCRIPTURES, Vol. II., pp. 212-219.

Not only did the king at that date awaken in His likeness all the members of his body, the Church, who *slept*, but for the same reason (the time for establishing the Kingdom having come) it is no longer necessary that the "feet" or last remaining members go into "sleep," or unconsciousness. On the contrary, each now, as he finishes his course, faithful unto death, will at once receive the Crown of Life, and being changed in a moment, in the twinkling of an eye, cannot be said to sleep, or be unconscious at all. Here--1878--***Revelation 14:13*** became applicable: "Blessed are the dead who die in the Lord *from henceforth*."

So this reexamination showed further light upon the pathway and became a good cause for encouragement, as evidencing the Lord's continued leading.

DENYING THE RANSOM

But while thus helped to clearer views and brighter hopes, and while I diligently endeavored to help others, the spring of 1878 proved far from a blessing to Mr. Barbour and to many under his influence. Rejecting the plain, simple solution presented above, Mr. Barbour seemed to feel that he must of necessity get up something new to divert attention from the failure of the living saints to be caught away. But alas, how dangerous it is for any man to feel too much responsibility and to attempt to force new light! To our painful surprise, Mr. Barbour soon after wrote an article for *The Herald* denying the doctrine of the Atonement-- denying that the death of Christ was the Ransom-price for Adam and his race, saying that our Lord's death could no more avail for the

payment of the penalty of Man's sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child. I was astonished; for I supposed that Mr. Barbour had a clear understanding of the work of Christ as our Sin- Offering, our willing Redeemer, who gladly cooperating in the Divine Plan, gave Himself as the *Ransom*, or *corresponding price*, to meet the penalty upon Adam, that Adam and all his posterity might in due time go free from sin and death.

A totally different thing indeed was the willing, intelligent, loving offering of our Redeemer, according to the Plan devised and revealed by Infinite Wisdom, from the miserable caricature of the Ransom offered in Mr. Barbour's illustration. Either I had given Mr. Barbour credit for clearer views than he ever had, or else he was deliberately taking off and casting away the Wedding Garment of Christ's righteousness. The latter was the only conclusion left; for he afterwards stated that he had previously recognized Christ's death as man's Ransom.

Immediately I wrote an article for *The Herald* in contradiction of the error, showing the necessity that "One die for all," "the Just for the unjust"; that Christ had fulfilled all this as had been written; and *consequently* God could be just and forgive and release the sinner from the very penalty which He had justly imposed. (**Romans 3:26.**) I also wrote to Mr. Paton, calling his attention to the fundamental character of the doctrines assailed, and pointing out the time and circumstances all corresponded with the parable of the one who took off the wedding garment when just about to partake of the wedding feast.--**Matthew 22:11-14.**

Mr. Paton replied that he had not seen the matter in so strong a light before; for Mr. Barbour had a strong, dogmatic way of putting things which had for the time over-balanced him. I urged that, seeing now the importance of the doctrine, he also wrote an article for *The Herald*, which in no uncertain tone would give his witness also for the precious blood of Christ. This he did. These articles appeared in *The Herald* from July to December, 1878.

"THE WATCH TOWER" BEGUN

It now became clear to me that the Lord would no longer have me assist financially, or be in any way identical with, anything which cast an influence in opposition to the fundamental principle of our holy religion. Therefore, after a most careful though unavailing effort to reclaim the erring. I withdrew entirely from *The Herald of the Morning*, and from further fellowship with Mr. Barbour. But a mere withdrawal I felt was not sufficient to show my continued loyalty to our Lord and Redeemer whose cause had thus been violently [R5909 : page

173] assailed by one in a position to lead the sheep stray-- and in that position, too, very largely by my individual assistance and encouragement, when I believed him to be, in all sincerity, true to the Lord. I therefore understood it to be the Lord's will that I should start another journal, in which the standard of the Cross should be lifted high, the doctrine of the Ransom defended and the Good Tidings of great joy proclaimed as extensively as possible.

Acting upon this leading of the Lord, I gave up traveling, and in July, 1879, the first number of THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE made its appearance. From the first, it has been a special advocate of the Ransom; and, by the grace of God, we hope it will be so to the end.

For a time we had a most painful experience. The readers of THE WATCH TOWER and of *The Herald* were the same; and from the time the former started, and the supply of funds from this quarter for *The Herald* ceased, Mr. Barbour not only drew from the bank the money deposited by me and treated all he had in his possession as his own, but poured upon the Editor of THE WATCH TOWER the vilest of personal abuse, in order to prevent THE WATCH TOWER and the doctrine of the Ransom from having due influence upon the readers. This, of course, caused a division, as such things always do. The personal abuse, being regarded by some as true, had its intended effect of biasing the judgments of many on the subject of the Ransom; and many turned from us.

OTHERS REPUDIATE THE RANSOM

But the Lord continued His favor, which we esteem more valuable than the favor of the whole world. It was this time that Mr. Adams espoused the views of Mr. Barbour, and likewise forsook the doctrine of the Ransom. And true to our interpretation of the parable of the Wedding Garment, as given at the time, Mr. Barbour and Mr. Adams, having cast off the Wedding Garment of Christ's Righteousness, went out of the light into the darkness of the world on the subjects once so clearly seen; namely, the time and manner of the Lord's presence; from that time, onward, they expected Christ, Spring or Fall, down to the Spring of 1892, which was their latest disappointment, so far as we heard.*

*Mr. Barbour died some years after this article first appeared in print.

During this ordeal, or we might truly call it, battle for the cause of Christ, we had the earnest cooperation of Mr. Paton, who, up to the Summer of 1881, was an appreciated colaborer and defender of the doctrine of coming blessings through Christ, based upon the *Ransom for all* given at Calvary. The book, *the Three Worlds*, having been for some time out of print, it seemed as if either another edition or a new book covering the same features should be gotten out.

Mr. Paton agreed to get it ready for the press; and Mr. Jones offered to pay all the expenses incident to its printing and binding and to give Mr. Paton as many copies of the book as he could sell, as remuneration for his time spent in preparing the matter, provided I would agree to advertise it liberally and gratuitously in THE WATCH TOWER. (For this reason, Mr. Jones' address was, probably, the only one mentioned in our advertisement of it.) He well knew that there would be a demand for it if I should recommend it, and that his outlay would be sure to return with profit (for those books did not sell at such very low prices as we charge for the STUDIES IN THE SCRIPTURES). I not only agreed to this, but contributed to Mr. Paton's personal expenses in connection with the publishing, and as well paid part of the printer's bill, at his solicitation.

STILL FURTHER SIFTINGS

In the end, I alone was at any financial loss in connection with the book, *Day Dawn*, the writer and the publisher both being gainers financially, while I did all the introducing by repeated advertisements. We need to give these particulars because of certain misrepresentations and one-sided and partial statements of acts which were afterward published and circulated in tract form by Mr. Paton, who also became later an advocate of the "other Gospel," of which the Cross of Christ is not the center, and which denies that He "*bought us* with His own precious blood." (*Galatians 1:6-9*.) Mr. Paton afterward published another book, which though called by the same name as the one I introduced, was on another and false foundation, which I could not and did not recommend, but which I esteemed misleading sophistry, tending to undermine the whole structure of the Christian system, yet retaining a sufficiency of the truths which we once held in common to make it palatable and dangerous to all not rooted and grounded upon the Ransom Rock.

The false foundation which this later *Day Dawn* presented is the old heathen doctrine of Evolution, renamed, which not only denies the fall of man, but, as a consequence, all *necessity* of a redeemer. It claimed on the contrary, that not by Redemption and Restitution to a lost estate, but by progressive evolution, or development, man has risen and is still to rise from the lower condition in which he was created until, by his own good works, he ultimately reaches the Divine nature. Mr. Paton claimed that our blessed Lord Himself was a degraded and imperfect man, whose work on earth was to crucify a carnal nature (which it was claimed He possessed), and to *thus* show all men *how* to crucify their carnal or sinful propensities.

And here we remark that the darkness and degradation which came upon the whole world in its fallen, cast-off condition, and which was only intensified by Papacy's priestcraft during the Dark Ages, when contrasted with the light of

intelligence which God is now letting in upon the world, have gradually led men to esteem present intelligence as merely a part of the process of evolution. This view, as we have shown in *STUDIES IN THE SCRIPTURES*, Vol. I., p. 162, though quite incorrect, is nevertheless the occasion of the great predicted falling away from the faith in the Bible during this Harvest period. (***Psalm 91:7.***) And few Christian people seem to be well enough grounded in the Truth to be able to withstand this trial of this "evil day," in which many will fall, while only the few will stand.

The little history of the way Mr. Paton came to turn from us and from the Ransom to oppose that which he once clearly saw and advocated, is important; for it became the occasion of another sifting, or testing, of THE WATCH TOWER readers (by that time a much larger number), because Mr. Paton had been a respected brother and coworker with us, and because as a traveling representative of the THE WATCH TOWER and its doctrines (his expenses being met in part by WATCH TOWER subscriptions and renewals, as well as by money from myself), he was *personally* known to a larger number of our readers than was the Editor. It came about thus:

In the year 1881, Mr. Barbour, still publishing *The Herald*, and still endeavoring to overthrow the doctrine of the Ransom, finding that on a preaching tour I had used a diagram of the Tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, wrote an article on the Atonement, in which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made the bullock and the goat typify one thing in one verse and another thing in each other verse in which either was mentioned. But I well knew that people in general are not close reasoners, and that with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of the Scriptures and their context.

After I had thought the matter all over, I reexamined the chapter. (***Leviticus 16.***) But while seeing the inconsistency of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do? those reading both *The Herald* and THE WATCH TOWER would probably be misled if not helped out of the difficulty; and to merely say the *The Herald's* interpretation was inconsistent with itself, and therefore a misinterpretation, would be misunderstood. Many would surely think that I opposed that view from a spirit of rivalry; for there are always people with whom everything resolves itself into personality, rivalry and

party spirit, and such cannot understand others who take a higher and nobler view, and who think always and only of the Truth, regardless of persons.

"TABERNACLE SHADOWS OF BETTER SACRIFICES"

I went to the Lord with this, as with every trial; I told Him just how it seemed to me, how anxious I felt for the dear sheep, who having their appetites sharpened by the Truth were by their very hunger exposed to Satan's deceptions. I told him that I realized that He was the Shepherd and not I, but I knew also that he would be pleased with my interest in the sheep and my desire to be His servant and to declare the Truth, the Way and the Life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be His due time to have the truth on the same subject made clear, that the worthy ones might be able to stand, and not fall from the Truth.

Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices which all Christians see were typical of "better sacrifices," and trusting that the Lord would grant the insight as soon as I got into the attitude of mind best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if he were willing to use me as His instrument to declare **[R5909 : page 174]** the message to His dear family, I might be able to rid my heart and mind of any prejudice that might stand in the way, and be led of His Spirit into the proper understanding.

Believing that the prayer would be answered affirmatively, I went into my next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture likely to shed light upon it, especially the Epistle to the Hebrews, and in looking to the Lord for wisdom and guidance. But no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long. But on the third day, near noon, the whole matter came to me as clear as the noonday sun--so clear and convincing and harmonious with the whole tenor of the Scriptures, that I could not question its correctness; and no one has ever yet been able to overthrow it. (The matter has been published in several editions in pamphlet form, under the title, **TABERNACLE SHADOWS OF THE BETTER SACRIFICES**, and can be had by addressing **THE WATCH TOWER** Office at Brooklyn.)

Then I knew why the Lord had led me to the solution so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained; and I was all the more assured that it was not of my own wisdom; for if of my own, why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our

hopes and views of all truths-- not that it overturned old truths or contradicted them, but that, on the contrary, it set them all in order and harmony, and straightened out little knots and twists.

For instance, the doctrine of justification by *Faith* had always been more or less confused in my mind--as it has been in every mind--with the doctrine of sanctification, which calls for self-sacrifice and *works*. This was all made clear and plain at once; for the types show that we all, as sinners, needed first of all Christ's Ransom-sacrifice that we must appropriate its merit to ourselves by *faith*; that *thus* we are justified (reckoned free from sin), when we by faith accept of Christ's sacrifice on our behalf and consecrate ourselves to God. The type shows, too, that it is only *after* being thus cleansed in God's sight (by our acceptance of Christ's finished work as our Ransom-sacrifice, and the imputation of Christ's merit to us) that God is willing to accept our offering and receive us as joint-sacrificers with Christ: and that, if faithful to the end, following in His footsteps, we shall be granted the favor of joint-heirship in the kingdom.

STILL FURTHER LIGHT ON THE SCRIPTURES

Here I first saw that the great privilege of becoming joint-heirs with Christ and partakers with Him of the Divine nature is *confined exclusively* to those who would share with Him in His sacrifice and service of the Truth. And here, too, I saw for the first time that the Lord was the *first* of these sacrifices--the Sin-offering; consequently, that *none* of God's servants, the Prophets and faithful ones who lived and died *before* Christ, were priests after His order or sharers in the sacrifice with Him, even though some of them were stoned, others sawn asunder, and others slain with the sword, for the cause of God; that though they would get a *good* and *great* reward, they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ in the kingdom, *at and since Pentecost*.

Here, too, I first saw that the *Acceptable Day* of the Lord signifies this Gospel Age, the time during which God will accept the sacrifice of any who come to Him through Christ, the great Sin-Offering; that when this Acceptable Day ends, the reward of joint-heirship and the Divine nature ends; and that when this great Day of Sacrifice, the Gospel Age (the real Day of Atonement, has closed, when all the members of the body of Christ shall have participated with Him in the sacrifice of their rights as justified men, and shall be glorified, then the blessings shall begin to come to the world--the Millennial blessings purchased for them by their Redeemer, according to the grace of God.

This first brought me to a clear recognition of the distinction of natures--of what constitutes human nature, what constitutes angelic nature and what constitutes Divine nature. as shown in STUDIES IN THE SCRIPTURES. Vol. I.,

Chapter X. And whereas I had used the word RESTITUTION in a general way to mean some sort of a *blessed change*, now under the clear light. I began to see that the great work of Restitution could mean only what the word implies--a restoration of that which was lost (**Matthew 18:11**), a restoration to the original condition from which man once fell.

Then I saw that God's Plan when carried out, would not bring all of His creatures to the level of the Divine nature, but that He purposed to have an order of beings called angels. who though perfect, would always be of a different order, or nature, from the Divine nature; and that He likewise purposed to have a race of beings of the human nature of whom Adam was a sample, or pattern of whose future earthly home--Paradise--Eden was a sample, or pattern. I also saw that God purposed that Christ and His joint-sacrificers and joint-heirs to be *God's instruments* for blessing the fallen race and restoring them to the perfection enjoyed by Adam in Eden, a condition which God said was "very good." and in which man was an image of his Creator.

When all these things unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days waiting and preparation for the blessing; and to Him I rendered praise and thanks. All my faintness of heart and all fear of the bad effect of the wrong view fled before this evidence of the Lord's leading in the pathway that "shines more and more unto the perfect Day." I saw at once that these new developments would probably prove a stumbling-block to some, as well as a great blessing to others who were ready for them. Instead, therefore, of publishing it in the next WATCH TOWER, I determined to first present the matter privately to the more prominent brethren; remembering the Apostle Paul's course in a similar matter.--**Galatians 2:1,2.**

OTHERS WITHDRAW FROM US

Accordingly, I sent the invitation and the money necessary for the traveling expenses to four of the more prominent brethren, requesting a conference. Mr. Paton, from Michigan, was one of the four, and the only one who rejected the first rays of light. Nor could he find any fault with the exegesis, though urged, as all were, to state anything which might seem inconsistent, or to quote any passage of Scripture thought to be in conflict. There were none; and every question only demonstrated the strength of the position. I therefore urged that what was beyond the criticism of those most familiar with the Plan of God must be the Truth and ought to be confessed and taught, especially when it arranged and ordered all the other features of the Truth so beautifully.

I pointed out, too, how necessary it was to a logical holding of the Ransom to see just what this showed; namely, the distinctions of natures--that our Lord left a higher nature and took a lower nature, when He was made flesh, and that the

object in that change of nature was that He might, as a man a perfect man, give Himself a Ransom for the first perfect man, Adam, and thus redeem Adam and all lost in him. I also showed how, as a reward for this great work, He was given the *Divine nature* in His resurrection--a nature still higher than the one He had left when He became a man.

But either Mr. Paton's mental vision or his heart was weak; for he never took the step; and before long, he, too, forsook the doctrine of the Ransom. Yet he still used the word Ransom, while denying the idea conveyed by the word; nor could he give the word any other definition or otherwise dispute the correctness of the meaning which we attach to it --which may be found in any English dictionary and is true to the significance of the Greek word which it translates.

Notwithstanding our best endeavors to save him, he drifted farther and farther away. I was obliged to refuse his articles for THE WATCH TOWER for the same reason that obliged me to refuse to spend the Lord's money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

It was about this time that Mr. Jones informed me that the copies of the book, *Day Dawn*, which I had purchased last were all that were left; and announcing it so that no more orders for it might come to the TOWER Office, I took occasion to promise MILLENNIAL DAWN, which should present the Plan of the Ages in the clearer, more orderly manner made possible by the new light shed upon every feature of it by the lessons from the Tabernacle.

About this time Mr. Paton concluded that he would publish *another* book under the name *Day Dawn*, revised to harmonize with his new views, which ignored the Ransom, ignored justification, and the need of either, and taught that all men will be everlastingly saved--not in any sense as the result of a sacrifice by Christ, but as the result of each one's crucifying sin in himself--the law under which the poor Jews tried to commend themselves to God, but which justified none. Many and severe were the calumnies heaped upon me because I exposed this change, told that the original *Day Dawn* was out of print, and that the new book was on a different foundation from that which I had recommended.

FOOD FOR THINKING CHRISTIANS

During this time I was busied with an immense work, known to some of you--the issue and circulation of over 1,400,000 copies of two pamphlets: one entitled. FOOD FOR THINKING CHRISTIANS, and other, TABERNACLE TEACHINGS. The united matter of these two pamphlets was about the size [R5909 : page 175] of that of SCRIPTURES STUDIES, Vol I. Besides this, I was flooded with thousands of joyous and joy-giving letters, from those who had received and were reading the pamphlets thus distributed, and were asking questions and more reading matter. To add to our pressure, financial

complications came; and thus for four years I was hindered from fulfilling my promise of MILLENNIAL DAWN, now called STUDIES IN THE SCRIPTURES. Nor is our promise of the complete set fulfilled even yet. Six volumes are out, but the Seventh Volume is not yet issued. During these years, however, we were struggling through an immense amount of labor (all *cheerfully* undergone for the sake of our Lord and His saints); and each year we hoped afresh to be able to gather the hours necessary to complete the first volume of MILLENNIAL DAWN. And the same great Adversary of the Truth later hindered other volumes of the series.

Some who have *The Three Worlds* or the *old* edition of *Day dawn* would perhaps like to know my present opinion of them--whether I still think them profitable books to loan to truth-seekers. To this I reply, Certainly not; for the very immature views of God's Truth therein presented fall far short of what we now see to be God's wonderful Plan. Things which are now clear as noonday were then cloudy and mixed. The distinction between the perfect *human* nature, to which the obedient of the world will be *restored* during the Millennium, and the *Divine* nature, to which the Little Flock, the sacrificing Elect of the Gospel Age are soon to be *exalted*, were then unnoticed. All now so clear was then blurred, mixed and indistinct. Neither had we then seen the steps or planes, shown upon the Chart of the Ages in STUDIES IN THE SCRIPTURES, Vol. I., which have assisted so many to distinguish justification and sanctification and to determine their present relationship to God.

And the time reckonings which those books presented, lacking point and leaving the reader in doubt as to what the author is attempting to prove to them, tend only to confuse the mind and to give the impression that time prophecies are merely clues and serve no definite purpose or object. Hence, I answer most decidedly, I would not recommend or use either of those books to day. Once I was much less careful about what I circulated or commended, but I am learning every day to be more and more careful as to what sort of food I put before any of the Lord's hungry sheep. The lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or paper. Even the book, *Food for Thinking Christians* (now out of print), published and circulated during the year 1881, I no longer commend, because it is less systematic and therefore less clear than later publications.

STILL ANOTHER SIFTING

Another chapter in our experience needs to be told, as it marks another shaking and sifting. Mr. A. D. Jones proposed to start another paper on the same lines as THE WATCH TOWER, to republish some of the simpler features of God's Plan and to be a sort of missionary and primary teacher. Knowing him to

be clear on the subject of the Ransom, I bade him Godspeed and introduced a sample copy of his paper, *Zion's Day Star* (now for many years discontinued), to our nearly ten thousand readers, only, as it soon proved, to stumble some of them into rank infidelity, and others into the rejection on the Ransom. For though *The Day Star* steered a straight course for a few months, and maintained the same position as THE WATCH TOWER with reference to the Ransom, and for the same reason refused the no-ransom articles sent in for its columns by Mr. Paton, yet within one year it had gone boldly into infidelity, and totally repudiated all the rest of the Bible as well as those portions which teach the fall of Adam and the Ransom therefrom in Christ.

All this meant another strain, another sifting, another cutting loose of friends, who erroneously supposed that our criticisms of the false doctrines were prompted by a spirit of rivalry, and who did not so soon see whither his teachings were drifting, nor how the importance of holding fast the first principles of the doctrines of Christ--how Christ *died* for our sins, and *rose* for our justification.

These shaking and sifting processes continued to progress, and are not yet over; for all must be thoroughly tried and tested. It is not a question of who may *fall*, but of "who shall be able to *stand*?" as the Apostle puts it. And we have need again to remember the Apostolic admonition, "Let him who thinketh he standeth [who feels very confident, as did St. Peter when he said, 'Lord, though all deny Thee, yet will not I'] take heed lest he fall."

THE TEST ON ALL CHRISTIANS

This doctrine, of another way of salvation (and salvation for all, too) than the Cross of Christ, is not only the error which since 1874 has been sifting all who came into the light of present Truth, but it is the trial that has come upon the whole of Christendom to try them. (***Revelation 3:10.***) It has spread among all classes of Christian people, especially among ministers of all sects. The number who believe that Christ's death provides the Ransom-price for Adamic sin is daily getting smaller; indeed there has been an actual stampede from the doctrine of man's fall in Adam and his ransom from that fall by "the Man Christ Jesus." (***1 Timothy 2:5,6.***) As the Psalmist prophetically pictured it, a thousand shall fall to one that shall stand.--***Psalms 91:7.***

The time has come for each one to declare himself boldly. Whosoever is not *for* the Cross and the ransom there effected, is *against* it! He that gathereth not, scattereth abroad! Whoever is silent on this subject, when it is being assailed by foes on every hand, whether it be the silence of fear or of shame or of indifference, is not worthy of the Truth, and will surely be one to stumble quickly. Whoever from any cause sits idly by while the banner of the Cross is

being assailed, is not a soldier of the Cross worthy of the name, and will not be reckoned among the overcomers who shall inherit all things. And God is permitting these very siftings, in order to sift out all who are not overcomers and to test and manifest the Little Flock, who like Gideon's band will, though few in number, share the victory and honors of their Captain in glory.

Are you prepared for the issue, dear brethren and sisters? The armor of Truth has been given you some time past; have you put it on? Have you made it your shield and buckler, your defence, against all the wily arts of the Evil One?

Do not be deceived by the agents whom the Adversary often uses. In this matter he will be as cunning as in his presentation of the misrepresentations of Truth.

Aptly indeed did the Prophet liken this infectious poison to a pestilence. (***Psalm 91:6.***) A pestilence spread because people are in a physical condition which renders them susceptible to disease. Physicians say that those whose systems are in good, healthy order are in little danger of any disease. In like manner a spiritual pestilence will flourish, not only because all will be exposed to it who have not a clear intellectual appreciation of the doctrines of Christ, but from another cause also. Out of the heart are the issues of life; therefore the most needful of all things to be in right condition is the *heart*. How is your heart? Is it proud boastful, independent, self-conscious, self-willed? If so, take care; you will be very liable to this epidemic, no matter how far from it you may seem to be.

"A heart resigned, submissive, meek,
My great Redeemer's Throne,
Where only Christ is heard to speak,
Where Jesus reigns alone."

With such a heart you are safe. In meekness and lowliness, you will never think of redeeming yourself from the condemnation that you inherited through Adam, by sacrificing present sinful desires, but you will flee to the Cross, where God himself opened the Fountain for sin and uncleanness, present as well as past.

DOETH THIS OFFEND YOU?

We presume that this article will offend some, though it is not designed to offend any. It is written for the defense of the meek against the sophistries of error. "Who shall ascend into the Hill of the Lord [into the Kingdom offered], or who shall stand in His Holy Place? He that hath clean hands and a pure heart [who is diligently fashioning his life after the principles of holiness], who hath not lifted up his soul unto vanity [who cultivates no earthly ambition or pride, but patiently waits for the glory to follow the course of present self-sacrifice], nor sworn deceitfully [ignoring or despising his Covenant with God]. He shall

receive the blessing of the Lord [the Kingdom glory and joint-heirship with Christ], and righteousness [perfection, full deliverance from present infirmities, etc.] from the God of his salvation." (***Psalm 24:3-5***.) "Seek righteousness, seek meekness; it may be ye shall be hid in the Day of the Lord's anger [this evil day - this day of snares, pitfalls, flying arrows and destructive pestilences]." (***Zephaniah 2:3***.) "Watch and pray, that ye enter not into temptation"--that "your minds be not corrupted from the simplicity that is in Christ." Let all the meek fully awake to the trial of the hour. And while many are putting stumbling-blocks in the way of the "feet" of the Body of Christ, let each soldier of the Cross be vigilant, not only to stand, but to assist others to stand *bearing up* the "feet"--***Psalm 91:11,12***.

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HOW THE GREAT APOSTASY WILL BE OVERRULED

"They received not the love of the Truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the Truth, but had pleasure in unrighteousness."

--2 Thessalonians 2:10-12 Rev. Ver.

THE Bible Helps of our day are so numerous and accessible, and the words in the original Scriptures translated Hell, so clearly shown in these Helps, that there is no reason why an honest student of the Word of God may not see clearly what the Bible teaches on this subject. We are not to lay upon our God the responsibility for the erroneous thought on the subject of future punishment; for He is not the Author of sin or darkness or error in any form. All His work is perfect; He is "righteous altogether," His name is LOVE. Such being the case He would never create any being to torture it forever. Nor does the responsibility for doctrinal error rest entirely upon humanity, who have no doubt been more ignorant than wilful in respect to this error of doctrine, though there seems to have been a *measure* of wilfulness on the part of mankind.

The Apostle Paul, in the ***first chapter of Romans***, declares that when men knew God, they worshiped Him not as God, and did not wish to retain the knowledge of Him in their minds, but willingly departed from Him. (***Romans 1:18-28.***) This same Apostle elsewhere assures us that "the god of this world," "the prince of this world," Satan, who fell from his holy estate and became the Adversary of God through unholy ambition, has blinded the minds of mankind. (***2 Corinthians 4:4; John 12:31; 14:30.***) He is the great Deceiver, of whom the Lord said, "He was a murderer from the beginning [of man's creation] and abode not in the Truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."--***John 8:44.***

Again the Master declared in Revelation, when telling us about the consummation of the Gospel Age and the inauguration of the Age to follow, that at that time Satan should be bound for a thousand years, that he should deceive the nations no more until the thousand years were finished--thus intimating that prior to that time the people of the world had been deceived by him right along. Satan started his lies very early. His first great lie was told to our Mother Eve, away back in Eden. (***Genesis 3:4,5; 2 Corinthians 11:3.***) The lie that he told to Mother Eve he has ever since very assiduously propagated; namely, "Ye shall *not* surely die"--God has deceived you; *nobody dies*; what is called death is only the dropping off of the mortal body as of a worn-out dress; merely the passing into

another form of life--a more desirable change. But the Bible has all the while been assuring us that death is a *reality*, that death *means* death.

SIN'S RAPID DEVELOPMENT UP TO THE FLOOD

There is an irreconcilable conflict between the words of Satan and the declaration of God. But God has permitted man to a large extent to go his own way, just as St. Paul intimates in Romans, already cited. Mankind did not desire to retain God in their knowledge, so for a time He has permitted them to work all manner of uncleanness. (**Romans 1:28-32.**) But while He has allowed the world liberty in regard to their own wills, nevertheless He has not abandoned them. From the beginning God has purposed that in due time, after mankind have learned the needed lesson, they shall be delivered from sin and death--"whosoever will." For the time being [**R5910 : page 179**] 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 the words 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 1656 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 unlawful progeny of the 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 again corrupted by idolatry and sin. Evil spirits--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, clairsaudience, guiding their hands to write, etc., or by taking actual 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 prove to [**R5910 : page 180**] mankind that God had deceived them and falsified in His pronouncement of a sentence of *death* upon the father of 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 more alive than 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 power over the rebellious 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, to the effect that in his Seed all the families of the earth should 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 used to picture 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, and they promised full obedience to His Law, yet they became, like the nations about them, idolatrous, and 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, possessed by one or more 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 infidels, materialists, denying totally the resurrection of the dead and believing in neither angels nor spirits. The mental afflictions and confusion of mind amongst the people seemed more widespread even than were bodily diseases. In the time of our Lord, Grecian philosophy had attained great prominence, notably the doctrine of the immortality of the soul. Thus was Satan's great lie, "Thou shalt not surely die," prospered. 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 even 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 save them by the Law whether or no. But Jesus told them 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.

The work of Jesus during 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 as a nation, God, after taking out the faithful "remnant" from that people, turned to the Gentiles, to take out from them a sufficient number to complete the foreordained 144,000 to comprise this Seed, the Church of Christ, the members of His Body. After the accomplishment of this work, Christ, who 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.

Our Lord, in the parable of the Wheat and Tares, shows that of those who would constitute, nominally, the Spiritual Seed, there would likewise be but a faithful "remnant" who would prove worthy to be exalted to reign with Christ; and that the remainder, like the majority of the natural seed, would lose this great favor. The words of the Apostle Paul have proven true, that "all that will live godly in Christ Jesus shall suffer persecution."

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 "tare" seed in God's wheat-field, the Church. This tare seed would spring up and bring forth "tares," imitation "wheat," who would associate with the true Church and count themselves as of the Elect. They would consider themselves as real "wheat," In the parable, the servants are shown as coming to the Master and asking Him whether they should root up the tares from among the wheat. But the Master replied that they should not then do this, lest, in pulling up the tares, they might also root up the wheat. He bade them let both grow together until the time of "Harvest," when He would again be present and would say to the reapers, "Gather ye together first the tares, and bind them into bundles to burn them; but gather the wheat into My barn." The field was really a wheat-field always; the tares had no right there.

This indicated a separating work to come in the end of the Gospel Age, in the time called by our Lord the "Harvest." The "field" in the parable, as Jesus said, represented the world, the masses of mankind. This evil seed which Satan sowed in the wheat-field was largely the Greek philosophies. Prior to this time, when the persecutions of Nero and, later, Diocletian, Roman emperors, came upon the growing Church, there was a faithful company of disciples, which had held firmly to the Truth and were loyal to Christ; and they endured much hardness, many of them even unto death by violence.

But later came prosperity and freedom from persecution, and this proved the downfall of many. The Church attracted the attention of the Greek philosophers. They said, "You Christians teach much that is good. Your teacher Jesus was a great man, a great philosopher. But we also have great philosophers and teachers. We would like to come in with you, but in order to do that we must all be broad-minded; none of us must be narrow. We must each be able to see the great truths of the others. Socrates and Plato and others of our great teachers taught the doctrine of a future life long before Jesus was born."

So the Christians thought it would be fine if all the Gentiles could be united in religion. Thus the majority gradually worked in with the Greek philosophers and fraternized with them. Numbers of the adherents of paganism made a profession of Christianity, being reinforced. **[R5910 : page 181]** later by many others from the more northern tribes of Europe, these all joining some of their heathen philosophies and theories with Christianity.

GRADUAL RISE OF THE PAPACY

Thus it came about that the poisonous draught was mixed which was poured into the "golden cup" of Truth, and held out to the world by the apostate "Woman," the professed 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 **[R5911 : page 181]** favored her advancement, organized herself as the Papal hierarchy. The Bishop of Rome was declared Pope, and claimed to represent our Lord Jesus 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 a temporal prince. The pagan doctrine of the immortality of the soul, combined with the idea, also imbibed 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 ideas and theories were presented 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 to suffer eternal torment. This included all heretics; 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 their friends on earth and the money paid for their deliverance. Thus the work went on, and the "tares" in the Church were multiplied. People were threatened with eternal torment if they did not go to church, and support the hierarchy; and their infants who died were denied salvation.

It was the claim of the Papacy that the thousand years of Christ's Reign, the Millennium, promised in Scripture to follow Christ's Second Advent, began in the year 800 A.D., under Pope Leo III., who claimed to be the representative of Christ, His Vicegerent, to begin Christ's Reign in His stead. In that year the "Papal states" were ceded to the Church by Emperor Charlemagne. Their "Millennium" ended, it was claimed, in the year 1799, when Napoleon confiscated the territories granted to the Church and took the Pope, Pius VI., a captive to France, 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." During that time many were the erroneous doctrines and practises brought in and forced upon the peoples of Europe by the Papacy. Their theory was that they must conquer the world. They 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 bring to punishment any 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 special and authorized representatives of 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 seemed advisable to them to do so. They thought 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 bloodless manner. Thus they set at naught the Scriptural teaching that the one offering of Jesus on Calvary was all-sufficient for the cancellation of sin. See STUDIES IN THE SCRIPTURES, Vol. II., Chapter 9.

We do not charge that these religious leaders of the Dark Ages were all doing these things knowingly. We believe that many of them were themselves deluded by the Adversary into thinking that they were doing the Lord's will. These errors were gradually fastened upon the Church. The leaders became to a large degree confused. God alone can judge of the culpability of each one. By degrees this paganized Christianity, more cruel and relentless in its propagation and enforcement than even Paganism itself, was adopted by the European nations, and they became what was, and still is, known as "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 a resurrection from 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 a few saintly ones who never bowed their knees to Baal. These sealed with their blood their declaration of faith in the vital doctrines of the Scriptures. However, in due time, their teachings gained sufficient headway to bring about the Reformation, by which the saints "were holpen 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. 108-113.

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 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 developing and separating in spirit the true saints of God from the great mass of tares. Both were to grow [R5911 : page 182] together in the Babylonian System, however, until the Harvest time. Then would come the entire separation of the two classes.

Now we are in this separating time. Now we whose eyes of understanding have been opened can see that these errors and evil practices are not of God, are not taught in His Word. Now we see that, as our Master forewarned, "The Kingdom of Heaven suffereth violence, and the violent take it by force." But the great majority of professed Christians are still largely blinded by the smoke of the Dark Ages which for so long has filled their eyes. Violence to the persons of the saints of God is not often indulged in today, because of present laws and public sentiment, though with some this persecuting spirit still exists as formerly, if only they could gain the power. But the same unscriptural doctrines are still preached, modified to some extent to suit the refined ideas of our day. The Bible doctrine of the resurrection of the dead is relegated to the scrap-heap.

Ministers of today, though they sometimes read passages of Scripture bearing upon the resurrection, straightway give them an interpretation utterly at variance with the Scriptural presentation. Some still preach that there is to be a final resurrection of the *body*, to be joined to its spirit--a doctrine nowhere taught in the Bible, and the veriest nonsense in view of their own theory of the immortality of the soul, which they say is translated at death to its eternal abode. The Bible teaches that the dead are *dead*, and that there is to be a resurrection of the soul, the being, the *Ego*. Our Redeemer *died* to buy back the human race who died in Adam; and He was *raised from the dead* on the third day by the Father. If the body is "shuffled off" at death, that the spirit may be free from its encumbrance, why would the spirit come to need it again sometime in the distant future? And what an eternal degradation this would be for a spirit which had been freed from its former animal body for years or for centuries!

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 Gods in one, torment after death, re-incarnation of the soul after death, communion of the living with the dead--all these have been borrowed 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 people out of them, and the work is nearly completed. He has spewed these nominal systems out of His mouth.--**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 we can clearly see the reason. We believe that God saw what we are now coming to see; namely, that who had never known of the nature and results of sin, who had never known the baneful effects of these monstrous doctrines, could never have appreciated 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 out into the glorious light of God's Truth as it is in Jesus! What a marvelous impression it made upon us! We fancy that **[R5912 : page 182]** mankind, when awakened from the sleep of death, will be on the 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, "Where is the Devil?" Then when the love of God in His wonderful provision for mankind shall be 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 of heart, all desirous of doing right, when the conditions are made favorable for so doing will appreciate, as they never could have done otherwise, the glorious character of our great Creator! So we can see that God has had a purpose in permitting for six thousand years the evil conditions which have prevailed-- a purpose for the Church and for the world and for all His created intelligences, even those yet to be created. We hope and believe that when God makes the matter fully plain all will see that His ways are just and righteous altogether. We are waiting for Him fully to demonstrate His character in due time; and this time, we believe, is now very near at hand.

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"THEY GO FROM STRENGTH TO STRENGTH"

"Be ye filled with the Spirit."--*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 brighter 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 continuous. We are to be more and more filled with the Spirit. Sometimes the Lord's children say, "I do desire to be filled with the Lord's Spirit, but it seems as if my capacity is so small. I wish to have His Spirit in large measure, but I am unable to be what I long to be. I am not satisfied with my attainments." But if we are striving earnestly and prayerfully to become like Christ, let us not be discouraged. Let us remember that if we keep filled to our present capacity, this very infilling will enlarge our capacity. Then our earthen vessel will hold more of the Holy Spirit. This, in turn, still further enlarges our capacity; and so the expanding and filling goes on. Thus it is possible for us to be filled continually.

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 His smile upon us. We 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 physical ill health or untoward outward **[R5912 : page 183]** circumstances or conditions 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, though 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 ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable 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 walk 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 everything that would not be in fullest harmony with 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, more and more continually, 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, Heavenly hopes, Heavenly prospects, that everything else will be of no value to us. And this will be more and more our blessed experience if we continue faithfully in the narrow way, if we "follow on to know the Lord."

But if, on the contrary, we find ourselves making provision for the flesh, making worldly plans; if we find ourselves inclined to lay up treasures on earth instead of in Heaven, we should take alarm, and should ask ourselves whether we are deficient, whether we are neglecting the means of grace--prayer alone with God, study of His Word, meditation upon the glorious things to which we have been called, watching ourselves as to our growth in the fruits of the Spirit. If we find that we are considerably controlled by the spirit of contention, we should ask ourselves, "Are we seeking to deal justly and equitably with others--to give them their rights and not to intrude upon them? Are we cultivating the love which is forbearing, forgiving and kind?"--**2 Timothy 2:24; Ephesians 4:31,32.**

If we find after close introspection that we are in full sympathy with the spirit of love, and can see that we are gradually developing this crowning fruit of the Spirit, let us 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. We are never safe from being side-tracked unless we go often to 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 pitcher to this Heavenly Fountain to be replenished; for we are leaky vessels. 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 loyalty to the Lord by renewed effort every time we fail. He is looking at us not to see if we are perfect in the flesh--for He knows that we are not and can never be--but to see whether or not we have the spirit of earnestness and loyalty which daily and hourly seeks to keep the body under and to cheerfully take up the cross.

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 fly to the only true Source of solace and comfort and strength. This will drive away all anxiety and give him rest and peace even in the midst of trouble. Like the fabled halcyon, which built its nest and brought forth its birdlings in the midst of the sea, the true child of God can be at rest even amidst the billows and storms of life, and can prosper as a New Creature and accomplish all the good pleasure of God's will.

This unwavering trust in the Lord, this abiding rest of the soul, this zeal in God's service, is a matter of growth. "They go from strength to strength," the Psalmist declares of the inhabitants of Zion. "First the blade, then the ear, after that the full corn in the ear," said our Lord of this class. (***Psalm 84:7; Mark 4:28.***) Notwithstanding the difficulties of life, these can continue to make melody in their hearts unto the Lord. They rejoice no **[R5913 : page 183]** matter what may be the outward earthly conditions. They can smile even through their tears, knowing that, according to His promise, 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 the 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,
Weary, from self to Christ I turned,
Content to let His fulness be
An unbought fulness unto me."
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[R5913 : page 184]

ST. PAUL AT THESSALONICA AND BEREIA

--JULY 2.--ACTS 17:1-15.--

**METHOD OF INDOCTRINATION IN THE EARLY CHURCH--
IMPORTANCE OF UNPREJUDICED STUDY OF THE BIBLE--THE
RANSOM**

**THE PIVOTAL POINT OF THE GOSPEL--THE FEW
BELIEVED--THE MAJORITY EMBITTERED--THE MISSIONARIES
CHARGED WITH TREASON--SLANDER EVER THE WEAPON
OF ENVY AND PRIDE--GOD'S SERVANTS PERSECUTED EVER.**

**"Him did God exalt with His right hand
to be a Prince and a Savior."--Acts 5:31 .**

LEAVING Philippi, St. Paul, Silas and Timothy went about one hundred miles to the southwest and stopped at the city of Thessalonica, the largest commercial city of Macedonia-- a city now known as Salonica. En route they passed two cities, where apparently they found no opening for their Message, no hearts prepared. Philippi was one of the few cities where the Gospel made any headway before the city had first come under the influence of Judaism to some extent. Evidently the scattering of the Jews throughout this region had more or less acquainted their neighbors with the true God, the observation of His Laws and respect for His revelations and for the promised Messiah.

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 reasoned in **Verse 2** implies a dialogue or discussion. St. Paul discussed the Bible with the Jews. The propriety of his 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 continually hoping for the fulfilment of the grand 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. 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 Truth than they would get from any ordinary discourse. While 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 misleads the too confiding ones under their care.

For this kind of Bible study both a textbook and a question book are used. The textbooks are the **STUDIES IN 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 Bible in which these subjects 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 than have others.

THE ESSENCE OF ST. PAUL'S TEACHING

After telling us that the Apostle reasoned with the Jews concerning the Gospel Message, our Study explains something of his method; namely, he opened the Scriptures to them, pointing out what they had not previously noted respecting Messiah--the fact that it was necessary for Christ to suffer death and to rise from the dead before He could be the King promised. The Jews knew of the Scriptures which referred to Messiah's sufferings. But these they ignored, and grasped only those which referred to His Millennial Reign of glory, honor and power.

What they needed was just what the Lord sent them in the Apostle--some one to explain the Scriptures, to answer their questions and to help them to find the answers to their own questions in the Scriptures. St. Paul showed them the connecting links between the two lines of prophecies pertaining to Messiah. He pointed out the fact that through the power of sin inbred, ingrained, death reigned over the human race, and that none could be released from this condition without a Redeemer. Messiah would indeed reign over His Kingdom, the world; but previously a redemption must take place, a lifting of the curse of death. Then he produced the facts of Jesus' death, "the Just for the unjust," and showed that our Lord's resurrection was exactly what had been declared by the Prophets, and was necessary for Him to carry out in due time the foretold blessing of Israel under their New Covenant and the blessing of the world through Israel.--***Genesis 2:17; 3:19; 12:3; Ezekiel 18:4,20; Jeremiah 31:31-34.***

Then the Apostle showed that first, however, an elect class must be gathered, to be associated with Messiah in His Kingdom; and that these must demonstrate their worthiness by laying down their lives in consecration in His service. The sum of the Apostle's argument was, "This Jesus whom I preach unto you is Messiah."

ITS EFFECT UPON THE HEARERS

Some of the Jews believed the Message and took sides with St. Paul and

Silas; but evidently they were only a minority. With them were some devout Greeks and also a number of prominent women. The division time had come. The wheat amongst the Jews in Thessalonica must be separated from the chaff class, as elsewhere. (**Matthew 3:11,12.**) They were being gathered into the Gospel garner, into the Spirit Dispensation. They were being transferred from Moses to Christ, from Natural Israel to the new Spiritual Israel, called to be a Royal Priesthood, a peculiar people, for a Divine purpose.

Only a minority of the Jews could receive this Message. The remainder were embittered. Therefore they became jealous of the success achieved by these strangers, who had been in the city but a few weeks, but who nevertheless had already made considerable impression upon Gentiles, whom they had been unable to influence and to convert to Judaism.

Having no truthful argument, no logic wherewith they could overcome the arguments of the missionaries, the unbelieving Jews resorted to Satan's usual tactics of misrepresentation, slander, thus arousing prejudice, hatred, malice, etc. They even incited an uproar in the city--a mob, which made an assault upon the house of Jason, with whom the missionaries were lodging. Not finding the missionaries, the mob, under leadership, took Jason and other believers before the magistrate, saying, "These that have turned the world upside down have come here also." Jason has received them, and is thus a participant in their wrong-doing. They are traitors to this government and the Emperor; they teach that there is another king--Jesus.

This was almost the exact charge brought against our Redeemer when He was brought to Pilate's judgment bar. And there is a measure of truth in it; for the **[R5913 : page 185]** Caesars claimed not only to be civil rulers of the world, but also to be the Pontifex Maximus, or chief religious ruler. While the Kingdom which Jesus and the Apostles preached is a Heavenly one, a spiritual one, nevertheless the Message includes the thought that in due time this Heavenly rule, or authority, would be extended to the affairs of earth, and Messiah's Kingdom would be worldwide-- "under the whole heaven."--**Daniel 7:27.**

We can readily see that such a proclamation might be construed as treasonable from the world's standpoint. But surely the Jews had no excuse for using their influence along these lines; for they well knew that all the hopes and promises in which their nation rejoiced led up to just such a Kingdom hope. Nevertheless, their pride and hatred blinded them to the injustice of their course when they incited the heathen multitude. It should not surprise us at all if in the near future false Christians --Christians not in the proper attitude of heart to receive the Message of Present Truth--should similarly charge us with treason because we preach "the Kingdom of God's dear Son," about to be established in

power and great glory, in the midst of a period of social distress and anarchy. Nor will it surprise us if these false Christians should be the very ones to incite the multitudes and the rulers against us.

"TURNING THE WORLD UPSIDE DOWN"

The Jews realized that there was a conflict on between Judaism and Christianity; and that wherever the two came into contact there could be naught else than a clash, and one or the other be turned upside down. Similarly, some of those who are at present blinded to Present Truth rail at us in almost the same language. And the truthfulness of the assertions cannot be controverted. The Gospel of Christ created differences in the Jewish system then, as the Gospel Truth is doing now in Christendom. This is what our Lord Jesus foretold when He said, "Think not that I have come to send peace upon the earth. I have come to send a sword. . . . And a man's foes shall be they of his own household."--**Matthew 10:34-36.**

Our own experiences, like those of the Apostles, corroborate the truth of our Lord's statement. An irrepressible conflict is on. However, had the Jews but properly understood the matter, they need not have given themselves such concern. They might have known that comparatively few would accept the Message of the Gospel; and that the few going out from them would scarcely be missed.

And so it is today. Our dear friends in the various denominations are fearful lest Present Truth capture their people by the wholesale. But they are mistaken. It will take only the Elect, and leave the remainder. The wheat are comparatively few in proportion to the tares; and only the wheat is being gathered. The tares must be left in the bundles--in sectarian bodies. They must not in any manner get in amongst the wheat ready for the garner. The separation of the wheat from the tares should not, and could not, take place in the past, but must and will take place now, in the Harvest of this Age.

Apparently this attack upon Jason and others was not permitted of the Lord until the work of propagation had been well accomplished, and until those who had an ear to hear had a good opportunity to hear the Message. The rulers of Thessalonica put Jason and the other believers under bonds, to guarantee against a certain forfeit of money or of property that these Christian missionaries should raise no further disturbance. As a result, St. Paul and Silas realized that their work at Thessalonica was at an end; and, that they might not jeopardize the interests of the Cause and of their friends by further public utterances, St. Paul agreed that they should leave the city quietly, secretly.

"THE MORE NOBLE BEREANS"

The next stopping place was Berea; and there, as usual, the missionaries

went first to the synagogue. They were agreeably 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, whether these things were so." The Greek word used here for "noble" seems to imply persons of 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 Messiah, they welcomed the servants of God who sought to draw their attention particularly to the "things written aforetime." With all readiness of mind they began to examine the Scriptures, not merely on the Sabbath, but daily, to see how well the Apostle's arguments were supported by the testimony of the Law and the Prophets. As we should expect, many of so noble a class accepted the Good Tidings. Indeed, the wonder is that any person of noble and reasoning mind, once becoming acquainted with the glorious Message of God's love and mercy through Christ--His Plan for selecting the Church now and of blessing all the families of the earth through that Church by and by-- could disbelieve it or could attribute such a Gospel to any human source. Surely its internal evidences are convincing that it is not of man nor by man, but of the Lord!

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 foundations of our faith. Anything that would set aside or make valueless the first principles of the doctrines of Christ should be promptly rejected.

PERSECUTED IN EVERY CITY

If the missionaries of the Cross of Christ were vigilant and earnest, so were the servants of error. The Jews of Thessalonica learned that the missionaries

were at Berea, and forthwith began to foment strife and to raise a disturbance amongst the people. The missionaries concluded that this was a sign that they should move forward.

Let us be on the alert to watch for the leadings of the Lord's providence; and while not fleeing persecution in the ordinary sense, let us be ready to move when persecution seems inevitable and when apparently it might be considered as an indication from the Lord that He had service for us in some other field of labor. Thus persecuted, St. Paul went to Athens; and later Silas and Timothy followed him thither.

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[R5913 : page 186]

**THE THESSALONIAN CHRISTIANS
--JULY 9.--1 THESSALONIANS 1; 4:13-18.--
ST. PAUL'S LETTER TO THE YOUNG CHURCH AT
THESSALONICA--
THE POWER OF THE GOSPEL AMONGST THEM--THEIR
REJOICING
IN TRIBULATION--THEIR ACTIVITIES IN SPREADING
THE TRUTH--THEIR HOPE, CENTERED IN THE SECOND
COMING OF CHRIST--A HIGHLY FIGURATIVE DESCRIPTION
OF OUR LORD'S SECOND PRESENCE AND THE RESURRECTION
OF THE CHURCH--"THE DEAD IN CHRIST" VS. "THOSE
THAT SLEEP IN JESUS."**

**"If we believe that Jesus died and rose again, even
so them also that are fallen asleep in Jesus will
God bring with Him."--Chapter 4:14 .**

WHILE our Study today deals chiefly with the Second Coming of our Lord Jesus Christ, the Epistle of which it forms a part gives a description of the class that will rejoice in His Second Coming and with good reason. In this Epistle St. Paul points out some of the characteristics of those to whom he says, "Ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all children of the light, the children of the Day." (*Chapter 5:4,5.*) Of these characteristics the essential one is "the love of God," "The love of Christ," extending to all who are of the Household of Faith, and manifesting itself in a spirit of sympathy toward the entire "groaning creation."

Although the Church at Thessalonica was composed of those who in respect to length of Christian experience were but "babes in Christ," nevertheless it is very evident that the persecution which had come upon them had caused them to grow very rapidly. It was about a year since they had received the Gospel; and yet the Apostle witnesses to their rapid development, as evidenced by their love for one another--not only for the little company at Thessalonica, but to all of the Household of Faith throughout Macedonia. The Apostle declares that this love of the brethren was a manifestation of the fact that they had been "taught of God."

One of the first effects of a knowledge of the grace of God in Christ and of a full consecration to the Lord is this love for all fellow-servants--"the brethren." Would that the fervency and the zeal of first love, both toward the Lord and toward the entire Household of Faith, might not only continue, but increase with all! But, alas! many who start warmly and earnestly grow lukewarm--become captious, cynical, hypercritical, high-minded and self-assertive-- and lose much

of the simplicity, zeal and humility of their first faith and their first love.

This is the first attack of the great Adversary to re-ensnare, through the weaknesses of the flesh, those who have escaped his chains of darkness and have come to see some of the glory of God shining through Christ. If they do not resist these attacks, the effect is sure to be not only lukewarmness toward the Lord, His Cause and the members of His Body, but eventually the cultivation of the fruits of darkness--envy, malice, hatred, strife--instead of the fruits of the Spirit of Christ--meekness, gentleness, patience, brotherly-kindness, love. Hence the Apostle urges the Church, "We beseech you, brethren, that ye increase more and more"--in love and service one for the other; for this increase implies a growth in all the graces of the Holy Spirit.

CHRISTIAN DUTIES AND RESPONSIBILITIES

The religion of Christ is designed to blend with all the proper duties, perplexities, trials and pleasures of the home and the family. Thus the majority of the people of God can best let shine the light which they have received from the Lord. Each should "study to be quiet"--to have a quiet ambition, not a restless bustling for notoriety and for great exploits, but a quiet, earnest perseverance in well-doing, a condition in which the fruits and graces of the Holy Spirit will best thrive.

True, the light received will make a great change in many of the affairs of the home. It sets before us new ideals, to be esteemed and copied. It introduces us to a new relationship, a new kindred--the family of God. Thus it brings us some new responsibilities and privileges; and if we are filled with the spirit of the Truth, with love toward God and all who have any of His likeness, it will make us very zealous in the dispensing of the grace of God, which has brought such blessing to our own hearts.

This does not signify that it is the Lord's will that all who receive the Truth should go forth as public teachers, abandoning home, trade, occupation, duties, responsibilities, etc. The Lord's call will never conflict with proper duties and responsibilities previously upon us. The man who has a family to provide for should not even think of leaving such obligations, nor consider himself called to public preaching, if it would imply the neglect of duties and obligations already resting upon him. Such persons should quietly and thankfully do all in the Divine service that a proper regard for those dependent upon them would permit.

On the other hand, those who are free to give time and energy to the Lord's service, and who have talents of any kind, should, when they receive the Truth, humbly present their all to the Lord and then seek to use their every opportunity in His service as He shall open the way. Thereafter such consecrated ones should be very careful that they do not so encumber themselves as to hinder their

usefulness in such service.

RESPONSIBILITIES TOWARD THOSE WITHOUT

Not only have we duties and a ministry toward every member of the Body of Christ, but we have certain responsibilities toward those who are in darkness, out of Christ. The Christian is to be a burning and shining light toward the world. The world sees not from the inside, as does the Household of Faith. Hence there is great necessity that the Christian should so live before the world as to be a "living epistle, known and read of all men," honoring to the Lord and to His Word.

The Christian life should be seen by the world, not merely as just and honest, but also as noble and honorable. There are honest people who are mean. There are truthful people who tell the truth in a combative and repellant manner. But in the true Christian, love should produce so generous a sentiment that it would ennoble every virtue. To this end, also, the Christian should strive "to have need of nothing"--so far as possible, not to be dependent upon charity, but rather, as the Apostle elsewhere states it, to "labor, working with his own hands the thing which is good, that he may have to give to him that needeth." (*Ephesians 4:28.*) The Lord's instruction to fleshly Israel that they should lend, but should not borrow, may well be applied in principle by Spiritual Israel. This principle applies to buying on credit, a practise which should be avoided by the Lord's people; and as a rule this principle would be found advantageous to mankind in general.

"ENSAMPLES TO ALL THAT BELIEVE"

Under St. Paul's instruction, supplemented by Timothy's, the young Thessalonian Church had in a very short time attained considerable knowledge of the Divine Plan-- much more, apparently, than is enjoyed by a majority of Christian congregations today. For instance, they knew what many today are ignorant of--that the Christian's [**R5913 : page 187**] hope centers in the Second Coming of our Lord Jesus Christ and the gathering of the Church to Him. They also knew that their friends who had died were "asleep"; and their hope was that all the sleeping dead would be awakened from the death sleep by the Lord at His Second Coming. Realizing that all hopes of eternal life depended upon the Second Coming of our Lord as the great Life-giver, there was no danger that the early Church should ever lose sight of this inspiring hope set before us.

For several centuries past this fact that the dead sleep, and cannot be awakened until the Second Advent of our Lord, has been lost sight of; and as a result all faith in the Lord's Second Coming has generally languished. It has come to be believed generally by Christian people that the dead do not "sleep," but are more awake than they were when alive--that in the moment of

dissolution the dead go to Heaven or to Hell, and that these conditions are permanent, unalterable. With such unscriptural thoughts before their minds, who can wonder that to the majority of professed Christians the Second Coming of the Lord is an event without special interest? Hence it is regarded lightly by some; and by many it is wholly disbelieved and declared to be a useless, uninteresting and pernicious teaching.

However, "the brethren," who have been instructed in the Word of the Lord, and who do not follow "cunningly devised fables" originated by the Arch Deceiver, find that the Scriptures as a whole, from Genesis to Revelation, are illuminated with the grand hope of the coming of Messiah in glory and power, to establish His Kingdom of Righteousness in the earth, to awaken and uplift those who have fallen under the hand of Death--to give beauty for ashes, and the oil of joy for the spirit of heaviness--to as many as will accept His blessing, under the terms of the New Covenant.--***Jeremiah 31:31-34; Hebrews 8:8-13; Isaiah 61:1-3.***

"THEM THAT SLEEP IN JESUS"

As originally pronounced in Eden, the penalty against the race of Adam was not a sleep of death for a few days, years or centuries. On the contrary, it was absolute extinction--destruction. (***Genesis 2:17; 3:19.***) But God had purposed a redemption from the curse of death; and for this purpose Christ Jesus came into the world and died, "the Just for the unjust," that He might bring mankind back to God--back to Divine favor, where the gift of God-- eternal life--will be a possibility for the willing and obedient. Ever since the Ransom-price was laid down at Calvary, and its acceptance manifested at Pentecost, it has been proper to regard the whole world as being no longer dead--wholly cut off from life--but as merely sleeping-- awaiting the return of the Redeemer as the Awakener, the Vivifier, the Live-giver.--***Romans 6:23; John 5:25,28,29; 1 Corinthians 15:12-23.***

In this sense of the word, all mankind may be said to "sleep in Jesus," the Redeemer; for by His death our Lord Jesus secured for all of Adam's posterity another trial for life--instead of the one lost by Father Adam through disobedience. Our Lord Himself declared that as a consequence of His being lifted up as the great Sin-Offering upon the cross, He will yet draw all men unto Himself. (***John 12:32,33; 3:14-16.***) Thus He showed us that the world is not to be considered as dead--extinct --but as merely "asleep," waiting for the drawing time foreordained of the Father, and provided for by the "Ransom for all." (***1 Timothy 2:5,6.***) This drawing, like that exerted for the selection of the Church, will be through a knowledge of the Truth, and signifies that ultimately all mankind will be made aware of God's gracious provision, under which they may,

if they will when brought to a knowledge of the Truth, obtain life everlasting.

Since the majority of the race of mankind went into death before the Ransom-price was provided, this implies an awakening from death in order that they may be drawn or come to a knowledge of the Truth. In harmony with this thought are the words of our Lord to the effect that the hour is coming when all that are in the graves shall hear His voice and come forth; and that then those who hear--obey--shall live--everlastingly.

A future life for all has been provided by our Lord, who "gave His life a Ransom for all"; and the fact that their death sentence has been provided for makes it proper to speak of them as "asleep in Jesus," instead of as being dead in Adam. The fact that many of them did not know of their redemption would work no greater hindrance than would the fact that many of the same ones had no knowledge in particular of the original sentence through Adam. They came under the Adamic sentence without choice or knowledge, and later came under the benefits of the redemption similarly without choice or knowledge.--**Romans 5:18.**

"THE DEAD IN CHRIST"

In the use of the phrase, "them also which sleep in Jesus," the Apostle cannot refer merely to the saints; for the Gospel had been preached at Thessalonica for only about one year, and during that year not very many of the saints could have died. Furthermore, when we remember that the saints are generally not related according to the flesh we can readily see that in appealing to their hopes in order that they might not sorrow as did others, the Apostle must have meant not only hopes for the saints, but also hopes for all of their friends who had died. If their hopes had been merely for the saints, and if they had believed that all others were hopelessly and everlastingly lost, it would have been in vain for the Apostle to appeal to them to sorrow not as others who have no such hope; for such bad hopes respecting the great majority of their dying and dead friends and relatives would have been a cause for greater sorrow than they or any other heathens could have had when they had no knowledge and no definite hopes.

This fact is set forth by the Apostle in Chapter **4:14**. There he points out that the Christian's faith is built upon the fact that Christ Jesus died, and that He rose again. Our Lord died for the sins of the Church, "and not for ours only, but for the sins of the whole world." (**1 John 2:2**.) His resurrection is an evidence that His sacrifice was acceptable not only on behalf of His Church, but also on behalf of all for whom He died; and therefore it becomes a guarantee, or pledge, that in His own due time God will establish Christ and His Church as the Kingdom of God, and that this Kingdom when established shall bless all the families of the earth with the knowledge of the Truth.

Believing this, we are bound to believe also that all mankind redeemed by the precious blood of Christ, shall, according to His promise, yet come forth from the sleep of death to hear His Word as the great Law-giver of the New Covenant, and to have, if they will by obedience to it, the gift of God--eternal life--through Jesus Christ our Lord. As God accepted the sacrifice of Christ and raised Him from the dead, "even so them also which sleep in Jesus will God bring [from the sleep of death] with Him"--through His instrumentality.

But let us not confound this thought that the future of the whole world has been changed from "death" to **[R5913 : page 188]** "sleep" by the Ransom-price, which Jesus gave for all, with the very different expression, "the dead in Christ," which is applicable to no other than the elect Church. The name Jesus, which signifies Savior, has special application to the Ransom and Restitution features of our Lord's work. But the name Christ is the title to His kingly office. The call to "be baptized into Jesus Christ," thus to become "members of the Body of Christ"--the Anointed --is an offer which is restricted to the "called and chosen and faithful" Church of this Gospel Age. But the redemptive benefits covered by the name Jesus are "for all," "for every man," for "whosoever will" accept those mercies on the New Covenant conditions.

"IN JESUS" VS. "IN CHRIST"

So then, in the language of the Apostle, we exhort Christians in respect to all their dead--in Christ and out of Christ, New Creatures and old creatures, those enlightened and blessed by the marvelous light of the Gospel, and those who have died while blinded by "the god of this world"--that they sorrow not as others who have no hope. We believe that Jesus died for all; that He has risen from the dead; that on this account all the dead are to be considered as sleeping, waiting for His return and the exaltation of His elect Church also in glory; and that then all whom God counts as asleep in Him, or on account of Him, or through Him and His work, shall also be brought from the dead.

Few Christians have noticed the frequency with which the Scriptures use this word "sleep" in reference to the state of the dead. Notice that in **Chapter 4:13-15** the word is used three times in three successive verses. Notice also the following instances: *John 11:11,12; Acts 7:60; 13:36; 2 Peter 3:4; 1 Corinthians 15:6,18,20,51; Matthew 9:24; 13:25; Mark 5:39; Luke 8:52; 1 Thessalonians 5:10; Matthew 27:52; 1 Corinthians 11:30.*

In these instances, all from the New Testament, the word sleep is used instead of the word death, and used in full view of the Ransom by which all shall be redeemed. What was the custom in Old Testament times? Looking back, we find that **Daniel (12:1-3)** prophetically speaks of those "who sleep in the dust of the earth," and describes the sleepers as being of two classes--some who will

awake to everlasting life, and some who will awake to shame and everlasting contempt--the latter class representing those who will be tried during the Millennium. Similarly, of both kings and prophets--one after another--it is declared that "he slept with his fathers."

The basis for this expression and of the faith in a future life which it implies is set forth by our Lord, saying, "That the dead are [to be] raised, even Moses showed at the Bush." (**Luke 20:37.**) "Have ye not read in the Book of Moses how in the Bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob." (**Mark 12:26.**) "He is not a God of the dead [the extinct, for whom no future is designed], but [He is the God] of the living, because all live unto Him." (**Luke 20:38.**) It was as a result of Moses' experience that the Jews thereafter spoke of their dead as "asleep" and "waiting for the morning," when they would be "awakened."

But be it noticed, God's reason for speaking of humanity as yet having a hope of life beyond the grave rests not upon any change of the sentence from death--extinction-- to a profound "sleep" for a period, but upon His predetermined Plan to provide a Savior who would redeem, purchase back, for Adam and all his race "that which was lost"--the privilege of life everlasting in harmony with God.--**Luke 19:10; John 10:10.**

SPECIAL MESSAGE TO THE CHURCH

Having spoken of the general hopes of the entire "groaning creation," all of which center in the Second Coming of our Lord, the Apostle delivers, not an opinion or a guess, but a special message to the effect that the sleeping saints will suffer no loss by reason of having fallen asleep, but that on the contrary they will be granted a priority over the living saints in that they will be "changed," "glorified," to see the Lord, to be like Him and to share His glory, before those of the same class who are alive at the time of the Second Advent. Elsewhere we have given at considerable length our reasons for believing that the shout, the voice and the trumpet here mentioned by the Apostle are symbols, as in other parts of the Scriptures; for instance, in the Revelation. See **STUDIES IN THE SCRIPTURES**, Vol. 2, 143-150.

Apparently the Church at Thessalonica had been studying the subject of our Lord's Second Coming, and were fearful lest some of their number might "fall asleep" before that event, and were doubtful as to how much of the blessing might thus be lost by these, as well as solicitous for their friends. Hence the Apostle says, "Comfort one another with these words."

The word translated "coming" in **Verse 15** is *parousia*. This Greek word does not really have the significance of our English word "coming," but signifies presence--after arrival--giving the thought that our Lord will be present before

"the dead in Christ" are "raised," although this will be prior to the "change" of the living. This Scripture, as well as many others, indicates distinctly that the Lord's presence will not be manifest, visible, to the world during this time. As our Lord said before He went away, "Yet a little while, and the world seeth Me no more." (**John 14:19.**) This thought is emphasized by St. Paul's subsequent remarks respecting the Day of the Lord and the fact that the world would not know of it, but only the "brethren," those not "in darkness."--**1 Thess. 5:1-5.**

It speaks well for the rapid growth in knowledge on the part of the Church at Thessalonica that the Apostle could thus write to them. How definitely he separates the Church, the Body of Christ, from the world! How particularly he shows that the one class will be in total ignorance of this subject, while the other class will have knowledge of our Lord's return! Knowledge of the Second Presence of our Lord is a feature of the Day of the Lord--the Day of His Presence--"the Harvest," or end of this Age, during which the great Chief Reaper will not only gather the sleeping saints first, but proceed also to seal and to gather all the living members of the Elect class, who shall be counted worthy to escape the great afflictions which are about to come upon the world, in the culmination of the great Time of Trouble, which will dissolve present institutions and make ready for the establishment of the Heavenly Kingdom, under the rulership of Christ Jesus and His "little flock" of joint-heirs--the Seed of Abraham, who are to bless all the families of the earth, living and dead.

"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."
=====

[R5913 : page 189]

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.

[R5914 : page 189]

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 and turn them back-- try to cause them to think that the 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. Daily we are proving our loyalty or our disloyalty. "The Lord your God doth prove you." He proves us to see if we are worthy--to see whether we love *Him* best or love *self* best, to see if our confidence in Him is such that we will lay aside everything else to win this great Prize which He has offered, to see whether we are following a mere temporary impulse, whether we are trying to grasp this beautiful thing, this Crown of Life, without appreciation of its cost.

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 entire confidence.

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 proved 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 who thus die--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."

"Unto death," therefore, would in this text mean a faithfulness which would persist until the sacrifice is finished in death, a faithfulness ready to encounter death at any moment, which would lead to the performance of the Covenant of Sacrifice even unto its consummation.

THE FADELESS CROWN OF LIFE

The thought in respect to the receiving of the Crown is that it confers great honor. In the Olympian games of olden time a crown was given which was usually of laurel leaves; and great victors on battle-fields received crowns of laurel--the laurel being an evergreen shrub or tree, symbolizing that which endures. The Apostle used this illustration as picturing the high honor to be bestowed upon the faithful Church. There is a great Prize to be given. There is an election going on. It is for each individual to make his calling and election sure.-- **2 Peter 1:10,11.**

Each one who is victorious will receive a Crown of Life. It will not be a crown that will soon fade, or one that will last only a certain number of years, but a crown of *everlasting life*. And not only so, but the Lord shows us that this crown of everlasting life will be a crown of *superior life*--life on the *very highest plane*. Those who attain Restitution during the Millennial Age will have everlasting life on the human plane. The angels will have everlasting life on the spirit plane. But this *Crown of Life* given to the "more than conquerors" will be the very highest form of spirit life--immortality--far above all other planes of life, as the special reward for being victors in this race. "Let us so run that we may obtain." The goal is near!

"Run on, my soul, undaunted,
Where duty shines before,
Though deserts blaze around thee
And Jordans surge and roar;
The land on this side Jordan
Is not thy birthright blest;
Speed on, and find thy Canaan
And enter into rest."

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 frequently unwilling to have this a light luncheon, but rather 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 they have in getting house and dishes ready beforehand, and in cleaning things up 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 it had become a severe trial to hear 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 while he was talking she would have to spend part of the time in the kitchen.

I find that sometimes the older and more practical sisters see the unwisdom of this, but the younger ones who have less home cares, and better health, will insist on a more elaborate program, though in the end the major portion of the work does not fall on them. Often it seems prompted by a pride that wants to surpass the hospitality of another class.

However, there are some sisters who have the matter of a luncheon down to the point of ideality, and if the friends knew that such methods gave us the greatest satisfaction they might adopt the same. Let me tell the method of a certain class where almost all week-day meetings are held at one home on the occasion of a Pilgrim visit since it is the only house large enough.

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 on which are two sandwiches (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 also a paper napkin.

There is no dish-washing, except of cups and saucers and [R5915 : page 190] spoons. 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 clearer minds for the evening discourse and 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 Pilgrim brother earlier in the day somewhat like 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 other places where a memory of the elaborate variety of 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 rich things 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 15 sandwiches, another the same, another a [R5915 : page 191] 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; but there is a lack of wisdom in it.

Another thing: When a home meeting is held the friends as they arrive are shown to a room where they can leave their coats. If they get there early enough this is all right, but it sometimes happens that even those coming in late are thus treated. Escorting them to where the wraps can be left, not only keeps the hostess out of meetings, but also preserves confusion among those near the stairway or hall; at least it distracts the attention of some. How much better if all such moved promptly to the nearest vacant chair, keeping their coats with them as they would in a more public place!

I also desire to mention the fact that the classes are not so particular to supply free literature to visiting strangers as they once were. I have been to public services, even, when not a single tract was on hand. It made me think of "Billy" Sunday's comments on "the deacon who didn't deak." 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 places 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

RE LOVE THE SUM OF ALL GRACES

MY DEAR PASTOR AND BROTHER IN CHRIST:--

Have thought many times of writing you since that most helpful article on Love appeared in THE WATCH 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.

Desiring more and more to become Christlike, I had been striving to develop more love. It became the burden of my prayer. Then in the providences of God the article on Love appeared in THE TOWER. It was just what I needed!--and how it helped me! By God's grace I have noted growth in love as I daily seek to walk in the Master's steps. It has helped me to be more kind, more patient, more sympathetic, and to daily examine myself by this standard. Truly, the articles in THE WATCH TOWER become more and more to me "meat in due season," and I rejoice to see how wonderfully the Lord is providing all things needful for them who love Him supremely. (*Philippians 4:19.*) The Lord is indeed blessing us during this period of waiting, that the Bride may make herself ready.

Would like to relate to you several experiences in the Volunteer work, which were a source of joy and help to me, and we believe of interest to you. The other day, in serving a nearby town with tracts, we learned in conversation with a merchant's son how much he and his father enjoyed the tracts. He said, "Father has been treasurer and a member of council of the Lutheran Church for many years, and they have recently reelected him, but he will not serve any more; he is thoroughly disgusted with it all, because there are so many hypocrites in the Church. We don't want anything to do with it." A lady, hearing the conversation, said, "I haven't been in Church for two years." We sought, by the Lord's help, to lend a helping hand. They received the literature with gladness and would surely read it.

The next day, going to another town, we met a gentleman on the train (a tract serving as an introduction), and he spoke freely concerning conditions in his (another Lutheran) Church. He told me, "You would be surprised to know how many read these tracts. Why some of our members (mentioning names of business men) won't come to Church any more. When approached about it they say, 'What is the use, I get Pastor Russell's sermons at my house every Sunday

morning, and there I get just what I want, and I would not get that if I went to Church."

No doubt the Truth is reaching more people than we might realize. (*Ecclesiastes 11:6.*) However this may be, these experiences awakened in me a deeper concern and appreciation as to our privileges and opportunities, and a greater diligence in the service of our Lord and Master.

Again asking you to pardon me for the length of this letter, and thanking you for your loving service, which is proving invaluable to me, and praying that our loving Heavenly Father continue to bless and to keep you strong in the Lord and faithful unto death, I remain

Lovingly your brother in Christ, HIRAM P. KLEINHANS.

LETTERS FROM FRENCH BRETHREN

In accordance with the invitation of dear Brother Russell in his wonderful and comforting article on "Divine Love," published in the last July French TOWER, I am intending to write to him.

May the God of all grace and peace be with each of you in your activity for the Lord's cause, till by and by above we shall sing an everlasting alleluia to the honor and glory of our great Creator!

ELIE JERVILLE, Corporal at Bailleul.--Northern France.

I have received the PHOTO-DRAMA booklet, and wish I could eat it and know it by heart. Forward to my new address THE TOWER (French), the BIBLE STUDENTS MONTHLY and Brother Russell's sermon. I am not very old, enjoying spiritual life only during the past five months. I never would have believed that such love could be found among God's children. I have known the Bible for ten years, and that it was God's Word, yet I was without knowledge, since darkness surrounded me. Is it possible that I could ascribe to the loving God the cruelty to torture everlastingly His creatures? Oh, how much I now bless the Father for having made known to me His love!

Believe me your devoted brother, ALFRED BLAS.

Wounded soldier in the hospital at Meung, France (newly interested).

This second message to you is to show my love and to tell of the change in my character since receiving THE WATCH TOWER (French). You have addressed to us an invitation which has greatly helped me, and since that time I pray every morning and evening, and run to the Throne of Grace to confess my failures and my progress. Dear brother, I can tell you I have received great blessings, and I ask your prayers to the end that perfect love--not the love of the

world, but that for life eternal--may abide in me.

Your sister in Christ's love, L.R.

I thank the Lord with all my heart for granting me to know your excellent books and also the dear WATCH TOWER (French), which I value as a pearl. The Lord in His mercy has sent us His messengers with the torch of the true Gospel. Therefore, as Paul said to Timothy, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." Forgive my intrusion, but I wished to tell you how much your labor and devotion are precious to my soul. M.R.--Switzerland.

It is ever with keen pleasure and deep gratitude to our God that I receive THE WATCH TOWER (French), that messenger of good news which is as refreshing water. (**Prov. 25:25.**) THE TOWER truly sums up our experiences, joys and hopes. As our face sees itself in a mirror, likewise the printed lines of THE TOWER reflect the truths we perceive in the Holy Word. Therefore, I more and more thank the Lord that I am among those having reached the 1335 days. I rejoice while listening attentively to the teaching of the faithful and wise servant.--**Rev. 1:3.**

The Lord bless you and keep you in His love through Jesus Christ!

Yours devotedly in Him, F. JUPIN.

Non-commissioned officer, Northern France.

I hasten to give you my most sincere thanks for so graciously sending your journal, THE WATCH TOWER (French), to my son, Oscar, who is a war prisoner in Germany. I take [**R5916 : page 191**] the liberty, sir, to present you my warmest felicitations 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 these 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 SERVAIS.

President of the Temperance Society--Belgium.

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GENERAL CONVENTIONS

ST. LOUIS, MO.--June 22-25. For assignments address J. H. Hoeveler, 6126 Waterman Ave. Friends coming from the South to this convention should inquire of Ticket Agent for Excursion Rates.

SIOUX CITY, IA.--July 6-9. For assignments address A. J. Strite, 1422 W. 5th St.

NEWPORT, R.I.--July 9-16. For assignments address Mrs. Anna R. Calvert, 12 Everett St.

PORTLAND, ME.--July 21-23. For assignments address A. F. Buxton, 55 Chestnut St.

NORFOLK, VA.--July 22-30. For assignments address P. L. Derring, 216 12th St.

NIAGARA FALLS, N.Y.--Aug. 19-22. For assignments address A.

Fossbraey, 727 Pine Ave.

NASHVILLE, TENN.--Aug. 24-27. For assignments address Milton E. Confehr, 1516 McGavock St.

LOS ANGELES, CAL.--Sept. 2-10. The Long Beach Convention has been transferred to Los Angeles. For assignments address F.P. Sherman, 808 S. Figueroa St.

SEATTLE, WASH.--Sept. 14-17. For assignments address H.G. Babcock, 2410 First Ave., W.

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r5919 **ST. PAUL AT CORINTH**

r5919 **GLORYING IN THE CROSS OF CHRIST**

r5920 **LESSON OF THE BLIGHTED FIG TREE**
 r5921 **LOVE IN THE CLASSES**
 r5921 **A FOURTEEN-YEAR-OLD MARTYR**
 r5922 **"LET HIM BUY A SWORD"**
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GENERAL CONVENTIONS

SIOUX CITY, IA.--July 6-9. For assignments address A. J. Strite, 1422 W. 5th St.
 NEWPORT, R.I.--July 9-16. For assignments address Mrs. Anna R. Calvert, 12 Everett St.
 PORTLAND, ME.--July 21-23. For assignments address A. F. Buxton, 55 Chestnut St.

NORFOLK, VA.--July 22-30. For assignments address P. L. Derring, 216 12th St.

NIAGARA FALLS, N.Y.--Aug. 19-22. For assignments address A. Fosbraey, 727 Pine Ave.

NASHVILLE, TENN.--Aug. 24-27. For assignments address Milton E. Confehr, 1516 McGavock St.

LOS ANGELES, CAL.--Sept. 2-10. The Long Beach Convention has been transferred to Los Angeles. For assignments address F.P. Sherman, 808 S. Figueroa St.

SEATTLE, WASH.--Sept. 14-17. For assignments address H.G. Backbock, 2410 First Ave., W.

MILWAUKEE, WIS.--Sept. 16-24. For assignments address C. Hilton Ellison, 2704 Wells St.

DAYTON, O.--October 5-8. For assignments address Dr. Chas. E. Kerney, 475 S. Broadway.

NEWPORT CONVENTION TRANSPORTATION

Special New England rates to Newport, R.I., are as follows:

(1) On the Certificate Plan or

(2) Special Convention Rate, 2 cents per mile.

Tickets to be sold and certificates issued and good going July 8, 9 and 10 and returning to reach original starting point not later than midnight of July 19.

(3) Or Mileage Book or

(4) Ten or more traveling together can get one ticket for the party at cheapest rate or

(5) Sound Steamers can be used. The Bay State Line from N.Y. City to Newport, \$2.05; Stateroom for 2, \$1.00. Colonial Line, \$2.35; Stateroom for 2, \$1.00.

NORFOLK CONVENTION RATES

GENTLEMEN:--A very low rate will be named by the Seaboard Air Line Railway to Norfolk and return, account above mentioned Convention, with suitable selling dates and limits. We are the direct line from this territory to Norfolk. The round trip will be approximately three cents per mile, and we will be glad to furnish the exact rate from any point in the South when requested to do so.

The best train for those attending from this territory to use is our train No. 6, leaving Birmingham 9:50 a.m., July 21st (Friday), passing Wellington, 11:44 a.m.; Cedartown, 12:54 Noon; Atlanta, 3:00 p.m.; Athens, 5:17 p.m.;

Greenwood, 8:39 p.m., arriving Norfolk 11:00 a.m. Eastern Time, Saturday, July 22d.

We expect to provide extra equipment on this train, of whatever style is desired, to take care of those using it, and are anxious to have advice as soon as possible how many will go, whether they will want Pullman, and if so, if they will want it all the way through to Norfolk, or just for the night, so that ample accommodations can be provided for. Please address

Yours very truly, FRED GEISSLER,
Asst. Gen. Pass. Agt., Atlanta, Ga.

From other points, excursion rates may be had to Old Point Comfort, near Norfolk. Remember that the special rates for parties of ten apply on all railroads at all times when the party travels on one ticket.

From New York City the rate, all rail, or rail and water, is \$14.00 the round trip. The stateroom will be extra--\$1.00 via Washington or Baltimore.

The all-water route, \$14.00, includes stateroom and meals-- Old Dominion Line.

POLISH CONVENTION

CHICAGO--JULY 1-4. This is the second Polish Convention of this season; the first being held at Toledo, O., in June.

ARMENIAN CONVENTION
PROVIDENCE, R.I., JULY 2-4.

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r5923 **"LEST WE FORGET!"**
r5925 **WHAT IS UNIVERSAL REDEMPTION?**
r5926 **"CALLED"**
r5926 **THE GREATEST THING IN THE WORLD**
r5926 **THE GRACE OF GIVING**
r5928 **OFFICE OF ADVOCATE AND MEDIATOR CONTRASTED**
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r5929 **MILITARISM AND CONSCIENCE**
r5930 **BEREAN LESSONS AND PILGRIM VISITS**
r5930 **PILGRIM BARTON GONE HOME**
r5931 **THE ST. LOUIS CONVENTION**

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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 fuller's soap."--*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 that great Day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up. (***2 Peter 3:10***.) It is the Day of which the Prophet Zephaniah spoke when he said that in the great Day of the Lord all the earth should be devoured 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 of the Lord 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 is to be ushered in. In foretelling this Day, both the Prophets and the Apostles speak of the 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. (***Hebrews 12:25-29***.) The present 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 claim that they 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. Some who really have Christ and His work of sacrifice as their foundation will be saved, but at the expense of all their works, their character-structure, which the "fire" of this Day will consume. The tare class in the nominal churches will be bundled and

"burned," not as *individuals*, but as *professed Christians*; that is to say, their professions will be seen to be without foundation. They will come to see how grossly in error they were--how far removed from the Truth.

"SAVED AS THROUGH FIRE"

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their Ransom-sacrifice, and have consecrated themselves wholly to God through Him. All these, "have been called in one hope of their calling." (***Ephesians 4:4.***) Many of these will fail to make their calling and election sure and will suffer great loss. They did not build properly upon this Foundation, Christ, a structure of gold, silver and precious stones of Truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the Kingdom, and through much tribulation will take a lower place, *before* the Throne--not rulers, but honorable servants of the ruling class. All who have been begotten of the Holy Spirit must, as we have shown elsewhere, either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born Divine beings. Those not wholly faithful, and who miss the great "prize," though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterize the end of this Age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the Age. But apparently a larger number of these are living now, at the close of the Age; and these must go through "the great tribulation," and must wash their soiled robes and make them white in the blood of the Lamb. (***Revelation 7:9-17.***) They will have a blessed portion after their purification, but far less glorious than that to which they were called.

The Apostle Paul in his writings lays special emphasis upon the fundamental importance of correct doctrinal teaching. It made no difference whether Paul or Apollos or even an angel from Heaven taught anything, it must be in harmony with the foundation doctrines which had been given them by the Lord. (***Galatians 1:6-12.***) He assured the Church that what he had taught them was from God; and that even if an angel should 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 **[R5916 : page 196]** Jesus Himself and from His faithful mouthpieces and which was shown in the Divinely given types of the Law. Whoever taught this fundamental truth faithfully was a 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 tests of the great Day of the Lord; for the fire of that Day would surely prove the nature of this structure. Consequently, both teacher and pupil would suffer loss and be saved only "as through fire."

INVULNERABILITY OF THE TRUTH

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 made humanity 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 penalty of *using our reason*. We have come back to the teachings of Jesus and the Apostles, and we find them grand and beautiful.

Those who have been teaching errors will soon be ashamed (*Isaiah 66:5*), while the fire of this Day will only *manifest the Truth to all*. No power, no tongue, no pen, can successfully contradict the Truth, the great Divine Plan of the Ages. It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. "There shall be weeping and gnashing of teeth."

SIGNIFICANCE OF THE PRESENCE OF THE KING

The coming of the King to possess His Kingdom will mean a personal as well as a national and a church examination, judgment and treatment. It will mean, when the Kingdom is fully inaugurated, the suppression of vice in a manner and to a degree never attempted by any earthly reformer. There will be no license to do evil in any form. The only liberty granted will be liberty to *do right*. It is no wonder that so few experience joy at the proclamation of the return of earth's rightful King to reign. To many it will mean the loss of their present advantages over their fellowmen. To many it will mean the prohibition and cutting off of sins now indulged in and enjoyed.

Nevertheless, both the King and the Kingdom are not only *coming, but are here*; and the present troubles and shakings in church and state, and the general awakening of the people are the results of influences emanating from that King and Kingdom. Though men know it not, it is the smiting of the Kingdom of God that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous Government which is to take control of earth. Worldly men cannot [R5917 : page 196] realize this; for this Kingdom cometh not with outward 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, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire world and to bring about the utter overthrow of the Present Order of things. Selfishness, pride and love of money have closed their eyes. 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 lasting good:

"Woe to the Age when gold is god, 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 highways of wrong;
While Truth's shrill clarion down the sky peals faintly o'er the rout,
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 Sodom's fearful doom!"

But we are thankful that while the judgments of a righteous God against sin must come at this time, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, 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 to long for His deliverance, 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 the "prince of this world," Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (*John 14:30; 16:11; Ephesians 2:2.*) It means the shaking of society in a manner and to an extent never before known, and so thoroughly that another shaking will never be necessary. (*Hebrews 12:26,27.*) It means the breaking in pieces of the empires and governments of the world as a potter's vessel. It means the passing away of the present ecclesiastical "heavens," and the fall of many of its bright "stars." At present the sunlight of the true Gospel, and the moonlight of the Law with its types and shadows, are 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 selfish, life-

sapping ulcers, they 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 corruption 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 hiding place." (R.V.) He will "bring down them that dwell on High, the lofty city [Babylon] He layeth low, . . . even to the dust." He will bring down them who have "made lies their refuge."--*Isaiah 28:15,17,18; 26:5,6.*

LIFT UP TRUTH'S GLORIOUS BANNER!

It is written that the Day of the Lord would come as a thief 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 looking for the Heavenly King to come again in the flesh. They forgot that the only reason for His coming in the flesh at His First Advent was "for **[R5917 : page 197]** the suffering of death" as man's corresponding-price; and that now He is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in spirit." (*1 Peter 3:18.*) They forgot that the Apostle Paul also said, "Though we have known Christ after the flesh, yet henceforth know we Him [so] no more." (*2 Corinthians 5:16.*) The true children of God are coming more and more to see *how* the Master comes at His Second Advent, and are not expecting to see Him in the flesh and with their natural eyes.

We who know that the King of Glory and His blessed Kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this Kingdom, 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 overspreading the world, will come the glorious Times of Restitution foretold by all the holy Prophets since the world began. Tell them that the death of Jesus was the Redemption-price for the entire 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 established.

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SEEKING 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 Jewish 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 an holy nation"--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 could have been of the Heavenly Kingdom, however faithful they might have been. None could be of this Kingdom class before 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 God, true to their Covenant, shall be greatly blessed of the Lord on the human plane. They shall be used to bless all nations under Spiritual Israel--the Kingdom of God now being set up.

God's special favor to the people of natural Israel in choosing them above any other nation was especially because they were the seed of His faithful friend, Abraham. God had promised 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*; *Deuteronomy 9:4-8*.) 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 nation 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.

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 absorbed in the things of this life--in what they would eat, what they would drink, what they would wear. But in order to be ready to receive the proffered blessing, in order to be acceptable to God, they must make the Kingdom their first interest. "Seek ye *first* the Kingdom of God and His righteousness," enjoined the Savior, not the earthly things. If the Kingdom was made *first*, all their earthly needs would be supplied; "All these things shall be added unto you," was His promise.

Not many of the Jews were ready for so drastic a Teacher. They had their own plans--business plans, political plans, social functions. Hence this invitation of Jesus to leave all to obtain a Kingdom of which they knew nothing and which seemed so intangible did not find a very ready response. The twelve Apostles were among the first to accept His offer. At the time of Jesus' death, something over five hundred had joined themselves to Him as His disciples. Of these we are told that one hundred and twenty were gathered in the upper room on the day of Pentecost, where they received the begetting of the Holy Spirit. After Pentecost some thousands of Jews came to **[R5918 : page 197]** 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 consideration 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, living a godly life through the power of the Lord's Spirit. How far all this is from the teaching of the Scriptures regarding the Kingdom can be readily seen 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 lost 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 1881. See STUDIES IN 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 **[R5918 : page 198]** position held 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? And does not the Lord say through the Apostle that by the deeds of the Law shall no flesh be justified in His sight? To understand this is to understand some of the deep things of God; namely, that "God is in Christ reconciling the world [those from the world who now accept the Gospel Call] unto Himself, not imputing their trespasses unto them."--**2 Corinthians 5:19.**

"YOUR BODIES MEMBERS OF CHRIST"

Christ kept the Law and satisfied Divine Justice for all who become His during the Gospel Age; and His merit is imputed to those who keep the Law *in their heart* and are hindered from keeping it *absolutely* by the weaknesses of their fallen flesh which they are unable to control. And so St. Paul says that the righteousness of the Law is fulfilled in us who walk not after the flesh, but after the Spirit. First of all, through the imputation of His merit to their mortal bodies, their flesh, our Redeemer covers their natural imperfections. Second, because that body so devoted, so justified, is sacrificed, He reckons them dead as human beings. They are then begotten to a new, a spirit nature. Thenceforth their mortal body is counted as the body of the New Creature, no longer as a human body; for this was sacrificed. Actually, however, it is quickened to be the servant of the New Creature. Being still actually human, it must be given a robe of righteousness to wear until the end of the present life. This is furnished by our Savior.

The Apostle Paul, in speaking of our human bodies from the standpoint of our new relationship in Christ Jesus, says, "Know ye not that your bodies are members of Christ?" (**1 Corinthians 6:15.**) God no longer counts our fleshly body as the body of a human being. It is a member of Christ, the property of the spiritual New Creature. This New Creature keeps the Law of God. Wherein there is failure, it is not the New Creature that fails, but the imperfect flesh, which is covered by the pure, white robe of Christ's righteousness. God looks upon it as the spotless body of this New Creature. Thus we stand perfect before God's Law; thus the righteousness of the Law is fulfilled in us who are walking, not according to the flesh, but in the footsteps of Jesus.

LIBERTY IN CHRIST NOT THAT OF MEAT AND DRINK

Our text enjoins that we seek God's righteousness. This seems to imply that

for those He is now calling God has provided a righteousness. This righteousness is in Christ, and it must be accepted by every one who comes to God; otherwise, not having the righteousness of God and the assistance that goes with it, he will not be able to attain unto the Kingdom.

The New Creature is so in accord with the Lord that he will seek to bring his mortal body fully under the control of the Law of Love. He will seek to be altogether just toward his fellowmen, toward the brethren, and kind and merciful toward all. His entire life will be given up to attaining membership in the Heavenly Kingdom. This will lead him to serve the cause of God's righteousness. Wherever God's plans are set aside, he would be called upon to defend them in every reasonable way. He will be on the side of righteousness and truth. All who truly seek the Kingdom have this disposition.

When the Apostle Paul says that the Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Spirit, we are to understand him to mean, as shown in the context, that the privileges of those who are of this Kingdom class do not consist merely in liberty to eat and drink things forbidden to those under the Law or to those in bondage to heathen superstitions, but our liberty is far superior to this. Those Jews who became followers of Christ were informed that they were now free from the regulations of the Law which restricted their food, etc. As to whether they would now eat pork or something else was thereafter to be regulated by conditions and circumstances. They had liberty in Christ that they had not, as Jews, previously enjoyed.

But St. Paul points out that this is not the chief liberty-- to be able to eat oysters, pork and other things forbidden by the Law. This permission would not be much of a blessing. The chief element of their freedom in Christ was that true righteousness and holiness which is the blessing and comfort of all those who are the sons of God. Nor was it the Apostle's thought that righteousness, peace and joy constitute the Kingdom, but that these are the blessed results of membership in the Kingdom class. They are blessings which are the heritage of those who are heirs of the Kingdom, even while they are still under age, as it were, still being tutored and prepared for Kingdom service beyond the veil. All of the Lord's people are now to rejoice in true righteousness, the righteousness of God, and to seek it above all else.

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[R5918 : page 198]

ST. PAUL AT ATHENS
--JULY 16.--ACTS 17:16-34.--
ATHENS THE INTELLECTUAL CENTER OF THE OLD WORLD--
IMAGES
OF THEIR GODS EVERYWHERE--PREACHING IN THE
PARTHENON--
THE ESSENCE OF THE APOSTLE'S DISCOURSE--
THE BASIC DIFFERENCE BETWEEN GREEK PHILOSOPHY AND
THE SCRIPTURAL TEACHINGS--THE TRUTH REJECTED BY
THE WORDLY-WISE--GREEK PHILOSOPHY STILL HOLDS
SWAY OVER THE MULTITUDE--ONLY A FEW BELIEVE
THE TRUTH.

"In Him we live and move and have our being."--Verse 28 .

WHILE Silas remained with the Bereans to strengthen and establish them, as Timothy had remained at Thessalonica and Luke at Philippi, St. Paul went on alone to Athens, then the center of the world's culture, intelligence and wisdom. It was a college city, where resided the most eminent philosophers of the world, as instructors in its great colleges, to which came the world's brightest and ablest thinkers. Athens boasted that during one century of its intellectual dominance it had sent forth more intellectual giants than all the rest of the world had supplied for five centuries. Jerusalem had been the center of true religion; Rome was the center of the world's imperial authority; and Athens was the world's intellectual capital.

We can imagine St. Paul walking through the streets of that great city, admiring its architecture--the most wonderful in the world--listening to some of the scientific teachers of that day, and noting the numerous monuments with which the city was fairly crowded. Pliny, the historian, declares that about this time Athens contained more than three thousand public statues and a countless number of lesser images in private houses. He notes the [page 199] fact that in one street there stood before every house a square pillar supporting a bust of the god Hermes. Every gateway and every post carried its protecting god. Every street had its sanctuary.

No wonder we read that the Apostle's heart was stirred within him as he beheld so intelligent a city wholly given over to idolatry, apparently ignorant of the true God! The longing seized him to tell these worldly-wise men about the great Creator and His Wisdom, Justice, Love and Power. As usual, he found the Jewish synagogue; and there he reasoned with the Jews and with devout persons. Moreover, he talked daily in the market places with all who were willing. Our

translation says that he disputed; but scholars generally admit that this word does not well represent the thought of the original, which rather signifies conversed or reasoned. Disputes, in the ordinary sense of the word, are of little value and accomplish little or no good.

Some called the Apostle a babbler, implying that there was neither reason nor sense in his presentations. Others thought more favorably, and were curious to have a formal discourse. So in the Lord's providence the way was opened for St. Paul to deliver a discourse on the Plan of the Ages amongst the wise men of the earth on Mars Hill, probably in the great structure known as the Parthenon. This must have seemed a favorable opening to the Apostle-- to find intelligent people really inquiring about the Gospel which he was proclaiming. However, the curiosity of the Athenians, like that of some of the worldly today, was superficial. They wished to keep abreast of every new theory, particularly that they might the better defend their own position, to which they were already committed.

THE ATHENIANS TOO RELIGIOUS

Our Common Version reports the Apostle to have begun his discourse by accusing his hearers of being too superstitious. However true the statement might have been, it would have been an unwise one; for it would have needlessly prejudiced and offended his hearers from the outstart. We do well, therefore, to translate the word by the phrase too religious, instead of too superstitious.

The Apostle proceeds to show that by the images which they had erected they recognized innumerable gods, and that in addition he had seen one altar to the Unknown God. This was being overly religious in one sense of the word--unwisely so. Reason should have taught them what Revelation teaches us; namely, that there is but one living and true God. The mind that roams about and grasps many gods is truly over-religious and under-wise.

"TO THE UNKNOWN GOD"

The inscription on one of the altars, "To the unknown God," became the text of the Apostle's discourse. He preached the true God and Jesus Christ, whom God had sent. He showed Divine Justice and its requirements, which the fallen race of Adam are unable to meet. He demonstrated that thus all mankind are under condemnation as unworthy of life everlasting. He showed that God so loved the world that He sent His Son to be our Satisfaction-price, to redeem mankind from the condemnation of death and to grant them resurrection privileges. He explained that this true God was neither stone nor wood, nor were there any such representations of Him, but that "they that worship Him must worship Him in spirit and in truth."--**John 4:24.**

The Apostle thus drew the attention of the Athenians to a greater God than

they had ever thought of. He showed the length and the breadth of Divine love--that it was not confined to one nation or people, but that God had made "of one blood all nations of men for to dwell on the face of the earth," having determined the appointed season in which they should come to a knowledge of Himself, according to the place of their residence; for He desires that all should seek Him, and that, feeling after Him, they should find Him.

How true this is! To some of us the Lord has revealed Himself, and has drawn us to a knowledge of Himself and to opportunities for still further knowledge and grace. Yet many are still in ignorance, His time or season for their being brought to a knowledge of the Truth having not yet fully arrived. He is being found out by those who desire to find Him--those who are out of accord with sin, those who are feeling after God with a desire to find Him. To this class alone does He appeal. How glad we are to know that after having gathered the Elect of this Gospel Age, He will ultimately cause every knee to bow and every tongue to confess, and will spread the knowledge of His glory to fill the whole earth!

The Apostle, in addressing philosophers, spoke from the standpoint of reason, instead of attempting to discuss the matter from the standpoint of Divine Revelation, as He would have done if he had been speaking to a congregation of Jews or of Christians. Thus to the Stoics and other learned men of Athens he became a philosopher, in order that he might the better assist them to the true philosophy and the Plan of the Ages. For instance, had he been speaking to Jews or Christians he might have noted the fact that all out of Christ are out of Divine favor and under Divine condemnation; but in addressing these philosophers, he stated the truth from another standpoint. He called attention to the fact that in one sense of the word the entire human family are brethren, and all of them God's children, or offspring.

Note the logic of the argument. If humanity are the offspring of God, they should, as His children, resemble Him in some degree. This being true, gold, silver, and stone images must be very poor representations of the true God. Man himself, as the child or offspring of God, would better represent Him, especially in the higher elements of character.

"THIS IGNORANCE GOD WINKED AT"

St. Paul anticipated the questions of his hearers-- "Why do you come here now to tell us of this God? If He is our Creator, and if we are His children, why did He not send us a message long ago? Are we responsible for not worshiping Him, when we knew Him not?" The Apostle's answer was, You are not responsible up to the present time. Such ignorance and idolatry "God winked at"--let go unnoticed; for until now His great Plan had not reached that stage of

development which authorized the sending of the Message to you. Now God has sent the Message to you. He commands all men everywhere to repent--of sins, of unrighteousness--and to come back into harmony with Himself.

The question may be asked, "Why tell men to repent at that time any more than previously?" We answer, The Apostle explains why, by saying that NOW God commands all men everywhere to repent because He has appointed another Day of Judgment. In the first judgment Adam was on trial. He was found unworthy of everlasting life, and was sentenced to death. His entire race has shared in his death penalty. But now, in due time, Christ died to redeem Adam and his race from that death sentence, and thus opened the way for the appointment of another Day of Judgment, of trial for life or death everlasting.

This second trial, or Day of Judgment, would not be merely for those who would be living at the time, but **[page 200]** would have to do with all the race--every nation, people, kindred and tongue--"all men everywhere." This would imply an awakening of the dead. Otherwise the millions who have already died could never have God's grace and could never have an opportunity for participation in it. The proof that all this was God's purpose, and that He was able to raise the dead--St. Paul points out as already demonstrated by the fact that the One who had died to redeem the race had arisen from the dead, and in due time would be prepared to carry out all the provisions of the Divine Plan in dealing not only with the living, but with the dead members of the race, and giving to all a gracious opportunity for eternal life. Moreover, this blessed opportunity was now presented to those who heard.

SOME MOCKED AT THE RESURRECTION

No other religion than that of the Bible teaches a resurrection of the dead. All other religions teach that death is only a deception--that when men die, they really become more alive than before death; that when they lose all consciousness, they really become more intelligent than formerly. Only the Bible teaches in accord with the voice of our senses that the dead are DEAD and "know not anything." Only the Bible teaches that a future life is dependent upon the resurrection of the dead.

Only the Bible teaches that the redemption of the dead is dependent upon the death of our Lord Jesus Christ. Only the Bible teaches that the Redeemer must come again the second time--not to suffer again, not as a man again, but as the Lord of life and glory on the spirit plane to change His elect Bride to His own nature, to associate her with Himself in His Kingdom glory, and to establish amongst men the Reign of Righteousness long promised, for which we pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven."

The philosophers of that day at Athens, like the philosophers of our day and

of every epoch, sneered at the doctrine of the resurrection of the dead. Some of them denied a future life entirely. Others held that human life persists and is indestructible. All were in opposition to the Bible teaching of a sentence of death, of a redemption by death and of a resurrection from death. All interest in the Apostle's teaching vanished for the majority when they learned that the entire philosophy rested upon the resurrection of the dead.

To the worldly mind nothing seems so irrational and so unreasonable as this feature of the Christian religion. Today this doctrine of the resurrection is proving to be a test to many. Few can receive it. Yet all who do not receive it are very certain to stumble into some of the pitfalls of error which the Adversary is permitted to arrange now for all who reject the counsel of God.

NOT MANY GREAT OR WISE

Nevertheless the Apostle's mission was not in vain; for we read that "certain men clave unto him." The Truth is a magnet which has a drawing power upon hearts of a certain character. The Apostle did not expect to convert many of those philosophers. He knew that not many wise, rich, great or learned according to the course of this world could come in amongst those whom the Lord is now calling to constitute the Bride of Christ. (**1 Corinthians 1:26-29.**) He knew that their time to hear would be during the Millennium--in that Day of Judgment, or trial, of which he had been telling the philosophers. Some of those who declined to hear further said, "We may hear you again on this matter." But if the Truth did not appeal to them at once, it is quite doubtful whether the same Message would do so later.

Does not this principle hold true today? Is it not still true that the Lord is seeking a Little Flock only? Is it not still true that acceptance of the Truth indicates those who are drawn to the Lord and guided by His Holy Spirit? Is it not still true that inability to see the beauty and the force of the Truth is an indication of unworthiness of it?

Let us be content, if possible, to find and to bless with the Truth those whom the Lord our God has called and drawn. Let us be content to leave the others for His due time (**1 Timothy 2:5,6**), after we have put the Truth before them. The condemnation of death will continue upon all except the Household of Faith until the time for the establishment of the great Kingdom. Then Natural Israel will be blessed under the terms of the New Covenant, the blood for the sealing of which--the blood of Christ--is during this Age being prepared in the sufferings of the Head, in which the Body is permitted to share. (**Col. 1:24.**) Then, under the provisions of that New Law Covenant, the blind eyes of Israel shall be opened and their deaf ears unstopped, and reconciliation be made complete for them, and for the world through them.

Evidently this privilege of reconciliation will be open to all the world of mankind who, by becoming proselytes, may share the blessings of that New Covenant with Israel. And how glorious will be our privilege--if we are found faithful--to be sharers with our Lord in putting that New Covenant into execution and, as its Mediator, blessing Israel and the world!

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[R5918 : page 200]

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 committing to memory of verses and chapters 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 Class, the result of the lesson was somewhat of a dispute 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 Christian people reading a chapter, 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 verses, and having communed **[R5919 : page 200]** 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. **[R5919 : page 201]** 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 the 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 advantage 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 skilful leader, who is humble-minded, will prove a great assistance to the Brethren. And this is 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.

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ST. PAUL AT CORINTH
--JULY 23.--ACTS 18:1-11.--
LESSONS FROM ST. PAUL'S EXPERIENCES--CORINTH A
BETTER FIELD
FOR THE GOSPEL THAN WAS ATHENS--AS USUAL, THE
MESSAGE WAS OPPOSED AND BLASPHEMED BY THOSE
WHO PREFERRED "THE TRADITIONS OF THE ELDERS"--ARRIVAL
OF SILAS AND TIMOTHY--ST. PAUL ENCOURAGED AND
COMFORTED.

"Be not afraid, but speak, and hold not thy peace."--Verse 9 .

ATHENS did not prove to be a very successful field for the Apostle Paul's labors. He quickly perceived that, although its citizens were chiefly engaged in hearing new things and in philosophizing on every subject, nevertheless the tendency of science and philosophy, falsely so-called, occupied their attention and so satisfied their minds that they were not as ready for the Truth as were some others less highly educated and less philosophical. The Apostle's experience in this respect coincides with that of all who in sincerity preach the Gospel of Christ stripped of all human invention and philosophy, and also illustrates his declaration that God does not choose many wise or great or learned, according to this world's standard, but chiefly the poor of this world--poor socially, philosophically and financially--to be the heirs of the Kingdom; for this class is more inclined to receive the faith and to become rich therein.

Leaving Athens, St. Paul journeyed about forty miles to Corinth, a prominent commercial city of Greece, noted for its manufactures, architecture, paintings, bronzes, etc. It was much less moral than was Athens, much less refined, but nevertheless a better field for the Gospel. Where religious forms and ceremonies become popular, they are apt to have correspondingly the less weight and force. But where sin, immorality and irreligion are popular, those minds which have a religious trend are apt to be more free, more open for the Truth. Unsatisfied by formalism, this class more keenly recognize righteousness because of its sharp contrast with the sin abounding.

Similarly today, the Truth is likely to receive a cooler reception amongst those whose religious sensibilities are to some extent satisfied by forms and ceremonies. The heart most ready for the Truth is the one which is not satiated and stupefied with religious formalism, but which realizes to some extent the exceeding sinfulness of sin and longs for the righteousness which is of God. Like the Apostle, we are to discern the most fruitful fields and to spend our energy upon them, leaving the other fields for a more convenient season, whether it

shall come during the present Age or during the Millennium.

LESSONS FROM ST. PAUL'S EXPERIENCES

Apparently the Apostle was considerably cast down at this time. His first letter to the Corinthian Church, written later on, clearly implies his discouragement and possible sickness. He wrote, "I was with you in weakness and in fear and in much trembling." His rough experiences at Philippi, his small success at Athens, the slenderness of his purse and his need of fellowship--all contributed to make him downcast; and he informs us that the Lord encouraged him with a vision.

Soon after his arrival at Corinth St. Paul found Aquila and Priscilla his wife. They were tent-makers; and this being the Apostle's trade, he abode with them and labored. It was customary at that time that the sons of all the upper class of people should learn a trade, however well educated otherwise. St. Paul's trade stood him now in good place, enabling him to provide for his necessities while preaching the Gospel of Christ. From his own explanation of the matter we learn that even after a considerable number of believers had been gathered at Corinth as a Church, the Apostle maintained himself by his trade. His reason for so doing was not that it would have been a sin for him to receive money and support from the believers there, but that he hoped that the Gospel would commend itself the more to many if its chief expounder were seen to be laboring not for the meat which perisheth, nor for wealth, but preaching the Gospel without charge -- laying down his life for the brethren.

Of this period the Apostle wrote to the Thessalonians, "Therefore, brethren, we were comforted over you, in all our affliction and distress, by your faith." (**1 Thessalonians 3:7.**) Later, he wrote of his experience to the Corinthians, saying, "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor, working with our own hands; being reviled, we bless; being persecuted, [page 202] we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day."--**1 Corinthians 4:11-13.**

Many of us can find a lesson in St. Paul's experiences. If God permitted him to be in want, to be traduced, slandered, oppressed--if he needed such experiences in order to bring out the best that was in him and to make his epistles the more useful to the Church--possibly the Lord's dealings with us at times may be with the same end in view --our preparation for further usefulness in His service.

ST. PAUL "PRESSED IN SPIRIT"

Notwithstanding all of his discouragements and the fact that his tent-making labors barely sufficed to provide for him things decent and honorable, the

Apostle never forgot that his chief mission in life was the preaching of the Gospel. If the earning of his daily bread hindered his preaching during the week he at least took his Sabbath days for the more important work whenever he could reach a congregation of the Jews. We read that he reasoned with them in the synagogue every Sabbath day. But apparently he was under a measure of constraint and did not speak with his accustomed boldness and vigor, perhaps because of the lack of moral support, which is an important factor with all and an essential with many.

Finally Silas and Timothy arrived, bringing with them not only good fellowship and encouraging news from Berea, Thessalonica and Philippi, but also a gift, as the Apostle himself tells us--quite probably from Lydia, the seller of purple dyes, supposed to have been comfortably circumstanced. The effect of these encouragements is intimated. St. Paul "was pressed in spirit"--he felt a fresh vigor urging him to present his Message more zealously and to bring matters to a focus at the synagogue.

After testifying with great boldness and finding that his Message was repelled by the majority of the synagogue, the Apostle forced the crisis himself by shaking his garment as if he would not take from them even the dust, saying to those who had opposed and blasphemed, "Your blood be upon your own heads. I am clean. From henceforth I will go unto the Gentiles."

There are times when positiveness is absolutely necessary, even though it cause a division amongst those who profess to serve the same God. There are times when much more good can be thus obtained than by a continuance under disadvantageous conditions. Oil and water will not mix; and time spent in trying to blend them is altogether wasted. When positive bitterness and hatred are manifested, as in the case under consideration, it is better to withdraw.

But neither the Apostle nor we would recognize as proper or at all allowable that the Lord's people should quarrel and take offense one with the other over trifles unworthy of consideration. The shaking off of the dust not only was what our Lord had suggested (**Matthew 10:14**), but was a custom of the time--a warning, as it were, that the Apostle felt that he had discharged his entire duty and now left the responsibility upon their own shoulders.

The effect was good in two ways: (1) It helped Crispus, the ruler of the synagogue, to take a decided stand; whereas otherwise he might have been stunted in his spiritual development. Crispus decided for the Lord Jesus, and took his stand with the Apostle and a few others (2) The fact that the Jews had repudiated the Apostle and his Message would draw the attention of the Gentiles more particularly to his Gospel. Some of these Gentiles already believed. The new meetings were held in the home of Justus, a reverent man who resided near

the synagogue. Thus as the Jews attended the synagogue worship they would be continually reminded of St. Paul's Message in the synagogue, which would be an incentive for them to enter the house of Justus and hear more respecting the fulfilment of the prophecies in Jesus.

ST. PAUL ENCOURAGED

The result was that a considerable number of the Corinthians believed and were baptized, thus symbolizing their consecration to do the will of the Lord. Thus we see that opposition is not necessarily an injurious thing to the Lord's Cause. On the contrary, it is safe to say that a most dangerous condition is stagnation.

Evidently the Lord saw that His servant Paul needed some special encouragement at this time. Hence another vision was granted, in which the Apostle was told, "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee, for I have much people in this city."

What an insight this incident gives us as to the Divine supervision of the Gospel Message and its servants! How these words remind us of the promise that the Lord will not suffer us to be tempted above what we are able to bear, but will with every temptation provide also a way of escape! (*1 Corinthians 10:13.*) That vision and its message, we may be sure, were not for the Apostle merely, but for all the Lord's people from that time until now. The same God is rich unto all that call upon Him, and able both to shield and to deliver all of His servants. Therefore He will permit only such experiences as His infinite Wisdom sees will be advantageous to His Cause and will work out for His servants a far more exceeding and eternal weight of glory.

The Lord's statement that He had much people in Corinth teaches us a lesson also. It shows that the Lord knows the hearts of all, and that He has a care not only for His saints, but also for those who have not yet heard His message, but whose hearts are in a favorable attitude of honesty, sincerity. A further lesson comes to us in this connection: We are to remember that the Lord is His Own Superintendent of Missions, and that He is able to guide His consecrated servants, not only as to direction and place of service, but also as respects the time they shall remain to accomplish His will and as respects the character of the experiences necessary for them in order best to accomplish His purposes.

The more firmly our faith can grasp this situation, the more we can rely upon the Lord and use His wisdom instead of our own, the more successful shall we be as His servants, and the more happy and contented; for we shall realize that all things are working together for good to all who are His, to all submitted to His guiding care.

EIGHTEEN MONTHS OF TEACHING

Corinth was nicknamed the Vanity Fair of the World; for it was a center of frivolity, pleasure-seeking, etc. It is said to have been one of the most licentious and profligate cities of its day. At first the thought may seem very strange to us that this vilest of the great cities should yield larger spiritual results than did any other, so much so that the Lord would especially declare that He had "much people" there, and would providentially detain His ambassador there for a year and a half, while in other places he had been permitted to remain only a few days or weeks.

The philosophy of the matter seems to be this: Outward morality frequently leads to a pharisaical spirit of self-righteousness, which is a most pernicious and deadly foe to true righteousness. On the other hand, where sin stands out glaringly it has a repulsive effect upon the pure in heart, upon all who love righteousness; and this repulsion [page 203] from the evil seems to prepare such hearts the better for a genuine consecration to the Lord and to enable them to receive His Message. This theory holds good, at least in the missionary work at Corinth, as in contrast with that of places much more respectable in reputation.

The lesson for us in this connection is that we should ever be on guard in our own hearts against this self-righteous spirit of outward observance, which lacks true holiness, true sanctification. It is along this line that our Lord found fault with one of the seven Churches, saying, "Because thou art lukewarm, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked." (*Revelation 3:16,17.*) This is our Lord's charge against the present state of the nominal church--so rich in earthly advantages, so self-satisfied. Let us be on guard lest in any manner or to any degree such a lukewarmness should come over us and we should lose the Divine favor.

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[R5919 : page 203]

GLORYING IN THE CROSS OF CHRIST

--JULY 30.--*1 CORINTHIANS 1:18-2:2.*--

**THE CROSS OF CHRIST NO LONGER PREACHED--
REDEMPTION**

**DOCTRINE FALLING BEFORE EVOLUTION THEORY--THESE TWO
THEORIES ANTAGONISTIC--FEW UNDER THE BANNER OF
THE CROSS WITH JESUS AND THE APOSTLES.**

**"Far be it from me to glory, save in the Cross
of our Lord Jesus Christ."--*Galatians 6:14* .**

ONE 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 incidental self-denials. Rare indeed would it be to find a minister 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 for human redemption and reconciliation 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 they no longer believe 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 Ransom-sacrifice by a Redeemer. Why? Because, according to the Evolution theory, man is merely 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 without any redemption or any interference whatever upon God's part the process of Evolution will continue until by and by there will be a family of mankind that will reach an aristocracy of wisdom, efficiency and power which will enable them to live everlastingly by their own wits.

Small comfort is there in this for Evolutionists of today or of the past. If they boast of their children of the future and of the everlasting life to which those children will be gradually evolved, they admit that personally they have nothing

beyond the tomb--that any future life on their part will be representatively in their children. And as for their parentage, they have nothing to boast of there, although some of them seem to boast of their ancestry, after all--that their forefathers were monkeys, frogs and, earliest of all, simply protoplasm.

SIGNIFICANCE OF THE CROSS

These theories are the products of human wisdom, and indicate a misunderstanding and neglect of God's Word. How beautiful is the Gospel of the Cross as compared with any other! It assures us that God made man in His own image and likeness; and that man's fall from that perfection to his present condition of demoralization came as a result of disobedience to Divine Law and of the enforcement of the Divine 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 our 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 lines.

But meantime, God had from the very beginning planned the blessings of the Cross--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-borns, whose names are written in Heaven." (**Hebrews 12:23**.) The Scriptures assure us that this selected company is 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 Bride, the Lamb's Wife." (**Romans 8:17; Revelation 21:9,10**.) 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.

EARTHLY 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.*) [R5920 : page 203] 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-- [R5920 : page 204] 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 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 Divine arrangement. Hence those who accept the Lord's arrangement are usually the poor, the unlearned, etc., who realize their lack of wisdom and seek it from the Fountain of Wisdom and through the channel of Wisdom--the Bible.

The whole world is perishing because of Original Sin; and to nearly all of the world the Cross of Christ is foolishness. We who believe God's Message are said to be saved--to have passed from death unto life--because we have come into relationship with the great Life-giver "through faith in His blood." To us the great Redeemer is the Wisdom of God personified, and that Wisdom is shown in the Master's course in sacrifice. When we accept this, He becomes our Justifier; and being justified by Him, we are granted access to the Father, who receives our consecration sacrifices, and imparts to us a begetting of His Holy Spirit. Our salvation continues as day by day we abide in the Lord and grow in grace, knowledge and the Holy Spirit. Eventually our salvation will be completed; as it is written, our salvation shall be brought unto us at the glorious appearing of our Lord and Savior Jesus Christ.--*1 Peter 1:13; Titus 2:13.*

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 a pure Message, that they may all call upon Him and serve Him with one consent. (*Zephaniah 3:8,9.*) 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."

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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, went to the tree, seeking fruit thereon; for the time of figs was not yet past. But He found that the tree was barren. Then 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, behold, the fig tree which Thou cursedst is withered away!" 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. He was merely 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 would take notice of a tree because it was not bearing 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 was necessary that 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 many of our Lord's works were of an outward, visible kind, 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 Cana of Galilee, and manifested forth His [coming] 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.**) Hence there was a necessity for teaching 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.

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 not go hungry over night, nor that Divine 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 Lord 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.

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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 God sent His Son seeking fruit from that nation, but He found none. The tree was barren. He found a few faithful individuals, but nationally nothing--*no fruit* as a nation; and the blight, or curse, of the Lord came upon the Jewish nation because with all their privileges and advantages they had not brought forth the proper fruits. Our Lord Jesus, five days before His crucifixion, pronounced their House desolate. "Behold, your House is left unto you desolate!"--**Matt. 23:38,39; Luke 13:34,35.**

Ever since that time, the Jews have been desolate and blighted as a nation. But there is a promise that this blighted fig tree shall again become a living tree--a living nation. They are to be restored to Divine favor, after their "double" of disfavor has been fulfilled. [See **STUDIES IN THE SCRIPTURES**, Vol. 2, pp. 217-230.] This "double" we understand has been accomplished, and this is the meaning of the great awakening now among the Jews, and of the great Zionist movement.

Speaking of the time of His Second Advent and of the nearness then of the Kingdom, Jesus said, "Learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near; so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." (**Mark 13:28,29.**) The Jewish nation has been having a long winter time. But the spring time of this nation is now at hand. We already see this fig tree putting forth leaves. So we see that the lesson of the blighted fig tree was not merely a lesson for an hour, but a lesson to all the Lord's people from that time even until now.

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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-begetting. And if progress be made 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 permit our loving 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-- inciting rather to strife!

While we should properly attribute such weakness, not to the New Creatures, 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 servants of the Classes frequently feel that their brethren, who elected them, do not repose a sufficiency of confidence in them and entrust them fully enough with the management of the affairs of the Class-- that the Class wishes to manage its own affairs and merely to have the advice of the Elders. In such cases we recommend that the Elders be fully content with such a condition-- that it is the Class as a whole which represents the Lord, and that no servant of the Class has the privilege of exceeding the authority which the Class gives to him by its vote.

It is our experience that the Bible Students feel a great need of protecting their rights and fulfilling the obligations which the Lord has placed upon them. Surely they are excusable even if they seem to exercise too great care in this matter--in view of the examples all around us, amongst both Protestants and Catholics, of the power of priestcraft, and the inclination of ecclesiastics to grasp power and authority and to ignore the Ecclesia.

On 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 they either take offense at the individual who has had the courage 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 accordingly. But even after reading, some of the Lord's dear 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 to the Lord in prayer, while watchful of any and 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*.) It would be injurious both to the Elder and to the Class interests.

On the other hand, the Classes should seek to avoid captiousness and faultfinding. They should esteem the Spirit of the Lord, the spirit of devotion, the knowledge of the Truth and talents for its presentation, wherever these are to be found, and should gladly help one another to opportunities for development in grace, knowledge and utterance--each according to the talents which the Lord has bestowed upon him and in harmony with the directions of the Lord's Word. Forbearance, one with another, a willingness to wash one another's feet, symbolically, and to esteem each other for all Christ-like qualities, should be cultivated.

While the will of the Class should be carefully sought by every Elder, and fully expressed by every Class in respect to all the order and arrangement of its affairs, nevertheless we should not be over-exacting in respect to **[R5921 : page 206]** how the will of the Class is expressed. In other words, we should consider what is satisfactory to the majority of the Class. Elders are not to be found fault with simply because the Class satisfaction has not been expressed in some special, particular manner. In other words, a minority of the Class should not feel at liberty to distract the Class and stir up strife simply because methods which the minority prefer have not been accurately followed. Each member of the

Class has full liberty to express his conviction at opportune times--especially at election time; but he should be fully satisfied, after expressing his thought and preference, to abide by the preference of the majority, whether expressed positively or negatively.

JUSTICE FIRST--THEN LOVE

Let us, dear brethren, ever remember that while we are striving after Love and its bond of perfectness, nevertheless our own course of action should be squared first of all by absolute *justice*, and then love may add to that as much as it may please. For instance, at an election some brother may unwisely nominate, for some service of the Class, a brother who is not qualified for the position. We must not find fault with the brother, for he has his liberty of making the nomination and manifesting his unwisdom; but, on the other hand, we should not feel bound by his suggestion, nor should we allow fear of offending the nominated brother to hinder us from expressing, by vote, what we understand to be the Lord's will in the matter. And if voted down by the Class, the nominated brother has no right to take offense, but should rather admire the courage of the brethren, as expressed in his rejection.

One thus rejected by a Class has no right to inquire either of the Class or of any member of it why they voted against him. That is *their* business and none of his. They merely exercised the right which they had according to their own conscience. It was a matter of justice. Love, in the sense of human sympathy, has no place in the deciding of such questions where the Word of the Lord lays down the rules to be followed by each member of the Ecclesia. A failure to recognize principles of justice--righteousness--seems to lie at the foundation of nearly all Class difficulties. We request that all who get into such troubles take the matter to the Lord in prayer and then consider the matter along the lines of absolute *justice*.

We have advocated in the Sixth Volume of STUDIES IN THE SCRIPTURES that, if possible, the will of the Class be expressed by the majority--at least eighty-five per cent of the whole number. This, however, does not mean that either justice or love would turn over all of the affairs of the Class to the remaining fifteen per cent and allow them to dictate, as for instance, to permit them to determine that there shall be no Elders or Deacons elected because the minority would hold fifteen per cent of the whole amount and insist that its ideals should be met or that the whole work of the Class should come to a standstill. This would neither be loving nor just, and *should not be submitted to*.

The *majority* rule is the standard of *justice*, and what we suggested in excess of that was a concession of love-- an attempt to meet the tastes and preferences, if possible, of the entire Class, or at least a large majority of the Class. The

majority should lovingly desire to regulate the Class affairs, so far as possible, to suit every member of the Class; and to whatever extent there is a failure to do this there is an invitation to discord and to a split in the Class. While, of course, a division of the interest into two Classes is always deplorable and should be striven against, and *sacrifices* be made *by all* to maintain a "unity of spirit in the bond of peace," nevertheless a division of the Class for a time would certainly be preferable to a continual strife, which would hinder the spiritual progress of all concerned.

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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 Supper, April 16th, and then returned **[R5922 : page 206]** to prison. It seems very remarkable the hold that militarism is gaining on the whole world.

Word comes to us from England that some of the Bible Students there were ordered to report for military duty. These registered their objection, but were refused immunity from service--receiving, however, the assurance that they would be put in non-combatant positions in the war. This promise was afterward neglected, and they were put into regular service at once. We are not to forget that practically all the world is claiming to be Christ's Kingdom, and yet that any who seek to follow the Words of Jesus seem to be thoroughly disrespected and hated of all men and all nations. What a proof we have here that Messiah's Kingdom is future! How glad we are that it is nigh, even at the door!

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"LET HIM BUY A SWORD"

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 Himself.

When Jesus said that if necessary their garments [R5922 : page 207] should be sold to purchase a sword, the Apostles responded that they had in their company two swords; and Jesus answered, "It is enough." They 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 to 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 get plenty of it, according to the general course of the fallen human nature. On the other hand, the Lord's disciples are enjoined to "follow peace with all men, and holiness, without which no man shall see the Lord."-- **Hebrews 12:14**.

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INTERESTING LETTERS
WAS DISGUSTED WITH MAKE-BELIEVE RELIGION

DEAR PASTOR RUSSELL:--

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 desire from a realization that you receive many thousands such letters, and that I should not encroach upon your valuable time. Please do not feel obligated 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 tracts. 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 miraculously, supplied the other volumes. Determined that the opportunity should not slip this time, I carefully made up my mind, and offered myself in full consecration to God on January 1st, 1912. My dear wife also consecrated about the same time.

Since then our path has been continuously upward. We have read hard, 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.

Next to the Lord Jesus our thanks are due to you, as our consecration was solely the product of STUDIES IN THE SCRIPTURES, and your writings have been the most important element in the development of our characters.

Enclosed are four questions which have caused a good deal of division of thought among us of the Panama Class. I am aware that all of them have been treated by you time 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 women 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 Aaronic 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 all 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.

Replying to your questions: 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.

Intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity for proof. The Bible assures us that all power is possessed by our Lord Jesus since His resurrection. This would seem to include intuitive knowledge. The Church has the promise that in the resurrection she will be like her Lord. It is further written: "Now we know in part; then we shall know even as we are known."

To honor the Son even as we honor the Father does not mean necessarily to give Him the same *degree* of honor; but rather we might state it, "We honor the Father. Even so let us honor the Son also--as the Son, as the Father's Logos and

Chief Representative."

With Christian love to yourself and all the dear friends with whom you are associated or come in contact, I remain

Your brother and servant in the Lord.

RE SOME CLASS BUSINESS METHODS

DEAR BROTHER RUSSELL:--

Ever since our Class has been organized much time has been consumed each month in our business meetings, but since all matters are decided by the Class, under present arrangements, we do not see how such meetings can be avoided and less time spent.

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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. Care, however, should be observed 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 easiest and smoothest way of obtaining results is advisable; but the 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.

DEAR FRIENDS:--

In THE TOWER of February 15, I read some quotations from alleged German sermons, extracted from the *Methodist Times*, and supposed to be faithful translations from these sermons. Since reading them I received a package of newspapers from my home, Copenhagen, in one of which is an alleged truthful explanation of those sermons.

Pastor Loebel, of Leipzig, does not even exist. Professor Rheinhold Seeby should be Seeberg; he denies absolutely to have said anything of the kind quoted; and, while Philippi's expressions are not absolutely denied, their authenticity is very doubtful.

I enclose the article from the Danish paper *Robenhavn*. If you so think, a correction in THE TOWER might help remove some of the added bitter feelings against Germans in general. My sympathy is rather on the side of France and England; but I desire justice to all.

Yours in His service, C. PETERSEN.

"LEST WE FORGET!"

"Follow peace with all men, and holiness, without which no man shall see the Lord."--*Hebrews 12:14* .

ALTHOUGH the Lord's people are counseled by the Lord's Word to be peacemakers, and to pursue peace, nevertheless they are forewarned that they must *fight*. On the surface these injunctions seem paradoxical. It seems strange that we should be admonished to be peacemakers and then be told that we are to fight. These conflicting statements may be harmonized however. If we are loyal to the Lord and to His cause, our loyalty will bring us into opposition with whatever is contrary to God. It is not that we are to strive with people; but the very fact that we are counseled to be peacemakers implies that there will be opposition.

How is it that when one wishes to do right and is doing this to the best of his ability he meets with opposition? It was so with our Master. Although He was perfect, yet He had opposition. We need not be surprised, then, if we who are imperfect should have similar experiences. What did Jesus do to cause people to do evil toward Him? He did only good and sought to bless all. His loyalty to the Father, however, made it a necessity for Him to rebuke sin and error. This brought upon Him the antagonism of those who upheld these sins and errors. The darkness hates the light because it is a constant rebuke to the darkness.

Then we not only have the opposition of the spirit of the world, but also the opposition of our own fallen flesh and the virulent opposition of the great Adversary and his hosts. What a power this all means! At one time in our lives we did not know what it meant to have the opposition of the world, the flesh and the Devil; but we are learning what this means, dear brethren. Our great Adversary is a very wily foe, and is on the alert to seize every opportunity to ensnare and entrap us, to put our enemies in antagonism against us, and to stir up all kinds of persecution and opposition. One might think that Satan would be satisfied to have taken the wrong course himself; and that he would ere now have been ready to say, "I have had enough of it." Why does he not say this? It is because he is so implacable a foe to God and to all that is good. He has so hardened his heart to all that is holy that he cannot be renewed to repentance, to change about and take an opposite course.

LET US TAKE WARNING FROM SATAN'S COURSE

What a solemn warning this should be to us to resist stoutly and unequivocally the very beginnings of sin, to resist the approach of temptation to be disloyal to God in the slightest degree, by hastening to the Throne of Grace in every time of danger! The Adversary's designs seem to be especially against the

saints of God. He steadfastly opposes all those who desire to walk in the footsteps of Jesus, rather than those who walk according to the course of this world; for the latter are already more or less under his control. He does not seek to run after them or seek to entrap them. All he needs to do is to keep them from the light.--2 Cor. 4:4.

Satan does not wish the glorious light of God's goodness to shine into men's hearts; for wherever the light of Truth goes it brings a transformation. We become changed men and women as soon as the Truth shines into our hearts; and this transformation goes on day by day. When Satan sees this, he exerts all his power to blind the one who has gotten out from under his domination, and to weave his web around him again. When the fly begins to struggle to escape, the spider 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 on our part than all they that are against us. We have learned something of the character of our Heavenly Friend. At first we saw that God was a great Being, deserving of our reverence; but now we are coming to see more and more how just He is, how wise He is, how loving and lovely He is. As we come to thus appreciate 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 God's dear Son. "Be ye followers of us," 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 great care lest, while we preach to others, we ourselves should become castaways. What a thought that is, that, after having told others about God, His love, His power and His salvation in Christ, we should ourselves become castaways from this glorious salvation!

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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 no 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 mission. 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.**

We all have natural inclinations toward sin. It is necessary, therefore, that we overcome the inclinations of the flesh, the disposition of the flesh--all these things that war against the Spirit. From the moment that we surrendered ourselves to the Lord and were begotten of the Holy Spirit, we were New Creatures. Old things have passed away, and all things have become new. We no longer belong to the old family, the family of Adam; we are an entirely new creation. We have passed from death unto life, from condemnation to death in Adam to a new life in Christ. The continuation of this new life will depend [R5924 : page 212] upon our faithfulness as children of God. We must show our loyalty to the Lord by resisting everything that pertains to the old 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 fully, it is because we are more or less blind to our own deficiencies. We *would* do perfectly, but we *cannot*. But by fighting a good fight, we are to prove to the Lord that we are doing the best we can. We are not merely to make a little effort, but are to put forth *all our strength*, which will be supplemented by the grace of the Lord. If, then, in spite of *our best efforts* we come short, as we surely shall, what then? "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 so doing. 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 blemish our glorious wedding robe. When we first came into the Father's family we received 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--courageously--to the Throne of Heavenly 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 encouragement of God's Word thus to come to the Lord to be forgiven. The flesh says, "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 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 try to be *more careful*; 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 as to our words and thoughts and deeds; for if the Lord 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 realize the sense of His love and blessing. 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, "Well, I cannot help it." At night the thought that all is not right with the Lord comes again. "I know that I have had plenty of difficulties today and more failures; but I cannot go to God. It is of no use." So the breach widens. They forget the great mercy of the Lord. They forget that He has said, "Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame, He remembereth that we are dust."

This is a wrong course, fraught with extreme danger. We should clean up our accounts with the Lord every day. 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 overcome myself?" Some who

fail to take advantage of the grace offered for every time of need gradually get so far off from the Lord that by and by they scarcely think about it any longer. They have a reverence for God, but they do not love Him. He is not close to them, and they know it. They know the right way, but they feel that they cannot walk in it. They realize that they have spots on their robe, but they try to put the thought behind them. If this course continues, where will it end?

These are not the things to put behind us. The things that the Lord has *forgiven* should be put behind us; but the things for which we have not sought forgiveness should trouble us until they are settled. It is not a good plan to wait until evening to go to the Lord if we realize that we have displeased Him. If we can go to our closet at once, we should do so. If not, we might close our eyes for a moment and get into communication with our Father in Heaven through the merits of our Savior. Let us keep in constant touch with the Lord, and tell Him about all our affairs, our mistakes, our unwitting trespasses. There are probably many trespasses committed by us that we do not recognize. But daily application for the blood of cleansing will keep our garments clean and white.

CARELESS ONES UNFIT FOR THE KINGDOM

Those who get spots upon their robes and leave them there will not be fit for the Kingdom of God; for the Bride of Christ will be composed of only those who will be "without spot or wrinkle or any such thing." Jesus is **[R5924 : page 213]** to present this class blameless and unreprouvable before the Father. They did not walk perfectly, without a blemish; but they were careful to keep their garments unspotted by going often to the Lord. They let nothing keep them away. This is the spirit of the Bride class. We each wish to be of that class, dear friends. If any of us are not sure just now as to our standing with the Lord, let us make haste to go to Him and see that the record is cleared by our dear Redeemer and Advocate. Let us not wait, but go at once.

The faithful class is pictured to us in ***Revelation 7:3,4*** and ***14:1-5***. These are the 144,000 who have the Father's name in their foreheads. They sing the new song, which none can sing but these 144,000. Oh, we long to be among them! We cannot afford to be anywhere else. The outcome is all in *our own hands* whether we succeed or fail, after God has given us His Holy Spirit. It will be *our own fault* if we miss the Kingdom. There will be no blame to attach to the Lord; for He has arranged for our continual cleansing day by day. His grace is provided for us at every step of the way; and His loving, protecting providences are continually about us if we are trustful and obedient to the best of our ability.

The other class who allow spots to accumulate upon their robes, is a "great multitude, whose number no man knoweth." (***Revelation 7:9***); that is, they are not of an ordained or *fixed number* as is the Bride class. These must through

great tribulation wash their robes, all spotted and soiled, in the blood of the Lamb. These will then stand before the Throne, will serve God day and night in His Temple. The Bride class will be The Temple; or, in another figure, they will be seated upon the Messianic Throne with their Lord and Bridegroom. These different figures give different phases of the honored position and work of the Body of Christ in glory. These are spoken of as wearing crowns, the others as merely carrying palm branches, indicating final victory.

How glad we are that our dear Heavenly Father has mercifully provided for those who through lack of sufficient zeal and faithfulness lose the "Prize of the High Calling"! We rejoice that even the "foolish virgins" do not lose all, but will through tears and travail of soul yet come wholly back to the Lord. They will finish their course in death. Theirs is an enforced destruction of the flesh. Although they covenanted to sacrifice it willingly yet they failed to do so. They love the Lord and love righteousness, but not sufficiently to be thoroughly loyal and faithful; and so they must be severely scourged, that their spirits may be saved in the Day of the Lord Jesus.

EARNEST EXHORTATION TO FAITHFULNESS

No one has been called of God to the Great Company class. "We are all called in one hope of our calling." Let us then walk with the Lord in white every day, dear brethren and sisters. Let us keep our robes spotless. It is easier to get spots on them than to get the spots off, and each spot will be more difficult than the previous one. We understand spots to be the result of a measure of carelessness. "It is impossible for me to keep my robe from ever getting spotted," you say, "but I am very thankful that the Lord has provided a way whereby the spots may be removed when I earnestly apply for the cleansing."

Each experience of this kind should make us more humble, more careful, more alive to our weaknesses and more watchful to avoid getting spots on our white robes. Otherwise the Lord will chastise us by withholding for a time His peace, lest we think that we may be careless, and then may have the spot removed without any trouble. The Lord wishes us to realize that this is no light matter. Then let us each be very faithful, that we may soon hear the Master's sweet "Well done!"

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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 our understanding, 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, tasted death for every man," and that He "gave Himself 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; and all clearly and positively declare that it will be universal--that is, that it will apply to every member of our race.

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 told that we are bought with a price, even the precious blood of Jesus, but we have Jesus' word for it that He gave Himself a corresponding price, for sinners. (*Matthew 20:28.*) The word used in the Greek is *lutron-anti*, 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 emphasizes the same thought when he says, "As by a man came death, by a Man comes also the resurrection of the dead; for as in Adam all die, even so all 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 man, and he alone was sentenced by the great Heavenly Court to die. His wife and his children share with him in this penalty--not by direct sentence, but indirectly; for the measure of life which we have came from Father Adam, and it was only a spark, its right to exist having been forfeited before it came to us. It was thus, however, that our 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 of him and his race back into the condition [R5925 : page 214] 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, gaining knowledge, and was assured of a continuance 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 our understanding that had Adam continued obedient under certain tests he would have been recognized as a graduate in the school of experience and as no longer properly subjected to tests and trials. But he never reached this position. He failed in his trial time, and never attained his graduation therefrom.

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, the Scriptures tell us, is for "Times of Restitution"; 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 show us that some, when granted 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 will attain full human perfection, will not be accounted worthy of eternal life, but on the contrary will be destroyed in the Second Death, because, having enjoyed their share in the Universal Redemption, they have not improved the opportunities for such character development as would meet the Divine requirements. Their destruction is shown in **Rev. 20:7-10**. It 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 to all every assistance necessary and proper. "The world will be judged in righteousness." (**Acts 17:31.**) Besides, to suppose anything further to be done for these after they have gone into the Second Death through their own wilful course, would imply another sacrifice for sins. The sin which brought death to Father Adam was wilful sin. This the death of Jesus will fully offset: but the sin which will bring the Second Death will be individual, wilful sin on the part of every one who will die the Second Death; and the cost of redeeming each one of those sinners would be the death of a sinless one as a sacrifice for each.

The case of Adam is altogether different from what it will be with the race then; for each one of those sinners would be equally as guilty as was Adam himself; and each one will be personally condemned to the Second Death. If each one were to be redeemed again, he would need a personal Savior. The Bible 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 sacrifices for their redemption from that sentence. What good would that do if they had not profited by all the experiences of the present life and all the experiences of the Millennial Restitution time? We could not imagine their profiting by any experiences.

Evidently, 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 wise or intelligent being give his life a corresponding price 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 entrapped by such sophistries of the Adversary. We are to remember, however, that 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 such from the error of his way [course] will 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 way of Life into the way of Death.

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 breastplate, fastening our helmet, girding up the loins 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.**

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"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 ye!

Therefore, holy brethren, onward! thus ye make your calling sure;

For the Prize of this High Calling bravely to the end endure."

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[R5926 : page 215]

THE GREATEST THING IN THE WORLD

--AUGUST 6.--**1 CORINTHIANS 13.**--

**GODLIKENESS IN THE HEART, IN THE TONGUE, IN THE
HANDS,**

**IN THE THOUGHTS--LOVE THE ESSENCE OF THE DIVINE
CHARACTER--DIFFERENT KINDS OF LOVE--THE SPECTRUM
OF LOVE REVEALS THE CHARACTERISTICS ESSENTIAL TO
MEMBERSHIP IN THE GLORIFIED BODY OF CHRIST--
SUGGESTIONS FOR SELF-EXAMINATION--LOVE THE QUALITY
WHICH WILL PERSIST THROUGHOUT ETERNITY--THE GIFTS
OF HEALING, ETC., CEASE.**

**"Now abideth faith, hope, love, these three;
and the greatest of these is love."--Verse 13 .**

LOVE is a quality which seems beyond the power of man to describe. The best that we can do is to describe its conduct. Those who possess this quality are able to appreciate it, but are not able to explain it; for it is of God--God-likeness in the heart, in the tongue, in the hands, in the thoughts, permeating all the human attributes and seeking to control them.

There are different kinds of love, however; and the Apostle is not speaking of general affection, but of that particular kind of love which belongs to God and to the New Creation, begotten of Him. There is an animal love, such as the brute creation exercise toward their young--a love which frequently leads to the sacrifice of life itself in its devotion. This kind of love inheres in the natural man, even in his fallen condition. It is all a more or less selfish love; for at times it is even ready to rob others in order to lavish good things upon those whom it favors. This is not the love which the Apostle describes, nor is he addressing the natural man. He addresses the New Creation, and informs them that the natural man will not be able to appreciate that which he presents. In order to have a clear comprehension of this love and a hearty acceptance of it as the rule of life, it is apparently necessary that we be begotten from Above, by the Most High.--**1 Corinthians 2:9-14.**

THE "MORE EXCELLENT WAY"

The Church at Corinth had been founded for nearly five years, and had enjoyed a wide range of Divine providences. In addressing this Epistle to them, St. Paul was evidently considering well their needs, and seeking to minister to them the Divine Message of grace. He may not have realized how great a work he was doing and how far-reaching would be the scope of his instructions. Perhaps it was better for himself that he did not know how important was his

service to the entire Church of the Gospel Age. Such a knowledge might have made him heady--the very condition of things which the Lord was warding off by permitting him to have still the "thorn in the flesh."--**2 Corinthians 12:7-10.**

In this Epistle St. Paul has been gradually leading the minds of his readers up to a higher appreciation of the blessings which they were enjoying. In the chapter preceding today's Study he calls attention to the various "gifts of the Spirit" which were conferred upon the early Church for its establishment and development. He closes the chapter with the exhortation that while esteeming these gifts, each member of the Church should covet earnestly the superior ones. Then he adds, "Yet I show unto you a more excellent way"--something still better than any of those gifts of the Holy Spirit. Our Study pertains to this more excellent ambition which should actuate every child of God; namely, the acquisition and development of the spirit of Love, the Spirit of the Lord.

The gifts of the Spirit, which the Apostle discusses in the chapter preceding our lesson, took, with the early Church, the place of other blessings which we now enjoy. They had no Bibles, as we have, no Concordances, no helps in Bible study. Therefore they needed the miraculous "gift of tongues" to draw them together once a week to consider the Lord's Message. They needed that the Message should come in this miraculous manner, in order that they might the better appreciate it and realize that it was of the Lord, not of themselves. This made opportunity for another gift, "the interpretation of tongues." Thus by the various gifts of the Holy Spirit they were drawn together and edified--built up--until such times as the books of the New Testament gradually accumulated. After the death of the Apostles and the consequent cessation of the gifts, these Divine providences of the written Word were quite sufficient, as the Apostle here sets forth.

After St. Paul had called attention to these various facts and to the oneness of the Church, he pointed out to the Corinthians that they were putting rather too high a value upon the "gift of tongues." While a gift had its proper place in the Church as a blessing, he explained, yet a still higher blessing lay in the ability to present the Truth in a well-understood tongue, or language. He declared himself able to speak with more tongues than could any of them, and yet pointed out that he preferred to speak in that tongue which would be understood by his hearers. Finally in his argument he came to our present lesson, which he gave as the climax to his hints preceding.

SUPERIORITY OF THE TONGUE OF LOVE

Boldly the Apostle sets forth a great truth, which has come to be more and more recognized amongst Christian people everywhere, in proportion to their development in the character-likeness of their Redeemer, in proportion to their

development as the children of God. St. Paul declares that not knowledge, not wisdom, not talents, not gifts of any kind are the things to be sought for above all else, but that love should be most highly esteemed.

God is Love; and therefore whoever would be pleasing to Him must develop this disposition; for according to the Divine Law no one will ever have full Divine approval or life everlasting on any plane of being without the full establishment in the heart, in the character, of this Divine quality of Love. Therefore "Love is the fulfilling of the Law." (**Romans 13:10.**) The truth of this statement is obvious to all.

St. Paul forcefully declares that if he had all the tongues of earth and of Heaven and could speak them with perfection and charming rhythm, even these would not constitute a proof of his acceptance to life eternal. Should he do all this in a perfunctory manner, even to the extent of speaking of the Divine character and in the interests of his fellows, he might still have no heart in the matter, but be merely like sounding brass or a tinkling cymbal. The argument, therefore, is that tongues were not to be esteemed as a proof of Christian character.

The Apostle's declaration is introduced with an "if," which might be challenged, to a certain extent, by the assertion that no one could speak forth with power the Gospel of Christ unless he possessed the spirit of love. Although we have all heard public speakers who could deliver very beautiful essays upon Scriptural themes, we have generally perceived a hollowness in their teachings unless they spoke from the heart, prompted by love of the Truth--not by love of applause, nor for love of money.

Next he argues respecting prophecy--oratory--and the understanding of mysteries and knowledge and respecting the possession of mountain-moving faith. He asks, Would these abilities not signify a glorious development of character, **[page 216]** a full acceptance with God and an assurance of life eternal? Then he answers, No; precious as these abilities are, they would have no value whatever in the Divine estimation, would profit us nothing, unless based upon love. How the Apostle's argument exalts this quality of Love before our minds! He proceeds to say that although we should give all of our goods to feed the poor, and although as martyrs we should be burned at the stake, yet it would profit us nothing if the motive, the sentiment, behind the giving and behind the endurance of martyrdom were not love. Without proper love as the mainspring of our conduct, there will be no reward.

LOVE'S CONSTITUENT ELEMENTS

To those of the Lord's people who have never studied out the elements of love, its constituent parts, the Apostle's suggestions in today's Study will seem

like a revelation. He enumerates nine component parts:

- (1) Patience--"Love suffereth long";
- (2) Kindness--"and is kind";
- (3) Generosity--"Love envieth not";
- (4) Humility--"Love vaunteth not itself, is not puffed up";
- (5) Courtesy--"Doth not behave itself unseemly";
- (6) Unselfishness--"Seeketh not her own";
- (7) Good Temper--"Is not easily provoked";
- (8) Guilelessness--"Thinketh no evil";
- (9) Honesty--"Rejoiceth not in iniquity, but rejoiceth in the Truth."

Despite all our pains and aches physical, what a wonderful world this would be if every member of the race were perfect in these qualities enumerated! However, it would be a useless waste of time to weep over what we have not, or to chide unnecessarily our neighbors and our friends because they, like ourselves, are not perfect in love. Indeed, the more we come to understand the teachings of the Bible, the more sympathy we may have with the poor "groaning creation." In one sense of the word our sympathies are all for this glorious standard which the Apostle holds up before us. We cannot sympathize with the wrong, the error, the evil. It is uncongenial to us. But, understanding the situation, we can sympathize with our fellows and with ourselves as being in a fallen condition, in which none can do the things he would.

The Scriptural key to the situation is the fact that as a race we were born and shapen in iniquity, in sin did our mother conceive us. (*Psalm 51:5; Genesis 3:20.*) The calamity of sin, imperfection and death has injured the whole world mentally, morally and physically--has made us what the Apostle describes as a "groaning creation." (*Romans 8:22.*) This knowledge of the facts in the case, possessed by so few, understood by so few, should tend to make these few a peculiar people in their loving sympathy and kindness towards their fellows in distress. Alas, the difficulty is that even these few who know these facts from the Divine Word have selfishness so ingrained in them, and are so oppressed by the cares of this life, that often their sympathies are not all that they should be!

NEW CREATURES ALONE ADDRESSED

It is for this reason that the Scriptures do not address the natural man; for his mind is so sodden with selfishness that his eye of pity and his ear of sympathy are well nigh closed. Instead of appealing to the natural man in general, the Scriptures represent that the Lord especially draws some who are possessed of certain qualities of heart and mind, and especially leads these to a knowledge of

the Redeemer, leaving it open with them to accept or to reject the offer of Divine grace and forgiveness.

Such as respond are still further enlightened; and, if further responsive, they are treated as justified because of their faith in the blood of our Lord Jesus Christ. Then are granted further special opportunities, and exhortations to make a full consecration of themselves to God and to His service even unto death. If they still respond and make this consecration, they have then come to the place where the Lord is pleased to reckon them dead to earthly things, according to their profession, and to beget them of the Holy Spirit and the glorious promises of His Word, and to count them New Creatures in Christ--members of the Redeemer's Body, which is the Church.

Now they have reached the stage where, as children of God, they must go to school and develop in knowledge and in character, that they may be made actually fit, prepared, suitable, for eternal life and a share with their Redeemer in His Kingdom.

LESSONS TAUGHT IN THIS SCHOOL

When we enter the School of Christ, the ultimate purpose of the course of instruction is set before us in the Great Teacher's words, "Be ye like unto your Father which is in Heaven." The same thought is presented to us in St. Paul's assurance that God has predetermined that only such as become copies of His dear Son--in character likeness--can be His joint-heirs in the promised Kingdom. (**Romans 8:29.**) When we entered the School of Christ, we did not know that so much would be required of us. We did not understand all that we did when we made our consecration even unto death in the service of righteousness. However, no advantage was taken of us; for what was presented to us, and what we consecrated to do, includes everything in our power--and no more--even unto death. So then, no lesson that can be set before us is beyond our covenant, or agreement to perform.

In the spectrum of love given us in today's Study the Apostle is delineating the various parts of this one great lesson of Christ-likeness, which is God-likeness. He is pointing out what constitutes such a character as God has predetermined that we must have, in order to be worthy of the gift of God, which is eternal life through our Lord Jesus Christ.--**Romans 6:23.**

LOVE VIEWED IN COMPARISON

"Love beareth all things, believeth all things, hopeth all things, endureth all things." Its elements of patience and gentleness are love in the sense of willingness to endure under all sorts of opposition, wherever it sees a proper subject for its sympathy. Love "believeth all things" in the sense that it is not given to doubt, to disbelieve, to impugn the motives and the truthfulness of its

fellows. Only after full and convincing proofs to the contrary will it cease to exercise faith. Love "hopeth all things" in the sense that it desires a blessing for all with whom it is in contact; and in harmony with its desire it is continually striving to do them good. Love "endureth all things" in the sense that it cannot be quenched wherever there is anything upon which it can properly exercise itself.

Viewed from another standpoint, these qualities might be interpreted thus: Love "beareth all things," as enduring pressure on every side without being crushed. It "believeth all things," as being full of faith in the Divine promises and arrangement, doubting nothing. It "hopeth all things, in the sense that this perfect love toward God enables the heart to be filled with confidence in the Almighty, in whose love it reposes. It "endureth all things," in the sense that the soul which is united to God by the link of love cannot be vanquished, cannot be overcome; for this is the Divine will and arrangement. God will not suffer any of these little ones to be tempted above that which they are able to bear, but will with every [page 217] temptation provide a way of escape.--1 *Corinthians 10:13*.

The Apostle institutes a comparison between love and some of the gifts of the Spirit which the Corinthian Church properly held in high esteem. He would have us all see how infinitely higher love is than any of the gifts in which the early Church rejoiced. Love is not a gift, but a growth. It is a fruitage which must be developed in the garden of our souls, and which must be tended with much care, in order to its proper development. He says that love never fails, but that the other things will fail; namely, the power of prophecy--oratory--the gift of tongues, knowledge, etc. They would lose their value as changing conditions would comparatively do away with their necessity. Prophesying would be done away with, tongues would cease, and knowledge would vanish.

The argument advanced by St. Paul is that all these things would necessarily come to an end, when perfection would come in; for all our gifts and talents are imperfect. Surely with our glorious "change" in the First Resurrection and with the ushering in of the Millennium our conditions will be so different that many things now highly esteemed under present unfavorable circumstances will then be valueless! Just so flints were once valuable for the striking of a light, but are now never used, having been supplanted by matches, electric lights, etc. Many of those gifts, however, including the gift of tongues, perished long before the morning light of the Millennium. Shortly after the death of the Apostles they ceased altogether; for they were imparted only by the Apostles.

"GIFTS" VS. "FRUITS"

Next the Apostle compares the gifts of the Spirit with the fruits of the Spirit, and shows that the former, when contrasted with the latter, were as the toys of

childhood in comparison with the valuables of manhood. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." So the gifts of tongues, interpretation of tongues, etc., were given to the Church in its infancy, and served useful purposes then. But they were put away as the Church emerged from infancy to the strength and development accruing from a greater knowledge of God's great Plan. The milk of the Word and the strong meat of the Word were purposed by God to develop the members of the Body of Christ, until they all come to the stature of manhood in Christ. The more advanced the Christian, the more surely would he know that the gifts of the Spirit were merely like a childish plaything, to be supplanted by the fruits of the Spirit, much more valuable to the Church in its developed condition.--**Hebrews 5:12-14**.

St. Paul points us further to the fact that we are living not merely for the present, but especially for the future; and that whatever will last us into the eternal future must certainly be the most important matter for us to acquire. He would have us see that to the Christian that most important thing is the Love which he has described in our Study. Our knowledge, our tongues, etc., of the present time are mere shadows of the great powers which will be ours if we attain to the glorious blessings of the First Resurrection. Whatever clearness of sight we have at the present time we shall then find to be darkness in comparison with the full light of the glorious Millennial Day. Where now we see as through an obscure glass, then we shall see face to face. Now we know in part; then we shall know even as we are known.

The Apostle would have the Church see that faith, hope and love--three fruits of the Holy Spirit--are far superior to all the gifts of the Spirit; for these fruits will abide throughout the Age. Until the Millennial Morning we shall need faith, hope and love. We cannot get along without them. We cannot make any progress in the Master's footsteps without these qualities. But if we seek to contrast these imperfect qualities amongst themselves, he points out that the chiefest of these is love.

Love is the Divine quality without which we should still be unsatisfactory to God, even if we possessed all the other qualities which go to make up Christian character. Love is the quality which will persist to all eternity. If we would abide in Divine favor, we shall need always to have Love. As for faith and hope, excellent qualities though they be, the time will come when they shall be swallowed up by sight, by the actualities of the glorious condition of fellowship with the Lord. But love will never fail. Amongst all the graces of the Spirit it stands supreme and eternal.

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THE GRACE OF GIVING
--AUGUST 13.--2 CORINTHIANS 9.--
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--GENEROSITY
INCULCATES BREADTH OF MIND AND HEART--DEGREE
OF PROSPERITY SHOULD BE MEASURE OF OUR CHARITY.
"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.

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 way of the fallen nature. But the method of the New Creature in Christ is to be the reverse of this. He is to be on the lookout for the welfare, the interests and the comforts of others, especially of those in his own family and of the weaker members of the Household of Faith. The stronger of the brethren in Christ should take pleasure in helping the weaker and the less able, and so far as possible in bringing all up to the stature of manhood in Christ.

Our Study is addressed to the Corinthian Church, and is on behalf of the Christians in and about Jerusalem. Naturally the question arises, "Why should collections have been then for the Christians in Jerusalem any more than for the Christians at Corinth? There were three reasons why this should be done: (1) A severe famine had prevailed in the vicinity of Jerusalem; (2) Jerusalem was not a commercial city, and therefore money was less plentiful there; (3) Apparently those in and about Jerusalem who received the Gospel were chiefly the poor.

Moreover, from the open persecution of the Truth there we can readily judge that there was also a great deal of quiet opposition to all who sympathized with the Gospel of Christ. As small shop people, they were probably boycotted; and as laborers, they were probably rejected as far as possible, except as necessity might demand their services. On the contrary, the cities of Asia Minor, Macedonia and Achaia were prosperous; and as far as we may judge, the class which accepted the Gospel was in many cases the better element. For instance, we recall the conversion of Sergius Paulus, the deputy governor at [R5926 : page 218] Paphos; that of Dionysius, one of the professors in the University of

Athens; that of Damaris, of the same city; that of Justus, of Corinth, and of Crispus, the chief ruler of the synagogue of that city.

BLINDED BY RELIGIOUS PRIDE

The question naturally arises, Why should the same Gospel attract the well-to-do classes in Asia Minor and Greece and repel the majority outside the poor class in Judea? The answer would seem to be that amongst the Jews, who had been long acquainted with the true God and His gracious promises of Messiah, a religious pride had developed, especially amongst the wealthy and the learned. Moreover, because their religious system was in advance of every other religious system in the world, the learned attributed a like superiority to themselves individually. They "trusted in themselves that they were righteous, and despised others."--*Luke 18:9*.

This was the secret of Israel's blindness to the Gospel. The religious leaders and theologians were so self-conscious, and relied so implicitly upon their interpretations of the Divine promises as centering in themselves, that they could not regard the humble Nazarene and His unlearned followers except as impostors. Later, when the Gospel began to be preached to the Gentiles, the opposition of the Jewish theologians was increased; for it was utterly contrary to every thought of their religious pride that God would accept either the humble Jews or the Gentiles to His favor, and reject themselves, the leading representatives of His Cause and work.--*John 7:43-53*.

Amongst the Gentiles, however, the case was very different. While the illiterate masses were firmly bound by the superstition of their various religions, those who were of an honest mind amongst the better educated were quick to discern that many 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 well received, and the collections zealously entered upon. 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 that after 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. On the first day of the week let every one of you lay by him in store, as God has prospered him, that there be 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 spasmodic 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 **[R5927 : page 218]** lack of talent or of strength or of opportunity--hindered by prior mortgages upon their time in the way of family obligations--that practically their 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, either through lack of a case needing their assistance 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 even thought of volunteering financial assistance to 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 appreciate 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 "forwardness," to do something financially in the Lord's service.

And now that the Apostle was absent from them, and **[R5927 : page 219]** after his course had proved to 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, "He that soweth sparingly shall reap also sparingly; and 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. The liberal soul shall be made fat; and he that watereth shall be watered also himself." (**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 portion of 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 careful that out of the blessings of the Lord coming to us day by day some measure be 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 every penny as fast as it comes or in being so interested 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 accident or bank failure or otherwise, then 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 amount given, 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 in this direction 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 against over-much 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 Apostolic rule for giving we have already quoted. The "laying by on the first day of the week" should be general-- "according as the Lord hath prospered him." The degree of our prosperity should be the measure of our charity. Upon this, as upon every subject, the Scriptures inculcate the spirit of a sound mind.

"The Lord loveth a cheerful giver." Gifts bestowed in any other than a cheerful spirit might just as well not be given; for they will bring no blessing. The Lord does not appreciate such giving. In His estimation it has no "sweet odor." To be appreciated of the Lord, the gift must be a thank-offering, prompted by a realization of our debt of everlasting gratitude to Him from whom cometh every good and every perfect gift. And to such, the Apostle assures us, "God is able to make all grace abound." Whoever gives anything in the Divine service--

time, talent, strength, money or influence--will find himself proportionately abounding in the different graces; for such are in the right attitude of heart to grow in grace.

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 comfort; 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, whether temporal or spiritual, the Apostle quotes from ***Psalms 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 was an example of the fact that the Lord's people do not become wealthy. He is speaking of the enrichment of the heart. In another place he speaks of himself and his collaborators in the Gospel work, "as poor, yet making many rich; as having nothing, and yet possessing all things." (2 ***Corinthians 6:10***.) These faithful servants of God made many rich in hope, rich in faith, rich in love and in all the various concomitant graces which these qualities imply.

Our Lord Jesus Christ is the grandest Example of self-denial in the interests of others. He was rich in the possession of the spiritual nature with all its glory and honor. Yet for our sakes He became poor, taking the human nature in order that He might redeem mankind. To this end He surrendered life itself at Calvary, that through His sacrifice we might become rich--possessed of Divine favor and the riches of Divine grace in Christ-- even joint-heirship with Him who now is our exalted Lord at the right hand of Divine Majesty. But to attain this joint-heirship with Him, we must study to be like Him, to have His Spirit and to share with others whatever He may give us of either temporal or spiritual favors -- either to feed or to clothe others (particularly those of the Household of Faith) temporally or spiritually, as circumstances may dictate.

"Thanks be to God for His unspeakable Gift!" That Gift is our Savior, our Redeemer. (***John 3:16***.) In this connection it is impossible for us to tell the riches of Divine grace toward us--the numberless blessings and mercies which are ours through our Lord. He represents to us the very fulness of every Divine provision for our eternal welfare. As the Apostle elsewhere says, "In Him dwelleth all the fulness of the Deity bodily." (***Colossians 2:9***.) As yet, only the Church can now give thanks to God for His unspeakable Gift. But by and by the whole world of mankind will be in a condition to recognize that Gift and to render thanks. When, at the close of the Messianic Reign for the restoration of

the Adamic race to their original perfection, all wilful sinners shall have been destroyed, then "every knee shall bow and every tongue confess, to the glory of God." Then every creature in Heaven, on earth and in the sea shall be heard saying, "Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and to the Lamb, forever!" for the Unspeakable Gift.

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OFFICE OF ADVOCATE AND MEDIATOR CONTRASTED

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 peculiar people, called, sanctified, developed, under a special Covenant by themselves, in which none of the world will ever participate. This the Scripture styles the Covenant of Sacrifice: "Gather My saints [holy ones] together unto Me [saith the Lord]; those that have made a Covenant with Me by sacrifice." (*Psalms 50:5*.) This special class of saints, or holy ones, who make the Covenant of Sacrifice have as their Head the Lord Jesus Himself. When this company shall have completed their Covenant by Sacrifice, this present Age will end. Moses of the Law Covenant given to Israel represented specially the Law Covenant which will be given to the world through the antitype of Moses--The Christ. In other words, the Mediator of the Law Covenant was one man; but the Mediator of the New Law Covenant of the Millennial Age is the new Man, of which Jesus is the Head--and the Apostle declares that the members are made up of those elected both from Jews and Gentiles.

From the time of Jesus down, the Mediator of the New Covenant has been in process of selection, and the "better sacrifices," as the basis for the New Covenant have been in process of offering. During this Gospel Age Jesus has not exercised His office as Mediator for the world; and the world has no relationship with God, but still lies in the Wicked One. The Mediator Himself has been in process of development. As the Apostle declares, God raised up Jesus *first* and since has been raising up the Church, and soon will finish the raising up. It is this Mediator or Prophet of whom St. Peter speaks in *Acts 3:22,23*. (See also *1 Timothy 2:5,6*.) No mediating can be done until the Mediator of "many members" has qualified for the office. His qualification consists of His sacrificing, according to His Covenant of Sacrifice. The Christ, Head and Body, are, therefore, the Mediator for the world in a prospective sense--in the same sense as Jesus, the Babe, could be spoken of as the Savior and the King. He is only now becoming the King and has yet saved only a few of His people.

There is a wide distinction between the work of a *mediator* and the work of an *advocate*. The Great Mediator between 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 arrangement. The work of an advocate is different, 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 now. "We have an Advocate with the Father, Jesus Christ the Righteous." It is Jesus *individually* who is 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 as sons of God. Because of this Advocacy, we have received the Holy Spirit and are New Creatures in Christ. As New Creatures we still need our Advocate, because we *cannot* do the things that we would--perfectly. We have imperfections of the flesh, which, as New Creatures, we cannot fully control. Hence we need a Throne of Grace and an Advocate through whom we may maintain our present relationship with the Father, and thus not be condemned with the world.

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CONSCIENCE AND THE WAR

IN PERHAPS all the armies participating in the present war men have been shot or imprisoned as a penalty for refusing on conscientious grounds to take up arms as soldiers. We are not, therefore, to think of the British course at the present time on this subject as extreme. The fact is that, so far as we are aware, the United States and Great Britain are the only countries which have proposed by their law to recognize conscientious scruples on the part of their citizens as a reasonable basis for being excused from military duty.

Of course, no country forces aliens into the army; and were it recognized that true Christians are aliens as respects earthly governments, the whole question might solve itself. The Bible Students' claim is that the followers of Jesus have their citizenship in Heaven, and that by giving their obedience to the Heavenly Lord they renounce in a degree their allegiance to earthly kings--governments. It is for this reason that we 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 called upon to shoot as they vote--to support the government which they helped to create.

On the other hand, the Scriptural proposition is that while our citizenship 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 on the part of 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 opposed to law and order or unwilling to be regulated by the government under which they live, but because they have already given allegiance to the higher power--the Heavenly Lord. To them His words, His commands, etc., are paramount.

Of course, such aliens could not object to deportation, nor make any stand for personal rights which any other alien of any other government might not request.

PUBLIC SENTIMENT AROUSED

The papers inform us that the matter of conscientious objectors to military service is deeply stirring the British people and has led to several wordy battles in Parliament. The claim 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 refused 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 loyalty to the Word of the great King or because they refused to swear allegiance to the British king and obedience to [R5928 : page 221] his officers. Others were sent to the army in France, the threat being made that if they did not do their duty they would be shot forthwith.

All this is arousing British sentiment on this subject-- for and against warfare. No doubt the courage, the witness, the martyr spirit on the part of the Lord's consecrated people will exercise a great influence and will lead to a more careful study of the commands of our King and the rules governing all who are under His banner. Whatever hardships may come to these dear brethren, we believe that a blessing will result in showing forth the praises of Him who has called us out of darkness into His marvelous light.

In the meantime, it is not for us to exert force in opposition, nor to shout loudly about our rights. We are to remember that, in becoming soldiers of the Cross, we voluntarily gave up all earthly rights in order that we might be participators with the Captain of our salvation, who permitted all of His rights to be taken from Him, even unto death. As the followers of Jesus are made a spectacle to the world and to angels, they are also permitted to strengthen and build up one another in the most holy faith by their love and zeal for the Lord and His Message. We may well remember our privilege of praying one for another under such circumstances. We may not pray for the Lord to hinder others or ourselves from having trials or tests along these lines, for it is for the Divine Wisdom to determine what these shall be, but it is our privilege to pray for each other and for ourselves-- to pray for that grace to help in every time of need which the Lord has promised He will grant.--*Hebrews 4:16*.

May a very faithful witness, then, be given with great humility and with great sympathy to those who take a different view from ourselves! They hold that Christ's Kingdom has been set up; and that the present kings of Europe are of Divine appointment, as they claim upon their coins, and that for them to be at war is for God's Kingdom to be at war; and that their soldiers are God's soldiers. Inconsistently they fail to see that if their contentions be true, God's Kingdom is divided and God is fighting against Himself! A little while, and the dawning of the New Dispensation will be clearer. Then all nations will come to see that the

need of mankind is the Rule of the Heavenly Lord with all power. By that time the Bride of Christ will have passed beyond the veil. Crowns of glory and palms of victory will have been bestowed, and the time for blessing the world of mankind will have come.

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AT PEACE AMONGST YOURSELVES

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 crystallized characters. This being true, as we have previously pointed out, there is more danger of cutting and scratching when they are together than there would be with materials less hard. Putty and clay do no cutting--neither do characters of putty-like quality.

Remembering this, the Lord's people should be very sympathetic with each other and very appreciative of each other. We learn to appreciate, as the Lord does, positiveness of character, strength of character, fixity of purpose, even though at times these qualities of character may cause some trouble. No wonder then that Berean Bible Classes have their difficulties sometimes, as well as do worldly organizations!

THE LORD'S PEOPLE NOT STRIFE-BREEDERS

Nevertheless, the Lord's people are to remember the special injunction of their Master that they should be peace-makers and not strife-breeders. It requires no great skill to stir up trouble. It requires considerable of meekness, gentleness, patience, and the other qualities of the Holy Spirit amongst the Lord's people to prevent strife, even with only the best of intentions prevailing. How much we all need to be on guard lest the Adversary tempt us, mislead us from the paths of peace!

It requires considerable experience and the wisdom that cometh from Above to enable us to judge rightly whether a matter of difference between others and ourselves is a question 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 difference between that which is merely our preference and those questions which involve principles and teachings of Divine origin.

For instance, in a Class 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 quarrel unless their preference is followed. The wiser course is to

waive our preference in favor of the preferences of others, if they are insistent, 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--or if not that, the Lord will overrule the matter and bring a lesson to us out 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 promoting is to be done by remembering these qualities and exercising them ourselves, thus setting an example to others and showing forth the influence of the Holy Spirit operating in our own hearts and lives.

A FREQUENT MISTAKE

Too often the mistake is made of thinking that the whole weight of responsibility rests upon us--forgetting that our responsibility ends when we have exercised our judgment and have acted upon it.

Lack of faith in the Lord is closely associated with the error of bringing strife into a Class on some technical grounds. We should remember the Lord's interest in the Class and in all of His people, and that He is able and willing to overrule our experiences for good--likewise the experiences of others. If, therefore, matters are not going exactly to our pleasured in the Class, it will be better for us, and often for all, that we take the matter to the Lord in prayer, rather than that we should be continually nagging or fault-finding with that which is or which appears to be, satisfactory to the others, or at least to the majority of the Class.

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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 renouncement 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'". Whenever Caesar and his laws conflict with the Divine requirements, all true soldiers of the Cross are left no alternative.

It is not for us to set up standards for others. Conscience is an individual matter. It would be as wrong for Bible Students to antagonize earthly governments, and to oppose enlistments in the army and navy under the call of earthly governments, as it would be wrong for others to force their opinions upon Bible Students, contrary to our consciences. Let every man be fully persuaded in his own mind. Bible Students are to remember that they are citizens of the Heavenly Kingdom and are not to specially insist upon their earthly rights, except such as might be reasonably expected by foreigners. Messiah's Kingdom is not to be established by the sword of Bible Students, nor by their angry declamations against others, nor by their violation of the laws of the land in which they may be residing, nor by any hostility to the governments which undertake to guarantee their lives and happiness. We are to be subject to these governments. We are to appreciate them. But all this will not break our relationship to the Heavenly King and His commands. These come first with Bible Students--each according to his own conscience in respect to the meaning of the Lord's Word.

At the present time in Great Britain many of the dear Brethren are enduring trying experiences with great loyalty. Imprisonment at hard labor is severe punishment for a law-abiding alien who merely refuses to engage in war because his Over-Lord has so commanded. Yet the sufferings of the faithful are, perhaps, still greater in other directions. One is in a very trying position when the finger of scorn is pointed at him; when he is proclaimed a coward; when he is discharged from the employment which brings him daily bread, while others who take to the sword are cheered. Not questioning the valor and courage in the latter, we believe that it requires still more courage to be in the ranks of the former--to stand loyal to the King of kings when opposed by the scorn of our neighbors and friends.

We are sure, nevertheless, that the Lord is bringing a blessing to all who are seeking faithfully to know and to do his will. We believe, moreover, that a witness is thus going out in a great land to a great people--to a God-fearing people as a whole--such as they have not had since the days of persecution. How much the Lord may use present experiences for the finding and ripening of the wheat class of the British people is not for us to say.

The Brethren of the London Office have very properly bestirred themselves to meet the conditions prevailing around them. They have sent out letters to the different Classes advising that the regularly-elected Elders of the Class may properly claim exemption from military duty as ministers of the Gospel, and advising that they so report when called upon and that the Classes report the names of their Elders. A petition signed by about five thousand has been forwarded to the Government as follows:

A PETITION

TO THE RT. HON. H.H. ASQUITH, M.P.

SIR:--We, the undersigned Members of the International Bible Students Association, beg to present this Petition on behalf of the young men, associated with us in Christian fellowship, who are affected by the Military Service Measures now in operation, but whose deep religious convictions prohibit their engaging in such service. Many have already proved their fidelity to conscience by suffering, and their numbers are being augmented daily. We know of none who, were they given the opportunity, would refuse work of National importance under the supervision of the Committee appointed by the Government.

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 effective 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: SIGNED BY 5,000.

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 [R5930 : page 222] with the necessary 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 here 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 for those members of this Association whose consciences will not permit of their undertaking Military duties of any description, to the intent that they be granted permission to undertake work of National importance as prescribed by the Government Committee, and already granted to some other citizens who are also Conscientious Objectors on similar grounds. We think it right to explain that no pressure of any kind against Militarism is brought to bear upon its members by this Association; all alike are free to act as led by their own conscience, so that their cases are those of genuine personal conviction.

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 adds to the number incarcerated, and 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 of America, is not allied with any other 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, INT. BIBLE STUDENTS ASS'N.

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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 Pilgrim Brother conduct the meeting, giving example of a profitable Berean Lesson. The same thing applies to the Wednesday evening Prayer and Testimony meeting. This should go on as usual, the Pilgrim leading, unless for some special reason; as, for instance, if the Pilgrim's appointment be but for one night. We esteem that there are no more important services held by Bible Students than these two, and regularity is an important feature in connection with these meetings.

We take this occasion to express the hope that all the dear friends who have taken the Vow read it publicly or privately every morning, and that the MANNA TEXT every morning be not forgotten. Some additionally read the MORNING RESOLVE. Thousands of letters from dear brethren and sisters all over the world testify the great blessings in connection with these endeavors to keep close to the Lord. The Prayer Circle formed by the Vow is perhaps one of the most wonderful things that has ever been in the world. Think of it! approximately twenty thousand consecrated people of God praying for one another and for the Harvest work every day. The blessing that this is bringing to them is almost inestimable; it is a blessing that maketh rich indeed.

Those who are not using the Manna daily are losing a great blessing; and those who do not participate in the Wednesday evening Testimony Meeting whose topic is the Manna 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--drawing very near to the Lord and to each other daily. 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

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 our readers. Although always apparently frail, Brother Barton had a strong voice, and by the Lord's grace was able to do very efficient service up to about June 1st. We then heard from him that he had not been very well and was obliged to cancel future appointments in Oregon. He was kindly entertained by the friends, and everything possible for his comfort was attended to, but he continued to grow weak and, without special pain or suffering of any kind, so far as we have learned, passed away on Saturday, June 24th. His remains were shipped to the residence of his parents in Philadelphia, where they were interred Monday, July 3d.

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 contributed to the development 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 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. "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.**

As one by one the number beyond the veil increases and the members this side correspondingly decrease, the great privilege of being servants of God and being found faithful as such looms larger and larger before our mental vision. We know not which of us will next be called to enter into the joys of our Lord in full, but we trust that all of the truly consecrated are in the waiting attitude, expecting, hoping, longing for the resurrection change, which the Apostle assures us is necessary, because "flesh and blood cannot inherit the Kingdom," shortly to be established.--**1 Cor. 15:50.**

It is remarkable that as we near the consummation of this Age, and the completion of the Church, the opportunities for serving the Household of Faith seem to increase. And while old, active servants are passing beyond, new, loyal, zealous successors are being found by the Truth. Thus the work on this side the veil is going grandly on.

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.

BROTHER BAKER'S REPORT

This morning, June 24, at Portland, Ore., Brother Barton passed to his reward at 1:15. His end 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 lie down to sleep, as 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 [R5931 : page 223] his mother. The desire to see and comfort her again probably did much to retain the slight hold 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 spiritual 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 TEXT!

=====

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 exhibitions of the PHOTODRAMA OF CREATION in the evening were a very happifying 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 attendance 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 Theatre 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 Theatre. 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 reference to the Convention and its conclusion 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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GENERAL CONVENTIONS

NIAGARA FALLS, N.Y.--Aug. 19-22. For assignments address A. Fosbraey,
727 Pine Ave.

NASHVILLE, TENN.--Aug. 24-27. For assignments address Milton E.
Confehr, 1516 McGavock St.

LOS ANGELES, CAL.--Sept. 2-10. For assignments address F.P. Sherman,
808 Figueroa St.

SEATTLE, WASH.--Sept. 14-17. For assignments address H.G. Backbock,
2410 First Ave., W.

MILWAUKEE, WIS.--Sept. 16-24. For assignments address C. Hilton
Ellison, 2704 Wells St.

DAYTON, O.--October 5-8. For assignments address Dr. Chas. E. Kerney,
475 S. Broadway.

SPECIAL RATES TO NIAGARA FALLS CONVENTION

Many of the Railroads sell special Excursion tickets to Niagara Falls. We recommend inquiring of your Ticket Agent respecting Excursion rates before purchasing.

The Pennsylvania Railroad Company offers a \$7.50 excursion rate, round-trip from Pittsburg. Whether other Railroads have a cheaper offer, we do not know. Bible Students going from nearby towns can buy to Pittsburg and there purchase the Excursion ticket mentioned.

DOCTOR JONES' PACIFIC COAST EXCURSION

All considering attendance at Los Angeles Convention, Sept. 2 to 10, or Seattle Convention, Sept. 14 to 17, or both, are advised to consult W.L. Jones, 4100 Mich. Ave., Chicago.

"SPEAKING THE TRUTH IN LOVE"

We learn that amongst Bible Students there is a division of sentiment in respect to some of the newspapers publishing Pastor Russell's sermons. Surely each person is at liberty to patronize whichever paper he finds most convenient in price, etc., and, in his judgment, most likely to be helpful in scattering the sermons amongst people who are not acquainted with the Truth! Each should consider the Lord's will in the matter, and each has a perfect right to express his judgment to others. We counsel that all papers publishing the sermons be considered as friendly, and advise that the Brethren in expressing their views use logic and not bitterness, and that the Lord's will and not personal prejudice shall prevail--"Speaking the Truth in Love."

The Society's thought is that the Truth is best served by the encouragement of newspapers which reach large numbers of outside readers.

=====

BETHEL HYMNS FOR SEPTEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for September follow: (1) 164; (2) 12; (3) 328; (4) 114; (5) 300; (6) 107; (7) 145; (8) 149; (9) 1; (10) 191; (11) 4; (12) 19; (13) 228; (14) 139; (15) 111; (16) 100; (17) 109; (18) Vow; (19) 279; (20) 307; (21) 333; (22) 165; (23) 113; (24) 66; (25) 71; (26) 208; (27) 105; (28) 226; (29) 119; (30) 313.

=====

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS
VERITABLE "BIBLE
KEYS." PRICES ARE NET AND BARELY COVER COST OF
PRODUCTION.

SERIES I., *"The Plan of the Ages,"* gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

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SERIES VI., *"The New Creation,"* deals with the Creative Week (**Genesis 1 and 2**), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 750 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

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r5931 **HOW WE ATTAIN DEVELOPMENT**

r5933 **RE PARTIALLY WILFUL SINS BEFORE CONSECRATION**
 r5934 **THE THOUGHT OF GOD**
 r5934 **SOWING TO THE FLESH--THE RESULT DEATH**
 r5935 **THE RIOT AT EPHESUS**
 r5935 **JOURNEYING TOWARD JERUSALEM**
 r5935 **THE MUNITIONS-MILITARIST CONSPIRACY**
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MILWAUKEE, WIS.--Sept. 16-24. For assignments address C. Hilton Ellison, 2704 Wells St.

DAYTON, O.--October 5-8. For assignments address Dr. Chas. E. Kerney, 475 S. Broadway.

NIAGARA FALLS CONVENTION

This is a most beautiful place in which to hold a Convention of Bible students. The surroundings are ideal, and the friends remember with appreciation the last Convention held there. Perhaps no time of the year other than August 19 to 22 would be better for this Convention. Brother Russell expects to be there on Sunday and Monday, August 20th and 21st, the very midst of the Convention. This location is specially convenient for the Canadian friends, and we are hoping that a good many of them may be in attendance. Friends from the States will appreciate this privilege of meeting with their Canadian brethren. We are hoping for a good attendance. The Program seems to be one of the best, and the speakers are able brethren.

\$5.00 excursions are announced from Pittsburgh--and possibly from other points--for the 19th.

RAILROAD RATES TO NASHVILLE CONVENTION

Thirty-five railroads in the South, composing the Southern Passenger Association with headquarters at Atlanta, Ga., Joseph Richardson, Chairman, have issued Joint Passenger Tariff, No. Exc. 6747, publishing reduced rate arrangement on account of the I.B.S.A. Convention to be held in Nashville, August 24-27. The rate is a very attractive one, about one-half the usual fare. No doubt this will enable many to attend who would not feel able to go if a higher rate were in force.

The Capitol building will be used for the sessions of the Convention, and the great Ryman Auditorium will be used for the DRAMA. Pastor Russell will give a public lecture in one of the largest theaters. The Program, we believe, is an excellent one; and the speakers are able.

When purchasing ticket, ask for Excursion rate to Nashville, Tenn., and return, according to Joint Passenger Tariff Exc. 6747, in effect August 22d, 23d, 24th. In case your town is not on this tariff, your ticket agent will be able to figure your fare from your place to the nearest point covered by the tariff, from which latter place, you will have the benefit of the one and one-half cent excursion rate.

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r5937 **GREEK BRETHERN AS BIBLE STUDENTS**

r5946 **DOCTOR JONES' CONVENTION TRAIN SCHEDULE**

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r5944 **OUR VOW UNTO THE LORD**

r5944 **INTERESTING LETTERS**

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**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 .**

MORTIFICATION 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 heareth My Word, and 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 hath the Son *hath* life."--*1 John 3:14; 5:12.*

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 to last forever; and 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 sons how we are 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 what is 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 purposes of the Lord and the more fervently shall we desire to do the Divine good pleasure.

God through His Holy Spirit is not operating at present upon any but this special class. Whatever there is in the world of nature is all the result of the operation of God's Power, His Spirit, in a general way; but the Apostle in our text is referring only to the influence of the Spirit of God upon the soul. In the New Testament writings the work of the Holy Spirit refers only to those who have become God's people under the terms laid down by our Lord Jesus Christ. All such are under 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 cooperation.

We are to go to God's Word, and are to study it prayerfully, using all the helps 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 beclouded with 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 **[R5931 : page 228]** 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 all that 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 ourselves in any legitimate ways, to take good care of our bodies, and to attend church on Sunday,

and perhaps other meetings. We thought that all who did not do this would be lost, that there would be no future hope for them. But this is not God's Plan at all. We have learned better now. God has shown us that the only way by which the Church of Christ can ever attain to the Heavenly inheritance is by the destruction of the human nature and its interests, by the relinquishing of all earthly hopes and ambitions.

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 **[R5932 : page 228]** 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 lord to his several servants represented opportunities of service for that master. 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 each has ability. These opportunities are given 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 all your powers are to be turned in the direction toward which you are to be trained by your Master. If the grape-vine 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 to support me." But the wise husbandman vigorously prunes 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 everything which would hinder this attainment

must be 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 fruitage to His 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 now 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 *work in* us while we *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*. According to history, and according to some present practices, we learn that some have imagined that they must torture and punish their body. They use whips upon their flesh until they draw blood. Then they wear hair jackets. Sometimes their bodies fester from the pricking hairs that torture the raw flesh. Some mortify their bodies by actually lying down for others to walk upon them and to wipe their feet upon them. We cannot question that those who do these things have a motive in so doing; and we could not think it a bad motive. But they have entirely misapprehended what is the Scriptural mortification.

The Apostle tells us that it is the *deeds* of the body we are to mortify--the natural practices of the fleshly nature. "It is my nature to do so and so," says one. But the Bible says we are not to go in the way in which we were born; for we were all born sinners. We now have the Spirit of God, the Holy Spirit, to guide us in the way in which we should go. We are to mortify everything in us which is not fully endorsed by our new mind, everything that would hinder the death of the old creature--already reckoned dead--and hinder the growth of the New Creature. Certain elements of the mortal body are to be destroyed, warred against at all times. Other qualities of the human body are to be utilized in the service of righteousness. We were once sold under sin. But we have been purchased back, and now we have the mind of Christ.

We are now to treat our human body as an earthen vessel to be used to the glory of God. Under the direction of the Holy Spirit we are to know *how* to use this human vessel. We are to remember, first, that it is reckoned dead as a human body, having been sacrificed with Christ when we made our consecration to be dead with Him; second, that while reckoned dead, this body has actually been stimulated, quickened, revived, to serve the New Creature, as its property, its

servant, in lieu of the spirit body which we are to have, but have 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 promote some work of reform." The question for us is, "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 mission. There are those who can do the other things. So we find that the process of developing ourselves as New Creatures and of assisting in the building up of the brethren in the most holy faith requires our *undivided* attention, and means a continual warfare of the new nature against the old. The Apostle calls it the warring of the spirit against the flesh. Our development into the likeness of Christ requires that we do good unto all men as we have opportunity--where it will not interfere with our consecration vows--but especially **[R5932 : page 229]** to the Household of Faith, as the Apostle tells us.

As our flesh is only reckonedly dead, and not actually, we are to be continually on guard. Our tongues are liable, unless carefully and prayerfully guarded, to speak slanderously or perhaps to make cutting remarks. All of our members are to be brought into harmony with God and His will. We are to have the sentiment of the hymn we often sing:

"Let mine eyes see Jesus only."

We are to continually look to Him to be directed. We are, by thus seeing Him, to become more and more conformed to His glorious likeness. We are to endeavor to see everything from the Divine standpoint. We shall never become perfect in the flesh; but so long as we are tabernacling in this body, it is our duty and privilege to compel the body to do the will of the New Creature.

Our human body was once a slave to sin, a slave to the things of this present evil world. Now we are to say, "This body belongs to the Lord. I must control it to His glory. I am determined to increase day by day my power over this body, that I may use it more and more fully in the service of my King. I am not to do foolish things. I am not to leap from the pinnacle of a temple to see if God will not protect me while I am trying to show that I am a special favorite of Heaven. But under the guidance of the Holy Spirit, I am to get the most out of this body that I can, in the service of Him whom I have accepted as my new Master.

All this is necessary to our development of the character required for our great future work, not only for the coming Age, but for all eternity. We are called to joint-heirship with Christ. We can scarcely grasp what this means. We would never be prepared for such an exaltation if we did not prove overcomers. And

this means that there is something *real* to overcome. Overcoming means the development of character, growing strong in the Lord. He declares that He is calling for only such as do thus overcome.

DIVINE RECOMPENSE TO THOSE WHO SACRIFICE

The *world* will have a thousand years to bring their bodies into perfect harmony with the Lord's will, and *they* will not be required to sacrifice the legitimate desires of their flesh. But we are required, after we have accepted the present Call, to sacrifice the interests of the flesh; and we have but a very limited time in which to develop the necessary character. God is now selecting and directing those only who of their own will wish to lay down their lives with Christ. They love Him supremely; and He is pleased to call these holy ones His jewels. No good thing will He withhold from these. "Eye hath not seen, nor ear heard what God has in reservation for these who love Him." These are going on from grace to grace, living not after the flesh, but after the Spirit.

To the world it looks as if these are having a hard time. Moreover, the Bible says, "Through much tribulation shall ye enter into the Kingdom." And again, "Yea, and *all* that will live godly in Christ Jesus *shall* suffer persecution." (2 **Timothy 3:12**.) Unless a man deny himself and take up his cross and follow Jesus, he cannot be His disciple. But, on the other hand, all true Christians will agree with the Apostle that it is possible to reach that degree of development where they will rejoice in all these experiences, rejoice while the flesh is being mortified, deadened. It is not that we are naturally so different from other people that we would enjoy what they dislike, but that we see a *reason* why we should rejoice. We know that this is God's plan for us; and that **[R5933 : page 229]** by this mortification of the will of the flesh, of the things of the flesh, we are growing in God's favor.

"Great peace have they that love Thy Law, and nothing shall offend [stumble] them." 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 have their troubles and fears. Some who are rich in this world's goods worry for fear they will die in the poorhouse. 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 our hopes, which are so blessedly real to us.

Those 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 all the unspeakable glories promised to His saints awaiting us just beyond the veil.

"Then let our hearts be surely fixed
Where truest joys are found;
And let our burning, loving praise
Yet more and more abound.
And gazing on 'the things unseen,'
Eternal in the skies,
From glory unto glory,
O Savior, may we rise!"

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[R5933 : page 229]

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 sear their own consciences by doing things which they know are wrong, and may thus further 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 with 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. What men do now may degrade or elevate them, but will not bring them either eternal life or eternal death; for the world are 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 **[R5933 : page 230]** from this sentence is to be brought about. Moreover, He has given a special Message during this present Age to which some of us have gladly responded. We have determined that if God thus graciously designs to offer eternal life to every human being, and will now receive those who desire to be in harmony with Him, we will turn away from sin and live contrary to it, and will be servants of God and of righteousness. All who take this stand are directed of the Lord through His Word and His providences to the terms and conditions upon which they may become members of the Christ company, the Church company. God's provision is so broad that it has made ample arrangement for all their necessities.

Only now, therefore, is there such a thing as sin unto death, wilful sin, that will decide their eternal destiny. The Apostle Paul says, as the mouthpiece of the Lord, that if we, the Church of Christ, sin wilfully after we have received the Spirit of God--after we have come to a knowledge of the Truth as it is in Jesus, and have tasted of the Heavenly gift--there remaineth no more sacrifice for sins--only destruction. (**Hebrews 6:4-6; 10:26-31.**) If we sin wilfully after we have left

sin, then our course indicates perversion of mind, change of heart, a returning to a wallowing in the mire. None but the Church can do this; for only these have passed from death unto life. We made a bonafide contract with the Lord, and He will not ignore it. He will hold us to it; and we must either fulfil our covenant or meet the penalty--eternal death.

THE CASE OF SAUL OF TARSUS

But no sins that we committed before consecration are those wilful sins which will bring the Second Death. Such wilful sins are committed after consecration. Let us take the experience of Saul of Tarsus as an illustration. It would seem that Saul did not commit wilful sin when he persecuted the Church of Christ; for he said afterward that he verily thought he was doing God service. We can readily see how a strong character like Saul of Tarsus might think he was serving God in stoning St. Stephen and in other acts of like nature. He supposed that the followers of Jesus of Nazareth were violating the Jewish Law and trying to overthrow Judaism. 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?" It was a strange thought to him that he was persecuting the Lord; for he supposed that he was serving God. But as soon as he saw his error and realized that he was persecuting the Lord's people, he turned about at once and came into full harmony with the Divine will. He evidenced by his sincerity of heart that he had not wilfully done wrong.

We cannot suppose that if Saul had been committing wilful sin in stoning St. Stephen, the Lord would have appeared to him and would have sent His servant Ananias to give him instruction. Nevertheless, Saul had done wrong, and he received a measure of stripes, of chastisement. His semi-blindness for life was in measure a retribution, a correction, as well as a means of keeping him humble in view of later revelations.--**2 Corinthians 12:7-9.**

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 some measure of wilfulness, they probably had some later experiences that were in the nature of stripes, some sufferings therefor, either before consecration or subsequently.

WE REAP WHAT WE SOW

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 as a human being, in God's reckoning. But if in his past life he has violated the laws of his being by a course of improper living, by committing sins that affected his health, the seeds of those sins will still be in his body; and he may throughout his entire life be obliged to suffer the results of this past wrong-doing. Or if in a moment of passion or under the influence of drink, for instance, he may before becoming a Christian have committed a crime, he may have to suffer to the end of his life because of this. But this would not mean that these sins had not been covered by the merit of Christ. It would be the natural retribution for wrong-doing, for violating Divine Law and perhaps human law. His sins would be the result of Adamic weaknesses and not purely wilful; and when he gives his heart to the Lord, they are no more remembered against him.

Our thought would be, then, that there are no sins of the Christian prior to consecration to be reckoned for after consecration, 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. "As a man soweth, 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 redemption through 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 **[R5934 : page 230]** for those sins and infirmities against which he is fighting. He has the Throne of Grace to which he may daily go for cleansing, through the precious blood, and to which he may go in every time of need.

The fact that sins indulged in will leave their effects in both mind and body which may require years to eradicate, 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.

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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, disheartened by its load,

Shamed by its failures or its fears, I sink beside the road;

But let me only think of Thee,

And then new heart springs up in me.

"Thy calmness bends serene above, my restlessness to still;

Around me flows Thy quickening life, to nerve my faltering will.

Thy presence fills my solitude;

Thy providence turns all to good."

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[R5934 : page 231]

SOWING TO THE FLESH--THE RESULT DEATH

"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 be not 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 that if 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 sow to the flesh--to sensuality or to any earthly desires 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 are of the flesh, but they are not what the Apostle has especially in mind here. He is thinking of things of the fallen flesh, which are always contrary to the Spirit.

If we practice 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 food and clothing, our home, our time, etc.; and 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, the New Creature is to say, "No, you cannot have it"; or "These things are too expensive for *you*."

There are not many who have made a sacrifice of their flesh; but it is to those who have done this that the Apostle is speaking. I, as the New Creature, say to the Old Creature--the body--"I shall give you what I think is for your *good*. I do not understand that the Lord wishes me to kill you at once, for I need your service; but the Lord wishes me to have some practice in self-denial. You shall not have your desire now, because you do not really need it. I may, however, give it to you some time again, if I think that then you *need* it and if you are good."

THE BLACKSMITH AND THE DONKEY

If the New Creature gives a free rein to the old creature about what he shall read, or eat, how long he shall sleep, at what time he shall get up, where he shall go and how long he shall stay, etc., the New Creature will have his hands full--will he not? The Spirit of the Lord is to actuate the New Creature in thought, word and action and decide what he is to do, what he shall eat, where he shall go--is to control everything. If we sow to the Spirit, if we walk after the Spirit, we shall be overcomers, we shall reap life-everlasting. We must *not yield* to the old creature. By yielding we are sowing seed to the flesh, and by and by the old creature will say, "You have been in the habit of giving that to me, and you *must* let me have it"; and the result is likely to be disastrous to the New Creature.

The matter reminds us of one of AEsop's fables which many of us have read. On a cold, frosty morning, a donkey pushed his nose in at the door of a blacksmith shop, where it was warm from a glowing fire. 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 perceived that the donkey had his whole head in. The blacksmith said, "Now get out, will you?" But the donkey pleaded that he was only getting a little breath of warm air, that his head surely would not trouble the blacksmith. After awhile the blacksmith looked again 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 in the shop. Then he sprang forward shouting

excitedly, "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. If the old creature has gained a leeway, [R5935 : page 231] 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."

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THE RIOT AT EPHESUS

--AUGUST 20.--**ACTS 19:29-41.**--

**COMPLETION OF ST. PAUL'S SECOND MISSIONARY TOUR--HIS
THIRD TOUR BEGUN--APOLLOS AT EPHESUS ASSISTED BY
AQUILA AND PRISCILLA--BAPTISM UNTO REPENTANCE
NOT BAPTISM INTO CHRIST--THE GOSPEL PREACHED IN
EPHESUS--OPPOSITION BY DELUDED AGENTS OF THE
ADVERSARY--**

**BUSINESS DEPRESSION CHARGED TO CHRISTIANITY
--TOWN CLERK A MAN OF REASONABLY SOUND JUDGMENT--
REAL SECRET OF OPPOSITION TO THE TRUE GOSPEL.**

**"The love of money is a root of all
kinds of evil."--1 Timothy 6:10. R.V.**

AFTER leaving Corinth, St. Paul completed his second missionary tour and returned to Antioch. En route he stopped at Jerusalem, where he greeted the Church and doubtless gave them an account of the Lord's blessing upon his recent ministries in Europe. Aquila and Priscilla went with the Apostle as far as Ephesus. The vessel upon which he sailed remaining at the port, over the Sabbath, St. Paul improved the opportunity to speak for Christ in the synagogue of Ephesus. His discourse was in the nature of a preparation for a future work which he hoped to do there. Doubtless he spoke along the lines of first principles--respecting the glorious Messianic prophecies, the fulfilment of which should now be expected. His discourse was well received, and he was urged to remain longer, whereupon he gave his promise of a later return.

We are not informed how long the Apostle remained at Antioch; but "after he had spent some time there, he departed and went over all the region of Galatia and Phrygia in order, establishing all disciples." While he was energetic in the establishment of new companies of the Lord's people, he was not slack in looking out for the spiritual welfare and growth of those which he had already established, as is evidenced in the fact that this was his third visit to these Churches.

When St. Paul returned to Ephesus, he found that during his absence a Christian brother named Apollos had come there and had preached in the synagogue, using such close, logical and convincing arguments that he had secured twelve converts to Christianity. Apollos was a Jew, born at Alexandria, one of the chief cities of that time, especially noted for its schools and its extensive libraries. The Common Version says that Apollos was eloquent; the Revised Version, that he was learned. As the Greek word seems to be

translatable either way with equal propriety, in all probability he was both learned and eloquent. However, he was not as far advanced in the knowledge of the Truth as were Aquila and Priscilla, who had for a time companied with St. Paul. As soon as they heard Apollos in the synagogue, they recognized him as a Christian brother, and invited him to their own home, where they had good opportunity to communicate to him "the way of the Lord more perfectly."

Having heard from Aquila and Priscilla the glorious work which the Apostle Paul had accomplished at Corinth, Apollos went thither, taking with him a letter of introduction from his newly found friends at Ephesus, who had very recently left Corinth. Incidentally, we are told that his going to Corinth proved a blessing to the Church there. Because of his thorough acquaintance with the Scriptures and his ability in expounding them, Apollos could "forcefully confute the Jews, and that publicly, showing by the Scriptures that Jesus is The Christ." (**Acts 18:28.**) That the Corinthian brethren were greatly pleased with his masterful ability as a teacher of the Truth is evidenced by the fact that some of them were disposed to say that they were followers of Apollos; while others, also sectarian in spirit, claimed to be followers of St. Paul, and still others of St. Peter--all of which sectarianism the Apostle subsequently reproved in his letter to them.--**1 Corinthians 1:10-17; 3:3-7.**

ST. PAUL'S MINISTRY AT EPHESUS

While Apollos was at Corinth, the Apostle Paul came to Ephesus and began a ministry which lasted for two years. St. Paul speedily found the twelve persons whom the ministry of Apollos had reached. Our Common Version seems to give the inference that the Apostle was surprised that these believers at Ephesus had not as yet received the gifts of the Holy Spirit. But not so. He merely wished to bring to their attention the fact that such gifts were possible to them; for only an Apostle could convey the gifts of the Holy Spirit. (**Acts 8:14-17.**) The preaching of Apollos had been merely along the lines of the first principles of the doctrine of Christ, represented in the baptism of John to the Jews; while these believers were evidently Gentiles.

Apollos had explained to these Ephesians the Gospel merely to the extent of repentance from sin and faith in Christ as the Redeemer. He had no knowledge of the deeper meaning of baptism as explained by St. Paul (**Romans 6:3-5**) --a baptism of consecration, to suffer with Christ--to be dead with Him, to participate in His resurrection to the new nature and ultimately to be sharers with Him in the Heavenly Kingdom. The Apostle explained to them this "mystery" of fellowship with the Messiah--participation in His sufferings now, and by and by in His glory. (**Colossians 1:26,27; Philippians 3:8-11.**) When the Ephesian converts heard this, they were baptized into the name of the Lord Jesus--as

members of His Body, to fellowship in His sufferings, even unto death.

There are many believers today who, like these Ephesians, are members of the Household of Faith, but who are not members of the Body of Christ--who have gone so far as a baptism of repentance and reformation and faith in the Redeemer, but who have not been instructed respecting the great privileges which belong to the Gospel Age. They know not that we may become "heirs of God and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together."--**Romans 8:17; 2 Timothy 2:11,12.**

Wherever we go, let us each seek by the grace of God to explain the way of the Lord more perfectly to these already partially indoctrinated ones. So long as there are any such with whom to labor, it would be unwise, yea, contrary to our commission, for us to devote our lives and energies to the world. Although we are to do good to all men as we have opportunity, it is to be "chiefly unto the Household of Faith." (**Galatians 6:10.**) All around us, in the churches of the various denominations, are thousands who are in the condition of those mentioned above, knowing only the baptism of repentance, but not the baptism into Christ--the baptism of full consecration, the baptism into His death. Let us be diligent in this highest department of the work of the ministry, feeding, instructing, the Lord's flock.

REFORMATION COSTING SACRIFICE

St. Paul continued to present the Truth in the synagogue until opposition to it became quite marked, and certain of the Jewish adherents began to speak evil of both the teachings and the believers. Then the Apostle and those who believed withdrew from the synagogue, and began a separate meeting, apparently in a rented hall, called "The School of Tyrannus." St. Paul probably labored at his trade during the forenoon, and during the afternoon **[page 233]** preached the Gospel Message to such as had hearing ears, not only in the public hall, but also by visiting those whom he had reason to expect would be amenable to the Truth. Apparently this was his usual manner of life.--**1 Thess. 2:9.**

During his ministry the Lord performed through the Apostle many marvelous healings of the sick and other miracles, amongst which was the casting out of demons. We may reason that the manifestation of Divine power here was necessary to the establishment of the Church and to the general influence of the Gospel in that region--as an offset to the blinding influences of Satan's agents and power. From the earliest dawn of history Satan's arts, employed in all parts of the world, have been in the nature of wonder-workings, of magic, black art, witchcraft, etc. The Scriptures call attention particularly to the magicians of Egypt, to the soothsayers of Babylon, and in the Book of Acts show us that the same wily arts of the Adversary were general throughout the Roman Empire,

and especially in the wealthy city of Ephesus.

Perceiving the Apostle's power to be greater than their own, certain magicians essayed to use the name of Jesus as a charm or magic word, just as they were in the habit of using other magic words in their incantations. The efforts of some of these, sons of one of the principal priests, resulted disastrously to them, but beneficially to many others. This matter becoming widely known, many who long had had confidence in such wonder-workers became convinced that the Apostle's teachings were correct --that the black arts were of Satan, while St. Paul's miracles were of Divine power.

The sincerity of some of these converts was manifested by the public burning of the books in which were recorded the various magic words and recipes by which incantations could be made, affecting and counteracting various of the ills of life. At that time all books were precious; for they were made of skins instead of paper, and were pen-printed instead of printed by type. These books of magic were especially high-priced because each possessor of a copy was interested in restricting the information, and hence was unwilling to permit any one to make a copy of his book. Viewed from this standpoint, the number of books would not necessarily be very great in order to amount to fifty thousand pieces of silver--about \$8,500, a piece of silver representing about 17 cents of our money. But, when we remember that each piece of silver represented a day's wages, it might be considered equivalent to at least one dollar in our day. Thus the total value of the books burned would be at least \$50,000.

Everything throughout the Scriptures indicates that the Lord especially loves and appreciates those who are thorough-going, not only in their zeal for righteousness and truth, but also in their opposition to unrighteousness and error. We believe that the same principle applies to the sale of books which inculcate Satan's lies; and we recommend that if the Lord's people have books of this kind, black with false doctrines, misrepresenting the Divine Character and Plan, they would do far better to burn them than to sell them and give the money to the Lord's work.

OPPOSITION BASED ON SELFISHNESS

After St. Paul had spent nearly three years at Ephesus, he purposed going again to Jerusalem, but first would visit the Churches of Macedonia and Achaia-Philippi, Berea, Thessalonica and Corinth. Evidently it was this visit to Corinth to which he referred in his letter to them. (**1 Corinthians 4:17-19.**) He proposed to take from them a contribution to the poor in Jerusalem--not as seeking a gift, but as an evidence of their love for the Lord, manifested in their desire to help the brethren at Jerusalem, who were chiefly poor and greatly disadvantaged by their loyalty to the Truth.

About this time occurred the riot described in today's Study, which probably would have determined the Apostle to leave Ephesus, if he had not already purposed so to do. The Lord permitted persecutions to drive St. Paul out of every place--thus seemingly indicating the proper time for terminating his ministry at each point. The record says, "There arose no small stir about that way." (*Acts 19:23*.) Very evidently the way of the Lord's people differed decidedly from the ways of others, not only as concerned their future hopes, but also regarding their course in the present life. And the way is the same to this day, as concerns those who are faithfully walking close to the Lord and to the teachings of His Word. The difficulty with many professed Christians is that they have gotten out of the way. As a result, nominal church ways are, alas! too much like those of the world, with very similar hopes, aspirations and endeavors.

Ephesus was one of the great cities of that time. Just at the head of its harbor stood one of the "seven wonders of the world," an immense temple of "Diana of the Ephesians"--the deity of Asia Minor. To her shrine came thousands of people, believing that they received from her a special blessing, which affected favorably the prosperity of their homes. Her blessing was supposed to increase greatly their flocks and herds and the birth of children. Unlike the Greek Diana, this one was represented to be the mother of all things living.

Of course the fame of this great idol attracted general attention; and those who could not go to Ephesus to worship at the shrine of this image were pleased to purchase from merchants certain charms or amulets, which consisted of small copies of her shrine wrought in silver. In the Apostle's day the business of making these shrines was immense, employing thousands of men.

A man named Demetrius was the representative of the silversmiths' guild, or union. Becoming incensed at the propaganda of the early Church at Ephesus, he aroused his fellow-craftsmen by a stirring speech, in which he painted a black picture of the business depression that would result if this man Paul were permitted to preach much longer in their city. He called attention to the fact that not merely at Ephesus, but throughout all Asia Minor, this new religion was spreading, and that it opposed the worship of Diana. He reasoned that if the people in that region lost respect for Diana and her temple, they would no longer purchase her shrines; and that the falling off in demand would mean loss for all engaged in the manufacture of these shrines. With a wonderful cunning he combined the thought of their duty of supporting the religion of their city with that of looking out for their pocketbooks. That he was successful in arousing prejudice and in creating a riot causes us no wonder.

THE OVERRULING OF DIVINE PROVIDENCE

Soon the city was in an uproar, touched to the quick on humanity's very

tenderest spots--religion and worldly prosperity. Doubtless the Adversary helped on the matter, with the result that shortly the people were in a frenzy of despair, as though the anticipated collapse of their religion and their business were already upon them. The home of St. Paul was known; and thither the mob rushed, seeking the chief factor in the impending troubles. In the Lord's providence, St. Paul was absent. Aquila and Priscilla, who kept the home, were there and, although not arrested, evidently were loyal to the Apostle to the very last degree. (**Romans 16:3,4.**) As working people and home-keepers they were not molested; but two of the [page 234] Apostle's assistants were taken by the mob, and hurried to the theater, whose capacity, we are told, was 56,000 people, thus indicating that Ephesus was an immense city.

Learning of the commotion, St. Paul would have courageously entered into the thick of the trouble in defense of his friends and, above all, of his Master and His Message. But wiser counsels prevailed, and he remained away. The brethren suffered him not; for they concluded that his presence would have accomplished nothing with people in so unreasonable a state of mind.

The Lord, however, did not neglect the two brethren who were arrested--Gaius and Aristarchus. The town clerk came to their assistance, and with words of wisdom dispersed the mob. This official was not interested in the Gospel of Christ and its service. But he was interested in the doing of his duty as an officer of the city. He pointed out to the mob the fact that they had become unduly excited, that everybody knew the greatness of the goddess Diana, and that neither one Jew nor many Jews could injure her fame. Then he declared that if the disturbance were not merely a quarrel between the silversmiths and the propagators of Christianity--if the assembly had any other charge against St. Paul and his associates-- the matter should be brought before the law courts in the lawful manner. He showed that the meeting was nothing short of a riot; and that if it were to be reported to the imperial government at Rome, it would greatly reflect to the discredit of Ephesus. With this he dismissed the assembly.

PRINCIPLE AND LACK OF PRINCIPLE

Notice the contrast between the two groups whose acts are recorded in this chapter. In the first case, many people, realizing that they had been working in conjunction with the powers of evil--the demons--burned their books of magic, etc., as a result of the influence of the Gospel Message upon their hearts. After they had come to a knowledge of the situation, they were willing and glad to suffer financial loss and be thought foolish by their neighbors rather than to do injury to others by the sale of the books of magic, black art, etc.

On the contrary, the chief actors of the second group were moved to frenzy and to riotous conduct by their love of money--their fear of financial loss.

Evidently it was not their respect for religion, but their love for filthy lucre, which prompted their actions. Moreover, the worship of Diana was demoralizing. Hence we perceive the strong contrast between those who raised a riot in order to perpetuate idolatry and to bring money into their own purses, and those who, on the contrary, were ready to sacrifice their earthly interests rather than do harm and in order to do the more good. Verily, there is a wonderful power in the religion of Jesus Christ, our Redeemer!

Be it also noted that the Apostle and his associates were not guilty of the charge made against them--blaspheming the goddess of Ephesus. Here we have a point of importance and a valuable lesson. St. Paul's commission was to preach the Gospel, not to quarrel with false gods or their worship. The persecution was therefore for right-doing. So it is with us. It is not necessary for us to do or to say anything unkind toward our friends in Babylon. Nor is it necessary for us to tirade against their systems or doctrines. We have plenty to do in setting forth the Gospel Message.

Of course, St. Paul did not fail to call attention to the fact that Diana was the work of men's hands and not, as claimed, a divinity. So we may properly enough set forth to our friends the fact that there is but the one true Church, organized by our Lord and established at Pentecost; and that all other churches are, therefore, merely human systems. But we are not commissioned to tirade against these churches. The command, "Speak evil of no man," may properly be applied also to religious systems, particularly those that recognize the redeeming merit of Christ's death as the foundation of Christianity and that teach morality. Undoubtedly the Lord has permitted sectarianism for some wise purpose, even as He has permitted the Gentile governments to hold sway until the end of "the Times of the Gentiles." Let us not interfere with the fulfilment of the Divine purposes. Let us be content to fulfil our mission of assisting the brethren by building them up in the most holy faith and telling the Good Tidings to whoever may have an ear to hear.

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[R5935 : page 234]

JOURNEYING TOWARD JERUSALEM

--AUGUST 27.--**ACTS 20:16-27.--**

**ST. PAUL'S ADDRESS TO THE ELDERS OF THE CHURCH AT
EPHESUS--**

**A BRIEF REVIEW OF HIS OWN EXPERIENCES--THE KINGDOM
OF GOD THE THEME OF HIS PREACHING--THE DOUBLE
RESPONSIBILITY UPON ALL ELDERS--WARNING AGAINST
FALSE TEACHERS--"WOLVES IN SHEEP'S CLOTHING"--
DECLARING THE WHOLE COUNSEL OF GOD.**

"I commend you to God and to the Word of His grace."--Verse 32 .

WHEN St. Paul fled from Ephesus, after the rioting, he made a tour of the European Churches which he had founded. Passing through Macedonia to the city of Corinth, he came by vessel again to Miletus, about fifty miles south of Ephesus. He was accompanied by representatives of several of the Churches of Greece and Asia Minor, and was en route for Jerusalem, for whose poor he had suggested that collections be made in the four provinces where he had been preaching. The vessel on which the party were to go to the Jerusalem port was detained indefinitely at Miletus. Word was then sent to the Elders at Ephesus, and they came to Miletus.

Today's Study calls attention especially to the Apostle's address to these Elders. We are not to think of it as a boastful statement, but rather as a plain rehearsal of matters which his hearers would fully concede and of which he boasted nothing. It was given, not for his own sake, not as indicating personal vanity and self-praise, but with a view to quickening the memory of his hearers and making the lesson of the hour the more impressive upon them. He reminded them that for the space of three years they had known him intimately--his manner of life, his devotion to the Lord, to the service of the Truth and of the brethren. He also reminded them of his humility of mind --that his conduct had not been haughty and overbearing, that he had not sought to lord it over the Church, but that on the contrary he had endured amongst them many trials and difficulties with the Jews, with "false brethren."

The Elders knew of his work, of his endurance and of his holding nothing back from them that would be helpful to them; they knew that he had taught them publicly and privately, as circumstances had opened to him opportunities of service. He had testified to both Jews and Greeks that there is only the one Gospel of Christ, to be accepted through faith and turning away from sin. By calling attention to these elements of his own character, he was **[page 235]** laying the foundation for his subsequent exhortation to them that they should

copy his zeal, his fidelity. He had been a faithful overseer, or bishop, watching over their interests. He had been a faithful pastor, guiding their welfare and seeing to their nourishment in spiritual things. Knowing the truthfulness of his presentations and having the whole situation in mind, they would be the better prepared to hear from him his parting exhortation--the great lesson which he had to give them.

St. Paul informed the Elders that although possessed of his physical liberty he felt a mental restraint which he could not shake off; that he must go to Jerusalem; that this was the Lord's providence for him; and that he had received assurances from others through the "gifts of the Spirit" that bonds and imprisonment awaited him at Jerusalem. Then he added these encouraging words: "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom, shall see my face no more."

The Apostle had become more intimately acquainted with the Ephesian Church, apparently, than with any of the others. By the Lord's providence he had spent more time with them; and apparently the results procured had justified his prolonged stay. Partings between friends are always grievous; and parting with no hope of seeing each other again on this side the veil is a doubly severe ordeal.

"PREACHING THE KINGDOM OF GOD"

Incidentally we note the Message which the Apostle delivered, and which he here particularly emphasizes as the Gospel of Christ--"preaching the Kingdom of God." It is right that we should recognize that this is the same Gospel which we are preaching today. If otherwise, then we are not preaching aright. The grace of God was manifested in the gift of His Son, that He by the grace of God should taste death for every man. The grace of God was further manifested in an outline of the manner in which the death of Christ was designed to bring blessings to our race:

(1) By ultimately establishing a Kingdom under the whole heavens for the rule of mankind, for the suppression of Sin and Death, for the uplifting of those who have been bound by these enemies.

(2) As a precedent to that general blessing to the world, for which we pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven," the Divine proclamation first calls out a Little Flock to be joint-heirs with their dear Redeemer in that Kingdom.

Thank God that these precious truths respecting the grace of God and the Kingdom of God, so long covered and hidden from our sight by the traditions of

the Dark Ages, are now being revealed to our eyes of understanding by the enlightenment of the Holy Spirit, in order that we might know the things that are freely given us of God, and that thus we might be assisted in making our calling and election sure!

No wonder the Apostle could add the forceful words, "I testify unto you this day that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." What he preached to the Church at Ephesus during his sojourn of nearly three years amongst them is surely the same Message which, by Divine arrangement, has come down to us in his Epistles addressed to the various Churches. We note that St. Paul's Message contained not even one word respecting eternal torment, which is no part of the Divine Plan. Surely from these Epistles we now perceive that St. Paul was very patient in reproving, instructing and encouraging the Lord's dear people! He was much used of the Lord because he had given himself so thoroughly to the Lord.

RESPONSIBILITY OF ALL ELDERS

The Apostle's thought in calling the Elders was to impress upon them the fact that, like himself, not only were they consecrated to the Lord, but, as teachers in the Church, they had a double responsibility--in respect to themselves and in respect to the Church of which the Lord had made them overseers. Notice his words, "Take heed therefore to yourselves, and to all the flock, in the which the Holy Spirit hath made you overseers [Greek, *episcopos* --bishops], to feed the Church of God, which He purchased with blood of His own [Son]."--**Verse 28**.

(1) They needed to take heed to both themselves and the flock. Whoever attempts to do shepherding in the Church will need, first of all, to watch lest he fall into temptation; for, as the Apostle declares, those who accept the position of Elders in the Church--pastors, overseers-- are exposed to especial trials, especial difficulties. They need primarily to take heed to themselves lest, having preached to others, they themselves become castaways.

(2) "Those who accept the ministry, or service, of the Church as Elder Brothers under the Divine regulation should realize that they have assumed a weighty responsibility, respecting which they must give an account to God." This does not mean fault-finding with the brethren. It does not mean merely preaching to them, nor merely visiting the sick and counseling the troubled. It means a spiritual oversight, a care of all the interests of both the congregation and the individuals composing it. Those who are overcharged with the cares of this life are not in a condition, in any sense of the word, to accept the responsibilities of this service in the Church of the living God. Only those who seek first the interests of the Lord's Kingdom and the righteousness which it inculcates are in any sense or degree properly suited to such service in the

Church.

Several points in Verse 28 are worthy of careful attention. The Revised Version, quoted above, says, "In the which the Holy Spirit hath made you bishops," thus agreeing with the general Scriptural statement that the Elders of the Church are NOT OVER THE CHURCH in the sense of being a superior class, or "clergy" class, but are IN THE CHURCH--members of it--overseeing members, assisting members, by the appointment of the Lord through the channel of the Church. They should consider it a part of their responsibility to notice how the other members are progressing, especially in their spiritual interests. They should feel it a part of their duty to warn, to encourage, to assist all of the other members, as opportunity may offer.

ESPECIAL DANGERS AMONGST ELDERS

It is not the prerogative of all the brethren and sisters in the Church to endeavor to set each other right, unless it be in some personal matter especially related to themselves. In such cases the advice given by our Lord in *Matthew 18:15-17* should be strictly followed. An Elder, however, by his very election to his office, has been asked to take such oversight of the affairs of the congregation, to give such advice, to administer such reproofs, as the nature of the case may demand--in meekness, remembering himself also, lest he should be tempted, if not along the same lines, then possibly along some other line of temptation. He, too, of course, should practice *Matthew 18:15-17*--*Galatians 6:1*.

By way of impressing this duty of oversight upon the [page 236] Elders, St. Paul reminded them that the Lord had purchased this Flock with the precious blood of the Lamb of God, and that this value in the Lord's sight should be so deeply impressed upon their minds that they would be willing to lay down their lives for the brethren in any service which they could render.

Emphasizing the caution already given, the Apostle prophetically declared that there would be great need of their taking heed to themselves, because of their own selves, of the Flock itself, and especially amongst the Elders, men would arise speaking perverse things, to draw away disciples after them. Desirous of being leaders, they would not hesitate to produce a schism, or division, in the Church, in order to help along their ambition. The word rendered perverse in Verse 30 signifies, in the original, distorted, twisted. The thought is that those who begin to lose the Spirit of the Lord begin also to lose their clear appreciation of the Truth. As personal and selfish ambitions cloud their vision, they see the Scriptures more and more vaguely, and feel free to distort these so as to support their own ambitious sentiments.

How true are the Apostle's words! How great a danger there is along these

lines, especially to the Elders, the overseers of the Flock! Evidently selfish ambition is one of the greatest of foes with which they must contend. Nor do these ambitions suddenly germinate, bloom and bear fruit. The process is a gradual one, and hence the more dangerous, the more deceptive, the less likely to have our notice. How important, then, it is that all of the Lord's Flock, and especially the Elders, take heed to themselves and scrutinize their conduct, and particularly the motives lying behind their deeds! Let us remember that absolute purity of the will is essential. Every admixture of selfishness, however little, is a poisonous virus which, if unchecked, would lead to the Second Death.

"Grievous wolves" are ferocious wolves. For a time they may deceive the sheep by an outward manner and an outward profession, covering their wolfish nature. They and the outward conduct by which they deceive the Flock are Scripturally designated, "Wolves in sheep's clothing." (**Matthew 7:15, 16.**) The Shepherd knows their character long before it becomes manifest to the sheep. But the docile, innocent sheep are deceived until these wolves begin to bite, to devour and to scatter the Flock. The howls of anger, malice, hatred, envy and strife are noted in the Scriptures as "works of the flesh and of the Devil"-- not works of righteousness, peace and love, the Spirit of the Lord. The wolf does injury with his mouth; and so do these "grievous wolves"--slandering, backbiting and doing every evil work. The Apostle warned the Elders of Ephesus what to expect, and his words were true. The same principles are still at work. The same warning still needs to be heeded. Indeed, the Scriptures imply that the severest experiences along these lines would come upon the Church in "the evil day" with which the Gospel Age would close, the time in which we now are living.

"DAY AND NIGHT WITH TEARS"

In Verse 31 the Apostle sets two points before us. First, the Elders are to watch against these evils so graphically portrayed. They are to watch for the interests of the Flock as against the wolves. They are to watch to give the wolves as little opportunity as possible to tear the Flock and to backbite them. They are to warn the sheep lest any of them, becoming inoculated with the rabies of the wolves, should display signs of hydrophobia and begin to backbite one another, with the usual symptoms of hydrophobia-- with an apparent thirst for water, symbol of Truth, yet refusing to drink it--turning against it.

Second, the Elders are to watch also against those sure to arise "of your own selves." Proper watching begins with our own hearts, saying, "Lord, is it I?" And proper watching will in time discern such characters and expose them--not from any bitterness towards them, but for the protection of the Flock.--**1 Timothy 1:20; 2 Timothy 1:15; 2:17.**

St. Paul reminded the brethren that such had been his own course--one of great watchfulness, interest, care, over them and over all the Churches of Asia Minor. The expression, "Night and day with tears," shows us clearly that he felt properly the weight of responsibility resting upon him as a servant of God, an ambassador of the King of kings, an over-shepherd, an overseer, of the Lord's Flock, a "minister of the New Covenant," delegated by the great Head of the Church to assist in calling out and preparing those who will be members of the glorified Body of Christ, to reign with Him a thousand years.

DIVINE ASSISTANCE PROVIDED

In the closing words of his exhortation the Apostle's thought seems to be that he desired his words, his earnest address, might not only awaken the Elders to a keen sense of their responsibilities, but might lead them to inquire as to what defenses could be depended upon for the crisis thus pointed out. He draws attention to the fact that God, the great Center of all our blessings, from whom comes every good and every perfect gift, is on our part, is on the part of all who are seeking to cooperate with His arrangements.

By way of further explanation he mentions the Scriptures, the Word of God's grace, the Gospel Message. He tells them, and us also, that the Word of God is able to build us up, to give us the necessary development of character and to give us ultimately a share in the great inheritance which God has in reservation for all those who are sanctified by this Message. Let us lay this well to heart. Neglect of God's Word, neglect of His promises, means a deficiency of strength to bear the trial which is our portion. It means also the opening of the door for Satan to put darkness for light and light for darkness, to our confusion. Let us make no mistake. It is a question of inheritance or no inheritance, amongst them that are sanctified in Christ Jesus.

Verses 33 and 34 are a noble testimony. The Apostle had used his trade as a tent-maker not only for his own support, but for the financial assistance of those associated with him in the Gospel work. Praise God for so noble an example of devotion! Although the Apostle did not, could not, endure as much as did our Redeemer, nevertheless the illustration of a full devotion which his life affords does us all great good; for we remember that he had like passions with ourselves, as he himself declared. He was imperfect, and was obliged to keep his body under --in subjection to his new mind, the will of God in Christ.--**1 Corinthians 9:24-27.**

In Verse 35 he reveals the secret of his success as a servant of the Lord. He constantly remembered and put into practice the Master's words. The art of GIVING HIMSELF is one of the secrets of a happy Christian life. He first gives his will to the Lord, then his time, his energy, his talents, to the Lord's service

and for the Lord's people. He has pleasure in the giving and a blessing, whether others know it or not. By and by his time will come for receiving his full reward. To such the Lord will give eternal life, eternal glory and association with Himself in His Kingdom.

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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 worth 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, and grow fat as 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--militarists 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 its beating--no 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 two hundred and fifty millions a year on the army and navy--the most we have ever spent in time of peace. During the past fifteen years we have spent more on our navy than any other country in the world except Great Britain. 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 A BILLION AND A HALF for new ships and SEVEN HUNDRED AND SIXTY MILLIONS 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 is reached, 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 [R5936 : page 237] than FIVE AND A HALF BILLIONS from all their crops last year--*the banner year in our history*. If we compute the farmer's NET income at 8 per cent. of his gross income, we find that the net income of all the farmers from all their crops was about \$440,000,000. THE ARMY AND NAVY EXPERTS WANT TO ADD TO WHAT WE ARE NOW SPENDING ON THE ARMY AND NAVY NEARLY TWICE THE ANNUAL NET CROP INCOME OF ALL OUR FARMERS. And they question the patriotism of those who protest against the demand.

(2) The cost of a macadam road, 16 feet wide and six inches thick is, according to agricultural department statistics, a little more than six thousand dollars per mile. If we estimate the average length of the United States at three thousand miles, and its average width at twelve hundred miles, it can be gridironed with macadam roads twelve miles apart, east and west, north and south, for less than \$4,145,000,000--the amount which the army and navy experts would, IN FIVE YEARS, add to the army and navy appropriations.

(3) This sum, eight hundred and twenty-nine millions per year, would in five years duplicate every bank in the country, capital and surplus, and thus double the amount of bank capital and surplus available for borrowing.

(4) It costs the nation about \$800,000,000 a year to educate the 25,000,000 school children of the land. Think of making an ANNUAL increase in our army and navy appropriations equal to the ENTIRE ANNUAL COST OF

EDUCATION, FROM KINDERGARTEN TO UNIVERSITY! And yet the army and navy experts, backed by the munition manufacturers, demand this and resent any opposition as if they had a vested right to decide for the people the amount to be expended. They are attempting to perpetrate an outrage upon the taxpayers of the country, and their conspiracy, if successful, would menace the peace of the world. No party can afford to stand for such a policy-- least of all the Democratic party, the champion of the masses and the friend of peace. --*The Commoner*.

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**MINNEAPOLIS--WINNIPEG--SIOUX CITY--NEWPORT
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 meeting and fellowship 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 **[R5936 : page 238]** 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, some of them coming hundreds of miles, felt greatly disappointed, of course, but as the news reached the public it apparently brought sympathy for our side of the question from some who otherwise might have paid little heed. Anyway, the Canadian people and many in the States were put on notice 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!

We, Associated 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 hear your kindly words of Christian love and helpfulness at the present time.

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 indication before us that "the night wherein no man can 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 draweth 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, and great appreciation of the honored position our dear Lord has called you to in this great work of the Harvest, we the undersigned, tender to you, not only the love of those in Convention here, but of the dear ones in this portion of the Harvest field unable to meet with us.

Your brethren by His Grace,

THE WINNIPEG, MANITOBA, CANADA CONVENTION.

SIOUX CITY CONVENTION, JULY 6-9:

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 "Times of Restitution," 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 by 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 never before has the public given so close, thoughtful and intelligent attention to

subjects related to the Truth.

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, addressed by the Editor on Sunday, July 16th, 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 considerable dissemination of the knowledge of 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.

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[R5936 : page 238]

INTERESTING LETTERS RE MEETINGS AND DISTRIBUTING TRACTS

DEAR BRETHREN:--

In addition to information in accompanying weekly report I want to add a few observations of some Kansas conditions --not because these conditions are general throughout the State, but sufficiently prominent to impress me.

I do not know of any State containing a larger proportion of brethren who will go almost any distance to attend a Pilgrim meeting or 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 [R5937 : page 238] 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. Friends have seen newsboys do this with their 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 miles an hour they pitch a tract at each mail-box on the road. 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 miles. These brethren reason that the work is the Lord's and He will overrule 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 picked up by the person coming for the mail. But [R5937 : page 239] 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 post sufficient to hold the tract, and its unusual position is sure to attract the person

collecting from the box. It takes a moment's time, but results are better.

Another successful way to waste tracts is adopted by some brethren. These go through a train and whenever they come to an empty seat they place one on it. In a few moments the porter comes through and, gathering the literature from unoccupied seats, proceeds to destroy it. Besides, this course embitters the railway employees; and they are more likely to stop the next brother who attempts to distribute tracts. Hundreds of thousands of tracts have been wasted as a consequence of thoughtlessness.

I continue to enjoy the opportunities for service, waiting actively and patiently for the Kingdom.

Yours by His grace, B.H. BARTON

DO THEY ABOUND?

MY BELOVED BROTHER IN CHRIST:--

I believe it is nearly a year since last writing you; and while realizing how much there is to take up your time, yet I feel I cannot put off longer sending you my Christian heart-love and affection, sympathy in trial, and rejoicing in faith and hope. I have been endeavoring to follow your suggestions in respect to developing Love, and wish to say that I have received a *blessing* thereby, with some good results, I believe; even though I can hardly specify any great thing, yet a general flow of help has come to me, and I hope by God's grace has gone out to others.

One thing that has impressed and helped me much is the thought of the Apostle Peter, "If these things be in you and *abound*." Yes, perhaps they are in me but do they *abound*? I have a great desire to *abound* in the fruits and graces of the Holy Spirit, and try to think daily, "Am I abounding in love now, in this act or word? Am I abounding in faith, trust and hope? Do I abound in sympathy?" and so on. Dear Brother, I want to abound toward you now in love and appreciation and sympathy and to send you much from my heart. The words "*More than conquerors*" have also impressed me much, and an article of yours about Lot and Sodom. So with regard to sin, I want to keep a thousand miles from Satan. Dear Brother, I want your prayer in respect to the above mentioned desires. I must add a word of gratitude for THE MORNING RESOLVE. Its words have become very precious, and a *great* help to me.

I know that you will be interested to hear that by God's grace the work in British and Dutch Guiana continues prosperous; and much interest is manifested by the public, even though, as ever, true wheat is scarce. We hope to give a public lecture here Thursday on "Control of the Earth."

The brethren in these parts love you dearly, and would more than rejoice to

see you in the flesh some day, if such were possible--God's will! With much love.

Yours by grace, in our dear Redeemer's Name,
ADDISON B. BLAKE.--**British Guiana.**

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 affection, pellagra, which seems to be very wide-spread and 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 Texas State Medical Society held at Galveston on May 9th last. Trusting for your continued favor in the Lord, I am

Very sincerely, GEORGE D. FAIRBANKS, M.D.

[This formula we will be pleased to mail to any of our readers or their friends suffering from pellagra. Address WATCH TOWER BIBLE & TRACT SOCIETY, Health Dept., Brooklyn, New York.]

FROM WAR-FRONTED GREECE

MY BELOVED BROTHER:--

I feel ashamed because for so long a time I have not written to you, yet I assure you, my Brother, that all the while you were in my heart; and I always remember you before the Throne of Heavenly Grace--that the Lord strengthen you and bless you abundantly.

I have seen, beloved Pastor, in the pamphlet, "A great Battle in the Ecclesiastical Heavens," about your trials and the assaults of the Adversary and the fiery darts of slander; and this deepens more and more my love toward you and my appreciation of your work of love and faithfulness to our dear Lord. Believe me, dear Brother, that these darts pierced my heart as well, and I wished I could stand between these darts and you.

I again express my deep appreciation of the STUDIES IN THE SCRIPTURES and THE WATCH TOWER, and humbly thank the Lord for His great blessing and abundant food, which are before the Church. Never before were these books so precious to me as in the past year. This is the seventh time that I have read them, and I find them as fresh as they were the first time I read them. I more and more appreciate the Chronology as found in the 2d Volume, and rejoice because our salvation draws near.

I still try to walk in the narrow way; and day by day the Lord guides my feet and gives me grace to help. These last years I have passed through many painful experiences, because two of my little ones have fallen asleep, waiting for the Voice of the Lord to call them forth. Even in these experiences the Lord blessed me and led me, and gives me grace to trust Him still.

Remember me, beloved Brother, in your prayers that I may stand faithful to the Lord and prove worthy of the highest blessing. With deep Christian love,

Your Brother in our Blessed Redeemer, ATH. KARANASSIOS.

PURIFYING INFLUENCE OF THE "PAX" PIN

DEAR FRIENDS:--

Should like to tell you briefly an incident in connection with the purifying influence of even the little PAX PIN:

A working man of our city who attended and greatly enjoyed THE PHOTO-DRAMA OF CREATION, was wearing the PAX PIN. He had been in the habit of stopping for a glass of beer on his way home from work. On looking down at the Pin he thought, "I can't disgrace that Pin by taking it in the saloon!" So he put it in his pocket. But, on further reflection, he could not even enter the saloon with the pin about him, though hidden, and he went home.

Realizing he felt better able to work next day without his accustomed drink, he decided he would not drink any more, but wear the Peace Pin in peace of mind. Some eighteen months have elapsed and he has not taken any liquor in all that time!

This has impressed me that we do not fully realize how much good the DRAMA and all connected with it may have done in such ways as this!

Trusting the Lord will assist us to live up to our great privileges in the spread of the Truth, I remain

Your sister in Christ, MAUD HODGSON.--*Md.*

GOLDEN OPPORTUNITIES

DEAR BROTHER RUSSELL:--

I am just wondering if it isn't an opportune time for sending tracts pertaining

to the War (Time of Trouble), such as "Armageddon," "Distress of Nations," "End of the World in 1914," etc., to the soldier boys of our vicinity, now on the Mexican border. If each class would engage in this work, serving their own regiments, 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 upon subjects which would be interesting to them at this particular time.

Praying the Lord's richest blessings upon you in your labor of love, I remain
Your brother and servant in the Lord, A.B. DABNEY.

[R5937 : page 242]

GREEK BRETHREN AS BIBLE STUDENTS

Learning of considerable interest among the Greeks, the Editor invited them to meet him at the Bethel Home, July 27th. Twenty-two came (19 brothers, 3 sisters). We had a most enjoyable season of fellowship-- conferring respecting our Father's Plan and the meaning of His Word. Three symbolized their consecration to be dead with Christ.

For some time they have been publishing THE WATCH TOWER in Greek at a cost of over 35 cents per copy, or \$9.00 per year each, for their 80 subscribers. Now their funds are exhausted. We advised that under the circumstances they should discontinue the publication. They demurred that they needed the Heavenly food or would starve. Finally one of their number guaranteed the publication for one year upon assurance that they would each set apart 2c daily for this spiritual food. They do their own translating and print on a small press of their own. The meeting and the results gave us a clearer insight into their loving loyalty to the Lord and to His Truth. We pass on this Cup of refreshing to our readers.

The progress of the Truth amongst Italians, Slovaks, Greeks, etc., during the last two years has surprised and cheered us greatly. The PHOTO-DRAMA OF CREATION, apparently, had much to do with this interest. The EUREKA DRAMA can now be supplied with lecture records in many languages.

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[R5938 : page 243]

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 classes himself with these, using the plural pronoun "we." 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 given some the impression that there is no difference 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 treated as "sons of God," and enjoy 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 through the merit of the great High Priest, Jesus Christ the Righteous.

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 graciously forgiven by the Lord, and after they have entered into covenant relationship. Hence we have the very wrong views and teachings of so-called "perfectionists" who claim, not merely that they are *reckonedly* perfect now, but that they are *actually* perfect in all their thoughts, words and deeds--DECEIVING THEMSELVES and laying themselves liable to many grievous errors, as the Apostle declares in connection with our text.

BASIS OF TRUE FELLOWSHIP

The Apostle John in writing this Epistle clearly states his object, saying, "These things write we unto you, that your joy may be full." It is a noteworthy fact that the vast majority of Christians never experience the *fulness* of joy, peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ. Therefore, as the Apostle Paul declares, such are merely "babes in Christ." (***1 Corinthians 3:1,2; Hebrews 5:12-14.***) Of

course, they have a blessing in any relationship to the Lord, but they have not the fulness of joy which would be theirs if they progressed in grace and in knowledge to the full stature of a man in Christ. The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop.

The Apostle follows the example of our Lord Jesus in symbolizing truth and righteousness as Light, and sin and every evil as so much of opposing Darkness. God Himself thus considered would be the very perfection of Light--"in Him is no darkness," no sin, no imperfection. With this thought before the mind, the Apostle points out that any growth of fellowship with God to which we may aspire must be along the lines of goodness, purity, and that it would be sin for us to say to others or to imagine in our own hearts that we are walking with God and having fellowship with Him, if our course of life is a dark, a sinful one. Such are merely deceiving themselves and others. They are not deceiving God, and they are not getting the blessings enjoyed by those who "walk in the light."

Moreover, to the extent that we walk in the light and in harmony and fellowship with God, we shall find ourselves in fellowship with all others who are like-minded. So then, if we do not "love the brethren whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God.

But who are the "brethren"? Our Lord tells us that not all who profess His name are true brethren. He says, "Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven [be recognized as His brethren and joint-heirs], but he that doeth the will of My Father which is in Heaven." We thus see that it is by our *deeds*, and not merely by our *professions*, that we are accepted of the Lord. Again He says, "Who are My brethren?... Verily, I say unto you, He that doeth the will of My Father, the same is My brother."--**Matthew 7:21; 12:48-50.**

We are not, therefore, to anticipate "fellowship" with all who name the name of Christ as proof of fellowship with the Father, and that we are in the light. We are merely to anticipate this *true* fellowship with those who are earnestly seeking to do the Father's will, to serve His cause and exemplify the instructions of His Word, in their *deeds* as well as in their professions. Between all such there must be, whether hidden or open, a *bond of fellowship* [**R5938 : page 244**] and union. That bond is the one faith and one baptism into the one Lord.

SHORTCOMINGS AND FAULTS ARE SINS

But while this fellowship between us and our Lord and all who have His Spirit is based upon our walking in the light, our following in His footsteps to the extent of our ability, nevertheless it does not imply absolute freedom from the imperfections of sin. Although under our Grace Covenant arrangement

nothing is charged up to us as sin except in proportion as it has been *wilfully* done, nevertheless, because of the manifold temptations and the weakness of our flesh, the result of inherited predisposition toward sin, it is impossible for us to avoid shortcomings and faults. These may properly be termed *sins*, as in our text; for "sin is a transgression of the Law," however *unintentional* it may be.

But the Divine arrangement under the Grace Covenant, on behalf of the Lord's people, is that these unintentional faults and shortcomings need not be charged up against us as sins; but may instead be cleansed away upon our application to the great High Priest, through the merit of the precious blood. Thus it is that the blood of Jesus Christ our Lord cleanseth us from all sin--keeps us clean from sin, if we continually make application for forgiveness, because of realization of imperfections of our flesh.

AN INSIDIOUS SNARE OF THE ADVERSARY

Further on in this Epistle, the Apostle uses the word "sin" in a different sense from the above, saying, "Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him nor [even] known Him...He that committeth sin is of the Devil...Whosoever is begotten of God doth not commit sin; for His seed remaineth in him, and he cannot sin, because he is begotten of God." Again he says: "We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and that Wicked One toucheth him not."--**1 John 3:6-9; 5:18.**

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, the Apostle assures us, 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 wilfully, knowingly and intentionally engage therein. All who so love sin and wilfully do it and approve it after they have a knowledge of the Truth, are children of darkness, who love darkness 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 commit sin wilfully, intentionally, designedly." But let us notice, dear friends, that there is a way in which sin 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 partial acquiescence of our wills, 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 of it to the Lord and to undo so far

as is in our power the wrong toward our fellow-creatures. To consent to a sin clearly and fully understood simply because at the time of its committal 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 *will-ful* 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 **[R5939 : page 244]** or of thanks], and there rememberest that thy brother hath **[R5939 : page 244]** 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 go and be reconciled to thy brother [make amends to him, apologies, explanations in full, of whatever injury you have done him], 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 to redeem us from its power and curse. The Apostle declares that such wilful 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 inasmuch as they were once sanctified, as a result of their faith in the precious blood and its cleansing from sin, their turning now into harmony with sin would imply that they now disesteem 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 let us return 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 zealously striving against, seeking to stamp out of their mortal bodies, and against which they are continually fighting a good fight and coming off conquerors, and more than conquerors, through Him who loved them and bought them with His precious 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 cleansing through the precious blood? We reply that it makes a great deal of difference. 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 uncanceled, unforgiven, charged up against them; and because of this they would be accounted unworthy to be taken further 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 but 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 so many are in darkness [**R5939 : page 245**] and lack evidences of fellowship with God when we see how few confess their faults and seek to overcome them and to be cleansed in the only way of Divine appointment and approval?

These things are written not to cultivate in us the thought that we may sin with impunity, may be overtaken with faults through carelessness and inattention to the Divine Word, and then go to the Lord for forgiveness. Quite to the contrary, these assurances of Divine favor and willingness to forgive are designed to have upon our hearts a mellowing influence which will make us all the more careful to avoid sin and to maintain fellowship with Him who is the perfection of light and holiness. "These things are written that we sin not"--that we become not boastful of self, self-righteous, self-justified, and thus abominable in the Lord's sight; but that, fleeing from our weaknesses and imperfections, we lay hold upon the grace of God in Christ for their forgiveness, and for grace and strength to fight a good fight against sin.

OUR TEXT APPLIES TO THE CHURCH

If any man [in Christ] sin, we have an Advocate with the Father, Jesus Christ the Righteous." Here again "any man" does not refer to those who are out of Christ, but to those who are under the terms and conditions of the Covenant of Grace. Such alone are addressed in this Epistle. The world has no Advocate with the Father, because it has not accepted Christ; and He is the Advocate only for those who have accepted Him and who are striving to overcome sin.

Our Advocate is more than an advocate, more than a representative at the bar of Divine Justice, interested in our welfare and forgiveness; He is in addition the

One who gave Himself for us, who at Calvary finished the work of providing a propitiation (satisfaction) for our sins. This is the reason why we may come "with boldness [confidence] to the Throne of Grace," not only realizing that God is for us, and that the Lord Jesus sympathizes with us, and is our Advocate, but also and especially realizing the merit of the sacrifice which He has already deposited with Justice, and which He fully imputed on behalf of all who love and obey Him, upon their acceptance of the Father's terms.

But, says the Apostle, "He is the propitiation not only for our sins [the Church's sins], but *also for the sins of the whole world.*" What does this mean? Is He the Advocate for the whole world? No. The world has not been called and drawn to holiness and truth. During the present Age "no man can come unto Christ except the Father *draw him.*" At present the drawing influence of the Truth is extended only to "*him that hath an ear to hear.*" The great mass of mankind have never in any sense of the word heard of the grace of God and of the propitiation and forgiveness provided for all in Christ. Indeed, it is a remarkably small number who "have tasted that the Lord is gracious."

Yet so surely as the propitiation is "*for the sins of the whole world,*" just so surely shall every member of the race of mankind be brought to a knowledge of the fact, and to an opportunity to avail himself of the provided blessing. It is to this end that the great Millennial Age has been promised and is being prepared; and it is concerning that Age of blessing to "all the families of the earth" that the Lord declares through the Prophet, "In that day the blind eyes shall be opened and the deaf ears shall be unstopped." It is of that time that the Lord Jesus also declared, "And I, if I be lifted up, will *draw all men* unto Me." It is by virtue of His having been lifted up as the Propitiation, the Sin-offering, "*for the sins of the whole world,*" that our glorified Lord will eventually be privileged to be the Judge of the world and to grant forgiveness, reconciliation and restitution to all who will heartily obey Him; while "whosoever will not obey that Prophet will be cut off from among the people"--in the Second Death.--**Acts 3:23.**

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 knowledge of it, so the drawing of the Millennial Age upon the world of mankind will not be a compulsion, but merely the influence of righteousness and Truth constraining toward love for righteousness and thus to the reward of righteousness--eternal life.

The Apostle seems to intimate in the Epistle from which our text is taken that quite a good number may claim an intimate knowledge of God falsely. Hence with great plainness of speech he informs us that, "He that saith I know Him, and keepeth not His commandments, 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 accordingly whether or not we are New Creatures in the Lord and have the love of God developed in us to any extent. The test is *obedience*. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the Holy Spirit, the Spirit of God, the effect will be to cause us to will and do His good pleasure--to the extent of ability.

This ability should be continually on the increase year by year. And although we may not hope to be perfected until we shall be "changed" and granted our new resurrection bodies, nevertheless, all the while we may keep so close to 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 clean from sin, even though we must still acknowledge the imperfections of the flesh--that in our flesh dwelleth no perfection.

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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 ministers-- [R5940 : page 246] such as the 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 the Apostle "ordained 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 and every Deacon Scripturally chosen by the vote, "the stretching forth of the hand" (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 instructed 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 preach or to teach, as set forth in *Isaiah 61:1*.

All of the Lord's spirit-begotten people are ordained in this general way to speak in the Master's name the wonderful Words 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, "apt to teach"-- ensamples to the brethren in word, in conduct.--*1 Tim. 3:2*.

The wrong thought respecting ordination is the one which ignores the Divine anointing (*Isaiah 61:1*), and which merely looks to the education and the talents of the one elected. Thus ignoring the Divine test, many today are serving as Ministers and Elders in the Church of Christ who would make no profession of being spirit-begotten and who give no outward evidence thereof. Such are not properly ordained Ministers of God, and their church ordination gives no Divine blessing or power.

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. With these ancient churches,

ordination 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 the hands of the Apostles. They claim that 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 these 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 substituted an authorization through a so-called "apostolic succession" of power and authority. Not only did Jesus tell us that there were only Twelve Apostles, but **Revelation 2:2** points out this grievous error of those who claim to be apostles and are not, but do lie.

SOME IMPORTANT QUESTIONS

The above condensed statement of what is really meant by the ordaining of Christian ministers should be read over repeatedly until fully comprehended. Then the following questions and answers will be better understood:

(1) Are all Elders and Deacons chosen by congregations of God's people to be considered Divinely ordained?

No, no one can be considered Divinely ordained who has not received the begetting of the Holy Spirit. For a congregation to ordain any one who does not profess to be fully consecrated to God and to have received the begetting of the Holy Spirit is for them to do what they have not been authorized by the Lord to do. The person thus chosen would be merely the representative of the church thus ordaining him, but would not be a representative of the Lord.

But for a congregation to recognize the Lord's authorization of a Brother, and to recognize further his aptness to teach and his possession of the qualities fitting him for service according to the Divine Word, means the giving to that Brother of a *proper* election or ordination to be the representative of the congregation in the name of the Lord. No Brother should attempt to serve a company of the Lord's people without their request, and their request or their vote constitutes their appointment of him to that service--in other words, their ordination of him, or appointment, for the service, whether for a day or a year.

(2) If it is proper that all Elders and Deacons should thus be ordained and should not attempt to serve regularly without ordination, what did St. Paul mean when he declared that he was an Apostle not of men nor by men, but by the Lord Jesus Christ?--**Galatians 1:1**.

No man or congregation is competent to appoint or elect an Apostle. No congregational vote would make one of the brethren an Apostle. That is a special

office or function which is of Divine appointment solely. Thus the Lord Jesus appointed only Twelve Apostles--"Twelve Apostles of the Lamb"--St. Paul taking the place of Judas, who lost his apostleship. (**Rev. 21:14; Psalm 109:8; Acts 1:20.**) It is in this particular that the Church of Rome, the Church of England, and the Greek Church [**R5940 : page 247**] do violence to the principles of God's Word, in that they claim to make, but do not really make, Apostolic Bishops --bishops possessed of apostolic power and authority.

St. Paul did not desire us to understand that he took no notice of earthly appointment, except in respect to his apostolic office. On the contrary, the Church at Antioch *ordained* Paul and Barnabas and afterwards Paul and Silas, to be their representatives and apparently at their expense to carry the Message to others. The Antioch Church did not ordain the Apostle Paul to be an Apostle, but ordained him to be their missionary; and he accepted their ordination and rendered reports to them, as the account in Acts shows.--**Acts 14:26-28.**

(3) Does the *WATCH TOWER BIBLE AND TRACT SOCIETY* ever "*ordain*" ministers or representatives in connection with the Harvest Work?

It does. All the Pilgrims are thus ordained, appointed, or set apart for the special work of the ministry. Keep in memory always that ceremony is not ordination, but that appointment and direction are ordination. The Society ordains, authorizes, directs the course of the Pilgrims who are its representatives as well as the representatives of the Lord and His Word.

(4) Has the *WATCH TOWER BIBLE AND TRACT SOCIETY* the right to withdraw ordination from a Pilgrim brother?

Yes, surely! If it has the power to appoint and direct, it has power also to withdraw its past appointment and direction.

(5) Would the withdrawal of the Society's appointment or ordination mean that the Pilgrim thus suspended from its service would have no right to preach thereafter?

Surely not! In withdrawing its appointment from a Pilgrim the Society would merely be indicating that for some reason it no longer was represented by that Pilgrim, and that it no longer was responsible for him or his teachings or his conduct or his maintenance. The Pilgrim brother thus dropped from the Pilgrim List might still be a Brother and be so esteemed by the Society, but might not be any longer considered a suitable person to represent the Society, either by reason of showing some weakness of character or some lack of the aptness to teach or some other reason which the Society would believe should not be encouraged, or for which it would not wish to be held responsible, or for various reasons, illness, etc.

(6) What is the meaning of V.D.M., and what would be signified by the

conferring of the V.D.M. Degree?

The title V.D.M. is a very old one. Indeed, it has been out of use so long that comparatively few know its meaning. 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 creeds were substituted, this title was generally lost and ignored. There were no ministers of the Divine Word; for the Divine Word was not preached, but, instead, the creeds of men. Instead of these simple words so expressive of the proper thought in connection with all the Lord's public servants, we today have high-sounding titles, such as Reverend and Doctor of Divinity, which are quite unscriptural. To confer the degree of MINISTER OF THE DIVINE WORD would not mean to ordain, but merely imply that the Society in giving this degree had looked into the reputation, and so far as possible into the character and especially into the doctrinal development of the person to whom the degree was given, and that he was in the estimation of the Examining Board found worthy of being called a Minister of the Divine Word.

(7) Are there any such Ministers of the Divine Word now?

Yes, assuredly! Every Pilgrim sent out by the Society is sent out as a Minister of the Divine Word, not a minister of creeds, nor of "isms"; but purely and simply a Minister of the Word of God. And in every case where a congregation of the Lord's people has elected a consecrated, **[R5941 : page 247]** 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 of questions with the intimation that the person who could answer those questions in a manner satisfactory to the Society would be considered a MINISTER OF THE DIVINE WORD?

Those 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 now 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 would be considered to 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 his replies, would to us indicate that he needed further instruction before he could properly represent the Society and what the Society believes to be the Truth respecting God's Word. Such a Brother would probably be brought to Brooklyn and have an opportunity to participate for a time in other features of the service, as well as in the Bible Study classes held at every meal time; and, by fullest liberty, have an opportunity of asking any kind of questions on subjects connected with the Truth, that thus the whole matter might be thoroughly regulated and clearly seen and understood.

A FRIENDLY SUGGESTION

Many of the Sisters in the Bethel Family, learning about the questions, made a special request that they might have a list of these and give their answers, with a view to practise and instruction which they might thus derive. Elders and Deacons in various classes have similarly requested the questions. We believe that it would be profitable for all of the classes of Bible Students everywhere, if they would choose to Eldership such as could answer these questions so as to be worthy of the Society's V.D.M. degree. This might make a good many changes amongst the Elders, but we believe that they would be profitable changes. Furthermore, we believe that all Elders earnestly desiring to teach the Truth, and the Truth only, would be glad to have the very assistance which these questions would bring to them.

We have been surprised, sometimes, how careless some of the dear friends seem to be in respect to those whom they elect or ordain as 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 he availed himself of the privileges of study, information? It is our thought that it is unwise to choose as an Elder any **[R5941 : page 248]** 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 the Society exercises no authority, makes no criticism, but merely gives advice; and that in the interest of the Lord's Cause and the Lord's people.

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ST. PAUL'S SORROWS AND JOYS

--SEPTEMBER 3.--2 *CORINTHIANS 11:21-33*--

ST. PAUL THE HERO--HIS LOYALTY, FAITHFULNESS, ENDURANCE
--HE SUFFERED FOR CHRIST'S SAKE--AND FOR THE BRETHREN'S
SAKE--IN THAT HE DELIGHTED TO CARRY THE MESSAGE OF
GOD'S GRACE--WHY THE ENUMERATION OF HIS SUFFERINGS
IN THIS LESSON--SURELY "A CHOSEN VESSEL!"

**"My grace is sufficient for thee; for My power is
made perfect in weakness."**--2 *Corinthians 12:9* .

WHAT a wonderful man was St. Paul! Doubtless the secret of his brilliancy lay in the fact that he so fully gave himself up to God--to do, not his own will, but the Father's will--that the Lord could use him as an Apostle, as a mouthpiece, as a servant, to a greater extent than He ever used any other man, perhaps. In this we are not implying that St. Paul was greater than his Master. Our Lord had only three and one-half years of service, while St. Paul had a long ministry --a long period of service for God and for the Church. Besides, it was not possible for the Master to go into the details of the Divine Plan; for even His devoted followers, including the Apostles, were natural men, who did not receive the begetting of the Holy Spirit until Pentecost. Hence we read that Jesus' teachings were chiefly in parables and dark sayings.--1 *Cor. 2:14; Matt. 13:10-17*.

On one occasion the Master declared to His disciples, "I have many things to tell you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth;...and will show you things to come." (*John 16:12,13*.) There were no such limitations on St. Paul and the other Apostles. Their epistles were addressed to the saints of God in various quarters, to whom they wrote freely upon every feature of the great subject--the Divine Plan of Salvation. Some of their writings were along lines that they declared were suitable for "babes" in Christ, and others were "strong meat"--the deeper things of the Divine Plan. (*Hebrews 5:13,14; 1 Peter 2:1-3*.) But they wrote only to the spirit-begotten, not to the worldly.

ST. PAUL'S QUALIFICATIONS

It is not strange that the Adversary was able to stir up some little sectarianism even in the primitive Church, as St. Paul remarked, criticizing it: Some said that they were of Paul; some, that they were of Apollos; some, that they were of Peter. (1 *Corinthians 1:11-13; 3:1-7*.) But all such partisan sentiment the Apostle rebuked, reminding them that not one of these teachers had died for them; and that they should all be Christians, taking none other name than that of the Master. This same spirit manifested itself otherwise, too. The

Apostles needed to grow in grace and in knowledge, as well as did the remainder of the Household of Faith; and although they had special blessings of the Lord, yet they did not all have the same length of vision at the same time.

St. Paul, the most learned of The Twelve, the one who took the place of Judas, had naturally the best opportunity for breadth of thought. True, as Saul of Tarsus, he had showed himself to be very narrow and bigoted in his warfare against Christ and His followers. But after his eyes of understanding had been opened, and after he had become a 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 12:1,7,11,12.**

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 Apostles it is written that even the multitude perceived that they were unlearned and ignorant. (**Acts 4:13.**) Not so with St. Paul, however. He had education and a wonderful breadth of mind. 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 that will compare with them.

Pushed to the front as the Lord's mouthpiece to the Gentiles, St. Paul's mind grasped more quickly than did the minds of the other Apostles, the things pertaining to the New Dispensation; and he perceived that the Gentiles were to be fellow-heirs with the Jews in the Kingdom privileges. (**Ephesians 3:1-12; Colossians 1:25-27.**) Naturally, some thought that St. Paul was going too far; and the argument was raised that he was not one of The Twelve, that he was not to be ranked as an Apostle, etc.

However willing St. Paul might have been to be nothing and to let others take their own estimate of him, nevertheless he felt a duty toward the Truth. This led him to tell us in no uncertain terms that he had full proof of his apostleship, and that he was not a whit behind the very chiefest of the Apostles in the understanding of the Divine Program--yea, that to him more than to all the others the Lord had revealed more of those things to come of which our Lord Jesus had spoken.-- **John 16:13; 2 Corinthians 11:5; Galatians 2:2-10;** etc.

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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 would inform them along certain lines. And how glad we are that the Holy Spirit so directed the Apostle, that we also may know him better and may fully appreciate his loving loyalty to the King of kings and the fact that he was the chosen vessel of the Lord for 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 spellbound, about how many 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, whipping with rods, imprisonment, perils of the deep, perils from false brethren, perils from the heathen. To him these things were the **[R5942 : page 249]** 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 Lord's sake, 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 crisply a picture of a soldier of the Cross and what he endured. It says to us, "Be thou faithful unto death"--follow in the footsteps of Jesus and this noble follower of His--boast not in yourself, but in the Lord and in your privileges of service in connection with His Truth.

THE SECRET OF HIS SUCCESS

By and by will come the time when the noble St. Paul and the less prominent of the Lord's followers will all be received by Him into eternal glory, and be presented before the Father without spot or blemish. (*Ephesians 5:25-30.*) But we may be sure that every one in that glorious company will have been a faithful soldier, not a deserter, not ashamed of the Lord, not ashamed of His Truth. Of such the Master declares that He will not be ashamed, but will confess their names before the Father and His holy angels.--*Matthew 10:32,33.*

The secret of the Apostle's endurance of so great privations-- scourgings, imprisonments, buffetings of various kinds--is presented to us in the words of our Golden Text. The Lord's grace was sufficient. The Lord's power was made perfect in his weakness. And is this not the secret of every successful Christian life? Was it not even so of our Master--that the Father's Spirit in Him, His reliance upon the Father, and His looking for the light of the Father's countenance, were indeed the power of God working in our Savior to will and to

do the Father's good pleasure?

The same is true with every follower of the Lord since His day. The Master truly said to His followers, "Without Me ye can do nothing." (**John 15:5.**) It is the Divine Power which operates through our Lord Jesus, through the Word of Truth, through the followers of Jesus; and this Power can operate in the weakest members of the Body of Christ as well as in the strongest. The Lord's grace is sufficient for all and for every time of need. We are not to forget, however, that this great sufficiency is not poured out upon the Lord's people unconditionally, but in answer to their appreciation of their need and their prayerful request for grace Divine in every time of need.

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MILITARY DUTY EXEMPTIONS IN BRITAIN

OUR London Office writes: "We are trying to get our regular office helpers and the Elders of the I.B.S.A. meetings exempted from military service. The War Office is agreeable to having the case stated before the Civil Courts soon. At present, about 60 brethren are in prison for refusing military orders; about 60 have been exempted so long as they do work considered of national importance; about 20 have joined the non-combatant corps arranged for by the Government. You will see by these figures that the majority of the brethren involved declined to accept military authority. The above figures refer only to single men. The married men's compulsion is only beginning to come into operation. These also will appeal for exemption; but it remains to be seen whether they will refuse to accept the non-combatant corps and, by so doing, forfeit the allowance provided for the wives and children of soldiers. The situation is certainly trying. Some of our brethren, eight at least, were taken to France, and afterwards sentenced to be shot for disobedience. The sentence was reduced to ten years [R5942 : page 246] penal servitude, and we have just learned that they are now in civil prisons in England. The military powers seem to care little for the civil authorities. These experiences are doing good to the Church as a whole, by sending it 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 excuses some Brethren, and another law or arrangement excuses 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.

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THE ARREST OF ST. PAUL

--SEPTEMBER 10.--**ACTS 21:27-40.**--

RETURNING FROM THE APOSTLE'S THIRD MISSIONARY TOUR--
THE MISSIONARIES CORDIALLY RECEIVED BY THE CHURCH
AT JERUSALEM--"THE FEAR OF MAN BRINGETH A
SNARE"--CONCESSION TO PREJUDICE UNSUCCESSFUL--ST.
PAUL IN DANGER FROM MOB VIOLENCE--THE ROMAN
GARRISON FROM FORTRESS ANTONIA CALLED OUT--CHRIST'S
AMBASSADOR MADE A PRISONER--GIVEN AN OPPORTUNITY
TO WITNESS TO THE TRUTH--SUFFERING FOR CHRIST.

**"Thou shalt be a witness for Him unto all men
of what thou hast seen and heard."**--**Acts 22:15** .

WHEN St. Paul and his companions arrived at Jerusalem, he was returning from his third missionary tour amongst the Gentiles. He had been absent for seven years. On his way to Jerusalem the Lord had permitted forewarnings to reach him, informing him that he might expect trouble--bonds and imprisonment--in the Holy City. Undeterred, however, this noble ambassador for Christ and his associates had arrived there. They had brought with them money collections from the Churches in Asia Minor and Greece for the Church at Jerusalem, which apparently was in a measure of financial distress.

Their reception on their arrival was of a private and personal character, and they had further manifestations of the same loving brotherhood especially noted in our Study for August 27. On the following day, which probably was Pentecost (**Acts 20:16**), the Church was called together to receive the Apostle and his companions in a more formal manner. St. James the Less was apparently the recognized leader in the Jerusalem Church. St. Paul recounted his experiences during his third missionary tour and the Lord's blessing upon his ministrations of the Truth, notwithstanding the tribulations permitted. We may presume also that at the same time he turned over the collections from the Gentile brethren.

A DISADVANTAGEOUS COMPROMISE

The brief record indicates that the brethren at Jerusalem were considerably perturbed by St. Paul's presence with them. Not merely did they fear for his personal safety, but they were also alarmed lest his coming might stir up persecution against them all; for the Apostle's activity and persistency made him well known to the Jews in the influential part of the world in which he had been laboring. The Jewish custom that the zealously religious come frequently to Jerusalem to keep the feasts (**Deuteronomy 16:16**) brought the Jews in the Holy City into touch with the religious interests of the whole world.

St. James and his associates realized that in all probability there might be present at the Pentecostal feast Jews from Ephesus, Athens, Corinth, Thessalonica, etc. They knew that St. Paul's activities had already been reported; and that some, even of the Hebrew Christians, were troubled at his reported teachings that the Law was dead and that no one was obligated to pay any further attention to it. The brethren urged St. Paul to contradict these partial misconceptions by going into the Temple and associating with some brethren who had taken the Nazarite Vow. (**Numbers 6:1-21.**) They did not suggest that he take this vow; but that he be present with these brethren, as a recognition of what they did; and that he bear their expenses, which included not only the shaving of their heads, and the burning of the hair, but also the cost of sacrificing for them four animals each.

Evidently St. James and the leaders of the Church understood St. Paul's position properly enough, although apparently their minds did not grasp so clearly as did his the complete breaking down of "the middle wall of partition" which previously had separated Jews from Gentiles, nor did they appreciate so fully as he the fact that the Law was merely a servant, designed to lead to the School of Christ, prepared for the sons of God.

St. Paul taught the Gentiles that it was not necessary for them to become Jews or to obey the Jewish ritual; but that instead of looking for Divine favor through the types and shadows, they should look to Christ and His antitypical fulfilments of the requirements of the Law. He taught that the Law could save neither Jew nor Gentile, but that only faith in Christ could bring the soul into relationship to God. He taught that while certain blessings of God yet remained for the Jews (**Romans 11:25-29**), [page 250] yet during this Gospel Age God is selecting a Spiritual Seed of Abraham from both Jews and Gentiles. He taught that if any one--either Jew or Gentile--attempted to keep the Law with a view to thus merit eternal life, such would surely fail; for "by the deeds of the Law, shall no flesh be justified in God's sight."--**Romans 3:20-31; Ephesians 3:1-7; Galatians 3:8,16,29.**

ST. PAUL'S COURSE NOT WRONG

Nothing in all this, however, really interfered with St. Paul's doing just what the Elders at Jerusalem urged him to do for the four men under the Nazarite Vow. The shaving of their heads and the offering of the sacrifices demanded by the law which governed their vow interfered in no sense of the word with the merit of Christ's sacrifice nor attempted to add to it. Nevertheless in our judgment a more courageous course might have been pursued. Apparently the very method taken to ward off public opposition merely served to arouse it.

Let us not forget, however, that the Lord could have overruled the matter

differently, had He chosen to do so. Let us remember that He foreknew that tribulations would assail the Apostle Paul, and had foretold them. Those who are in close relationship to the Lord have His assurance that all their steps are ordered of Him, and that all things shall work together for good to them that love God and that have been called according to His Purpose. (***Psalm 37:23; Romans 8:28.***) What a consolation these assurances are to all of the Lord's people! It is no wonder that such may have quiet, rest and peace, even in times of storm and trouble.

Some one may inquire, "Would it not be a sin for the Apostle or other Christians to participate in any measure in sacrifice in the Temple? Were not all the Jewish sacrifices done away in Christ?"

We answer, Not at all. The sacrifices which pointed to Christ, and which He fulfilled, were no longer proper. But the sacrifices which the Nazarites offered in connection with their vows did not typify Christ's sacrifices, but rather the consecration and devotion of the people, the antitypes of which will prevail during the Millennium. It was therefore not a sin for the Apostle to join in this procedure; and yet we doubt the wisdom of his course. We incline to think that it was rather a temporizing acknowledgment of the dignity of the Jewish Temple and its services; whereas by this time the real Temple and the real service had been inaugurated. The Church itself is the antitypical Temple, in which God has been present by His Holy Spirit ever since Pentecost.

HIS CONDUCT MISUNDERSTOOD

For several days the scheme to have St. Paul appear as partially endorsing the law seemed to be successful; but when the seven days were nearly expired, the Apostle was recognized by Jews who had come from Asia. They had seen him with Trophimus, a Greek from Ephesus, and jumped to the conclusion that the latter was one of the four men whose heads were shaved. From the Jewish standpoint this would have been a grievous offense; for only Jews were permitted to come within the sacred precincts of the Temple, outside of which were the Court of the Women and also the Court of the Gentiles. These two courts were separated by a stone fence, which constituted what the Apostle elsewhere alluded to as "the middle wall of partition."--***Ephesians 2:14.***

This wall was four and one-half feet high, with small obelisks at regular intervals, bearing inscriptions which read, "No man of alien race is to enter within the balustrade and fence that goes around the Temple. If any one is taken in the act, let him know that he has himself to blame for the penalty of death that follows." St. Paul was charged with this offense, and not the Greek who was supposed to have been misled by the Apostle. It was on this score that St. Paul's life was in danger from the mob which speedily gathered at the cry of the Asiatic

Jews that the Temple was being profaned.

While the mob was beating the Apostle, seeking to kill him, Claudius Lysias, the chief captain, or colonel, of the Roman cohort which formed the garrison in the Castle Antonia, close by the Temple, became aware of the tumult and hurried to the scene with a company of soldiers. Immediately the beating ceased; for although the Jews had not learned to respect the majesty of the Roman law, they had become amenable to its military forces.

The Apostle was chained by each arm to a soldier. The colonel endeavored to ascertain the cause of the tumult, but was unable to understand the conflicting testimonies. Therefore he remanded the prisoner to the castle. But the mob, disappointed because they had lost the opportunity of taking St. Paul's life, made a mad rush to get him from the soldiers or to kill him outright. The oncoming of the mob led the soldiers to press against one another in order not to lose their prisoner. As a result the Apostle was lifted off his feet and carried by the soldiers up the stairway.

PERMISSION TO PREACH GRANTED HIM

The courage of this ambassador of Christ and his readiness to take advantage of every opportunity to tell the Message of his Master were here wonderfully exemplified. We might have supposed that the beating which he had received from the mob, together with the more or less rough treatment which he had undergone in getting to the castle door, would have cowed him with fear and excitement. But on the contrary he was cool and collected. Calmly he asked the commandant to grant him the privilege of speaking to the people. Doubtless he intimated that they had misunderstood what he was doing, and that a few words from him might pacify them.

The Roman officer was astonished; for the Apostle spoke Greek fluently. He had thought that St. Paul was "that Egyptian," mentioned by the historian Josephus, who had a short time before gathered a large body of discontented Jews, to whom he had represented himself as Messiah and who, as his followers, had given the Roman authorities considerable trouble. St. Paul answered that he was a Jew of an honorable city, and again asked the privilege of addressing the people, which was granted.

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THE MESSIANIC REIGN

"Lo! in the clouds of Heaven appears
God's well-beloved Son.
He brings a train of brighter years,
His Kingdom is begun.

He comes a guilty world to bless
With mercy, truth and righteousness.
"O Father! haste the promised hour
When at His feet shall lie
All rule, authority and power
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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[R5942 : page 251]

ST. PAUL A PRISONER IN THE CASTLE

--SEPTEMBER 17.--*ACTS 22:17-29.*--

PREACHING THE GOSPEL OF CHRIST--THE MOB ENRAGED
AGAIN--

COLONEL LYSIAS IN PERPLEXITY ORDERS THE ROMAN
SOLDIERS TO BEAT ST. PAUL--THE APOSTLE THEREUPON
DECLARES HIS CITIZENSHIP--LESSONS FROM HIS EXPERIENCES--
SUFFERING FOR CHRIST A MARK OF DIVINE
FAVOR--BITTERNESS AND SELFISHNESS REACT UPON
THOSE WHO CHERISH SUCH SENTIMENTS.

**"He is my Refuge and my Fortress; my
God, in Him will I trust."--*Psalms 91:2* .**

OUR last Study left St. Paul standing before the mob and motioning for silence, in order that he might address them. Doubtless he considered his thrilling experiences well compensated for by the privilege of that moment--the privilege of telling a large concourse of his countrymen about Jesus. Promptly the Apostle preached Christ--that Jesus of Nazareth was the Messiah promised in the Law and the Prophets, that His sacrificial death constituted the Redemption Sacrifice for Father Adam's forfeited life and, incidentally, for all of Adam's children, who died under his curse.

Surely also St. Paul declared that Messiah was calling a spiritual class to be His associates in His Millennial Kingdom, and that shortly Israel and all the nations would experience the privileges and blessings of that Kingdom! Surely he pointed out the fact that this Gospel Age is the acceptable time in which to make our calling and election sure to the chiefest part of the Abrahamic Covenant--the spiritual phase! Then he proceeded to tell his audience about his missionary tours. He declared that many of the Gentiles were gladly receiving this Message and giving their hearts to the Lord in consecration.

THE GOSPEL MESSAGE REJECTED

But so strong was the Jewish prejudice that the mere mention of the fact that this great blessing was going upon equal terms to the Gentiles re-kindled the flame of hatred and violence; and their shouts and jeers rent the air. Perplexed at the situation, the Roman commandant concluded that where there was so much opposition there must be some cause for it. Thereupon he gave orders that the Apostle be whipped until he confessed what he had done to create such a tumult.

At once the command began to be carried out by the soldiers, who proceeded to tie St. Paul to the whipping-post. But the Apostle brought the proceedings to a quick termination by inquiring of a centurion who stood by, "Is it lawful for you

to scourge a man that is a Roman and uncondemned?" When the centurion heard the question, he reported the matter to the colonel, who came and questioned the Apostle. He took St. Paul's word for it that he was a Roman citizen; for to have made an untruthful claim to citizenship would have meant sure death as soon as the matter had been investigated. The Apostle was held a prisoner for trial.

"THE DARKNESS HATETH THE LIGHT"

Matters are somewhat the same today, although on a different plane. A worldly person, on hearing some sectarian Christian animadvert against some one who has been preaching the true Gospel of Christ would be inclined to suppose that the Message must contain something very vicious, very terrible indeed; else it would not so arouse those who have outwardly so much "form of godliness." And if, as in the case of the Roman officer, an audience be granted, and the Truth be presented in the hearing of the worldly person, he cannot understand it.

The reason for this is that "the world by wisdom knows not God," knows little of His Plan, understands little of His Word; for its language is different from that to which they are accustomed. When then, after a presentation of the Truth, the worldly find bitter opposition and invective against it on the part of religious teachers--modern Scribes, Pharisees and Doctors of Divinity-- we must not be surprised if they are the more inclined to side with those who represent popular theology --so-called "orthodoxy"--and assume that the true Gospel must be something very evil, because taught by so few and opposed by so many of influence.

Nevertheless, it is for God's children to take the Apostle for their guide, and to be faithful to use every opportunity to let the light shine forth, even though it arouse the bitter opposition, prejudice and persecution of darkness. Our Lord's explanation of the matter is that "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." (*John 3:19-21.*) Nothing seemed to incite the Scribes and Pharisees of eighteen centuries ago so much as did the reasonableness of the true Gospel. The common people heard it gladly, unless intimidated by their religious rulers, and were led to doubt those who had been teaching them to the contrary. Hence the religious rulers were incensed against the Gospellers. "They were grieved because they [the Apostles] TAUGHT THE PEOPLE."--*Acts 4:2,3,15-21.*

LESSONS FROM THE APOSTLE'S EXPERIENCES

St. Paul was suffering as a Christian--because of loyalty to the Lord and to His Word. He was not suffering because he had followed the admonitions of the brethren in going into the Temple; for very evidently the hatred against them in the hearts of their enemies would sooner or later have manifested itself, and they

would have sought the Apostle's life, as on previous occasions. In this incident we merely see that the attempt of the Apostles to create a favorable impression toward the Apostle Paul and his work amongst the Gentiles probably brought the matter of his arrest more quickly to the front than any other course would have done.

The Apostle was not ashamed of his sufferings; for he realized that they were endured for Christ's sake. Any individual should feel deeply pained at a public arrest and imprisonment as a felon, as a violator of the law. But when these things are experienced because of faithfulness to the Lord, because of following in His footsteps, such may well rejoice in the ignominy, rejoice in the things which otherwise would be shameful and detestable.

If therefore, in the Lord's providence, arrest or imprisonment or scourging should come to any who read this article, and they can directly or indirectly trace their tribulation to faithfulness to the Lord and to His Truth, let them not be ashamed. Let them glorify God on this behalf, rejoicing that they are accounted worthy to suffer for the name of Christ, and remembering that even thus also was it with our Lord Jesus Himself. He was placed under arrest; He was bound; He was scourged; He was publicly insulted; He was even crucified as a blasphemer against God.--**1 Peter 4:16.**

Another lesson which we may learn from today's Study is that it is not wise to trust too implicitly the voice of the multitude. If we find the rabble shouting against any one, whether orally or through the press, we should not unquestioningly accept their verdict. We should remember the experiences of our Lord Jesus, the experiences of St. Paul and of the other Apostles, and recall that the multitude cried out, "Away with them!" The Christian whose mind is thus relieved of prejudice is the better prepared to judge wisely respecting whatever may properly **[R5942 : page 252]** come under his observation or criticism. Then, if he should have similar experiences himself, he will be the better prepared to endure them.

Still another lesson for us is 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 as 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 all 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 sight of the foolishness and the brutishness of a drunken 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 lesson against anything so brutish and unreasonable. Let every instance of religious bigotry and fanatical violence speak to our hearts a lesson in the opposite direction, and fix in us resolutions that by the grace of God we will never be thus foolish, thus wicked, but contrariwise will become the more gentle, the more kind, the more Christ-like, as the days go by.

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[R5943 : page 252]

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 seems 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 Logos. Nor did He disclose its time features fully to our Lord Jesus while He was in the flesh. And after His resurrection Jesus spoke of these times and seasons as things "which the Father hath put in His *own* power."--***Acts 1:7***.

The fact that God had a Plan relating to the fallen race had been intimated to Abraham. God had 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. He declared that there 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, even to the taking of a lower nature. And so He humbled Himself from the glorious condition in which He was and took upon Himself the human nature, became a man--a *perfect* man, not a *sinful* man. Our Lord did this in order to carry out the great Program which the Father had in His own mind and which He had not revealed to any other.

When Jesus reached the age of thirty years, the earliest age at which He could present Himself to God, under the Law, He went to Jordan and made a consecration of Himself with the determination to do everything that was in the Father's Plan--everything that typically and prophetically had been written in the Holy Scriptures concerning Himself. "Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God"; "I delight to do Thy will, O My God; yea, Thy Law is within My heart," were His heart expressions, as recorded.--***Hebrews 10:7,9; Psalm 40:6-8***.

This was our Lord's consecration. His *human nature* became His sacrifice. He laid down His life. He did not finish laying it down at Jordan; but so far as His will was concerned, it was given there. He there became the Priest, 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 of His ministry He carried out this sacrifice satisfactorily. And everything that the Father had given Him to do was finished at the Cross.

THE DEEP THINGS UNFOLDED AT JORDAN

Our Lord Jesus received the anointing of the Holy Spirit when He came up out of the water at His baptism. Then the heavens were opened unto Him. The higher things which He had not previously understood became clear. The Scriptures were unfolded to His view. He knew that He was going up to Jerusalem to be crucified. He knew that He would be betrayed by one of His chosen disciples, and He knew which of them would be the betrayer. He knew these things because He had been begotten of the Holy Spirit and accepted of God as a Son on the Divine plane.

During these three and a half years He was the Messiah, the Sent of God. 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 testings 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 words of our text find their 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 fulfil 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 complete. All the way down [R5943 : page 253] 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 freshly slain Lamb!" And the voices of myriads of angels were heard proclaiming, "Worthy is the Lamb that was

slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!"--**Revelation 5:12.**

Jesus had not proven Himself worthy of this great honor when He made His *consecration*, but when He had finished His course in death He was then worthy to receive glory, honor and power. After His resurrection and ascension the Scroll was given into His hands to be opened. This means that the Divine Plan as a whole was here made known to Him--for He already had knowledge of much of this--but *all things* were given Him to unloose. There had been some things that our Lord did not know. He had said, "Of that day and hour [of His Second Coming] knoweth no man; no, not the angels in Heaven, *nor the Son*, but My Father only." (**Mark 13:32.**) A part of the Plan was written on the outside of the Scroll, and a part was written on the inside. The things that were sealed were not proper to be understood by our Redeemer until He had received the all-power, after His resurrection. The execution of God's Plan was then given into His hands.

GRADUAL OPENING OF THE SEALS

The opening of the seals has progressed during all the Gospel Age. The whole Plan of God is represented in this Book--the Scroll. It has required all of the present Age and will require all of the next Age to complete the Plan. The Plan of God includes the "Restitution of all things spoken." We are now able to see these wonderful things and to tell about them, because each of the seals as it has been opened has made the Plan a little clearer. We may suppose that the Lord Jesus was made aware of all its features after His ascension to the presence of Jehovah. We who are God's people are seeking to know these things more and more fully. The Master declared that as the Father revealed them unto Him, so would He reveal them unto us; but this revelation has been gradual, as the successive seals have been broken.

Brethren, beloved in Christ, realizing that our God has hitherto counted us worthy to look upon the wondrous Scroll of His great Plan, which has been unsealed for us by Jesus our Lord, let us continue to prove ourselves worthy to look therein and to comprehend the glorious things of His Word, by faithfulness, obedience and loyalty to this Plan in everything! Let our appreciation continually increase for our wondrous privilege in being permitted to share this blessed ministry of bearing Divine Truth to other hungry hearts, that they also may rejoice in the Lord and in the power of His might!

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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-fellowship 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 scores of One-Day Conventions. One effect of this scattering 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 Program was faithfully carried out on the different days as follows:

Saturday, July 22....."Enrollment Day"
Sunday, " 23....."Our Captain"
Monday, " 24....."Soldiers of Christ"
Tuesday, " 25....."Our Warfare"
Wednesday, " 26....."Our Sacrifices"
Thursday, " 27....."Our Triumph"
Friday, " 28....."Our Peace"
Saturday, " 29....."Our Home"
Sunday, " 30....."Our Government"

Pilgrim Brothers Burgess, MacMillan, Graham, Thornton, Meggison, Barber, Thorn, Wright, Herr, Toole and Johnson gave addresses on the topics named. Brothers Baeuerlein and Meggison served acceptably as Chairmen.

The Editor conducted a Question Meeting and had a children's Consecration Service on the 29th, and on Sunday the 30th closed the Convention with an address, on "Jehovah's Government," 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.

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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 therewith. Whatever mistake I once made in respect to resisting The Vow God long ago overruled for my good, and it seems has since blessed the experiences to the good of some others. For no one can think of an objection to The Vow which the Devil had not previously suggested to my mind.

Recently an intelligent brother and sister were hesitating to take The Vow because, as they said, they were afraid they could not keep it inviolate. I pointed out that God does not expect anything unreasonable, though He will not accept less than our best efforts. They saw the point, and both took The Vow immediately.

In commending The Vow, I show that the Lord had manifestly directed you in formulating it. I note the seven clauses, and call attention to the fact that *seven* in Scripture usage is a designation of completeness, perfection. I point out that this could not have just "happened," any more than you "happened" to write THE STUDIES IN THE SCRIPTURES.

I next show The Vow is made to the Heavenly Father, and not to Brother Russell in any sense, and is but a reiteration, an emphasis, of our original vow of consecration--"Thy will be done in my mortal body." It is all expressed there. The special designations you use are but reminders of this all-important thought--"Thy will be done in my *mortal body*," and any who do not want the Lord's will done in their *mortal bodies* should never have covenanted to that effect in the beginning. Surely every consecrated child of God desires that the Heavenly Father's *rule* should "come into his heart more and more," and that the Divine will should have a sanctifying influence upon his life constantly!

I do not neglect to lay stress upon the fact that the Adversary of God does not want the Heavenly Father's will done in our "mortal bodies," and the reason therefor; while in The Vow is a condensation of many texts of Scripture given us for the express purpose of helping us into the Kingdom. I sometimes thus contrast the work of the "two Masters."

Furthermore, I endeavor to point the attention of the dear friends to the solid Scriptural basis upon which the entire structure rests, the foundation for every thought embraced in The Vow. In extreme cases I present many texts to this intent. Sometimes their eyes open with surprise when they finally see how simple the whole matter is, yet how incontrovertible!

Frequently I ask upon whose strength they relied when they made their vow

of consecration; then remind them that while the arm of flesh will fail, The Everlasting Arm, never. So in the strength of the Lord is this Vow to be taken, keeping [R5944 : page 254] before their minds the fact of Satan's activity, his stealth, his wiles, his purpose to deceive. Then I further ask what disadvantage could possibly come to any one from a firm resolve to be more "on the alert to resist" every encroachment of sin, the influence of Satan, and suggest that the only "reasonable way" to combat these is the Divinely-appointed way.

All must agree that they would be greatly assisted in developing a Christlike character by "more carefully scrutinizing their thoughts and words and doings," and that a firm resolve to do this, a vow to do so, of necessity must be assistful in attaining the desired end. The All-seeing Eye notes everything, even our very thoughts. To stand approved, I point out, we must have assistance. Through The Vow, this is pledged in a very special sense--"Ask and ye shall receive." In The Vow we are in the strictest sense *asking* in advance for "help in time of need," for protection from "the snares of the fowler," while vowing that we will be on the "alert" against these.

In the final analysis, what can be found against The Vow? *Absolutely nothing*--save the objections aroused by Satan, who is the Adversary of God, the Opponent of Righteousness, the enemy of Truth, the railer against purity, the hater of everything good. Praise the Lord for The Vow! Surely none has ever taken it in the right spirit without realizing that increased blessings have come to his own head and heart!

May God bless you richly for this, as well as for all other features of your great labor of love! Truly, God is with you! O how keenly do I realize this, and how deeply do I appreciate the fact! My heart is filled with gratitude, thrilled with joy, by every evidence of the Heavenly Father's loving provisions for our every need. Verily, I am amazed at Divine goodness to us-ward!

Your humble brother, by His grace, W. M. WISDOM.

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[R5944 : page 254]

**INTERESTING LETTERS
A VOICE FROM LONDON OFFICE**

DEAR BROTHER RUSSELL:--

My love towards the 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.

Speaking 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 I consult freely with my colleagues over matters of importance, and all correspondence is open for their inspection. You will find enclosed a copy of a petition which has just been sent to Premier Asquith with 5,500 signatures. This was arranged for to meet an evident call on the part of the brethren generally. There are probably 50 brethren in detention at the present time; with this you will find a list of those known to us who are consistently refusing to obey Military commands and are suffering more or less severely in consequence. As the Act has now been extended to include married men of military age (18 to 40), it will affect many more of our brethren in the immediate future.

As we have no Pilgrim Brother now, this department is very quiet; it would be nice to know what you think about this, in view of the peculiar times we live in. Brother Smedley [R5945 : page 254] does a journey now and again as he can afford it, and Brother Hemery has just completed a trip in Scotland; this is the only trip he has taken for some months. Brother Crawford cannot spare the time from the Office, as he has many details to look after, and is short of help at times.

The Newspaper Department is reduced to one Brother now--Brother Cormack; there are just over 30 papers publishing the Sermons at the present time. It is quite likely that this number will be greatly reduced shortly owing to the increasingly high price of paper.

The foregoing are the Departments under my special care at present. Seeing,

however, that Brother Hart is leaving us for India, the DRAMA work will be added, I presume, although this is only a small matter just now, only one exhibition, apart from Scotland, being in hand.

The easing off of the DRAMA, and the losing of our Brothers on account of the Military Act, has affected the output of Volumes seriously. The Volunteer work progresses satisfactorily on the whole, but the question of paper is a serious difficulty. The Class Extension work is proving satisfactory in London, but little is moving elsewhere. We are by no means busy in the office apart from the Military question.

The Tabernacle congregation continues satisfactory--I would think possibly 250 to 300 mornings and 450 to 550 at night. Many of the brethren would enjoy a wider range of speakers. There seems rather a tendency to form Sunday meetings within the area formerly reserved to the Tabernacle; not within one hour's journey, however. This movement probably arises partly on account of traveling expenses and partly to the dark streets at night, for no lights are allowed on our streets now and every window must be screened. The question naturally arises whether these gatherings would not better be separate Ecclesias, for the members thus in attendance range from 50 to 150. I do not know whether this question has been brought before you or not. There are 19 Elders at the Tabernacle now and nearly 60 Deacons.

The working staff consists of six Brothers and daughter Bertha, who does my stenographic work again. The housekeeping department consists of five Sisters, including Brother 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 opposition 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 the peace of God continue to guard your hearts until we see His face!

Your brother in His service, H.J. SHEARN.

FROM A FORMER MINISTER TO A FRIEND

DEAR BROTHER _____:--

Your encouraging and much appreciated letter of 20th inst. was received today. It is gratifying to know that there are some scattered over the country

everywhere who are witnesses to the TRUTH, and of course, I suppose it is natural to appreciate a word of sympathy and encouragement.

In common with yourself I certainly feel that I am to be congratulated upon the gracious fact that God, in the abundance of His mercy and goodness, has permitted the light of TRUTH to shine in and dispel what I now clearly perceive to have been the grossest of ignorance on my part. The thing that puzzles me is the fact that I have been a fairly close Bible student for the past fifteen years, and have always tried to maintain an open attitude of mind to the Truth at all times, and yet failed to grasp the CENTRAL and FUNDAMENTAL truths of God's great Plan for blessing all the families of the earth, for surely this is in full accord with what we might most reasonably expect from "the God of all grace"! There are only two possible solutions to the problem so far as I can see, and it may be that they are not *two*, but *one*; viz.: That I have always read the Bible with a preconceived idea of what the Bible taught, and thus *read a meaning into the Bible* that was really *not there*; or that the time had not till recently come when God intended me to get the whole Truth; and as I have intimated, I built up the wall against a right understanding of the Scriptures, and God had His own time for removing it.

With reference to your other congratulation upon the stand I have taken, I fear that I must disagree with you so far as to say that I do not think I could possibly claim any credit for taking a stand for the Truth when I have, in the ultimate sense, EVERYTHING to gain by so doing, and NOTHING of importance to lose thereby. It is true that I have lost the esteem and support of many whom I had considered Christian people, and also my position in the Baptist Church. But like St. Paul I consider all things well lost for Christ's sake.

I had hoped that the reputation I have enjoyed for ordinary intelligence, firmness and freedom from fanaticism, together with the influence I have gained in _____, and especially in my own congregation after three years of association with them, [R5945 : page 255] would have gained me a *hearing* and have given me the opportunity of placing not only the Truth, but the Bible evidence of that Truth before my people and led them to investigate for themselves, and that I should have the privilege of leading my whole congregation into the glorious light of God's ONE PLAN, but it seems that it is not to be so, as my resignation has already been requested, and I shall tender the same on next Monday evening to take effect at any time that the church may choose. But I thank the Lord that in the three weeks that I have been permitted to present these things, I can even now see some of the seed germinating and rapidly taking root that shall in the near future produce a *goodly* "mustard stalk" in whose branches the dove of peace may find lodging.

I find that so long as I was a "sound Baptist" I was quite an authority among them, but now I am just a common "Russellite" in their estimation, and not worthy of a hearing, so I am requested to resign and get out. I fully realize that when I am put out of this church for "heresy" the doors of every church in this denomination--as well as those of all of the others--are firmly closed against me. Well, so be it! I remember that Christ and His Apostles were thrust out of the synagogues for preaching the Truth, so I will be in good company, even though I shall probably, like St. Paul, be obliged to "make tents" for a living, and preach the GOOD NEWS from "Mars Hill."

One thing I will do before I go, not through spite or ill feeling--for the Lord knows I pity rather than scourge--but rather in vindication of the Truth, I will force this congregation to either excommunicate me from their fellowship or to acknowledge that I am right in the things I have proclaimed. Like St. Paul, if I am beaten *publicly* and thrust into prison, I will not be taken out *privately*, but let them "come and fetch me out." I will do this, NOT for any personal reason, but PURELY upon the ground that I believe the time is ripe to take every opportunity that is legitimately offered for calling attention to Bible Truth so long left covered by the dust of Romish error and traditions.

One thing I am determined upon, I WILL NOT preach again the vile slander against my Lord that the doctrine of eternal torture heaps upon His HOLY NAME; no, not for \$600.00 a month, much less for the paltry \$60.00 I have been getting. And no more will I hold my peace on the GOOD NEWS of God's Plan of Ransom and Restitution, though I have to preach it on the street corners and from public halls. This is my determination. May the Heavenly Father grant me the grace and strength to execute it. Pray for me to that end, and "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

I cannot properly express my gratitude to good Bro. _____ for his interest on my behalf in presenting me with a set of the STUDIES.

Again thanking you for your hearty words of encouragement and fellowship in the Truth, I trust always to remain

Your brother in Christ, _____.

OBJECTORS SING, "STAND UP, STAND UP FOR JESUS!"

DEAR BROTHER RUSSELL:--

We read with special delight this morning in June 1 WATCH TOWER your recapitulation of those wonderful events in the years when the Lord graciously provided "line upon line" of the basis of what we now know as the *Truth*. It does

our hearts good to ponder over these things and examine our foundations again and find they are rock-bed ones and immovable. As we read the details we take fresh encouragement in the hope that the Lord is yet going to show further developments through the same channel. We trust so.

A new phase of experience has been entered into in this country--an experience specially trying to the younger members of the "Body," many of whom are undergoing terms of imprisonment with more or less of hard labor. Many a mother's heart is wrung with the severity with which her loved lads are treated; yet we hear from these same lads glowing accounts of the goodness and faithfulness of our Father and barely a hint of complaint, although we *know* they are sorely tried. One contingent (a day or two since, [R5946 : page 255] 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* objectors, and our brethren describe them as a splendid lot of fellows. Educated and professional men along with honest, hard toilers were thus thrown together, and on one point wholly sympathetic and determined. As they passed through the Camp they unitedly sang, "Stand up, stand up for Jesus!" It was almost dramatic,

"And e'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 STUDIES have been gotten out, too, among warders, jailers, constables, officers and men, as a result of contact with these 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 with you in Spirit.

Yours in the dear Lord, F. GUARD, SR.--*London*.

"V.D.M." QUESTIONS FOUND PROFITABLE

MY DEAR BROTHER AND PASTOR:--

Please find enclosed the "V.D.M." Questions and my answers to the same. This is the most searching test that I have ever undergone; and I am truly thankful to you and our Heavenly Father for the "Refiner's Fire and the Fuller's Soap." (*Malachi 3:2*.) I doubt not that the Heavenly Father directed your mind in the compilation of these questions; and the great desire of my heart is, that I have been able to interpret correctly the thought of the questions.

These questions, dear Brother, have surely come at an opportune time; for many of the friends and even some of the Pilgrims are becoming greatly confused upon some of the points. Notwithstanding all that you have written elucidating these subjects, many are unable to properly divide and express your teaching on justification and its two features-- consecration, sanctification (our part and God's part). Also many are becoming confused upon the subject of the Mediator of the New Covenant, teaching that the Church will not share this office with her Lord.

The little "truth" newspapers, booklets, periodicals, etc., are in great measure responsible for the confusion now in the minds of the friends. The matters and things therein set forth are uncensored, and unhappily contain many errors.

I pray daily that I may never come under this influence, but that I may remain true to my "first Love," from the light of whose pages alone I am refined, and purified, and made white. My practise is to prove all your statements by the "Word," as far as I am able to reason; and all the rest I trust to your better judgment, confident that it is wiser to rely upon that wisdom than my own or that of any other.

We are glad to acknowledge you (*Luke 12:42*), to honor you as our Pastor, and to follow you in your exposition of the Truth, believing that He who appointed you makes no mistakes. In grateful Christian love,

Your Brother in the Truth, W.A. JARRETT.--*Kans.*

FOOD SUPPLY CUT SHORT

DEAR BROTHER RUSSELL:--

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 wheat enough for home needs--no exportable surplus.

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 3,050 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.

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**I.B.S.A. BEREAN BIBLE STUDIES
FOR MONTH OF SEPTEMBER
QUESTIONS FROM
MANUAL ON SERIES THIRD
"STUDIES IN THE SCRIPTURES"
STUDY VI.--"THE WORK OF THE HARVEST"
Week of Sept. 3. Q. 122 to 128 Week of Sept. 17. Q. 136 to 141
Week of Sept. 10. Q. 129 to 135 Week of Sept. 24. Q. 142 to 147
Question Manuals on Vol. III., STUDIES IN THE SCRIPTURES,
5c each; or 50c per dozen, postpaid.**

[R5946 : page 242]

DOCTOR JONES' CONVENTION TRAIN SCHEDULE

Doctor Jones informs us that he is proceeding with his Convention Train for the Pacific Coast Convention. He has 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--SEATTLE--DULUTH--MILWAUKEE--
CHICAGO**

Lv. Chicago Sante Fe 9:50 a.m. Tuesday, Sept. 5 Train 9
*Ar. Los Angeles " 7:10 a.m. Friday, Sept. 8 " 9
Lv. Los Angeles " 11:59 p.m. Friday, Sept. 8 " 78
Ar. Santa Ana " 1:30 a.m. Saturday, Sept. 9 " 78
Lv. Santa Ana " 5:23 p.m. Saturday, Sept. 9 " 75
*Ar. Los Angeles " 6:30 p.m. Saturday, Sept. 9 " 75
Lv. Los Angeles " 11:59 p.m. Monday, Sept. 11 " 78
Ar. San Bernardino " 9:43 a.m. Tuesday, Sept. 12 " 50
Lv. San Bernardino " 6:45 p.m. Tuesday, Sept. 12 " 16
Ar. San Francisco " 9:40 a.m. Wednesday, Sept. 13 " 15
Lv. San Francisco S. Pac. 8:20 p.m. Wednesday, Sept. 13 " 16
Ar. Portland " 7:20 a.m. Friday, Sept. 15 " 16
Lv. Portland Gt. North. 12:30 a.m. Saturday, Sept. 16 " 360
*Ar. Seattle " 7:30 a.m. Saturday, Sept. 16 " 360
Lv. Seattle " 10:30 p.m. Sunday, Sept. 17 " 44
Ar. Spokane " 12:20 p.m. Monday, Sept. 18 " 44
Lv. Spokane " 8:00 a.m. Tuesday, Sept. 19 " 2
*Ar. Duluth " 8:40 a.m. Thursday, Sept. 21 " 36
Lv. Duluth " 11:10 p.m. Thursday, Sept. 21 " 17
Ar. St. Paul " 6:30 a.m. Friday, Sept. 22 " 17
Lv. St. Paul C.M. & St. P. 8:25 a.m. Friday, Sept. 22 " 18
*Ar. Milwaukee " 6:40 p.m. Friday, Sept. 22 " 18
Lv. Milwaukee " 7:25 p.m. Sunday, Sept. 24 " 6
Ar. Chicago " 9:30 p.m. Sunday, Sept. 24 " 6
Lv. Chicago Penn. R.R. 12:05 a.m. Monday, Sept. 25 " 6

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**NASHVILLE GENERAL CONVENTION
AUGUST 24-27
CORDIAL INVITATION**

Governor Tom C. Rye, of Tennessee; Mayor Robert Ewing, of Nashville; Chairman Robert L. Burch, of Nashville Industrial Bureau; and President R.B. Brannon, of the Commercial Club of Nashville, have each and all extended a cordial invitation to the I.B.S.A. to hold its Convention in their City, promising a hearty and generous welcome.

FAVORABLE RAILROAD RATES

Thirty-five Railroads in the South have joined in making us an attractive rate of about 1-1/2c a mile to induce the largest possible number to attend this Convention. In every case, ask your Ticket Agent for the rate covered by Joint-Passenger Tariff No. Exc. 6747.

GOOD LOCATIONS

The Capitol Building, in which all of the sessions of the Convention will be held, is said to be located on the highest and coolest spot in the City. The Ryman Auditorium is the best in Nashville, and has been offered free by the City to the Association for the showing of the greatest Biblical production, THE PHOTO-DRAMA OF CREATION, and has been accepted for that purpose. The Princess Theater, which the City has provided for Brother Russell's public lecture, is the best.

AN ATTRACTIVE PROGRAM

FELLOWSHIP DAY: *Thursday, August 24th*--Brother P.S. L. Johnson, who will be the Chairman of the Convention, will give the opening address on "Christian Fellowship." In the afternoon short addresses on One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism and One God will be given by Brothers Riemer, Thorn, Jones, Toole, Stevens, Thornton and Wise.

TRANSFORMATION DAY: *Friday, August 25*--Pilgrim Brother Thornton will speak on "When He Shall Appear," and Pilgrim Brother Daniel Toole on "We Shall be Like Him." "The Quickening of the Spirit" and its bearing upon the Volunteer, Drama, Colporteur and Pastoral Work will be considered by Brothers Riemer, Jones, Thorn, Johnson.

RANSOM DAY: *Saturday, August 26*--After a discourse by Brother Palmer on "The Sufferings of Christ," there will be held at 11 o'clock in the morning a Question Meeting on the great, fundamental subject of THE RANSOM, conducted by Brother Russell, who in the afternoon will hold a Consecration Service, consisting of the Consecration of Children, Sermon on Baptism and Symbolic Immersion in Water.

KNOWLEDGE DAY: *Sunday, August 27th*--Pilgrim Brother M.E. Riemer will conduct the Berean Lesson for the day, and at 11 o'clock, Brother Russell will give a discourse on, "What, Know ye not,...ye are Bought with a Price?" (**1 Cor. 6:19, 20.**) In the afternoon he will speak in the Princess Theater to the public on "The World on Fire," and in the evening at 7 o'clock, in the Capitol Building, he will conduct the closing feature of the Convention--The Love Feast.

We are hoping for a good attendance at this Convention and believe that those attending will be richly blessed.

[R5955 : page 258]

"THIS ONE THING" THE SOCIETY DOES

Brethren write us from time to time respecting inventions, patents, mining claims, etc., desiring that THE WATCH TOWER BIBLE AND TRACT SOCIETY should join with them in the development of these--kindly offering

the principal portion of all the profits.

We greatly appreciate these kind offers, the generous hearts behind them, and the love for the Truth and its service thus manifested. But we are obliged to refuse all such offers, because the Society engages in no kind of business for profit. It confines its business transactions to financiering the Pilgrim Work, publishing the SCRIPTURE STUDIES, etc., and supplying them at cost or below cost; publishing THE WATCH TOWER, publishing the BIBLE STUDENTS MONTHLY, etc., and in the presentation, and formerly in the showing, of the PHOTO-DRAMA OF CREATION.

The Society engages in no kind of mining or patent business or speculations. The money under its control comes from the Lord's consecrated people, and often represents hard-earned funds and self-sacrificing economy; it is used strictly and only for the forwarding of the Truth according to the best judgment of the executive officers.

This does not mean any unwillingness to counsel with any of the brethren in respect to their earthly affairs and interests. We are glad to give such advice as we may be able to give on every matter, temporal or spiritual, involving the interests of the Lord's consecrated saints.

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r5946 **KEEPING THE LORD'S COMMANDMENTS**

r5948 **"TAKE HEED TO YOURSELVES"**

r5950 **THE HARVEST IS NOT ENDED**

r5951 **GREATER SUFFERINGS--GREATER REWARD**

r5952 **A PLOT THAT FAILED**

r5953 **ST. PAUL BEFORE FELIX**

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GENERAL CONVENTIONS

SEATTLE, WASH., SEPTEMBER 14 TO 17.

MILWAUKEE, WIS., SEPTEMBER 16 TO 24.

DAYTON, OHIO, OCTOBER 5 TO 8.

DALLAS, TEXAS, OCTOBER 19 TO 22.

SEATTLE, WASH., CONVENTION

Excursion rates for Seattle Convention, Sept. 14-17, have been secured, and all those arranging to attend can secure these by inquiring of their local Ticket Agent.

MILWAUKEE CONVENTION

The Merchants' and Manufacturers' Assn., representing 1500 of the city's leading business men, have invited the INTERNATIONAL BIBLE STUDENTS ASSOCIATION to hold a Convention in the City of Milwaukee, Sept. 16 to 24. They have placed their splendid Auditorium at our disposal, its seating capacity being over 3000, with smaller halls conveniently connected with the main Auditorium.

RAILROAD RATES.--The Central Passenger Association informs us that they grant no excursion rates in their territory, owing to the fact that the two-cent per mile rate prevails. We have learned, however, that regular summer tourists' excursion rates prevail from many points in this territory, and also in North and South Dakota, Wyoming and certain parts of Minnesota. Friends coming from this territory should inquire of their local ticket agent about regular tourists' rates to Milwaukee, or to Chicago via Milwaukee.

A SPLENDID PROGRAM.--The Program contains the names of some of the

Association's best speakers, and is a splendid one. Brother Russell will be present the latter part of the Convention. Arrangements are being made for an I.B.S.A. steamboat excursion on Lake Michigan Thursday afternoon, Sept. 21. Everything connected with the Convention arrangements leads us to believe that the Convention will be a profitable one, and we look for a large attendance.

DAYTON, OHIO, CONVENTION

Mayor G.W. Shroyer, of Dayton, has extended a hearty invitation to our Association to hold a Convention in this city. We have accepted the invitation and appointed the dates of October 5 to 8. Governor White has placed at our disposal the Soldiers' Home Memorial Hall, where the various sessions of the Convention will be held during the morning and afternoon, with the exhibition of the PHOTO-DRAMA OF CREATION in the evening. We had hoped to secure special concessions from the railroads running into Dayton, but have been unable to do so. However, those contemplating attending the Convention would do well to inquire of their Ticket Agent regarding local rates. We are preparing a very attractive Program. Brother Russell will be present during the latter part of the Convention.

DALLAS, TEXAS, CONVENTION

The friends at Dallas inform us that exceptionally low excursion rates are granted their city on account of the Dallas State Fair, Oct. 19-22, and we have arranged for a four-day Convention to be held on these dates. The various Convention sessions will be held in Oak Cliff Casino, cor. Crawford and Fifth Sts., during the morning and afternoon: the PHOTO-DRAMA will be shown at night. Brother Russell will be present during the latter part of the Convention. Those desiring information regarding rooms, railroad rates, etc., should communicate with E.G. Rust, 2517 Harrison Ave., Dallas, Texas.

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I.B.S.A. BEREAN BIBLE STUDIES

FOR MONTH OF OCTOBER

QUESTIONS FROM

MANUAL ON SERIES THIRD

"STUDIES IN THE SCRIPTURES"

STUDY VI.--"THE WORK OF THE HARVEST"

STUDY VII.--"DELIVERANCE AND EXALTATION OF CHURCH"

Week of Oct. 1. Q. 148 to 153 Week of Oct. 15. Q. 161 to 166

Week of Oct. 8. Q. 154 to 160 Week of Oct. 22. Q. 1 to 7

Week of Oct. 29. Q. 8 to 14

Question Manuals on Vol. III., STUDIES IN THE SCRIPTURES,

5c each: or 50c per dozen, postpaid.

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r5955 **DANGER IN SPIRITUAL PRIDE**
r5958 **GOD FIRST--SELF LAST**
r5959 **JUSTIFICATION--WHAT? WHEN? HOW?**
r5960 **THE APPEAL TO CAESAR**
r5960 **ST. PAUL'S DEFENSE BEFORE KING AGRIPPA**
r5960 **THE VOYAGE TO ROME**
r5960 **NIAGARA AND NASHVILLE CONVENTIONS**
r5960 **INTERESTING LETTERS**

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[R5946 : page 259]

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 a part of God's contract with that nation. If they would keep that Law perfectly they were to have certain special and exclusive blessings. If they failed to keep it, certain penalties were to result. But since that Law was the measure of a perfect man's ability, and since no Israelite, any more than others of the world of mankind, was perfect, therefore none of them could keep that Divine Law. None of them could get the blessings which it promised. All of them did get more or less of the curse, or punishment, which failure to keep the Law threatened. Thus Jesus said, "None of you keepeth the Law" (**John 7:19**); and St. Paul wrote, "By the deeds of the Law shall no flesh be justified in His sight."--**Romans 3:20**.

Nevertheless, the endeavor to keep that Law proved a great blessing to the people of Israel, and some of those Ancient Worthies who strove so faithfully and loyally, the Apostle assures us, will yet get a rich reward therefor. (**Hebrews 11:38-40**.) 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, transferred from the spirit plane to His virgin mother's womb. Thus He did not inherit either 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 or could do. He was able to keep the Law fully and completely in its every detail. And He did more than keep the Law. He sacrificed earthly rights and privileges which the Law declared He had a right to. Thus Jesus has a merit--a right to earthly life aside from the life which He now has on the spirit plane, and which was a reward from the Father for His obedience unto death, "even the death of the Cross."--**Philippians 2:8**.

It is that earthly life which forms the basis for the New Covenant arrangement that 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 [R5947 : page 259] race, by giving a corresponding price, the great Redeemer will take over His purchased possession--man and his earthly home--and for a thousand years will exercise His privilege of assisting all the members of Adam's family who are willing to rise up out of sin, imperfection

and death-conditions to human perfection and everlasting life. Those blessings could not come under the Law Covenant, because mankind could not keep the Law Covenant; but they will come to the willing and obedient under the gracious terms of the New Covenant, which promises mercy and forgiveness, and the taking away of the stony heart and the giving instead the heart of flesh and the renewing of a right spirit in all of those who will be rightly exercised by the corrections and glorious privileges of Messiah's Kingdom.

CHRISTIANS HAVE THREE COMMANDMENTS

Christians--disciples or followers of Jesus--from amongst the Gentiles never were under the Mosaic Law given at Mount Sinai. They are received into God's family as sons under a different Covenant--the one which reads: "Gather My saints together unto Me," saith the Lord, "those who have made a covenant with Me by sacrifice." (*Psalms 50:5*.) Jesus, after keeping fully all the conditions and requirements of the Law Covenant, under which He was born, was permitted to respond to this Covenant of Sacrifice. He was first, the Chief, the Head of the Household of Saints who entered into this Covenant of Sacrifice with God--agreeing to sacrifice His earthly life and all its rights in the doing of the Father's will even unto death. It was His faithfulness in this that gained for Him the better resurrection to glory, honor and immortality--the Divine nature.

During this Gospel Age, some saintly ones have responded to the Lord's invitation to walk in Jesus' steps. Through the merit of His sacrifice, Jesus was privileged to be the Advocate with the Father on behalf of all this company called to be His Bride class and joint-heirs. He has imputed His merit to their sacrifice, thus making it complete and acceptable in the Father's sight. Each one of the followers of Jesus, energized by His spirit of devotion, not only *makes* the covenant, but *fulfils* it, with the assistance of his glorious Redeemer. Thus eventually they will come off through Him "more than conquerors," and be joint-heirs in the Kingdom.

To these the Apostle writes, "Ye are not under the Law, but under grace." These are not under the Law Covenant, requiring of them absolute and perfect obedience to every item of the Jewish Law. They are under grace, or Divine favor, which does not require the fulfilment of the whole of the Law by them--a requirement which they could not fulfil. Instead, as the Apostle tells us, "the righteousness of the Law [its real requirement, **[R5947 : page 260]** the spirit of its requirement] is fulfilled in us who walk not after the flesh, but after the spirit." (*Romans 8:4*.) Thus, although not under the Law Covenant, the will of God, which was the spirit of the Jewish Law, is binding upon every Christian in proportion to his knowledge of it.

THE CHRISTIAN'S FIRST AND SECOND COMMANDS

Speaking of the spirit of the Law, applicable to angels, to the world of mankind and to Christians, Jesus declared it to be briefly comprehended in two commandments. The first of these is, "Thou shalt love the Lord thy God with all thy heart, mind, being and strength." The second is, "Thou shalt love thy neighbor as thyself." Every Christian and every angel recognizes that Law and feels a responsibility to it to the extent of his ability; but neither angels nor Christians are under the Law Covenant--that covenant was made only with the nation of Israel.

Every follower of Jesus should realize that if he has enlisted under the banner of Divine righteousness and truth he has pledged his very life in this service as a soldier of the Cross. How then could he do less than his very best in loving and serving his Heavenly Father with all his mind, being and strength? How could he decline the Divine requirement to love his neighbor as himself--to be kind, generous, not selfish? True, the New Creature may find difficulty in devoting all of his mind and strength to the Lord and in dealing in perfect fairness with all his fellow-creatures. But this is the New Creature's desire and intention, and to accomplish which he must strive daily, and war a good warfare against the natural inherited weaknesses of his old nature--his flesh. In proportion to his love for the Lord will be his zeal in this warfare; and proportionate also will be the reward that will be given him in the end by the Heavenly Father.

But what an unseen warfare is being waged amongst the followers of the Lord wherever they are! The world sees not and knows not of this conflict; but it is very real, and the Lord takes note of the loyalty and faithfulness of these covenantors--these who have made a covenant with the Lord 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 no longer 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, new ideals, and new relationship with God. They do 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 battlings, might not know of the courageous effort they put forth in opposition to sin, 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 commands include. Why then did Jesus give another command--a third one-- a new one, over 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. This third commandment the Father did not put upon Jesus; He voluntarily put this regulation upon Himself, and laid down His life sacrificially--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 Messianic Kingdom 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 be their Advocate, and 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 15:12.*) 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 also to lay down our lives for the brethren."

Gradually the eyes of our understanding have been opening 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 love and to serve our God 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!

THE SOURCE OF OUR SEVEREST TRIALS

But now, behold the New Commandment, requiring a *still greater* devotion to the will of our Father and to the leadership of our Savior! The rule of righteousness is to be observed toward our Heavenly Father and toward all our

neighbors; but toward the brethren of the Household of Faith we are to do *more* than the right--we are to *suffer*, we are to *sacrifice* on their behalf, in their interests. "We ought also to lay down our lives for the brethren." Oh, what a searching proposition this Covenant of Sacrifice is! How strange that it should be on behalf of the *brethren* that we should be expected to sacrifice, to lay down our lives!

At first some one might say, "To sacrifice will be a very easy matter when it is done in the interests of the brethren, more so than if done for the world." However, experience shows that many of God's dear people, striving to keep the first two commandments, find it more easy to sacrifice time, influence and strength in the service of the *world* than in the service of the *brethren*. Somehow we are inclined to expect more from the brethren than from others, and inclined to make less allowance for weaknesses in the brethren than in others. There seems to be no condition in which God's people are more tried as respects their spiritual graces than by one another, with **[R5948 : page 260]** 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 siftings are coming on and many of the dear saints of the Lord who **[R5948 : page 261]** have made a Covenant of Sacrifice with Him do not seem to realize that these 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, His will, their justice to all men, doing unto others as they would that they should 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 loving sympathy could be felt one for the other, 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 proposals or not. And being full of love for the brethren, 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.

Therefore, let us each strive to judge himself, 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 of our *dealings* with the brethren. Let us each assume that the others of the class are as loving and as loyal to the Lord as ourself. 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, no matter how much the conveniences of the class or other reasons might make it necessary for us to subdivide. "Love as brethren" ought to love. "Be kind, considerate, gentle, one toward another, forgiving one another, even as God for Christ's 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 manifest 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.***) This is a *personal matter*. Each one of us is 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 of love for the brethren and laying down of our lives for 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 well as exhort one another along these lines, striving to be filled with our Master's Spirit.

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"TAKE HEED TO YOURSELVES"
"Remember Lot's Wife."--Luke 17:32

IN CONNECTION with our dear Master's prophetic warnings respecting the trials and testings of the present day, He uttered 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 the Lord's Kingdom, 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 at once, as it was doomed.

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 at 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 incident referred 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 decision as not only 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 departing from the living God." "He is faithful who hath 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 previously; for so long as we abide in Him, it 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.

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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. Any teaching, therefore, which either openly denies or quietly ignores 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 by foes, by the learned or by the unlearned, in the name of Evolution or in some other name, our attitude toward it should be prompt and decided opposition. If others waver, we who have learned that the Ransom is the test by which all doctrines are to be proved, need not waver, and should not.

If our friends get into the quicksands of no-Ransom errors, whose name is now legion, and the numbers entrapped growing continually, we should lend them a helping hand wherever possible, "pulling them out of the fire," by reminding them of the Rock Christ Jesus, whereon our feet are firmly established, and by throwing to them the rope of Divine promises, throughout which is woven the scarlet thread of the Ransom of Christ, and exhort them to come back to the Rock and not to attempt to find another rock at the bottom of the quicksands. And we must use great plainness of speech in showing them their danger and in pointing out the way of escape.

But we must not accept their invitation to join with them in exploring what men can say or write which would tend to make the Word of God of none effect, which would claim that God has all along been the sinner and man the dupe; or that the hope of mankind is in their own evolution, and not in the Ransom and Restitution of the Scriptures; or that there is no sin and no death, really, and that man therefore 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 **[R5949 : page 262]** at all, else they would have no pleasure in the unfruitful works of darkness, but would reprove 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 the minds of those whose hearts are loyal and true to Him. We should therefore conclude that if the Lord is thrusting any one out of the light as unworthy of it, into the outer darkness of the world, if He is permitting unfaithful ones to be seduced by the

great enemy, it is not our mission to follow them into the outer darkness by reading, conversation, 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 wherewith they were once sanctified.

Neither are we to waste sympathy upon those who depart. 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, 14**), we cannot hope to 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 here refer 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 proved by the test of the *Ransom* doctrine. If they agree not with this, "it is because there is no light in them." And such are no longer to be to us brothers or sisters in Christ, but should be considered and treated as of the world--"as a heathen man or a publican." These are not to be numbered 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 God's Word on this 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 with the Lord's enemies, we shall *at least* get into a luke-warm condition towards Him and His friends; and the luke-warm, God declares He will spew out of His mouth. We should cultivate warmth of heart toward all who trust in the precious blood and are consecrated to our Redeemer as their Lord and Head. There must be no lukewarmness there. Whatever their peculiarities according to the flesh, we cannot be other than *brethren* to them in spirit, with all the helpfulness and sympathy which brotherhood in Christ implies. But we must not, cannot, have any fellowship with the ungodly, the sinners against light and Truth, and scorners of the grace of God. And although if they were destitute we would feed them, yet so long as they are the opponents and adversaries of the Lord's Cause and His Truth, they are our adversaries and we theirs. The Lord loves *positiveness* with harmlessness, and of us it should be true as it is prophetically written of our Lord and the true members of His Body in **Psalms 139:19-24.**

This injunction of our Lord, to "remember Lot's wife," also applies particularly to the Lord's people who have heard His call of the present time to "come out" of Babylon, and have left this condemned "city." Whoever, therefore, is being led of the Lord's angels (messengers) to a place of safety ere the foretold destruction overtakes the present Order, as were Lot and his family before the destruction of Sodom, let him not look back or otherwise manifest sympathy with that which is condemned of the Lord to overthrow and destruction.

HEART LOYALTY AND OUTWARD LOYALTY IN NEXT AGE

In the next Age, when the world shall have been brought to a knowledge of the Truth, the opportunity will be granted them to show forth what is the real attitude of their hearts toward God. Some after coming to see the goodness and loving-kindness of the Lord, will still prefer sin; and God's sentence upon them will again be the sentence of death--Second Death. A certain period will be granted them to learn of the great goodness of the Lord and of their opportunity of gaining eternal life. If they do not then manifest an interest in their own salvation and an appreciation of God's goodness in Christ, and a desire to be helped up out of sin and degradation, they will receive the final wages of sin, utter and eternal destruction in the Second Death.

There will apparently be some in that time who will seem to desire assistance up to a better life, a righteous life, who will yield obedience in perhaps only an outward way to the laws of the Kingdom. These, we understand, will be permitted to live on and be gradually brought up to a condition of physical and mental perfection; they may live through to the full end of the thousand years of Christ's Reign. At the end of that time they, with all others then living, will be turned over by Christ to the **[R5949 : page 263]** Father for a final crucial testing. If these then prove that their wills have not been wholly given up to God, that they do not yet appreciate the costly provision made for their salvation, and the value of righteousness, they will be destroyed as unworthy of Divine approval and unworthy of everlasting life. If the demonstration which will then have been given them of the Wisdom, the Justice and the Love of God will not have changed their hearts to entire devotion to Him and to His glorious and righteous will, any further opportunity would be utterly useless. They will be cut off from earth as cumberers of the ground, that only the righteous, the holy, may live throughout the ages of eternity.

Of the world God will require a full consecration to do His will. It must include their entire selves, their wills, their bodies--their whole-hearted allegiance. It will not be a consecration unto sacrifice, unto death, as is now the case with the Church; but they must become wholly devoted to God and must realize and recognize that they belong to God, that they have been bought,

purchased back from death, and may, if obedient, live forever. We all see how reasonable is this requirement. Adam, who was created in God's likeness, should have said, "I belong to God. He gave me my life and all I have." But he had not fully learned to trust the Wisdom and Love of his Maker. He had a perfect brain, a perfect organism; but he lacked full knowledge of the character of the Lord and of the justice of all His requirements. His incomplete knowledge, therefore, rendered him to some extent excusable in God's sight. If he had taken the stand of opposition to the Lord with clear knowledge and experience, apparently he would not have been accounted worthy of redemption. The whole world will, then, when they reach perfection, realize that they owe everything to God, and, if loyal at heart, will wish to render all to Him in glad service--to the praise of His name.

While it would have been eminently proper for the world, as with Adam, to render perfect obedience to God, even if man had never sinned and been redeemed, the fact that they *have* sinned, and yet have been redeemed through God's abounding love and mercy, and will be given another opportunity, a full individual opportunity, to gain life eternal, furnishes a double reason why they should devote themselves fully to God and His service forevermore. Those who are bought with blood--the precious blood of the Son of God, through whom they were created--who were redeemed by *such* a Sacrifice, should rejoice to bind themselves to all eternity to the God who so loved them, and should count it their most precious privilege to render homage and worship and praise forever to such a Creator and such a Redeemer.

"NOT MY OWN, BUT SAVED BY JESUS"

The Church of Christ realize, as none others can, the mighty significance of the words, "Ye are bought with a price, and ye are not your own." Our decision has been made that we will indeed be the glad bond-servants of Him who thus loved and bought us. We have no rights left. Our all is on the altar of sacrifice with our Lord; and God has ratified our decision. We are now under the most binding of obligations. Unless our lives are laid down in harmony with our contract we can never have eternal life on any plane.

Of these who have assumed this obligation there are two classes. There is one class who will do all they have covenanted to do. These will "receive the full reward." (2 *John* 8.) Then there is the other class who, having made the same covenant, fail to fulfil their contract. But just as the endorser of a note is responsible, so the Lord Jesus will see to it that these finish the sacrifice which they have covenanted to make. Their lives must be yielded up. If they rebel against the enforced destruction of their flesh, they will be sinning wilfully, and will die the Second Death, from which there will be no recovery.

All the Covenantors 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 rendering anything less. Let us, then, proceed with the work of sacrificing these earthly bodies, which are the Lord's--not that we should use them up in a suicidal way, without regard to the strain upon the flesh, but in a reasonable, sane manner let us daily, hourly, glorify God in our bodies, continuing our sacrifice even unto the end, whether that end be a few weeks off or a few months or a few years.

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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 as against the facts. The fact is that the Harvest Work is going grandly on; it is not ended by any means. As far as our present judgment goes, it would appear that there is a considerable Harvest Work yet to be done. This is not *dis* couraging, but *en* couraging to us. We are glad to know of the grace of God reaching other heads and hearts and blessing them as ours have been blessed. We are glad to know that others 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 rejoice with them that they, as well as we, can share in 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. 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 are far too great to be styled a *gleaning*. Evidently it is a part of the regular Harvest. Besides, we are being more and more impressed with the closing features of the Elijah and the Elisha type. More and more we are impressed that Elijah's smiting of the river Jordan, the waters thereof being thus divided, pictures a mighty work yet to be accomplished, and apparently in the very near future. What will be the antitype of the folding up of Elijah's mantle, symbolizing his power? and how long it may require to thus concentrate the forces for the smiting? we do not know. We must wait, watch, and do our parts. Then how long it will require to accomplish the smiting of the waters is also an uncertainty; and how quickly the people will be divided by the Truth is also an uncertainty.

But admitting that even so great a work could be accomplished under the Lord's blessing and direction in a very short time, we could still not expect the results in less than about three years. We are not fixing the time, however, for we know of no time features applicable before [R5950 : page 264] us--even as Elijah and Elisha were not sent to any definite place after reaching Jordan. We are merely giving our surmise--that a great work is before us, and that we cannot see how it could be accomplished in much less than three years.

It will be after the smiting of Jordan--after the division of the people by the Message of the Truth and the mantle of Elijah's power--that the separation of the Church into two classes will take place. Thereafter, the Elijah class, the Little Flock Class, will be clearly manifested, separate and distinct from the Great Company Class. The division, be it remembered, will be caused by the fiery chariot--some very severe, trying ordeal, which the Elect Class will promptly accept and enter into; the Elisha Class holding back from the persecution, but not drawing back to sin or to a repudiation of the Lord. It will be but a little later on that the whirlwind (probably anarchy) will bring about the "change" of the Elijah Class.

GENTILE TIMES EVIDENTLY ENDED

It still seems clear to us that the prophetic period known as the Times of the Gentiles ended chronologically in October, 1914. The fact that the Great Day of Wrath upon the nations began there marks a good fulfilment of our expectations. The Gentile nations were guaranteed a certain amount of possession and control for a certain period of time. That time having expired, dispossession proceedings are now in process. The winds of strife, winds of war, are let loose with great damage to the whole world, weakening the kingdoms of Europe in respect to their best blood and their financial strength.

How long the war may yet last, who could say? All the belligerent nations are proud and self-confident. The humbling, which the Bible mentions, has not yet been accomplished. It is possible that the war may continue for quite a while yet, before the nations shall have been weakened and humbled sufficiently to desire peace. Then will come other troubles. Revolutions will threaten; the governments will associate themselves still more firmly with the nominal church systems, both seeking protection and strength. Next we may expect the great collapse of Spiritual Babylon, leading on to the great revolution-earthquake of Revelation, "So mighty an earthquake as was not since men were upon the earth." (**Revelation 16:18.**) This in turn, will lead on, according to our understanding of the Bible, to the terrible anarchy, in which all present institutions will succumb before the fire of human passion, prejudice, etc. Then, at the auspicious moment, the Gentile dominions having passed away, Messiah's Kingdom will manifest itself for the blessing of the whole world, and will prove to be "the desire of all peoples."--**Haggai 2:7.**

We see no reason for doubting, therefore, that the Times of the Gentiles ended in October, 1914; and that a few more years will witness their utter collapse and the full establishment of God's Kingdom in the hands of Messiah. But by that time, the Elijah Class will have passed beyond the Veil; for "when He [Jesus] shall appear in His glory, we [the Church] also will appear with Him."

OUR 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 fulfilment amongst 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 Divine Plan of the Ages. We see no reason to question the date, October, 1874, 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 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 1914.

Let us remember, however, that the three and a half years of Jesus' ministry were more a time of preparation of the Apostles to be the instruments for the harvesting and a sharpening preparation of the Sickle of Truth for the later work, which *began* at Pentecost. There was *no* "*garner*" into which to gather the wheat prior to Pentecost.

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

of *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--1878 A.D.

We should not have looked for parallelisms between the starting of the Gospel Church and its experiences, and the starting in the Harvest time of the Heavenly Church and its experiences. These are no part to the parallel. 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 nothing 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 not close with **[R5951 : page 264]** A.D. 70, but progressed in various parts of the world thereafter. Quite a good many Jews, doubtless, 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 will yet be gathered to the Heavenly Garner, and we know of no time-limit here.

Incidentally we remark that some historians put the **[R5951 : page 265]** 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 being benefited and made to rejoice. 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 got benefit from the thought that the Harvest work would soon be ended. Perhaps it led us to deeper 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 "the Wheat and the Tares," the Master puts very

prominently the gathering of the tares 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 garnering 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 misled 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 imitations; and the honest-minded Tare Class 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 "sweet 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, should enable us to see the glorious outcome--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, is too wise to err, and has promised us that all of our 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.

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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 thrashing-machine experience, nevertheless writes: "We faint 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 God were for him the opposition of all others would be as nothing. He had the assurance that God would overrule all of his experiences for his highest welfare. He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials faithfully endured.

FELLOWSHIP IN CHRIST'S SUFFERINGS

Ah, here we have the secret of the Apostle's great zeal for God, for the Church, for the Truth! He endured as seeing Him who is invisible to natural eyes. (**Hebrews 11:27.**) St. Paul lived a double life, in the sense that to man he was Saul of Tarsus, but in reality he was Paul, the servant of God, the New Creature in Christ Jesus. The world knew him not; but 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.

And this secret of the Apostle'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 to be taught of Him through the Word. We do not have so large a manifestation of Divine favor as had Jesus, the Head of the Church, and the Apostles, the foremost members of the Church; but still we have in a general way the same favors of God, the same promises of God, the same inspiring hopes which they had. Let us not forget the Apostle's endurance when we read his words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."--2 **Corinthians 4:17.**

The Apostle gives the same thought when, writing about the resurrection, he declares how it will be with the Church in the resurrection. All the faithful will be glorified, honored, blessed, perfected--not blessed in the same degree, however; but, "As star differeth from star in glory, so also it will be in *the* resurrection of *the* dead." (**1 Corinthians 15:41, 42.**) The same lesson is given us in Daniel's prophecy, where the resurrection is referred to and the resurrected ones are illustrated by the stars, whose beauty and brilliancy vary.--**Daniel 12:1-3.**

The Apostle's argument was that if the sufferings of Christ, in the Divine arrangement, are to measure the coming glories of Christ, then he desired to be a participator with the Lord in the present sufferings in order that he might also be a participator 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." St. Paul took the other view. He declared himself willing and anxious to fill up as much as possible that which was behind of the afflictions of Christ [**R5951 : page 266**] (**Colossians 1:24.**) He counted it all joy to have tribulation, knowing that tribulation would work out the fruits of the Holy Spirit in his character, and thus prepare him for the Kingdom. (**Romans 5:3-5.**) Incidentally, we remember the assurance of the Bible--that only if we suffer with Christ shall we reign with Him, and that only those who become dead with Him shall live with Him.

THE SECRET OF HIS FAITHFULNESS

Many find it easy to make a start in the Christian way when everything is favorable. Some run briskly for a while, and then grow weary in well-doing. But the Apostle seemed never to weary. He was always on the alert, in season and out of season, so far as his own convenience was concerned. 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."

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 of faith he saw the Heavenly Father, 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 become an heir in that Kingdom, to be joined in heirship with the Master and Redeemer. He had accepted this invitation. 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.

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So it is with the Lord's people today. We may see the advantages of politics, social standing, wealth, business, etc., 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 ears have heard God's Message. We have been able to discern the things of the Spirit--the things which God hath in reservation for them that love Him, 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; 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 doctrine? Whoever is well indoctrinated from the real 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.**

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A PLOT THAT FAILED
--OCTOBER 1.--ACTS 23:14-24.--
THE WRATH OF MAN OVERRULED--ST. PAUL BEFORE THE
SANHEDRIN--
THE HIGH PRIEST REBUKED--ST. PAUL AS A GENERAL--
THE SANHEDRIN DIVIDED IN OPINION--DISSENSION
AMONGST THE MEMBERS--THE APOSTLE TAKEN BACK TO
THE CASTLE--ENCOURAGED BY A VISION--THE CONSPIRACY
AGAINST HIM--INFORMATION CONCERNING THE PLOT
GIVEN TO COLONEL LYSIAS--ST. PAUL SENT TO CAESAREA
FOR SAFE-KEEPING.

**"They shall fight against thee; but they shall not
prevail against thee; for I am with thee, saith
Jehovah, to deliver thee."--*Jeremiah 1:19* .**

IN THE morning after the riot and St. Paul's rescue by the Roman soldiers, Colonel Lysias in perplexity called together the Jewish 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 witness the Gospel to the Jews--to 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.

Looking back with the eye of faith, 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 the Divine Program 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 electing, the Church, to be His Bride-Consort in His Kingdom--His Associate in the great work which will then be accomplished for the whole world.

As St. Paul realized the opportunity granted him of addressing the leaders of his nation, he sought to make wise use of it. Hence the earnestness of his countenance. "Looking steadfastly" at his audience, he began by reminding them of his faithfulness as a Jew. He had ever been a model citizen, never lawless. He addressed the Council as "Brethren," thus putting himself on an equality with them, in respect to both religious zeal and general learning. Indeed, it is quite

generally supposed that at the time of the stoning of St. Stephen Saul of Tarsus-- afterwards St. Paul--was a member of the Sanhedrin.

"SPEAK EVIL OF NO MAN"

The address which St. Paul had planned to deliver was interrupted by the high priest, who commanded those who stood by the Apostle to smite him on the mouth. This was a special mark of indignity and a protest against the words uttered. It is not unfair to assume that the high priest felt his own course in life especially condemned by St. Paul's words; for, as the Master declared, "the darkness hateth the light." Josephus charges Ananias with having been a hypocritical grafter of the baser sort, but so crafty that the public in general esteemed him. Suddenly checked in his speech, the Apostle shouted, "God shall smite thee, thou whited wall." The prophecy came true. Within two years Ananias was deposed. Within six years he met a horrible death, his own son being associated with his assassins, who drew Ananias from his hiding place in a sewer and slew him.

The term "whited wall" was applied to ordinary graves, which were covered with a stone slab bearing the inscription. These were frequently whitewashed, so as to be easily discernible, lest any traveler should tread upon them and, according to Jewish ritual, be defiled. (**Numbers 19:11-16.**) The pure, glistening white stone was beautiful; but beneath it was corruption. The strength of the symbol as representing hypocrisy is manifest.

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Some of the bystanders who heard the Apostle asked, "Revilest thou God's high priest?" St. Paul rejoined, "I wist not, brethren, that he was the high priest; for it is written, "Thou shalt not speak evil of the ruler of thy people." (**Exodus 22:28.**) It will be remembered that the Apostle never fully recovered his eyesight after having been struck blind on the way to Damascus. (**Acts 9:8, 9.**) Of his imperfect vision, his "thorn in the flesh" (**2 Corinthians 12:7-10**), the Lord refused to relieve him, but assured him that in compensation he should have the more of Divine grace. This answer to his prayer the Apostle gladly accepted. It is possible, therefore, that he did not discern the high priest, or else did not know that the indignity was suggested by Ananias.

A COMMON, BUT DANGEROUS PRACTICE

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 latter view is implied by the fact that St. Paul did 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 every one today. The tendency to speak evil of

dignitaries, to belittle them, to caricature them, is a prevalent sin, which is doing much more to undermine good government than the fun-makers seem to realize. Undoubtedly there are times and ways for protesting against things and methods with which we do not fully agree. But the people of God should preeminently stand for law and order, with as much justice as may be attainable, waiting for absolute justice until the King of kings shall take His Millennial Throne. His command to us meantime is that we "be subject to the powers that be," and "follow peace with all men," so far as possible. --**Romans 13:1; Hebrews 12:14.**

Incidentally we remark that some are disposed even to speak jestingly of the Lord and the Scriptures. This is a dangerous practice. "The REVERENCE of the Lord is the beginning of wisdom"; and it must continue in us, and increase as the years go by, if we would make our calling and election sure to the glorious things which God has in reservation for them that love Him and reverence Him.-**-Job 28:28; Psalm 111:10.**

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. Like a general who, finding his front attack useless, wheels his forces and, by a flank movement, captures the enemy, so St. Paul captured the sympathies of fully one-half of his auditors. At the same time he secured an opportunity for showing that the doctrine which he preached was the logical outcome of the faith of the large sect of Pharisees.

The Apostle did this by shouting, "I am a Pharisee, the son of a Pharisee; and I am being persecuted because of my belief in the doctrine of the resurrection." This statement was strictly true. 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 amongst them many of the most prominent Jews, including priests. The effect of his shout was instantaneous. The Pharisees took his part as one who in some respects believed as they did, although they could not endorse all of his teachings. As between the infidel Sadducees and an out-of-the-way Pharisee, they promptly espoused the cause of the latter.

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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 much advantage every way, as did the Jews under Divine instruction, should so sadly neglect the lessons of the Divine Law in respect to justice and 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 standards and under covenant vows to lay down their lives for the brethren, and indeed exhorted that they cannot win the prize which they seek unless they reach the point of loving their enemies!

True, fisticuffs 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?

A CONSPIRACY EXPOSED AND FOILED

Back in safety 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 "can firmly trust Him, come what may."

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 of 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 religionists, forgetful of the Divine Law, "Thou shalt love thy neighbor as thyself," had bound themselves to each other by an oath that they would neither eat 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 gained access 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 **[R5953 : page 268]** and seventy 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 rather than supernatural 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, then, be continually on the lookout, in an inquiring attitude of mind, desirous 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 protect reasonably and properly our lives and interests as well as those of others.

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ST. PAUL BEFORE FELIX

--OCTOBER 8.--*ACTS 24:1-21*--

**ST. PAUL AT CAESAREA, THE ROMAN CAPITAL OF JUDEA--
HIS TRIAL BEFORE THE ROMAN GOVERNOR--THE CHARGES
BROUGHT AGAINST THE APOSTLE--ST. PAUL'S DEFENSE--
THE DOCTRINE OF THE RESURRECTION THE THEME OF
HIS PREACHING--THIS DOCTRINE LOST SIGHT OF BY MANY
PROFESSED CHRISTIANS OF OUR DAY--THE ROMAN
GOVERNOR INTERESTED IN THE APOSTLE'S TEACHINGS--
ST. PAUL A PRISONER FOR TWO YEARS.**

**"Herein I also exercise myself to have a conscience void
of offense toward God and man always."--*Verse 16* .**

FELIX, the Roman Governor of Judea, received St. Paul as a prisoner. The Apostle's enemies, the high priest and other Jewish rulers, hastened down from Jerusalem to Caesarea, thirsting for his blood. They brought with them a Roman lawyer, named Tertullus, whose knowledge of Roman usage would, they hoped, enable them to prove that St. Paul was a dangerous character--a sort of anarchist. Felix was the judge. There were no jurors. Tertullus, skilled as a pleader, made his charges and confirmed them by witnesses from Jerusalem.

Shrewdly the Roman attorney complimented the Governor along the lines of his hitherto efficiency in preserving the peace, in putting down every form of insurrection and in maintaining quiet and order. This very completely paved the way for the lawyer's request that the Governor should continue this praiseworthy course and rid the land of an obnoxious trouble-maker--the Apostle. Witnesses were produced who testified respecting the first tumult in the Temple at Jerusalem and also respecting that of the following day, in which the Sanhedrin became divided into two parts and a general uproar ensued. The Apostle was charged with being a ringleader of a sect called Nazarenes; and the claim was made that he had caused trouble amongst both Jews and Greeks the world over.

This was Tertullus' case. He charged that the prisoner was guilty of sacrilege--that St. Paul had defiled the Temple; and the inference was deducible that the Apostle had caused rioting within the holy sanctuary. Witnesses were procured to prove that these charges were true.

Governor Felix motioned to the Apostle that he was at liberty to answer the charges. Then St. Paul opened his defense with the remark that he was gratified that his judge had been on the bench for some time and was well acquainted with Jewish customs; that he would therefore understand what a novice could not--why the Apostle had come to Jerusalem to worship after the manner of the Jews,

to celebrate one of their religious festivals. He had come, not to raise an insurrection, but to worship God after the Jewish custom; and no witness had testified that he was found in the Temple either disputing or gathering a crowd. The charge was untrue. He did not do these things in the synagogues or anywhere else; and his enemies could not prove the things whereof they accused him.

The Apostle's answer was both logical and complete. Still the Governor could not understand why, under the circumstances, there should be a commotion. Hence it was necessary for St. Paul to explain that the Jews had an antipathy against him because of his different religious belief, not because of any wrong-doing on his part.

THE DOCTRINE OF THE RESURRECTION

St. Paul avowed that he had experienced no change in his Jewish belief--that he still believed the teachings of the Law and the writings of the Prophets; that he still held to the fundamental Jewish doctrine of the necessity of a resurrection of the dead; and that he still had faith in the Promise that through the resurrection of the dead God's blessing should ultimately come to Israel, and through Israel to all the families of the earth. Furthermore, he exercised himself, trained himself, disciplined himself, to keep his conscience pure, free from violation of Divine and human laws.

This was a grand testimony. Its force should have had weight, not only with the Governor, but also with the Jews, who murderously sought the Apostle's life because of a little difference of opinion on religious questions. What a lesson we have here! A Roman Governor and judge of not too savory a reputation; a prosecuting attorney willing to sell his talents for money, regardless of the principles of justice; the Jewish high priest, typical of the great Messiah, associating himself with those who were endeavoring to pervert justice and to destroy one of "the salt of the earth"!

Our Lord had foretold that some of His disciples would stand before kings and princes, but that they should not be dismayed. He would stand by them to give them assistance. (**Matthew 10:17-22.**) How literally this was fulfilled in St. Paul's case! How evidently the Lord stood by him and gave him the suitable words!

The Apostle proceeded to explain that he had brought alms to his nation, the offerings of Gentiles who had heard his Message of the grace of God. Certain Jews from Asia Minor had found him purified in the Temple, but without cry or tumult. These Jews should have been brought forward as witnesses. Or those who were making the charges against him should have been specific; they should have said on the day following the attack by the mob--the day when he

was brought before the Sanhedrin-- what he did tumultuously in the Temple or what wrong-doing they had found in him. Only one charge could they make; namely, that while standing amongst them he had cried out, "Touching the resurrection of the dead I am called into question this day!" Surely the Governor could not think that in this there was anything akin to rioting or anarchy! The prisoner had been in the right; but those who were accusing him had been in the wrong.

A DOCTRINE LOST SIGHT OF

The Apostle's testimony shows us that in all of his preaching he laid special stress upon the doctrine of the resurrection of the dead, both of the just and of the unjust. Alas, that in our day this doctrine has been measurably [page 269] lost sight of! Few Christians ever think of the resurrection. Few have ever heard a sermon upon this subject. Why is this?

We reply that it is because a great error has come in amongst Christian people in respect to the condition of the dead. According to both Catholics and Protestants, only the saintly are fit for Heaven at death. Both agree that only finished characters could properly be admitted there. Both agree to our Lord's words respecting the Kingdom: "Few there be that find it." (*Matthew 7:13, 14.*) Our Catholic friends tell us that nearly all mankind --heathens, Catholics and Protestants--go to Purgatory, where for centuries they will undergo terrible sufferings, which will purge them from sin and prepare them for Heaven. Many Protestant friends tell us that they do not see even this hope; that from their standpoint only the "little flock" go to Heaven; that all the great mass of mankind, unprepared for the presence of God, must go somewhere; and that the only place for them is a Hell of eternal torture, from which there will be no escape.

We shall not quarrel with either party. Both views are too horrible to be reasonable or just, not to mention loving! We prefer to go back to the words of Jesus and the Apostles, and to note that according to their teachings the dead are really dead, and that their only hope is, as the Apostle expresses it, a resurrection hope--"the hope of the resurrection," the hope "that there shall be a resurrection of the dead, both of the just and of the unjust." --*Acts 24:15.*

It is not the resurrection of the body that the Bible teaches, but the resurrection of the soul; and "God will give it a body" at the time of the awakening. (*1 Corinthians 15:38.*) We could wish that all Christian people would arouse themselves to a thorough study of the Scriptures. Then the doctrine of the resurrection of the dead would be given its proper place; and much of the fog of the Dark Ages would thus be gotten rid of--the fog which has troubled us, saddened our hearts and turned many away from God and the Bible into

infidelity.

THE COMING JUDGMENT DAY

After having heard both sides of the case, the governor-judge set it aside until Claudius Lysias, the commandant of Fort Antonia, the Roman officer who had made the arrest, should be heard. Meantime, St. Paul was given great liberty, the real status of his case evidently being quite clearly understood by Governor Felix.

Subsequently the governor, apparently much impressed by the Apostle's demeanor, called for him again, at a time when his wife, a Jewess, was present. He wished her to hear the Gospel Message, which seems to have appealed to him as reasonable. St. Paul doubtless reviewed much of his previous testimony, and then reasoned respecting a coming judgment, or trial--that eternal destinies are not fixed as a result of the present life.

Assuredly the Apostle explained that God has appointed a Day of trial, or judgment, for the whole world of mankind--the Millennial Day, a thousand years long. (**2 Peter 3:7, 8.**) During that period all mankind shall have a full trial as to worthiness or unworthiness of human perfection and life everlasting. The obedient shall be blessed, uplifted, raised up, up, up to perfection. The wilfully disobedient shall be destroyed in the Second Death.

"A JUST RECOMPENSE OF REWARD"

If, then, the trial of the world is to be in the future Age, and if in the present Age God is merely electing, or selecting, the Church to be the Bride of His Son and Joint-heir in the Messianic Kingdom, which is to bless the world, how could these matters have any special influence upon Felix and his wife? We reply, In two ways:

(1) It might influence them to accept Christ and to seek to be of the elect Church;

(2) Knowing of their future trial, they should know that the words and the deeds of the present life have much to do with the status of the individual when he is awakened from the tomb. The vicious, the hypocritical, the self-righteous, the wanton, the profligate, degrade themselves and increase the number of steps which they must retrace during the Millennium. On the contrary, every good deed, every victory gained, every practice of moderation, will make the individual correspondingly the better prepared for the next life. Every generous deed of the present life makes its impress upon the character, and will bring proportionate blessings in that Millennial Judgment Day. On the other hand, every evil deed, every violation of conscience, will receive its "stripes," or just punishment.

As Felix listened to the Apostle, he was conscience-stricken. According to

this teaching, he would have much for which to give account as one of the "unjust" in the resurrection. We note that St. Paul said nothing about fiery tortures, which an intelligent mind must repudiate as unreasonable; but his argument was all the stronger without such assertions. His forceful declaration was, "A just recompense of reward both for the just and for the unjust." Finally the governor dismissed him with the memorable words, "Go thy way for this time. When I have a more convenient season I will call for thee."

Time and again Governor Felix called for the Apostle; but apparently never did he find his heart in a sufficiently mellow and humble condition to accept the Apostle's Message and to surrender to the Lord. A lesson in this connection for us all is that we should do promptly whatever we realize to be our duty. For two years St. Paul remained a prisoner at Caesarea, comfortably provided for, preparing for the further services of his life, and writing several epistles to the various Churches.

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I.B.S.A. CONSCRIPTS IN GREAT BRITAIN

THE LONDON OFFICE WRITES:--

"Measures taken by the Government during the present year have drawn all men of Military age (18 to 41) into the Army, automatically, the only exceptions being those prescribed by the Act itself. Among these are Men of Holy Orders and regular Ministers of any Religious Denomination. As some 160 of the Elders of various Ecclesias were affected by this, we thought it 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 Ecclesias. A test case, on a friendly basis, was arranged with the War Office and tried at Edinburgh on Monday (17th 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.

"At the present time those of our Brethren who have been conscripted can be described as follows:

Doing work of a combative character. 0
Doing work of a non-combative character. 20
Imprisoned through failure to obey Military orders .58
Given work of National Importance apart from
the Military, having satisfied the Tribunals of
the genuineness of their conscientious objection . 103

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"Quite a number have been medically rejected and a few have been given exemption on account of the important religious work they have on hand.

"At the Court in Edinburgh quite a good witness was made. Brother Shearn was chief witness and he was before the Court 1-1/2 hours, one-third of the time explaining wherein our teachings differ from those of the Denominations. The Court seemed really interested as well as satisfied. The hand of the Lord was manifestly with us."

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." We are still peaceful in the knowledge of our Heavenly Father's loving care, and are not too greatly concerned, for have we not agreed to be faithful to the Lord, come what may? and we came out here in full reliance upon the Lord's grace and prepared in the strength He supplies for anything He should deem good for us.

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 big as it looks. They have to keep up appearances out 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; Lot as a type of 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 during 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 we 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 understand our being so quiet and confident, when, as they 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.

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ARMY'S CALL TO AN EDINBURGH 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 Scott, residing at 2 Leslie Place, Stockbridge, and connected 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. M'Laren, counsel for the defence, explained some of the work of the Association. Its meetings, he said, were open to the public, 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. Wark, advocate, said there were in Great Britain about 160 Elders of military age. There was adult baptism, but 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. Members of the Association 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 of the just and unjust. They looked upon their 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 that of a 'regular minister.'

"The Sheriff held that accused came under the exception provided by the Act, and found him not guilty of the charge."--*Evening Dispatch*.

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**INTERESTING LETTERS
LEARNING THE TRUE SECRET OF TRIALS**

DEAR BROTHER RUSSELL:--

Joyous greetings in the name of our blessed Master. For many months I have desired to write to thank you for all the help I have received through STUDIES IN THE SCRIPTURES, THE WATCH TOWER, etc.

In THE WATCH TOWER of April 15th, 1915, you published an article on "Love," desiring to know the progress made by those who particularly desired the growth of the chiefest of spiritual graces. At that time I was on a bed of sickness and much pain. The message of joy and peace which that WATCH TOWER brought to me I can never fully express in words. I longed to grow more in love, and I prayed earnestly that the Lord would grant my desire. He has, more abundantly than I had thought possible.

I have learned that trials and difficulties, under Divine providence, are intended to develop our characters and to make us copies of the Master, thus preparing us for the Kingdom and for the great work of blessing others. They are but stepping stones, helping our progress in the narrow way of self-sacrifice, helping us to draw closer to the Lord, recognizing His hand in all life's affairs toward "the called ones according to His Purpose." There is an advantage in every trial, if rightly received. I have learned that they really assist us to put on the whole Armor of God, assist us in growing in the graces of the Spirit and especially in this crowning grace of "Love"; and not only in Love, but in *patient endurance*. They help us to tread faithfully in the footsteps of our Lord until the Kingdom, for which the Church has prayed so long, is attained.

I have learned, too, that sometimes matters which seem dark clouds and insurmountable difficulties, under His loving Hand are but messengers bidding me to "yet closer draw"; for "He would embrace my care"; and that if loving Him and trusting Him, I must "lean hard."

"He loves me too well to forsake me,
Or to give me a trial too much."

With the knowledge of His love and care I go on my way rejoicing, praying Him to continue His good work begun in me, and to grant by His grace that I may do nothing to hinder it.

I pray daily for you, that God may graciously guide and preserve you, and continue the blessing you have heretofore bestowed. With much Christian love,

Your sister in the Master, MABEL STEWARD.--S. Africa.

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WORDS FAIL TO EXPRESS HER GRATITUDE

DEARLY BELOVED PASTOR AND BROTHER:--

Having been told by a brother in the Truth that my experience would make your heart glad, I am writing, although I fear I cannot put into words my gratitude for this great joy which has come into my life through the I.B.S.A. I was always longing for more light until God sent someone about a year ago to open the eyes of my understanding. I had a severe struggle with doubts and fears, as to whether this was what I had craved or whether the Church of England and others were mistaken.

For years I had been feeling very sick of what seemed to me such shallowness in our religion; but oh, I did not then understand the Love of God; how can I thank Him for His wondrous love! I now love and understand my Bible and am hoping this new year may bring this joy to others who are Truth-hungry as I was.

I enjoy the WATCH TOWERS and pass them on to others who are interested. I saw the PHOTO-DRAMA OF CREATION, and although I could not deny its power, sixteen years of Church-of-England teaching then had a hold upon me from which I thank God I am now free. I hope to be baptized very soon.

With heart-felt love for your work in His name, I am
Your Sister in the Truth, PRISCILLA COMPTON.--Eng.

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, difficulties 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, and shall marry another, committeth adultery; and whoso 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 release her for remarriage; for Jesus said that whosoever 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 meeting. The very most they might vote would be to withdraw 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, such as Deacon or Elder. As for refusing them the privilege 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 benefited and recovered.

In this case, where it is admitted that adultery was the basis of divorce and that the fault was with the husband, 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; and therefore the first wife was released from its 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 departing of the husband or wife would be a divorce. A divorce is 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. Very properly, 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 backed by the condition of adultery--or backed by 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 say that I agree with it entirely. 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 clairaudient, clairvoyant and trance medium, while she appeared to have materialistic faculties. I had not 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 demoralizing, 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, ERNEST E. NOBLE.--*England.*

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A GREAT CHANGE OF MIND

MY DEAR PASTOR RUSSELL:--

For a long time I have wanted to write you, but up to now have hesitated, lest I should trespass on your valuable time too much, knowing that you are very busy. But I would do violence to my conscience if I did not tell you that only a few years ago I despised even to look at your picture, and for years would not read a line written by you! Our Father knows them that are His, and He knows exactly how to deal with them to bring them into subjection to His will.

In 1910 dear Sister Lentz, who is now with our dear Master, led me into the Present Truth, by leaving the Fifth Volume in my office, requesting me to examine it. This I did after telling her a lie about it. Before opening the book I got down on my knees and asked my Heavenly Father to guide me. I got up and read two chapters, with Bible in hand, when I received such a blessing, that when the Sister called the next morning I asked if she had any more books like that, what was the price and how soon could I have them. She gave the price and I handed her the money, and told her to bring them at once; for I had found what I had been looking for for years. Yet I objected to taking the Vow; but continuing to read, I decided that I would best take it; and now I do not see how I could get along without it. The most helpful clause in it, to me is, "I vow to further

scrutinize my thoughts, words and doings."

I will close by thanking you for being the instrument in God's hand of leading me into the *absolute Truth*. Pray for me! With Christian love, I am

YOUR BROTHER, ---- M.D.

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BETHEL HYMNS FOR OCTOBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for October follow: (1) 149; (2) 145; (3) 50; (4) 299; (5) 38; (6) 7; (7) 188; (8) 155; (9) 103; (10) 333; (11) 95; (12) 221; (13) 273; (14) 286; (15) 313; (16) 123; (17) 102; (18) 130; (19) 60; (20) 326; (21) 165; (22) 312; (23) 252; (24) 105; (25) 14; (26) 65; (27) 108; (28) Vow; (29) 32; (30) 4; (31) 186.

DANGER IN SPIRITUAL PRIDE

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 boaster.

The world is learning that it is not wise 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 would boast of great education have need of humility lest it be found that the very thing that they are boasting about has been disproven by later researches. Scientific books of the year 1900 will not pass muster today, nor their theories stand in the light of present knowledge. So if it were right to boast of knowledge, the boaster would need to be very careful to keep up to date.

Pride of one's beauty or physical perfection is scarcely to be excused; for the beauty of form and feature came by heredity, and the parent rather than the child might have some reason for pride. Pride as respects clothing, adornments is also foolish. The *maker* of the fabrics or the ornaments might have some reason for pride in the handiwork, but surely the *wearer* has not! He is merely appropriating to himself the skill and labor of others.

SPIRITUAL PRIDE WORST OF ALL

But our theme is spiritual pride! We would divide it into two classes: first, the spiritual pride of the merely nominal or professing Christian; and second, the spiritual pride affecting true Christians.

The spiritual pride of the nominal church-goer is not all hypocrisy. He sees spiritual forms and ceremonies, hears spiritual songs and sermons, and in many instances is not aware but that he himself is a true Christian, as much so as any. Does he not go regularly to meeting? Is he not a regular contributor, not only to the expenses of the house of worship, but in general to the forwarding of the Lord's cause--charities, etc., as these are presented to him from time to time?

However they have lived during the week, however they have dealt with the butcher and the baker, most church-goers take a pleasurable pride in joining some of the showy groups moving toward church buildings. The spiritually proud usually prefer the showiest and most aristocratic and high-toned temples

of worship. At the conclusion of the services they feel a self-satisfaction. Have they not worshiped God? Ought not all people to worship Him? How many others have not done so! They feel a spiritual pride or superiority when comparing themselves with non-attendants.

They went not for spiritual instruction; or even if any were given in the places visited, they were not themselves in condition to receive such--not being spirit-begotten. They had no real hunger for righteousness, for truth. They had merely satisfied a feeling of duty. They had in a sense done penance, and hoped that somehow, sometime it would inure to their advantage--perhaps saving them from some of the worst degrees of purgatorial sufferings-- perhaps even making them acceptable for Heaven. Why should not God feel grateful to them for having denied themselves and wasted a few of their precious hours to go worship Him?

Although they would not put it so, they feel in a measure that God would be very unjust if He would pass by such a matter and not reward it handsomely. They feel spiritually proud and self-satisfied, and so long as in that condition are not in a particle of danger of getting hold of the Truth. Nor need we suppose that the Great Adversary would especially give his attention to them, for they are very safely under his influence. Was he not the first to manifest pride and to say in his heart, "I will ascend above the sons of God [I will take a higher position than others]; I will be as the Most High"? Spiritual pride was evidently Satan's great mistake, which led to his complete downfall.

Some who make no pretense of belief in God or in the Lord Jesus Christ or in the Bible have what might be termed a sort of spiritual pride. They pride themselves on living a moral life, on being able to conduct themselves honorably and decently in life--never getting drunk, never doing some of the seriously immoral and perverse things that many others do. In pride and boastfulness they will say: "I feel myself just as good as any church member, and I never go to church." And by this they mean, "I feel myself to be *better* than any church member." They are merely mixing modesty of statement with pride of thought in the proportion which they think will best influence the hearer.

Press the inquiry a little further--as to what good works they especially rejoice in--and they will tell how as "Odd Fellows," "Masons," etc., they sat up one night with **[R5955 : page 276]** a brother of the Order who was not very sick, who did not need very much attention and who had a trained nurse anyway to take care of him; but they felt as though they had been doing a noble work of charity. In general, their pride is that they have not violated the laws; that they have lived decent, respectable lives. Is there really anything in this that is an occasion for pride, for special self-congratulation? What man or woman should

not keep the laws and should not be ashamed if he failed to keep the laws--especially when we would remember that those laws were made--not for good people, but for evil-doers?

SPIRITUAL PRIDE IN THE TRUE CHURCH

Now we come down to the most serious thing of all! The pride which is merely foolish or semi-hypocritical in the world and in the nominal Christians becomes a very serious matter indeed if it invades the heart and the life of the child of God. But why do we make such a difference? Why say that spiritual pride would be so very dangerous in one of the Lord's saints, whereas it would be little more than foolishness in the world? Ah! the difference is that these are God's special representatives in the world, who must become copies of God's dear Son if they would ever attain to the glory, honor and immortality to which they have been invited by the Lord.

When they gave themselves entirely to the Lord and were justified from sin through the imputation of the Redeemer's sacrifice, and were thus introduced into the family of God and begotten of the Holy Spirit, it meant a great change for these. Old things passed away; all things became new. These, and these alone, are on trial during this Gospel Age for eternal life or eternal death. And of all their temptations and beguilements, the sin of spiritual pride is probably one of the most dangerous of all. In proportion as it comes in, the Spirit of the Lord departs, and the spirituality of the individual ceases. This spiritual sickness, unless curbed, would surely lead on to the Second Death, for "the Lord resisteth the proud and showeth His favor to the humble."--**James 4:6**.

The Apostle Peter evidently had this besetting danger of spiritual pride in mind when he wrote to the Church: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." (**1 Peter 5:6**.) "Whosoever exalteth himself shall be abased; and he that shall humble himself shall be exalted," said the Master.

ONE SYMPTOM OF THIS SOUL-SICKNESS

How may we know spiritual pride? some one may inquire. One of the most serious things in this connection [**R5956 : page 276**] is that those 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 STUDIES** per day, your distribution of so many tracts, or your circulation or loaning of so many books, are matters to be boasted of--then take care! That disposition to boast is an indication that you would be in danger

of catching spiritual pride if circumstances were favorable. These are all good and laudable things, all proper things; and you should feel a proper degree of self-congratulation that you find yourself able and willing to turn from the daily newspaper or novel, the reading of chitchat, or the writing of chitchat, to do things so reasonable, so proper, so much in harmony with the Divine will. But any disposition to boast of the matter should lead you to a careful scrutiny of thought--of the motives lying behind these activities 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 cautioning against is a spirit, or disposition, to boast of anything that we might be or do as the Lord's children. We have nothing whereof to boast. If we gave all of our goods to feed the spiritually poor, all our time to circulating the Truth, and all of our energy to the honoring of the Lord's name, we should feel that, having done all, we had not really profited our Lord, but merely found an opportunity of showing Him a little of the devotion of our hearts in acknowledgment of the numberless blessings already received at His hand, and the still more wonderful favors which He has promised shall be ours, if faithful. Well did the poet write:

"I want the first approach to feel
Of pride or fond desire!"

STILL FURTHER SYMPTOMS

Another form of this disease of spiritual pride manifests itself in a hypercritical attitude of mind. 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 chair who knows how to lead a meeting anyway--these 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 well informed, that we would be able to see quickly any unscriptural proceeding or any instance of very poor judgment that would be a hindrance to the effectiveness of the services. It would be proper, too, if ever we saw that the best interests of the class were not being served--and if, after waiting patiently for a while, we found that they were not likely to be corrected--it would be entirely proper for us, in a meek and quiet spirit, to call attention to the fault, either in the Class or to an elder, or whatever would be the most effective and least demonstrative way. "Let nothing be done through strife or vain glory," but everything for the glory of God.

And right there we need to be careful, too, lest we get into the way of thinking that everything that harmonizes with our ideas is to the glory of God, and that whatever would not harmonize with our ideas could not be pleasing to Him. Well did the Apostle write: "See then that ye walk circumspectly, not as fools." (*Ephesians 5:15.*) Well do we see the meaning of this word "circumspectly"-- that it signifies with close scrutiny on every hand, especially as respects thoughts, motives, intentions.

"BE NOT MANY OF YOU TEACHERS"

Well did St. James write, "Be not many of you teachers, my brethren, knowing that a man shall receive the severer trial." (*James 3:1.*) While, as we have pointed out, all of the Lord's people are specially susceptible along the line of spiritual pride, there seems to be a special danger surrounding all who become in any manner identified with the promulgation of His Truth.

It is a special privilege, indeed, to tell out the Message of God's grace to all who have a hearing ear. How thankful we are that it is not--as it was once supposed-- the exclusive privilege of the clergy, but that the Lord declares that all who are His consecrated people and who receive the begetting of the holy Spirit have, through it, the anointing to preach the Good Tidings to the meek and to bind up the broken-hearted! (*Isaiah 61:1.*) We are glad of this privilege, which includes our private conversations [R5956 : page 277] with neighbors and friends. But what a privilege to be God's ambassadors, and in His name to tell of the coming Kingdom, of the great provision God has already made through the death of Jesus, of the grand outcome, and of how the kings and priests of that Kingdom are now being called out of the world, experiencing a change of nature in preparation for their future work!

Old as the Message is, it is so new and wonderful, if rightly presented, as to awaken astonishment in the honest-hearted who hear. They wonder, how did this ordinary man (or woman) ever come to understand and be able so beautifully to portray these wonderful things? Perhaps they give a hint of their surprise. Then comes a danger-moment for taking the disease of spiritual pride. Just a little swing of the mind; and you think that it is wonderful that even you should know about such things when the great mass of mankind have not the remotest conception of them, and that even some of the ablest and most talented ministers of the Word of God are ignorant respecting these things in the Bible.

If you are taking the disease of spiritual pride you will doubtless feel a straightening of your back. You are beginning to feel more important, and to look more dignified and to feel that, after all, you are somebody great. Your voice indicates this, too; and your hearer notices it. Then he begins to feel that it is not the Word of the Lord, but that, as you seem to admit, it is something that

you made up--something that you are responsible for, and he thinks less of it on that account.

The proper attitude, as all will agree, is that the Lord's people should feel greatly *humbled* instead of greatly *exalted* and heady in respect to these opportunities for telling the Truth to others. We should feel our unworthiness. We should realize that the Plan is not ours; that we have merely heard of it ourselves; that it is really God's Plan; that we are honored as His servants to tell it out. But if we allow any impression to go out that it is by any wisdom on our part, or any skill, that the beauty is seen in the Message, then to that extent we are taking glory to ourselves which belongs to the Lord, and doing injury to ourselves proportionately by failing to demonstrate our worthiness to be used by the Lord in the present and in the future. The wonderful privilege of speaking as ambassadors for the Lord, to tell of His greatness and Plan should humble us with the thought that He has privileged *us*, whereas He has angels, who excel in strength and whom He might have used in communicating this most wonderful Message.

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. Apparently no one could occupy such a position without great danger of infection from the disease called spiritual pride. Sometimes the Lord's people seem entirely to forget the caution which St. Paul gave, saying that a novice, a beginner, one young in the Truth, no matter how bright, no matter how educated, should not be chosen to the service of Elder or Deacon because, as the Apostle remarked, he would be especially susceptible to this foe of the children of God--spiritual pride.--**1 Timothy 3:6.**

But not merely are the novices in danger. Everyone appointed to serve the Lord's people is thereby put into the place of great temptation, which might mean a spiritual fall and ruin in the Second Death. Perhaps the Lord's people have not been sufficiently considerate of these things as respects those whom they elect to be their servants. Perhaps those accepting these positions of service under the votes of the brethren scarcely realize what danger they do run in accepting. If they realized, doubtless that realization would make them hesitate about accepting at all; and humility would certainly lead them not to attempt to serve unless they were most explicitly appointed to the service.

But what do we find? Alas! in some a tendency to seek the eldership or deaconship. In some, even a tendency to "wire-pull" and bargain that they might be elected; in some a tendency to feel offended if they were not chosen; in some a tendency to feel angry with anybody who would vote against them in such an election. Alas! alas! if the dear brethren realized what was gnawing in their

minds and urging them on to these things-- oh, what a different course they would take! In all meekness and humility they should feel a timidity even about taking a position where there would be such a responsibility. The admonition on this is that although all of the Church should, according to their knowledge of the Truth, be qualified to be teachers, nevertheless the safer place is not to be a teacher, knowing that such shall have the severer trial. Only a sense of responsibility to the Lord and to the brethren should make one willing to serve in such capacity, much as all ought to love to be the Lord's representatives in the Church.

Everything in the nature of pride, fond desire to be [R5957 : page 277] Elders or to be great, is not only dangerous to the person himself, but dangerous to the entire Class with which he is associated. The spirit is catching, just as is every disease. Strife, vain-glory, ambition, all contrary to the spirit of the Lord, soon appear. Next come anger, malice, envy, hatred, evil-speaking, evil-surmising. These, St. Paul tells us, are "works of the flesh and of the Devil." All this harm, all this spirit of the Adversary, 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 Classes containing many dear children of God, many of whom 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 progress, either numerically or spiritually. These are the 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 terrible color, the effect would surely be to cause an 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. Of some of them we know that in the past they ran the race splendidly. How sorry we feel to 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 indicated, one of the serious 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 they have the disease. If spoken to on the subject they seem to think at once that their benefactor is their enemy; that he is jealous of them; that he would like to

get their position, etc. Hence the disease is nearly *incurable*, except as either the Class may assist or the Lord's providence may interpose.

If the Class notices the growth of such a disposition, [R5957 : page 278] it should quickly, and with love and good intention, merely fail to elect for any service to the Class the individual who seems to be getting top-heavy--spiritually proud. If this were resented, it should be considered all the more a necessity to leave the self-conscious one to cool off quietly and get his bearing--for his own good and that of the Class. Where the Class fails to help in this matter, apparently nothing remains except for the Lord to chasten the individual for his good, either with business reverses or losses or with physical disease, or in whatever way may seem best to Him. And we have confidence that the Lord will do this for everyone who is truly His child and who gets into such a condition as to need such correction in righteousness. Is it not written, "The Lord will judge [punish] His people"?--*Deuteronomy 32:36*.

A BIBLE ILLUSTRATION OF THIS SIN

The Bible gives many illustrations of this sin, but we choose the most conspicuous one. There was a holy man of old, beloved of the Lord, noble, self-sacrificing, a Prophet of the Lord. He served the Lord and His people faithfully--wonderfully--for forty years; but finally he was guilty of this sin of self-assurance--spiritual pride. And, strangest of all, this man is noted to us in the Bible as having been at the beginning of his career the "meekest man in all the earth."--*Numbers 12:3*.

Yes; it was the glorious Moses, who at the beginning of his experience as a servant of the Lord was so very meek, so very humble, but who, at the conclusion of his career, was hindered from entering the promised land as a punishment for spiritual pride or self-assurance, where he should have given the Lord the glory. We recall the circumstances: 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 when the people were famished for water. God directed him to smite the rock; and from that rock 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." (*1 Corinthians 10:4*.) It was 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 into obedience and fellowship with the Lord.

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, their wandering led again into this district, 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 previously he had smitten, 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 this rock?" (***Numbers 20:1-12.***) Alas, poor Moses! He was taking the glory to himself instead of ascribing it all to the Lord. Soon Moses realized the great mistake he had 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 very displeasing in the sight of the Lord? Could we draw any 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 Moses, or been much more self-assertive, 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 a type. As the first smiting of the rock typified the crucifixion of our Lord, so the second smiting of the rock typified the crucifying of the Son of God afresh and putting Him to an open shame; as described by St. Paul in ***Hebrews 6:6***. As the smiting of the rock represented this public, open repudiation of Jesus and His teaching and His cause, so the preventing of Moses from crossing Jordan into 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.

Neither are we 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 the contagion or in any 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 disease when once it gets hold. The chief feature of the difficulty seems to be that the disease has 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 to 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 residing 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 First Commandment--to honor God; for it is setting aside the Divine arrangement provided for such matters.

But where the Elder progresses along such lines, in defiance of the Golden Rule principle, to the ruling of the Class, the coercing or cajoling of them to the doing his way, his will, the effect is the perversion of his own mind. His conscience 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 [R5958 : page 279] or the wrong, the justice or the injustice, the truth or the falsity of a thing. This scale may be a 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 be able to draw the weights by which he would 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 in every sin, and it seems to us 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 keep their

consciences thoroughly just; to be unwilling 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 who have enlisted in this cause of justice should be found sympathetic with injustice? 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 vitiating my own conscience and shall be liable to all the terrible results?"

To rectify a wrong course would therefore mean the reestablishment of the principles of justice in the hearts and the minds with a carefulness proportionate to the results involved--life or death everlasting. As justice shall begin to be reestablished in our minds, it will begin to regulate our words and acts. Gradually, then, the wrong-doer would begin to see how grossly he had violated the principle, how spiritual pride had almost destroyed his future prospects in the Kingdom. To such an one would surely come hearty repentance and thorough resolutions for the future.

THE GREAT NECESSITY FOR SELF-EXAMINATION

But how shall we safeguard ourselves against this spiritual pride, knowing as we do its insidious character and evil influence? How may we know that we are keeping ourselves in the love of God and not straying away toward spiritual pride?

Our advice is the same that we have already given in THE WATCH TOWER; viz.--that the Lord's people not only go to Him at the opening of each day and ask for Divine wisdom and supervision, and then through the day seek to live in accordance with that prayer, but additionally at the close of the day we have recommended a special self-inspection as respects the things done, the things neglected that should have been done, and the things done that should not have been done, in accordance with our vows of consecration to the Lord. If these reckonings and balancings every night with the Lord continue, and if they are done honestly, by a conscience that is not perverted, but that balances truly, we may surely expect that such, in harmony with the Lord's Word, will be keeping themselves in the love of God. They will be growing in grace, growing in knowledge, growing in love; and "the Wicked One will not touch them."

But let us not forget that while we are to exercise great leniency in viewing the words and deeds of others, ascribing only good intentions where they are professed, we are to scrutinize with all of our might our own hearts, our own intentions. We are to inquire why we did this thing or left undone the other thing; why we did this thing this way; why we spoke in such a tone, etc. Such a careful examination, weighing of thoughts, words and deeds, would be very

unsatisfactory to a person who was not 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 at the time, strengthening them for the future, and in connection with the Lord's providences it will be fitting and preparing them for places in the Heavenly Kingdom.

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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, sees them to be there. Having confidence in the Divine Wisdom, it is proper for all of the 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, have no perfect spirit bodies in which to operate yet. They can act 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 the New Creature 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, we often misunderstand and do not; and the love which we 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 done *injury* where we supposed we had done *good*. Later, as we began to see our imperfect works, imperfect words, imperfect thoughts and reasoning, and discerned how little we really accomplished of the much we would like to do, we were in danger of being thoroughly discouraged. We needed the very encouragements which the Lord's Word 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, against which they strive courageously.

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 cultivate the

fruits of the Holy Spirit, the [R5958 : page 280] 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 object to the rule so far as "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, to enlistment under the banner of Jesus to fight a good fight against sin entrenched in the flesh, and to faithfulness in this warfare even unto death. In making this consecration, the individual put God first, Jesus next, and himself as the servant of These and the principles which They represent; and his flesh as devoted, consecrated, given over to death in the service of these principles.

But it is one thing to *recognize* the *principles*, and quite another thing to *apply* them in the *daily life* and in the Church. God first in the home and the personal affairs means that *all earthly interests* and *pleasures* will be subordinated, and that the will of God, the service of God, the honor of God's name, will have the most prominent part in *all* of our affairs *every day*--in *all* of our *words*, in *all* of our *dealings*, in our *very thoughts*.

Extending this principle to the Church, which is the Body of Christ, we perceive that if all the brethren had this spirit, it would imply the very highest ideals and practices in 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 worship, praise, and Bible study, pride or fond desire and selfishness and partiality and hypocrisy would be far away; for God would be *first*, and we would know that all of these traits of evil entrenched in our flesh are contrary to the will of our God.

APPLICATION OF PRINCIPLES

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 [R5959 : page 280] 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, "Let nothing be done through strife or vain-glory" (**Philippians 2:3**); and again, "in honor preferring one another." (**Romans 12:10**.) We look back at the record of the Twelve Apostles, and see how they were disposed to strive amongst themselves as to which should be greatest in the Kingdom. But this striving was before their begetting of the Holy Spirit, before Pentecost. How glad we are to see that such a spirit apparently disappeared after Pentecost, amongst those who received the spirit-begetting! "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!

But how sad it makes us feel when some dear brethren 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 matter! We do not question their hearts; we shall suppose that as long as they abide in the Truth, the Lord's Spirit is not taken from them. And yet how little *growth in grace* is implied where a spirit of self-seeking is manifested 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 His providence metes out to us with full contentment. If for *any* reason the Class chooses us to the position of Elder or of 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, remembering 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 passes us by, failing to elect us to a service, let us remember that that is the Class' privilege-- yea, 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 respecting the Divine will? Nay. What should we do? Let us 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 the service, but rather do all in our power to cooperate with them.

Let the brother of high degree--that has a high position of favor in the Class--rejoice if he is debased and removed from the position. Let him rejoice to learn whatever lessons the Lord's providence may have for him. Let him rejoice to learn how to serve in another position. And let a brother of low degree rejoice in that he is exalted. Let us receive whatever experiences come to us as being under Divine supervision, remembering that "all things work together for good to them that love God, to them who are called according to His purpose." (**Romans 8:28.**) Let us be on the alert to have *God first*, the interests of His cause, His people, the Church-- and our own interests and *ourselves, last*. We may be sure, dear Brethren, that whoever is thus found faithful, in harmony with the principles taught and exemplified by our Redeemer, will have some good place in the Redeemer's Kingdom by and by; and that all the present experiences will be overruled for his preparation for that Kingdom position.

The time for our exaltation is not now. The dear brethren may have exalted us to some service in the Class for which we were not worthy, and the possession of which might have made us heady or otherwise have injured us. The proper thought is that *God is at the helm*, and is able to make our experiences work out blessings to us, as individuals and as Classes. It is for us to be rightly exercised by the Lord's Word and by the Spirit of our Master, putting *God first; self, last*.

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JUSTIFICATION--WHAT? WHEN? HOW?

JUSTIFICATION really means only one thing, viz.: a making right, making just. Justification may be either partial or complete. In Abraham's case it was partial. He was justified to fellowship with God because of his faith and obedience, but was not justified to life, because such a complete justification could not be accomplished, except by the redemptive work of Jesus, which had not been and could not be accomplished in Abraham's day.

The justification of the Gospel Church is an instantaneous work. "It is God that justifieth." But the basis of this justification is the sacrifice accomplished by Jesus, finished at Calvary. Before the Savior will impute to us the merit of His sacrifice, we must know *of* Him and trust Him and accept His terms of discipleship and consecrate ourselves fully as His disciples, even unto death. The moment He imputes the merit of His sacrifice to us, covering our blemishes, we are acceptable to the Father, received into His family by the begetting of the Holy Spirit, and thus, thereafter, members of the Church of the Firstborns, whose names are written in Heaven.

The world's justification will not be an instantaneous one, but will progress during the thousand years--the Millennium. The world might then be said to be tentatively justified through the Mediator and His Kingdom, but their justification will be accomplished only in their absolute perfection at the close of the Millennium, when they will be presented to the Father and accepted by Him. "It is God that justifieth," and He receives to everlasting life and to His family on any plane of existence only those who are perfect.

CLEANSING OF FLESH NOT JUSTIFICATION

A person desiring to turn to God during this Gospel Age finds Him gradually. First, he finds that God has made a provision whereby He can be just and yet be the Justifier of sinners. Next he finds that the death of Jesus is the way which God has provided. 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" himself there--obligates 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; that is to say, he is in the right course, 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 knowledge of the proper course to take for his justification--pointing out to him the necessity for the steps enumerated, including the devotion or tying of himself at the door of the Tabernacle. The sinner approaching God can do no more. It is now God's time to act. God's mercy toward the sinner is wholly through Jesus, who has been appointed the "great High Priest." It is the part of Jesus to accept the devoted one (the goat) and to sacrifice him. And those whom Jesus, as God's High Priest, accepts are accepted of the Father, and such are begotten of the Father to the Divine nature, etc. That moment when Jesus, and when Divine Justice, through Jesus, accepts the sinner is the moment of justification.

From the moment the sinner turned his back upon sin and began to seek the Lord and to walk as best he would be able in the ways of righteousness--putting away the filthiness of the flesh--from that moment this person has a new mind or will, different from the mind or will which he had when he loved and served sin. This new mind is a new mind of the flesh, because he has not yet been begotten of the Holy Spirit. At the moment that the High Priest accepts him, imputes His merit, and the Father begets him of the Holy Spirit--at that moment this one with the new mind is justified and begotten of the Spirit; he is then a New Creature. The New Creature is not to be justified, because the New Creature has done no 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 **[R5960 : page 281]** might be spoken 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." (**Romans 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 they progress. 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 to draw near to Him; but the peace of the Church, mentioned by the Apostle in this text, can

apply only to those who have come into the condition of Sons of God. God is not at peace with any others.

It would not be possible for any one during this Gospel Age to have exactly the same experience given to Abraham, because of the difference of conditions. Abraham fully believed God, and so far as he understood, apparently was fully consecrated to do God's will, even unto death. In other words, if Abraham had been living during this Gospel Age, he would have been one of the fully consecrated, fully justified, spirit-begotten ones; but living before the Gospel Age, before Christ had died for our sins, his consecration could not bring him into the *fulness* of justification and its privileges.

Some confuse themselves by thinking of justification as of two parts--legal and actual. We know of nothing in the Bible to make any such division of justification. It is legal and it is actual at the same instant. It could not be actual and illegal; it could not be illegal and yet actual.

Our justification, represented by the "Wedding Garment," put on when we are accepted of the Lord, covers not the New Creature, but merely the flesh, which is legally reckoned dead, sacrificially. In other words, justification does not signify a *process* of being made right, but a right condition already attained. The putting on of the "Wedding Garment," signifies our entrance into the family of God as members of the Church; the putting of it off would mean our rejection of the grace of God, and would imply Second Death.

Justification to the world, as already explained, will be attained differently. It might be said that the world's **[R5960 : page 282]** justification, under the Great Mediator, will be a gradual one--a gradual making right as each individual will come into harmony more and more with the Divine requirements and receive more and more of restitution perfection. Nevertheless, it must be remembered that "It is God that justifies," and that the world will not be in God's hands until the conclusion of the Millennial Age. Then all approved of the Father and accepted of Him to eternal life will be justified in the full sense. That will be an instantaneous act.

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THE APPEAL TO CAESAR

--OCTOBER 15.--**ACTS 25:1-12.--**

FESTUS THE NEW ROMAN GOVERNOR OF JUDEA--ST. PAUL'S ENEMIES ON THE ALERT TO INJURE HIM--A NEW PLOT AGAINST THE APOSTLE'S LIFE--ST. PAUL UNWILLING TO ACCEPT A DISCHARGE RESPECTING THE ROMAN COURT AND TO STAND TRIAL BEFORE THE SANHEDRIN--HIS APPEAL TO CAESAR'S COURT--FESTUS PUZZLED AS TO WHAT CHARGE HE COULD FORMULATE--ST. PAUL CALLED TO GIVE HIS VERSION OF HIS PEOPLE'S ENMITY AGAINST HIM.

"It is enough for the disciple that he be as his Teacher, and the servant as his Lord."--*Matthew 10:25. R.V.*

FELIX, the Roman governor of Judea, was succeeded by Festus; and, willing to carry favor with the Jews, he left St. Paul a prisoner, although confessedly he had found the Apostle not guilty of any infraction of the Roman law and was persuaded that his enemies were frantically jealous of him. The two years of St. Paul's imprisonment doubtless afforded excellent opportunities for his mature study of the Divine Plan set forth in the Scriptures.

It is impossible for us at this distance even to surmise with any accuracy what may have been the Lord's object in permitting His faithful representative to be thus isolated and debarred from the privileges of service. On the one hand, it may have been to give the Apostle rest, quiet, opportunity for further study of the Truth. On the other hand, it may have been to teach him a lesson of patience, submission and confidence in God--that his services were not indispensable; that while the Lord had not let go of him and would ultimately deliver him, yet he was not indispensable to the Divine Plan. These are important lessons for all of God's people to learn-- particularly all who are in any prominent way identified with His service.

Or it may have been that the Lord had a work for the Apostle to do at Caesarea, where possibly he had contact with the officers of the garrison, and where they would have opportunities for observing the man and for appreciating the power of God to uphold him in his adversities. We may be sure that the Apostle let his light shine on every proper occasion; and we may be sure also that his labor was "not in vain in the Lord," whatever it was and however it was accepted or made useful in the interests of others. Even if he had no opportunity for serving others and if the work of grace were accomplished in his own heart, it was not in vain; and faith commands us to accept the matter without doubt respecting the wisdom of the arrangement.

ST. PAUL'S CASE BROUGHT TO FESTUS

Festus, the new governor, went at once to Jerusalem, the center of his province, there to become acquainted with the chief men of the people amongst whom he must preside as governor and judge. He was of a totally different character from his predecessor. St. Paul styles him "noble Festus," and history confirms the appellation.

St. Paul's enemies were on the alert to accomplish against him through the new governor what they had failed to do with Felix. Taking advantage of the fact that a new official would naturally desire to make a favorable impression in respect to prompt dealings with prisoners charged with sedition, rioting, disloyalty, the Jewish rulers quickly brought St. Paul's case to the attention of Festus. However, after setting forth the arguments of Tertullus to prejudice the governor's mind, they feared to have a trial before him because of the weakness of their cause; for they had no witnesses to any wrong-doing on the Apostle's part which could be recognized as against Roman law or the privileges of a Roman citizen.

Apparently their explanation was that the Apostle's conduct had been an assault upon their religion, along lines which the Roman governor, unacquainted with their religious customs, would not be prepared to appreciate. Hence they proposed to Festus that, after all, their dispute with St. Paul was more along religious than civil lines, and that therefore the desirable thing would be that the prisoner should be delivered to the Sanhedrin at Jerusalem for trial according to Jewish Law. Meantime, plans had been matured whereby in the name of God and religion, and "the good of the cause," the Apostle was to be assassinated on the way to Jerusalem.

Alas, that such criminal injustice cannot be charged against the Jews of that Age alone; but in every Age, and in almost every religious system, the mental unbalance is such that in the heat of the moment atrocious crimes have been advocated and perpetrated in the name of God and holiness! What lessons we may learn from these excerpts of history! When will mankind learn that as Justice is the foundation of the Divine Government (*Psalms 97:2*), everything contrary thereto must be displeasing to God? When shall we learn that the results of injustice will ultimately be more injurious to the doer than to the injured?

ST. PAUL APPEALS TO CAESAR

Governor Festus acknowledged his ignorance of the religion of the Jews, and made no objection to the trial of the prisoner by the religious court of his countrymen. On his return to Caesarea, he placed the proposition of the Jews before St. Paul, asking him--because the Apostle was a Roman citizen--whether he was willing to accept a discharge as respected the Roman Court and to stand

trial before the Jewish Sanhedrin.

The Apostle promptly replied that he would not consent to this; that as a Roman citizen he had a right to Roman privileges, and therefore appealed his case to Caesar's court at Rome, the imperial capital. He well knew the animosity of his countrymen, and realized that those who were ready to assassinate him two years before were probably still unchanged in heart.

St. Paul's course furnishes a good example for all of the Lord's people in similar circumstances. It is a mistake, made by some well-meaning members of the Lord's family, to suppose that the Master's teaching of non-resistance signifies that His followers should put forth no efforts on their own behalf. It is our privilege to avail ourselves of every right granted to us by the laws of the country in which we live. It is proper for **[page 283]** us to appeal to higher or better courts if we can, to obtain that justice which might not be obtainable in lower courts. But having exhausted all such legal resources and remedies, the Lord's people are to be submissive to the results--not grumblers, not resisters of the decisions of the law.

Another matter worthy of notice is that, so far as the records show, the Apostle did not berate nor calumniate his people or the Sanhedrin or others associated as his prosecutors and persecutors. The lesson for the Lord's people today is to speak evil of no man. Take advantage of every legal right and privilege and opportunity, and accept the final results as of God.

KING AGRIPPA ASKED TO ASSIST FESTUS

Festus was placed in a peculiar position. In sending the Apostle to Rome, as he was obliged to do in the case of appeal of a Roman citizen, he must of necessity send some charges; and being a just man, he desired that the charges should be truthfully stated. Therefore he was puzzled to know what charges, if any, he could formulate against the Apostle.

Shortly after this, the ceremonies of the inauguration of Festus took place in Caesarea. King Agrippa of Galilee did his respects by attending. Although an Edomite, the king professed the Hebrew faith; and Festus, who had no knowledge thereof, embraced the opportunity to have assistance in formulating charges against St. Paul, whose crime, if any, could be understood only from the Jewish standpoint, hence the Apostle was called to give, before the king, the chief captains of the military forces and the prominent citizens, his version of the enmity of his people against him.

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ST. PAUL'S DEFENSE BEFORE KING AGRIPPA

--OCTOBER 22.--**ACTS 26:1, 24-32.--**

PREACHING CHRIST TO THE RULERS--ST. PAUL GIVES A STIRRING ADDRESS ON HIS OWN EXPERIENCES--THE SALIENT FEATURES OF THE GOSPEL EMPHASIZED--THE HOPE OF ISRAEL--THE SELECTION OF ABRAHAM'S SPIRITUAL SEED --THE LONG-PROMISED MESSIANIC KINGDOM--ISRAEL TO BE FIRST BLESSED--THEN ALL MANKIND--KING AGRIPPA DEEPLY IMPRESSED--ST. PAUL, THE PRISONER, HAPPIER THAN ANY WHO HEARD HIM.

"I was not disobedient unto the Heavenly vision."--Acts 26:19 .

OUR last Study showed us that St. Paul's appeal to Caesar's Court afforded the Apostle an opportunity of preaching the Gospel before people of prominence whom he could otherwise never have expected to reach. He seems to have appreciated the occasion thoroughly; for he made a stirring address, the theme of which was the circumstances of his own conversion, narrated here for the third time. We cannot doubt that he was guided of the Lord in the matter. Thus does God mysteriously work the counsel of His own will and cause the wrath of men to praise Him; and thus does He put before His faithful servants fresh opportunities to serve His cause. How much every faithful follower of Jesus should be encouraged by this to continued faithfulness, to singleness of heart, to the improvement of every opportunity, realizing the Lord's supervision of His work!

As a true gentleman, St. Paul opened his speech by complimenting King Agrippa, as much as he truthfully could, on the fact that he would be heard by one who was expert in all Jewish matters. He pointed to the fact that his course of life from youth was well known in Jerusalem and throughout the Jewish nation. If his countrymen would, many of them could witness to his strictness as a religionist. "And now," he declared, "I am standing on trial for my hope in the promise which God made unto our fathers--a promise which all Jews are hoping will have fulfilment. Nevertheless it is for this hope's sake that I am accused by the Jews."

THE HOPE OF ISRAEL

The hope of Israel centered in God's Oath-Bound Covenant to Abraham: "In thy Seed shall all the families of the earth be blessed." (**Genesis 12:3; 22:15-18.**) St. Paul was preaching that this Promise was in process of fulfilment; that Jesus of Nazareth, as the Son of God, by obedience to the Law and by His sacrifice of His earthly rights, had become the Head of this promised Seed of Abraham by

His resurrection to the plane of spirit glory, honor and immortality. Moreover, the Apostle was teaching that since Pentecost the Lord was selecting from both Jews and Gentiles a "little flock," to be Messiah's Bride and Joint-heir, members of the Spiritual Seed of Abraham; and that when this selection shall have been accomplished, The Messiah, Head and Body, in glory will set up the long-promised Kingdom of God, through which blessings will come first to Natural Israel for their restitutional uplift, and subsequently will extend through Israel to all the families of the earth.--***Galatians 3:8, 16, 29; Romans 11:7-15.***

Surely St. Paul pointed to the prophecies which tell of the sufferings of Messiah and of the glories that will follow! All the Jews knew of the sufferings of Jesus and His followers; but they disputed His resurrection to glory and the hope that His followers would by and by share His resurrection change. The whole dispute between himself and the Jews was in respect to whether or not Jesus arose from the dead. If He did not arise, the Jews were right. No valid hopes could be built upon a dead man, however good he might have been. If He arose, St. Paul and the followers of Jesus were right; for his resurrection to glory should be considered a demonstration of Divine approval and of the Messiahship which He had claimed and of His Kingdom to come at the time appointed.

St. Paul explained how once he also had opposed Jesus and had persecuted His followers, shutting them up in prison and giving his vote with others for their death. He had even compelled them to blaspheme Jesus to escape sufferings; and in his madness he had extended his energies from Jerusalem to outside cities. He described the revelation of the Lord given him near Damascus--the light above the brightness of the sun, and the voice saying, "Saul, Saul, why persecutest thou Me?...I am Jesus, whom thou persecutest."

Then he explained the commission he had received from the Lord on that occasion--that he was to preach to the Gentiles, as well as to the Jews, the resurrection of Jesus, the gathering of His elect members and, in due time, the establishment of His Kingdom; and that he was to declare that all should repent and turn to God. It was for these things that he was in bondage and his life in jeopardy, until he was obliged to appeal to Caesar's tribunal. He pointed out that the sufferings of Christ had been foretold by the Prophets; and that Jesus acknowledged persecution of His followers as being persecution of Himself--His members.

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"THOU ART BESIDE THYSELF!"

Governor Festus heard with amazement the Apostle's recital. Then, interrupting the speaker, he said, "Thou art beside thyself! Much learning doth make thee mad." But St. Paul replied, "I am not mad, most noble Festus, but

speaking forth the words of truth and soberness. King Agrippa knoweth of these things."

Thus it is still. From the worldly standpoint the true follower of our Lord Jesus is branded a fanatic, a fool, unbalanced. But from the Christian's standpoint the view is reversed--the worldly are unwise and money-mad. The worldly see merely the earthly things, the transitory. The Christian sees with the eye of faith-- sees glory, honor, immortality and a share with the Redeemer in the privileges of the Millennial Kingdom, which is shortly to bless the world with a Reign of Righteousness, in fulfilment of the Lord's prayer, "Thy Kingdom come; Thy will be done on earth, as in Heaven."

St. Paul appealed to Agrippa: Did the king not believe the prophecies cited? The king's reply is a matter of dispute--whether he said, "With a little more time and eloquence you might persuade me to be a Christian"; or whether he said, "Do you think that in so brief an argument you could make of me a Christian, with all of discredit which that word means?" St. Paul's reply favors the former interpretation: "I would to God that not only thou, but also all that hear me this day, were almost and altogether such as I am, except these bonds."

A nobler sentiment, a broader spirit of charity, in a prison, falsely accused and unjustly restrained, cannot be imagined. Only those who have been with Jesus and have learned of Him could thus exemplify the sympathy and moderation which He taught. Oh, that all of Christ's disciples might learn also to be meek and lowly of heart, and thus find rest for their souls! For who can doubt that St. Paul, the prisoner, with his glorious hopes, was happier every way than were any of those who heard him?

MANY WILL BE AMAZED AT OPPORTUNITIES NEGLECTED

The time will come, and it is not far distant now, when many who now are highly esteemed amongst men for their wisdom, will be seen to have been foolish; and many who are now esteemed fools for Christ's sake and for the Gospel's sake will be seen to have been truly wise in choosing the Heavenly things and in being willing to surrender the earthly for the attainment of the Heavenly, because it is impossible to serve God and Mammon.

It is presumed upon reasonable grounds that, although King Agrippa did not become a Christian, this knowledge of the principles underlying Christianity remained with him and influenced him during the remainder of his life. History tells us that in the subsequent persecutions that arose in connection with the trouble coming upon the Jewish nation King Agrippa received and kindly entreated the Christians who fled to him for protection.

How many there are in Christian lands who have heard the Gospel Message more or less distinctly and have been "almost persuaded" to lay hold of the grace

of God, but who neglect opportunities of action and have lost their appreciation of the privilege! These, like King Agrippa, will have comparatively small conception of the wonderful things which they came so near grasping and yet missed. When they shall come forth from the grave and enjoy the great privileges of the Millennial Kingdom, it will amaze them to know what great opportunities they had to become members of the Little Flock, the Lord's associates on the Throne.

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THE VOYAGE TO ROME
--OCTOBER 29.--ACTS 27:13-26.--
ST. PAUL SENT TO THE IMPERIAL CAPITAL--A STORMY
VOYAGE--
DAYS OF TRIAL AND TESTING--THE APOSTLE ENCOURAGED
BY A VISION--"GOD MOVES IN A MYSTERIOUS WAY"--
THE SAILORS CHEERED BY THE HELPFUL SPIRIT OF
THE APOSTLE--LESSONS FROM HIS EXPERIENCES.

"Commit thy way unto Jehovah; trust also in Him,
and He will bring it to pass."--*Psalm 37:5* .

NOT LONG after St. Paul's discourse before Festus and King Agrippa, opportunity was afforded for sending the Apostle and other prisoners to Rome under a strong guard. There were no derogatory charges preferred against St. Paul, however. There was no direct intercourse between Rome and the little port of Caesarea; hence for a distance of six hundred miles the journey was made in a small trading vessel.

This journey lasted from about the middle of August to September 1--good speed for a sailing vessel in those days; but the weather was fine. At Myra, St. Paul and two of the brethren who accompanied him--St. Luke and Aristarchus--were transferred, along with the other prisoners and the guard, to an Egyptian vessel laden with a cargo of wheat and en route for Rome. Besides the crew, this vessel bore a considerable number of passengers-- in all, two hundred and seventy-six persons.

For several days the pleasant weather continued, and then it became stormy. The vessel abandoned her intended route in order to get under the lee of the island of Crete, and tarried at the port of Fair Havens for better weather. Thus they were delayed until about October 1, the time for equinoctial storms. St. Paul drew attention to the dangers of continuing the journey, and advised that they winter there. His opinion may have been the result of some inspiration, but quite possibly was merely his own judgment of the weather, etc. He had already had large experience in seeing disasters, as we are informed in one of his Epistles written previous to this time. (*2 Corinthians 11:25*.) Besides, his trade as a sail-maker would naturally bring him into contact with sailors, and interest him in all matters pertaining to the craft.

But those in authority concluded to go to Phenice, a larger port. Before they had gone far, however, a typhonic northeast wind struck the vessel suddenly; and they were obliged to go with the wind southward and came under the shelter of the little island called Clauda. Here they undergirded the ship by placing chains

and ropes under her keel, because the weight of the cargo and the severity of the storm had strained her. Then they lowered the gearing of the sails and continued to drive before the wind, guarding against sand banks. The ship labored heavily in the storm. Part of her cargo was thrown overboard; and later she was further lightened by casting overboard her heavier furniture, tackle, etc.

DAYS OF TRIAL AND DANGER

The storm continued for several days. Neither sun nor stars were visible; and the captain could not tell his whereabouts; for the compass had not yet been invented. Hence all on board were gradually abandoning all hope. They had ceased to eat, and were almost in despair.

During those fourteen days the Apostle had abundant opportunity to fear, to doubt and to question the Lord's [page 285] providences. Apparently it was not until the night of the thirteenth day of the storm that the Lord sent an angel to St. Paul with the consoling message, "Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee." (*Verse 24.*) We may safely assume that during those days of testing the Apostle remained heartily loyal in faith toward God, and that this Message at the close was in the nature of an encouragement and an expression of approval.

We may draw a good lesson from this incident, not only in respect to our own affairs in life, but in a general way to all spiritual testings and trials. The Lord may lead in mysterious ways regarding our temporal matters and our service for Him and His Cause. While He gives us assurances of His love and care and of the ultimate outcome of the narrow way to all who faithfully follow in the footsteps of Jesus, nevertheless He may meantime permit trials and difficulties of various kinds to come as storms upon us, threatening our very destruction, threatening the overwhelming of our spiritual life, darkening the sky of our hopes with the thunder-clouds of our enemies' threats and with Satan's roarings. Our duty is to let the eye of faith be undimmed by these various terrible conditions--to let our hearts be firmly fixed upon Him who has promised and who will perform.

THOUGHTS BY THE WAY

The expression, "God hath given thee all them that sail with thee," is very meaningful. There is no suggestion in these words of "the fatherhood of God and the brotherhood of men," as that false teaching is now advocated by many who are actuated by a noble impulse. On the contrary, the thought is that there was only one man on board that ship who was in personal relationship to God. The others, whatever their natural traits of character, had never come into relationship with God.

There is another thought which may be inferred from the angel's words: The

Divine care going with the saints may prove to be a great blessing to their companions, even though, as in this case, these be worldly and unregenerate. This thought is particularly applicable in the earthly families of the people of God. The consecrated parent is the direct object of Divine care; for of the angels it is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (**Hebrews 1:14.**) And in the angelic ministrations to these, very frequently--indeed, we may suppose very generally--those of their families who have not come into full relationship with the Lord are to some extent included under the protecting care.

Elsewhere the Apostle points out that in some respects the believing wife has a blessed influence over her husband, or the believing husband a favorable influence over the wife, in regard to their children; else the children would be accounted unholy. (**1 Corinthians 7:14.**) This is another illustration of the same general lesson that Divine care, although especially for the saints, includes all of their interests of every kind. This does not necessarily imply earthly prosperity, wealth, preservation from accident, shipwreck, etc., as in St. Paul's case; and yet it always means an advantage in some sense and in some degree. Let us take from this thought all the comfort that we can. All things shall work together for good to the Lord's saints (**Romans 8:28**); and those who are nearest and dearest to them will surely be participants to some extent in their interest and in the Divine care.

ST. PAUL'S MESSAGE OF CHEER

Promptly after having received the assurances of the safety of all on board, the Apostle made the matter known to the ship's company. Then he manifested his own faith in the message by cheerfulness and by breaking his fast, and by advising all the others to do likewise. His spirit was contagious. All were cheered; and doubtless all were impressed not only by the fact to which the Apostle called their attention--that this disaster had resulted from their failure to follow his advice-- but also by the evidence of God's special favor toward him respecting the knowledge of their ultimate rescue.

So should it be with the Lord's people. Whatever we know that is good or comforting or refreshing to ourselves we should dispense to others. Had the Apostle kept the good news to himself, it would have implied either that he did not have faith in its fulfilment, or that he was selfish. But having the Lord's spirit of generosity, as well as large trust in the Lord, he did not hesitate to make known the coming deliverance; and he glorified God in that he did not claim to have this knowledge of himself, but credited it to a revelation.

Evidently the prisoner had produced a deep impression upon many of the soldiers and the sailors. Who can say that at some future time the Apostle's

brave, noble conduct may have influenced some of his two hundred and seventy-six companions--possibly eventually drawing some of them to the Lord? So it should be with each of us. We should be prompt to tell to others the best tidings we have. Sympathy with the groaning creation in the various trials of life should lead us to point to the Lord's promises respecting the coming Kingdom of Messiah and the blessings which shall then come to all the families of the earth. Whoever does not thus proclaim daily, on every suitable opportunity, gives evidence either of lack of knowledge or faith in the revelation or else of selfishness, which the Lord cannot approve and which, if persisted in, will ultimately debar him from a share in the Kingdom.

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[R5960 : page 285]

NIAGARA AND NASHVILLE CONVENTIONS

THE Niagara Falls Convention was the most successful one of the year thus far--in respect to numbers in attendance. At the opening about seven hundred Bible students gathered and by Sunday the number had increased to fifteen hundred. A very cheap excursion rate granted on several of the railroads no doubt contributed greatly to these results.

Spiritually we cannot say that it was better than others, for it would be difficult to imagine seasons of greater spiritual refreshment than were enjoyed at St. Louis, Mo.; Sioux City, Iowa; Newport, R.I.; Norfolk, Va., and Portland, Me. We can say, however, that the dear friends who were present at Niagara Falls manifested a beautiful spirit, and so far as we could judge from what we could see this Convention was rich in spiritual encouragement and refreshment to each one present.

The Sunday afternoon meeting had a capacity house, one-half of the number being Bible students, the others being from the public. The Bible students, who would have filled the house to its capacity, gave way to the public. The interest was splendid in every way, and the Convention will long be remembered. Seventy-five symbolized their baptism into Christ by water immersion. The influence of this Convention will be far-reaching.

The Nashville, Tennessee, Convention was a most delightful one, but disappointingly small as respects attendance. [R5960 : page 286] Some may have feared the heat; but Providence favored us with most delightful weather--considerably cooler than that experienced at Niagara Falls. The attendance would not be estimated above three hundred. They were all very happy and seemed to greatly enjoy the presentation of the Truth to which they listened. Twenty-one were immersed in water.

The meeting for the public was addressed by Brother Russell, and had an attendance of two thousand; considerable interest was manifested.

Nashville gave the PHOTO-DRAMA OF CREATION a very hearty welcome, the average attendance at all meetings being about twenty-five hundred. Eight hundred cards were handed in requesting reading matter.

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[R5960 : page 286]

INTERESTING LETTERS

HOW THE LORD HAS STRENGTHENED HIS HEART

MY DEARLY BELOVED BROTHER RUSSELL:--

With just a little regret, I will ask for a moment of your valuable time. I noticed in the first article of THE WATCH TOWER of July 15, 1915, you make mention of the MORNING RESOLVE, the VOW and the suggestion you had to make recently about Love.

I wish to tell you briefly of the great amount of good these have all been to me. My first waking thoughts are, to repeat the MORNING RESOLVE. This is my Watchword during the day. The VOW: I never could have kept up my spiritual existence without it, especially during the time I have been engaged in the Colporteur work.

The consideration of the MANNA text each day has also 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 the animal creation; even so much that it has made me careful for the little insects that go before me on the ground.

I feel quite sure that if all the friends would include this request in their morning prayer they would notice decided development of that one grace--Love. I am striving by the Lord's grace each day to make use of about 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.

[R5961 : page 286]

Dear Brother, just a little question, if you will grant an answer to it--to me it means so much. 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 that our Heavenly interests are all right?

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 with me in sending you very much Christian love. I remain

Your Brother and fellow servant in the one hope,
EBER A. KELLAR.

ANSWER TO ABOVE LETTER

Our Lord's case was peculiar. No one had ever trodden the pathway before-- He was the first, the Forerunner, 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 immortality--or everlasting destruction as one who had failed to keep 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* to do perfectly. 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 good for our shortcomings, through the merit of Jesus. 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 what He has done for us, and also the promises that are 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 similarly to respond.

THE CENSER--THE FIRE--THE INCENSE

PASTOR C.T. RUSSELL. DEAR BROTHER:--

Greetings and love in our Lord and Head! Whilst recently moving amongst the friends of 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 various antitypical features of The Divine Plan 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 texts of Scripture--***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 here between the Old and New Testament records of the A.V. on this point. The real difficulty then lies with

Leviticus 16:12.

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. There is no doubt that from a comparison of Scripture, the veil 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" in this verse is 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 singular number of the pronoun supplied 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 following: "He shall take a censer full of burning coals of fire from the altar (in the court) before the Lord" (and place it in the top of the incense altar in the Holy); then "he shall take his hands full of sweet incense beaten 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 fire in the top of the altar would cause the sweet perfume of the incense to enter the presence of Jehovah beyond the veil.--**Revelation 8:3, 4.**

Apparently 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 been the result.--**Hebrews 9:7.**

The incense, representing the antitypical Priest'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 risen beyond the veil in resurrection life 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 witness for the Truth 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 a reason for this. A year ago this man, evidently a conscientious Christian, was falling into and preaching Higher Criticism, though honestly. With this was mixed Socialism [R5961 : page 287] and thoughts on Restitution; the latter, he had evidently gained by reading your sermons. Attracted by this, a certain lame Brother here, full of zeal, looking for ways to serve the Master, was used of the Lord in bringing the Volumes to his attention. These he commenced to read and believe, but could not accommodate the thoughts of a Ransom. Patiently the brother stayed with him until finally, grasping the thought that "there is one Mediator between God and men, 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 a further study and assimilation of the Volumes. He realized that we are living 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 of service, we gladly 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 he greatly appreciated, and in the testimony meeting told us how he "got the Truth," of his love for it, and how he appreciated the opportunities and privileges that he now has in declaring it. This he proved on the following Sunday, by speaking on the Atonement, using 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, offset the penalty against Father Adam and his race. The Spirit of the Truth had so gotten 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 evidences of a full heart-consecration to God, have surely inspired us. To see him standing 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 up.

Hoping 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.

MANNA, VOW AND MORNING RESOLVE BLESSINGS

DEARLY 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 [R5962 : page 287] enjoy. I receive such a blessing daily with the MORNING MANNA, THE VOW, *and* THE MORNING RESOLVE! Also, "ARE YE ABLE TO DRINK OF 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 has kept you all these years; it gives us courage. The feast is now spread surely in the midst of our enemies! The Lord grant we may be enlarged daily and thus have the spiritual 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 you would pray for me; that, having run well thus far, I might continue faithful even unto death. Three months ago I had two operations in one. After seven weeks I came home to take up my family obligations once again--except sweeping, washing, and ironing. It taxed my strength so much that I thought it only right as a New Creature 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 me, that I may in due time have the full assurance, as those who have gone before, that I am acceptable in the Beloved One, and have made my calling and election sure. I feel that I have need of patience also, that having done the will of God I might receive the promise.

Now again I would thank God for the blessed tie that unites us all in Him. My prayer is that we may be enlarged and abound yet more and more in the love of God. This love has increased in me as daily I have prayed with you all that thus we might be able to show forth the praises of Him who hath called us out of darkness into His marvelous light.

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 earnest one in "The Divine Plan of the Ages," and just as 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 resign; consequently I have resigned. 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 with shame and humiliation for the part I played in it. While I made no speech at the band-stand that afternoon, I did help to arrange the meeting with the object of keeping people from seeing the DRAMA. The Evangelist and the Methodist 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 investigation, just because "everyone says so." However, like Saul, I verily thought I did God a service, and being honest and sincere, 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 opposition, and, as you say, from those who were formerly my strongest supporters. However, "'Tis always with the righteous well," and I trust that I have the imputed righteousness of my Master, and that through His grace and help I shall 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, as I need no further evidence than the STUDIES. But I might be able to use one with 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.

I am your brother in the Truth, ----

DAILY USE OF VOW A BLESSING

DEARLY BELOVED PASTOR:--

Although my name was entered as taking the Vow seven years ago, I wish to express my appreciation of its being a great safeguard from the powers of darkness in this evil day.

I have been very diligent in repeating it in the morning, and always received a blessing. Recently I was careless for a few days and did not repeat the VOW; as a result I had a very severe trial.

I wish to renew my name and covenant with the Lord, and am sure the result will be a blessing; I know of no other way to correct my carelessness. How graciously we have been provided for, and how much we need to be on the alert to resist the occult powers!

With much Christian Love, ----

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GENERAL CONVENTIONS

DAYTON, OHIO, OCTOBER 5 TO 8.

DALLAS, TEXAS, OCTOBER 19 TO 22.

SPECIAL RATES DAYTON, OHIO, CONVENTION--OCT. 5-8

Just as this issue of THE WATCH TOWER was ready for press a letter from the Central Passenger Association advised us of the fact that excursion rates have been granted to Dayton, Ohio, on the above dates on account of the I.B.S.A. General Convention. The rates will apply from points in Illinois, Indiana, Iowa, Kentucky, Michigan, Missouri, New York, Ohio, Pennsylvania, West Virginia and Wisconsin. Those expecting to attend the Convention should make application for tickets of their local Ticket Agents at least two days before date of departure. Excursion rates to this Convention are granted in Joint Tariff C, No. 337.

For rooms and hotel accommodations communicate with C.E. Kerney, Jr., 475 South Broadway.

BRETHREN WILL KINDLY REMEMBER

All checks and money orders for the Society should be made out and sent to the WATCH TOWER BIBLE AND TRACT SOCIETY, and not to individuals.

Write as plainly as possible--especially your name and full address at the head of each letter.

Orders for books, etc., should be on a sheet of paper separate from your letter.

If you have occasion to reply to one of our letters and see it marked "File A," or "File R," etc., please include this in the address on the envelope, so that your letter may reach the correspondent who wrote to you.

We thank our readers for interesting clippings sent in from time to time during the past year--especially for those which gave the date and name of paper from which they were clipped.

MONEY BY MAIL UNSAFE

A money order costs little and is safe. Another safeguard is plain writing of your full address.

=====
BETHEL HYMNS FOR NOVEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for November follow: (1) 14; (2) 12; (3) 165; (4) 233; (5) 125; (6) 235; (7) 18; (8) 280; (9) 224; (10) 78; (11) 104; (12) 93; (13) 20; (14) 7; (15) 133; (16) 149; (17) 299; (18) 179; (19) 22; (20) 222; (21) 291; (22) 154; (23) 176; (24) 181; (25) 65; (26) 145; (27) 166; (28) 60; (29) 208; (30) 313.

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PRICES ON ALL BOOKS ADVANCED

With the phenomenal rise in the cost of paper, ink, cloth, leather and labor, the advance in prices on all kinds of books becomes a necessity. Hoping that the advance would be only a temporary one, we have delayed making any change until we are now losing as much as 10 cents per copy on some of the volumes of STUDIES IN THE SCRIPTURES. Hereafter the price of the first three volumes of STUDIES will be 50c each, including postage, and the price of volumes 4, 5, and 6 will be 60c each, including postage.

CREATION DRAMA SCENARIO

Hereafter the prices on these books will be as follows:

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Classes in lots of 50 or more, assorted, charges collect, will be one-half of the above mentioned prepaid rates.

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WATCH TOWER Binders (spring-back), 60c. each, postpaid.

WATCH TOWER Bibles are not advanced, as we have a good supply at old cost.

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I.B.S.A. BEREAN BIBLE STUDIES FOR MONTH OF NOVEMBER QUESTIONS FROM MANUAL ON SERIES THIRD "STUDIES IN THE SCRIPTURES"

STUDY VII.--"DELIVERANCE AND EXALTATION OF CHURCH"

STUDY VIII.--"RESTORATION OF ISRAEL"

Week of Nov. 5. Q. 15 to 20 Week of Nov. 19. Q. 27 to 33

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[R5962 : page 291]

BAPTISM FOR REMISSION OF SINS FOR JEWS ONLY

"I 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 the Holy Spirit and fire."--Matthew 3:11 .

WE SHOULD make quite a marked distinction between the Atonement Day arrangement for Israel with its cancellation, and any other arrangement for cancelation of sin. The sacrifices of the Day of Atonement typified the "better sacrifices" for the putting away of Original Sin. Original Sin was Adam's sin, which has descended to all of his children. The entire race is by nature under the dominion of that Original Sin and under its penalty. God purposes to do away with both the sin and its penalty, through the great High Priest, Jesus. Jesus has already died and has now nearly completed the offering of the "better sacrifices" than those offered by the typical high priest of Israel. We see that the time is coming when there will not be a mere imputation of the merit of Christ, as there has been during the Gospel Age for the Church; for during the incoming Age His merit will be applied absolutely for the sins of the whole world, and the sins of the world--the Adamic sin--will be canceled forever. The condemnation of Original Sin will be no more upon any one, anywhere; and all who will may be assisted up to all that was lost by Adam and redeemed by Christ Jesus.

But there are other sins besides Original Sin, and the culpability of these is proportionate to the amount of knowledge enjoyed. Those which are unintentional are in our Lord's prayer called "trespasses." But prayer to God would not set aside Original Sin--only the death of Jesus as a Ransom could set this aside. There are certain ones who through faith in His redeeming blood and by consecration of heart and life to the Lord have become children of God. Because of inherited imperfections these children of God commit trespasses. When they recognize these trespasses, they should come to the Throne of Heavenly Grace "that they may obtain mercy and find grace to help in time of need." Others than those who have become children of God have no standing with Him and have no right to make petitions. The only ones who have a hearing with God are those who have become disciples, or followers, of Christ and who have been accepted by Him as His followers. For such He has become the surety and has inducted them into a blessed relationship with the Father--the relationship of sons.

The Israelites were God's people, in covenant relationship with Him through typical arrangements. The time had not then come for Christ to die for sinners, so God gave them a system of *types*, pointing forward to the *real Sacrifice* for

sins to be offered "in due time." He arranged that those who came into this covenant relationship with Him should be treated as though their sins had been actually forgiven and canceled. "Year by year continually," as the Apostle Paul says, they were to repeat these Atonement Day sacrifices, and thus have, typically, a fresh cancellation of Adamic sin for another year, for the sacrifice was good only for one year. Because of this arrangement their *unwitting* transgressions were typically set aside, and they continued to be God's Covenant people. During each year, however, they might through more or less weakness fall into errors of thought, of word and of conduct. These would be trespasses.

THE OBJECT OF JOHN'S BAPTISM

When John the Baptist began his ministry, he came preaching that the time was now at hand when Messiah would appear, and the invitation to come into the real Kingdom of God be given. His exhortation was that all the people should get ready for this, otherwise they would not be prepared to receive Messiah. He said in substance, Examine your life. Are you living to the best of your ability according to the Law? If not, if you are living according to a lower standard than the best of which you are capable, you are guilty. To whatever extent you are not living up to your highest possibilities, you are in disfavor [R5963 : page 291] with God and untrue to your covenant. If you desire from now on to do your best, show this by being baptized in water. This will be an acknowledgment 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, but who heard John gladly and turned from sin, were largely the very 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 guile." This washing away of sins was not an *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, [R5963 : page 292] had been stricken down, and the Lord 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 Ananias, a servant of God, was sent by the Lord, to restore Saul's sight. After Saul recovered his sight Ananias said to him, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins."

St. Paul apparently never 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 that He would give him what would be more than an offset to his poor eyesight-- the riches of His grace. (*2 Corinthians 12:7-10.*) Although He was highly honored by revelations, this affliction served to keep him humble, and to remind him that at one time he had been injurious to the Lord's people.

The Apostle declared that what he did was done "in all good conscience," verily thinking that he was doing God service when he persecuted the followers of Jesus. He said that he had received mercy because he "did it ignorantly through unbelief." He declared, "I am the least of saints, not worthy to be called a saint, because I persecuted the Church of God." In his previous life he had been very careful to keep the outward forms of the Law, being, as he said, "a Pharisee of the Pharisees." But he had neglected the spirit of the Law--mercy and justice. In his zeal for the Law he had energetically persecuted those in harmony with God. He was, therefore, a sinner, without having been conscious that he was doing wrong. But his sin was declared by the Lord through Ananias, who reproved Saul and called on him to realize his sins and wash them away by baptism.

NO SINS ACTUALLY REMITTED BY BAPTISM

This leads us to consider in what way baptism could wash away sins. The Scriptures show us that there is no baptism that washes away sins so far as the Gentiles are concerned. All of us who were Gentiles have had our sins washed away, not by water, but by faith in the Lord Jesus Christ. To us 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.

However, this does not signify that St. Paul and other Jews were not properly inducted 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 them; and Israel entered into a covenant with God, declaring that all His commandments they would keep. Throughout the Jewish Age some of them kept these commandments without any serious break. Amongst these were a number of the Apostles, we believe. They had been living good, honest, 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 very 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 their covenant with God were baptized in water, symbolically washing away the sins they had committed. This act of repentance brought them back under the blessings and favor of their Law Covenant. But although the blood of bulls and goats shed according to their Law did not actually take away sin, yet properly received by faith these sacrifices kept the people in covenant relationship with God. So likewise, neither could water baptism remit sin; but it restored them to full harmony with God's arrangement for Israel.

So the Jews who recognized that they had been living out of harmony with God, took the opportunity of being baptized by John. Washing away their sins symbolically in water, they publicly declared that they intended thenceforth to live in accordance with God's Law. Others, the religious leaders, were hypocritical. They were sure that if God purposed to bless any of His people at the coming of the Messiah He would bless those who had kept themselves in harmony with His Law--*themselves*. The Scribes, the Pharisees, and the Doctors of the Law of that time, as well as the Sadducees, all had a light opinion of John's work. Jesus said that this was because they were unwilling to repent and wash away their sins, unwilling to acknowledge that they had any sins to wash away. Therefore, as they received not John, they were equally unready to receive the One of whom John was the forerunner, the One who came to take away sin actually by making His own life the Sin-Offering.

HOW JEWS WERE TRANSFERRED FROM MOSES TO CHRIST

Gentiles could not by repenting *get back* into relationship with the Mosaic Law; for they had *never been under* that Law. Moses was a type of Christ. As the Jews were all baptized into Moses, so when Jesus took the place of Moses, the baptism into Moses was counted as baptism into Christ to all who accepted Jesus as the Messiah. As the Apostle pointed out (**Acts 3:22**), "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things." Christ was this Prophet like unto Moses, only far greater--like unto him in that He was to be the Representative of God to "all the people," the world of mankind, as Moses was His representative to all the people of Israel.

Any Jew who was in proper relationship to God through Moses was brought over into Christ upon the exercise of faith, so that he was in Christ as soon as he

recognized Christ as the antitype of Moses and realized that his baptism into Moses meant typically his baptism into the great Antitype of Moses. In referring to the typical relationship of Israel to Christ, the Apostle Paul declared that when they drank of the water from the smitten Rock, "they drank of that Spiritual Rock that followed them, and that Rock was Christ." They drank of it in *type*. Hence when in due time the faithful ones of Israel accepted the Messiah by faith, they died to that typical relationship, and thenceforth drank *actually* of the Spiritual Rock--Christ Jesus. They came into vital relationship to Messiah.

Baptism for the remission of sins is no longer effective for the Jews, because their opportunity is closed, the way by which they might have a preference over the Gentiles. There is no provision now by means of which the Jews are privileged to come into Christ by any easier way than are those of any other nation or people. As a nation the Jews were left desolate five days before the crucifixion of Christ, until their "double" of disfavor should be fulfilled. See SCRIPTURE STUDIES, Volume 2, pp. 216-228. We understand that special favor even to individual [R5963 : page 293] Jews ended three and a half years after the Cross, at the close of their seventieth week, as foretold by the Prophet Daniel. (**Daniel 9:24-27.**) See SCRIPTURE STUDIES, Vol. 2, pp. 63-71.

The Apostle explains (**Romans 11**) that while the Israelites had been the natural branches in the olive tree, of which the Promise to Abraham was the root and the Lord Jesus Christ was the Antitypical trunk, nevertheless the time came when many of these branches were broken off. A broken-off branch could not be restored by any different process than that by which a wild branch could be ingrafted. These branches had already been broken off when the Apostle referred to the matter in his letter to the Church at Rome. Hence any Jew coming into Christ then would have to be grafted in the same as a Gentile. He would have no precedence.

IMPROPER BAPTISM OF THE TWELVE EPHESIANS

We note the case of the Ephesians mentioned in **Acts 19**. Apollos had preached at Ephesus and had baptized twelve brethren. But Apollos himself had not then been clearly informed as to the difference between the baptism of the Jews and that of the Gentiles; and he performed on them the baptism of John, which was for the [R5964 : page 293] remission of the sins of the Jews against their Law Covenant, including later their sin of rejection and crucifixion of Messiah. But God would not recognize this baptism for a Gentile. The Gentiles had never been in covenant relationship with Him.

When St. Paul came to Ephesus and perceived that these men had none of the gifts of the Spirit then common to all believers, 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 them into full relationship with God, as were the remainder of the disciples. The Lord probably permitted this mistake in order that the Apostles might more clearly understand, and that thus the truth of the matter might come down to us. These things give us a clear conception of how particular God is in all His dealings. There is a definite way in which we may come into 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. So during 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 Gentile Christians. The only thing that has hindered is the great gulf of prejudice and misconception of God.

The Jewish nation are cast off from favor "until the fulness of the Gentiles be come in." We believe the "fulness" is now about completed. St. Paul declares that the Jews, Israel after the flesh, shall be restored to favor with God. "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 to have their sins put away by accepting 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 have made atonement for the whole world. This 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 fully completed.

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 see how in another way, also, this special privilege will come to them; namely, in that the Law has been more or less of a 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 prove loyal to the Law and the Prophets--those who are Jews at heart, and not merely outwardly. All others are merely Gentiles.-- **Romans 2:28,29.**

The earthly phase of the Kingdom will be composed of the Ancient Worthies of the ages preceding the First Advent of our Lord. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Job, and the Hebrew Prophets and other faithful ones will be in power as "princes in all the earth." (**Psalm 45:16.**) The orthodox Jews will be more ready to receive the blessing of the New Dispensation promptly than will any other people. Therefore they will have the first blessing--not by reason of partiality on God's part in showing favor to these people, but by virtue of the fact that He made a covenant with them as the posterity of faithful Abraham.

BAPTISM IN THE NEXT AGE

We have no reason to think that baptism will be practised in the New Dispensation. We have no Scriptures that tell us it will be introduced. Yet it will not be surprising if it shall be reestablished; for baptism is a very beautiful picture of consecration to God, the full giving of the life to His service. It may be introduced as a symbol of washing away sin or as a symbol of consecration. What we do not *know* we think it best not to discuss. We do see that the Church was baptized into Christ by being baptized into His death; and that baptism is, therefore, to the Christian, a symbol of death. But it need not be a symbol of death always. This beautiful figure might be transmuted to signify a baptism into the family of Christ, a manifestation of 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, used it to do a preparatory work. Not only John and his disciples, but also Jesus and His 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 very necessary that Jesus should be recognized as the great Anointed One; for although His 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.

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The baptism of Jews 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 contrite of heart were prompted to ask what they should do to escape the condemnation which was upon the whole people. St. Peter answered, "Repent, and 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, "I wot, brethren, that in ignorance 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 His 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.

WAS JOHN'S BAPTISM CHRISTIAN BAPTISM?

Again, it is asked, Was the baptism of John Christian Baptism? If not, when did Christians begin to baptize with the Christian baptism? We reply, John's Baptism was not Christian baptism, but merely a baptism for the washing 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 Christian baptism to the Jews who observed it, because by coming back into Moses and recognizing Christ as the antitype of Moses, they would thus be transferred into Christ after Pentecost.

But 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 number was to be 144,000--twelve thousand from each tribe. (*Revelation 2:9; 3:9; 7:1-8; 14:1-5.*) 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 this Body of

Christ.

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 that we are capable of determining with positiveness. Up to that time we may be sure that any one presenting himself in the proper way was 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 no reason why consecration [**R5965 : page 294**] to God should not be symbolized by water baptism; for this rite represents the surrender and burial of the individual will into the will of the Lord, and this is the proper course for every one to take. We could not imagine a different course for all to take during the Millennial Age. The difference will be that the Lord will not accept them then to a change of nature, 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 arrangements for the world during the Millennium, now about to dawn, are to be the children of Christ--He is spoken of as their "Everlasting Father"--their Life-giver. He is not the Father of the Gospel Church, but their Elder Brother. They are the children of God. The life that will be given to the world will be the earthly life, the kind which Jesus surrendered on their behalf. They are referred to in **1 Cor., chapter 15**, as they that are His, who become His, during the thousand years of His presence.

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." (**Verses 24-28.**) All of the restored world will belong to the general family of Christ. Jesus the Bridegroom and the Church His Bride will have the regenerated human family as their children on the earthly plane of being. Mankind 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.

REST

"For we which have believed do enter into rest."

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.
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 eyes 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 W. SEIBERT.

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TEMPTATIONS PECULIAR TO THE NEW CREATION

"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 come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need."--Hebrews 4:15,16 .

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 on 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. He 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 a *mother*? He never was a mother. How could He be tempted as a father? He never was 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. He says, "He was tempted in all points like as we are." He was speaking of New Creatures. We know of no temptation that came to our Lord except those which came to Him as a New Creature. He was tempted as *we* are tempted as New Creatures in Christ. He was not subject to every temptation which assails us from the fallen tastes, appetites and tendencies, which come to us as members of the degenerate race of Adam. These are not temptations to the New Creature. Those who have enlisted under the banner of Jehovah should love righteousness and hate iniquity. This was our Lord's mind.

Whoever in his mind loves the wrong and approves the wrong gives evidence of not having the mind of Christ, and would not properly be one of the "we" class referred to here, since his temptations would not be like those which spirit-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.

TEMPTATIONS TO SELFISHNESS

Looking back at our Lord's life after His baptism in Jordan, we see how He was tempted. One of His temptations was in respect to the use of His God-given power. He was very hungry, and was in a place where no food could be secured. The Adversary suggested that He use His miraculous power to produce food for Himself by commanding the stones to become bread. This He could have done; for we remember that on more than one occasion He miraculously created food to feed the multitudes, and at another time He turned water into the choicest wine. But on this occasion He refused to use this power to satisfy His own appetite. The spirit of devotion to the Father led Him into the wilderness for prayer, meditation and study of God's Word, preparatory to beginning his sacrificial service.

We have not the power to turn stones into bread or water into wine. But we have certain privileges and opportunities; for instance, the opportunity of speaking in the name of the Lord and of telling of His goodness and of His wonderful Plan for human salvation. All these things are privileges to us who are following in the footsteps of Jesus. In these the temptation is to do these things for our own special advantage. For example, we might undertake to proclaim the Truth with the thought of obtaining great honor or a large salary. This temptation frequently comes to those who are God's ministers--to use this power of God and the Truth of God for personal aggrandizement. To whatever extent any would do these things to that extent he would be falling into temptation.

Another way in which Jesus was tempted was in the suggestion to cast Himself down from the pinnacle of the Temple, and thus call the attention of all the people to Himself. This act would prove Him to be possessed of superhuman power and would seem to imply that He was under the special protection of God. He could thus make a marvelous demonstration of Himself and He would be considered some great one. The Adversary, true to his usual methods, misapplied a Scripture, endeavoring to convince the Master that God had promised to protect Him in just such an instance, to uphold Him lest He should dash His foot against a stone. But Jesus resented this misinterpretation of Scripture, and answered, "It is written, Thou shalt not tempt the Lord thy God." He refused to tempt God, to try Him through a misapplication of His promise. The written

Word was His refuge and strength in each temptation.

So some of Christ's disciples are tempted to do things in a spirit of foolhardiness, hoping that God will shield them from the evil results of a course which would be contrary to the laws of nature or save them from consequences [R5966 : page 295] 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 down and worship Satan, acknowledge *his* authority instead 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 cooperate with him, all would work smoothly and prosperously. Our dear Lord replied, "Get thee hence, Satan! [R5966 : page 296] 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 too straight-laced, but would cooperate 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: "Cooperate 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.

TEMPTATIONS TO RETURN EVIL FOR EVIL

We also have temptations to return evil for evil and railing for railing. Our

Lord was so tempted just before His crucifixion. When He was delivered to the chief priests and taken before the Jewish Sanhedrin, He did not show them up, as He might have done. Jesus might have delivered a very scathing criticism of the high priest at that time; He might truthfully have made caustic remarks about the high priest's character. With the power of eloquence which He possessed, He might have made a great stir. Perhaps He felt an impulse in this direction, but He held His peace, and allowed Himself to be led as a lamb to the slaughter. And so we have temptations of a similar kind--temptations to render evil for evil, to keep square with people, to give them what they deserve.

OUR THRONE OF MERCY

When we realize that we are not always successful in resisting these temptations, we are to remember that we have a Throne of Grace, to which we may come and find mercy and grace to help in time of need. We may come to our great High Priest. The high priest of old held a very high and honorable position. Our High Priest is far more highly exalted. In considering this, we might at first be inclined to think of Him as very austere, not easily approached. But the Apostle says that we are to remember that this is the One who is our Savior, the One who died for us; and that although He is so greatly exalted and seated upon the Throne of Glory, yet His Throne is also a Throne of Mercy.

Coming to the Savior's Throne is not the same as coming directly to the Father's Throne. Jehovah's Throne is a Throne of *Justice*, but Jesus' Throne is a Throne of *Mercy*. Here we may obtain mercy if we fail to come up to the highest standard. We are to remember that our merciful High Priest knows just what kind of trials we have. If we have *tried* to do *our best*, and have been overtaken in a fault, He knows how to make allowance for us and to be very sympathetic. We are to remember that this Mercy Seat is for this very purpose--to show mercy to us.

Thus as we realize that in our temptations and trials the Lord is for us as He sees our earnest struggles and endeavors, it makes us the stronger in resistance another time. "He knows, and loves, and cares." Therefore we should never grow discouraged, but come to Him again and again, remembering that He is never weary of our coming and that He will not turn us away empty.

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SHIPWRECKED ON MELITA--(MALTA)

--NOVEMBER 5.--**ACTS 27:38-44.**--

ST. PAUL A MAN AMONGST MEN--HIS EXAMPLE EVER WORTHY
OF EMULATION--HIS TRANSFORMATION OF CHARACTER A
WITNESS TO THE POWER OF GOD--HIS COURAGE DURING
THE HURRICANE--HIS THWARTING THE SAILORS' PLAN TO
ABANDON THE VESSEL--HIS INFLUENCE WITH THE
CENTURION--HIS EXPERIENCES ON THE ISLAND.

**"Jehovah redeemeth the soul of His servants; and none of
them that take refuge in Him shall be condemned."-- Psalm 34:22. R.V.**

OUR STUDIES for the current year show us St. Paul from various
standpoints--a bigoted persecutor; a humble penitent crying, "Lord, what
wouldst Thou have me do?"; a courageous witness to the Truth amongst his own
people; a self-sacrificing missionary in foreign lands. We have noted his conduct
in the presence of kings and nobles. We have admired his courage in the
presence of danger while on his voyage to Rome as a prisoner. Today we view
him as a man amongst men in contact with the duties of life and in the midst of a
great disaster--a shipwreck.

From the time when he became a follower of the Lord Jesus Christ, St. Paul's
deportment was noble, humble, reverential, faithful, devout, saintly, worthy of
emulation by all the followers of the Master. The transformation wrought in St.
Paul is possible in all who have the hearing ear and who receive the Gospel
Message into good and honest hearts. Of itself such a transformation is a witness
to the power of God--to the reality of the religion of the Bible. What a changed
world we should be in if all mankind underwent such a transformation!

But not all are in the condition of heart to be thus influenced, thus drawn by
the Gospel. Some will need the strong arm of Messiah--will need the authority
and the force of the Millennial Kingdom--to bring them into subjection and to
show them the advantages of right over wrong. Thank God that with faith we
may pray, "Thy Kingdom come; Thy will be done on earth, as it is done in
Heaven"! expecting the realization soon.

ENCOURAGING HIS COMPANIONS

Scudding before the storm of fourteen days and nights, the vessel finally
reached a place where the trained ears of the seamen in the night caught the
sound of the surf, they knew not where. Then they cast four anchors out of the
stern of the vessel, and waited for the morning.

By this time St. Paul, the Jewish prisoner, had risen in the estimation of all
on board the ship; for God was with him. Throughout the storm all but the

Apostle had lost both courage and hope; and his cheerful attitude was due to his submission to God's will and partly to the fact that in a vision the Lord had showed him that he should yet preach the Gospel at Rome, and that for his sake Divine Providence would care for every life on board the ship. A heart at peace with God and instructed through His Word is prepared for whatever may come of joy or sorrow.

The Apostle exhorted his companions to be of good cheer. He reminded them of his vision, and assured them of his absolute faith therein. Then he urged them to take food in order that they might be strengthened for the strenuous exertions of the coming day. His cheerfulness and his example were contagious. As the light [R5966 : page 297] of the Lord was his peace and joy, so he in turn was the light of the ship and the comfort of those thereon. He illustrated what he taught--that God's people should do good unto all men as they have opportunity, especially to the Household of Faith. He exemplified his own words to the Corinthian Church: "God comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted of God."--*Galatians 6:10; 2 Cor. 1:4.*

ESCAPING FROM THE WRECK

With the morning light they discerned the shore and a little bay which is now known as St. Paul's Bay in the Island of Malta, then called Melita. The sailors cut loose from the anchors, hoisted sail and sought to beach the boat. But before reaching shore, the vessel grounded on a mudbank; and the forepart holding fast, the rear began to go to pieces with the force of the waves; for it was a meeting place for two sea currents. In the night the life boat had been cut adrift, because the sailors had attempted to desert the ship. St. Paul had advised this course. Having discerned the evident intention of the sailors to escape in the small boat, he communicated the facts to the centurion, and pointed out the necessity of compliance with reasonable precautions to insure the fulfilment of the Divine promise.

So we all should understand that we have something to do in realizing the gracious promises of God to us. In connection with the affairs of this life He has promised that our bread and our water shall be sure. But this does not imply that we shall neglect reasonable opportunities for securing these. He has promised us a share in the coming Messianic Kingdom. But it is for us to make our calling and election sure. God is thoroughly capable and willing to perform all of His part in connection with every matter; but it is to our advantage that He calls upon us to show our faith by our works--by our cooperation with Him in various ways.

Seeing that only by swimming or by floating on wreckage could the shore be

reached, the soldiers proposed that the prisoners be killed; for under Roman law they were answerable with their lives for the security of those committed to their charge. But the centurion had learned to esteem the Apostle, and for his sake spared all the prisoners, doubtless remembering the vision which had inspired them all with the hope and the courage which had brought them this far toward safety. It turned out as St. Paul had foretold--that every human life was spared, but that the ship alone was lost with her cargo.

THE APOSTLE FROM A NEW VIEWPOINT

On the shore we get a new picture of St. Paul. He neither stood on any dignity nor assumed superiority to be served. On the contrary, he promptly assisted in serving the interests of the entire company. We find him gathering sticks for a fire, at which the company might be warmed and dried. The barbarians of the island--so-called because they spoke neither Greek nor Latin, but Phoenician--showed them various kindnesses.

But when the natives saw a viper, warmed to life by the heat of the fire, fasten itself upon the Apostle's hand, they reasoned that this prisoner was doubtless a murderer who, having escaped the perils of shipwreck, was still pursued by Divine Justice and bitten in order that he might die. They supposed that St. Paul's arm would swell with the poison from the viper, and that soon the prisoner would be writhing in agony and die in torture. But when he shook off the serpent and suffered no injury, they concluded that he must be a god.

Here a fresh opportunity was afforded for the honoring of the Gospel Message; for St. Paul soon afterwards found that the father of the governor was sick, and he miraculously healed the man and other sick people of the island. Thus was the knowledge of Christ and His minister spread abroad to a considerable extent, although as far as we have any information the Apostle did not attempt to preach the Gospel Message, either to his companions on shipboard or to the people of the island. Evidently he did not consider them to be "good ground" in which to sow the seed of the Kingdom--did not consider them to be of those whom the Lord our God has called to be of the Bride class now being selected and tested. Doubtless their experiences will prove profitable to them in the due time when the glorified Christ shall draw all men unto Himself (**John 12:32**), granting them blessed opportunities for knowledge, for blessing and for Restitution.--**Acts 3:19-23**.

We notice that the Apostle was not bent upon exciting men's minds, but was practising the same Gospel methods which the Master had taught him; namely, of counting the cost of discipleship, and then, if willing to pay the price, of taking up the cross and following the Lord. If this, the Master's method for gathering His people from the world (**Matthew 16:24; Luke 14:27-33**), were still

pursued, there would be many fewer nominal Christians; but we believe that there would be no smaller number of the genuine ones.

The time for bringing the world in is not yet come. Hence the Master prayed not for the world, but for those whom the Father had given Him out of the world. His words were: "I pray not for the world, but for them whom Thou hast given Me; for they are Thine. ...Neither pray I for these alone, but for them also that shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." (*John 17:9,20,21.*) The gathering of the Elect is under disadvantageous conditions, which will thoroughly test them, making their way so narrow that few will find it, and still fewer progress in it. But when God's due time for dealing with the world shall come, the powers of Heaven and earth will cooperate with the glorified Church in making the Gospel so plain that a wayfaring man, though a fool, need not err therein.--*Isaiah 35:8-10.*

As far as the record shows, the Apostle and his companions did no mission work amongst the barbarians of the island on which they were wrecked, nor amongst the soldiers and the sailors who were their companions during that winter. They left no Church there. Therefore we may safely presume that they found no hearing ears. The lesson to us from this fact should be that we are not to expect the conversion of the world nor anything akin to it. But we are to expect that the Lord will find with the Truth a sufficient number to complete the elect Church, and then, with the power and authority of the Kingdom, will establish righteousness and cause the knowledge of Himself to fill the earth and to bless the whole world, through The Christ.--*Galatians 3:8,16,29.*

"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.
"So, when here the cross I'm bearing,
Meeting storms and billows wild,
Jesus for my soul is caring:
Naught can harm His Father's child."
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[R5966 : page 298]

THE POWER OF THE WILL--SELF-CONTROL

--NOVEMBER 12.--**ROMANS 14:13-15:3.**--

THE EVILS OF INTEMPERANCE--RESTRAINT OF LIBERTY FOR THE
SAKE OF OTHERS--A WORD OF WARNING IN REGARD TO
PROPER INTERPRETATION OF SCRIPTURE--SELF-DENIAL
FOR CHRIST'S SAKE--FAITH VS. CONDEMNATION--APPLICATION
OF THE ROYAL LAW OF LOVE.

**"It is good not to eat flesh, nor drink wine, nor to do
anything whereby thy brother stumbleth."--Verse 21 .**

AGAIN the International Sunday School Committee requests Christian people in general to consider the evils of intemperance and the importance of moderation in all things on the part of those professing godliness. Such lessons seem to be all the more important when we perceive that the rush, the push, the hurry, the consumption of nervous energy which characterize our day seem to be the cause of nervous and mental disorders and a lengthening of the lists of the insane.

Certainly no one claiming benevolence of heart and soundness of judgment could possibly advocate or encourage intemperance, realizing that it is a fruitful source of crime, depravity, immorality, etc. We note with pleasure the spread of local option and total prohibition in these United States and elsewhere--not that such restraints are the highest ideals of liberty, but that those who love liberty are willing to share the bondage of restraint for the sake of their fellow-citizens to whom full liberty is admittedly injurious.

Either climatic variations or else financial and social changes account for the fact that in the days of our Lord and the Apostles there was less tendency to drunkenness than there is now; and probably for this reason the Scriptures have less to say respecting this vice, which is one of the chiefest evils of our day.

But no amount of interest in the temperance question should permit us to read into the Divine Word that which was not intended by its inspired writers, although we may properly enough draw inferences and conclusions. First of all, we must take the lesson provided for us as we find it. Today's Study is a part of the Apostle's discussion of law and liberty, custom and conscience, on questions that were prominent at the time of writing. With his accustomed vigor St. Paul is marking out the path of proper Christian conduct, in harmony with the second great commandment of the Divine Law--"Thou shalt love thy neighbor as thyself." Although the lesson may be applied in a measure to every intelligent being, yet strictly, particularly, peculiarly, it applies to every consecrated member of the Church of Christ.

THE IMPORTANCE OF STRONG WILL POWER

All men have wills; and it is important that all should learn to use them. As a man willeth, so is he! The willless, the supine, are not truly men and women. To be a hero in the strife one must have a strong will; and in proportion to its correctness will be the influence and value of the personality. Children should not be trained to have no will, but, contrariwise, to have a will submitted to the proper rulers and guides of life--to parents, to earthly teachers and, later on, to the Divine will.

In our Study the Apostle is addressing those who submit their wills to the Lord--those who have accepted the Divine will as instead of their own. The noblest and best of the people of God are those who have iron wills, which they have fully submitted to the guidance and direction of the Lord--through the Bible, the Holy Spirit and Divine providences. "The Father seeketh such to worship Him as worship Him in spirit and in truth."

Some are born with strong wills; others are naturally rather weak-minded. In the world the latter sink or swim, survive or perish, in the vicissitudes of life, often controlled by the law of supply and demand and the survival of the fittest. The inequalities of birth are frequently accentuated by life's experiences, and often disastrously. Some of the strong-willed become merchant princes, managers of large enterprises, etc.; others become thieves, desperadoes, etc.--the outcome depending largely upon haphazard circumstances.

The only safe course for any mariner on the stormy sea of life is to take on board the great Pilot, the Lord Jesus Christ. While He will probably seldom guide into a haven of earthly riches or earthly popularity, nevertheless He will, if permitted, bring us safely to the desired haven. Under this Pilot the human will is like a strong vessel with mighty sails or a powerful engine. The greater the power, the greater the capacity and the more useful. The proper Pilot will guide us not only safely past the rocks of disaster and the shoals of sin, but into the haven of life, joy, peace and fellowship Divine.

Not merely the strong-willed need this great Pilot. The weak-willed naturally need Him just as much; for although they might not run upon the rocks with the same degree of force, and thus make equally bad shipwreck, yet they are quite as likely to be caught upon the shoals of sin and, in a purposeless manner, fail to achieve in life anything worth while.

NEW CREATURES IN CHRIST JESUS

Those who during this Gospel Age make a full surrender of their wills to the Lord and receive in return the begetting of the Holy Spirit are Scripturally termed New Creatures in Christ. (**2 Cor. 5:17.**) Their wills are brought into subjection to the will of God. The lessons of His Word and all the experiences of

life under Divine provision are promised to work for their good-- to strengthen their wills if too weak, to make them properly pliable if too rigid, and eventually to make of them the most that is possible in the present life and to prepare them for the life to come.

Such are addressed by St. Paul in today's Study. They are exhorted not to judge the brethren in the sense of condemning them, but rather to judge themselves, criticize themselves, make of themselves shining lights, and thus to help the brethren by setting before them and the world a noble example. Sooner or later all must give an account to the Lord. Therefore our judging of others is unnecessary. Hence if we have judged or criticized each other in the past, we should avoid so doing in the future and should criticize only our own selves-- our words, our deeds, our thoughts--that nothing in us shall put a stumbling-block in the way of another.

The ceremonial cleanness or uncleanness of food is nothing to the Christian, who is free from all law except the Law of Love. But this Divine Law controls, and forbids us to stumble or even to grieve a brother less well-informed than ourselves. How could one who is controlled by love either eat, drink, act or speak in a manner that would cause injury to another? It is good to have liberty, but let us so use it as not to injure those less advanced than ourselves.

The Call of the Gospel Age is to joint-heirship with Christ in His Millennial Kingdom. Those who are thus called are not under the bondage of the Jewish Law, but have greater liberty in Christ. But shall we say that the advantage of our relationship to the Lord as prospective heirs of the Kingdom consists chiefly in the liberty to eat and to drink what we please? Surely not! These **[R5966 : page 299]** are but the lesser advantages of our blessed relationship to Christ and the Kingdom. Our chief blessing consists in our justification and peace and joy in the Holy Spirit.

Let us appreciate these our chief blessings and privileges of the present time; for in so doing we shall be well pleasing in the sight of God, and men also will approve our conduct. So, then, let us follow after the things which make for peace, and the things whereby we may build one another up. Let us not even risk injury to the Cause of Righteousness and the work of God's grace in others by using our liberties in any manner contrary to their welfare. Rather let us count it a privilege to void our rights, if thus we can glorify God and bless our fellow men.

FAITH VS. CONDEMNATION

"The faith which thou hast, have thou to thyself before God." That is to say, our outward conduct need not necessarily show all the depth of our knowledge, faith and liberty. God knows the heart. He sees the progress which we have

made; and He will be the better pleased with us if for the brethren's sake we do not declare all our liberties at a time and a place where the knowledge might prove injurious to others of His dear family.

The Apostle proceeds to point out that if we are critical in examining our own conduct and our own motives we may find therein something very similar in kind to that which we are disposed to criticize in others, although perhaps in relation to a different subject. (**Verse 22.**) For instance, whoever judges another allows, or concludes, that the other's conduct is inspired by pride, ambition, etc. If he were to turn his criticism upon himself, he might find something of the same kind in his own heart. Whoever concludes that his neighbor is a slanderer and condemns the neighbor for it should turn his criticism upon himself, to see that his own words are always above reproach--never upon the slanderer. Happy and blessed the person who after careful self-examination finds himself to be entirely free from faults he discerns in others. Such are exceptional characters.

With the wrong conception before the mind, the Apostle's words in **Verse 23** sound extremely harsh. To many minds laboring under the delusions of the Dark Ages the idea is conveyed that whoever defiles his conscience by eating meat which he mistakenly thinks to be unclean would thus be sent to an eternity of torture. But no such thought was in the Apostle's mind, nor could it be properly understood in his words. He there emphasizes the fact that any person eating meat, however clean, but thinking that in so doing he was committing a sin, would as a consequence be under condemnation for having violated his conscience, his judgment of the Lord's will; and that this condemnation of conscience would act as a barrier between himself and the Lord, who judges the heart and not merely the outward conduct. Such an alienation might ultimately lead to the loss of the great Prize of our High Calling, and thus lead one into the Great Company or possibly into the Second Death.

PRACTICAL APPLICATION OF THE PRINCIPLE

The Apostle explains why this condemnation would hold, saying, "because he eateth not of faith"--not in harmony with his conscience; and whatsoever is not in harmony with faith and conscience is a sin.

The application of this principle to the question of using or not using spirituous liquors would certainly be profitable to all of God's people. Whoever uses these liquors when he believes that their use is a sin is violating his conscience. Whoever uses them with full knowledge that another will thereby be affected unfavorably is violating the Law of Love--"Love thy neighbor as thyself." In our day this matter becomes more important than ever before, for today the question of conscience in the matter of using spirituous liquors is more pronounced than ever before.

In the Body of Christ the members have their various inherited weaknesses, against which they must wage a life-long warfare; and sometimes these weaknesses are of such a nature as to interfere to some extent with the rights and the comforts of others as well as those of their possessors. Along this line the Apostle offers a word of counsel, saying, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Such patient, forbearing love is one of the most beautiful adornments of Christian character.

This does not imply, however, that we should not expostulate with such a one, and endeavor to help him to get rid of his infirmity. This we should do in the spirit of meekness and kindness, while we cheerfully endure the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle counsels, "please his neighbor for his good, to edification"--not by simply ignoring his fault as though we considered it of no consequence, but by humbly and patiently submitting to the discomfort, even while kindly urging him to strive against it.

If this spirit prevails, there need be no division in the Body of Christ; for all the members will have a mutual care and a mutual love for one another--a care which seeks to encourage all that is good and to discourage all that is unbecoming; a love which throws its mantle over the deformity, and which endeavors to conceal a fault rather than to expose the weaker brother to the reproach of others. Thus in the true Body of Christ, which is knit together in love, if one member suffer, all the members suffer with him in proportion as they are more or less directly associated with him; or if one member be honored, all the members rejoice with him and to some degree share the honor--just as when in an earthly family one member rises to honorable distinction all the members partake of the honor and the joy.

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[R5966 : page 299]

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 type. We would use the words 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 [R5966 : page 300] of Israel, developed under the Law Covenant, which was typified by Hagar, the bondwoman.

A picture, a figure 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 its antitype; and we would rather look for 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 and the Lord's goat, offered as [R5967 : page 300] 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.-- *Matthew 23:37,38; Luke 13:34,35*.

Again, in thinking of Isaac as a type 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 in the children of Israel, his natural posterity. Thus he was the recognized seed of Abraham down to the time when Jesus became the Spiritual Seed. There the natural seed was cast off. The real Seed of Abraham, in whom the Promise centered, was not the natural seed, but the Spiritual Seed.

Jesus was not the antitypical Seed of Abraham when He 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 fulfil 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 the type in its antitype. He was a type of the greater Melchizedek, which is The Christ, Head and Body. Jesus was "made a High Priest forever [literally *for the Age*] after the order of Melchizedek."-- **Hebrews 6:20**.

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 Everlasting Father. And the Everlasting 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, or life-giver, to picture a great spiritual truth. 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 of Adam and his race. The human life-rights which He will give will be those which 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 this nourishment and care, as many of the world as will cooperate 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.

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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 was written in his day. He describes 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; written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart."--**2 Cor. 3:3.**

How beautiful and poetical is the thought here expressed! It is a compliment to both the Apostle as the Lord's faithful servant, and also to the Lord's people at Corinth. It is in line with the Apostle's statement elsewhere, "We are God's workmanship." (**Ephesians 2:10.**) Wherever there is a true Christian--not merely spirit-begotten, but spirit-developed in the character-likeness of the Savior in meekness, gentleness, patience, long-suffering, brotherly-kindness and love--we have the evidence of the power of God at work in him to will and to do His good-pleasure, not arbitrarily, but in cooperation with the will of the individual. And wherever there is a Church, an Ecclesia, a class of 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.

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 praises, 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, a New Creature in Christ Jesus, to whom old things are passed away, and all things are 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 as respects proper standards of morality. The Apostle assures us, however, that his words of reproof did much good, working in the Church a repentance toward God, and proved to be of lasting benefit to them. Thus in God's providence, He overruled for their good a mistake made by these followers of the Master, by using a faithful and

courageous Apostle, who gave the proper rebuke in a proper, loving manner.

THE SECRET OF ST. PAUL'S POWER

What is by inspiration thus declared of the Church at Corinth, we see to be true also respecting the Lord's people today; and we may suppose that it has not been without faithful witnesses, living epistles, throughout the Gospel Age. We are especially interested, however, in conditions today. The Editor and all of the Pilgrims and the Elder Brethren in the Church have in St. Paul a noble example of faithfulness and loyalty. He did not preach himself; he did not preach enticing words [**R5968 : page 301**] 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 presentation 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. (**Philippians 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 so much and so efficiently 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 liberties while still a prisoner at Rome. Anyhow, anywhere, 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, or servant, 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 the choosing of Elders--to find those who already have 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 written 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? No, it is none of these.

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 people--His meekness, His gentleness, His patience, His long-suffering, His brotherly-kindness, 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 you that ye shall neither be barren [idle, inactive] nor unfruitful in the knowledge of our Lord Jesus Christ"; for knowledge will have its place. **[R5968 : page 302]** And thus with these characteristics of the Master deeply engraved upon our hearts, we shall be granted an abundant entrance "into the everlasting Kingdom of our Lord and Savior Jesus Christ."--**2 Peter 1:8,11.**

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 *exact*ing we 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), suffering with Christ, having *fellowship* in His *sufferings*. 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 Christ-character engraved on our hearts 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 8:28-30.***) No matter how imperfect their *bodies*, how imperfect their *attainment of their 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*.

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INTERESTING LETTERS
PHOTO-DRAMA IN NEWFOUNDLAND

DEARLY BELOVED PASTOR:--

The little group that was privileged to operate the DRAMA in this faraway corner of 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 getting British Theater 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. Moreover, this newspaper man told us 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 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 supplemented by a very nice acknowledgment 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--725 present, seating capacity 620. The third evening we turned away nearly 500. Attendance during the fourteen evening meetings was 7,795 --average, 557; at the fifteen afternoon 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, suggesting that our service was possibly paid for at Potsdam; this 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; but everywhere we turned away crowds, who realized the malice of the charge.

At Belle Island we showed in the Armory of the Church Lads' Brigade (Episcopal), the Salvation Army cooperating in supplying chairs. Both the Episcopal minister and a Salvation Army ensign attended two of the sessions, with keen appreciation. Pleasant interviews followed with both. Brother Samuel Baker who has been doing splendid work with picture machine, secured the

favorable arrangement there.

The Lord provided very efficient coworkers in the service, and all have worked in perfect harmony. There is great joy in satisfying the heart-hunger we are finding in these parts.

Follow-up work, including Colporteur Service, is being carried 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 cooperated financially and otherwise in giving this witness in Newfoundland, 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.

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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.**

ALL HER CHILDHOOD AND ADULT QUERIES ANSWERED
TO OUR BELOVED PASTOR:--

Greetings! I feel called upon to write you at this time just to assure you of our continued love and gratitude, and this is especially brought forth by the renewed attacks on the Truth and its Teacher. To me these attacks always show up the Truth, as such, to greater advantage.

You may be interested in reading one of the latest attacks by a prominent English clergyman. The Lord's Spirit is nowhere manifest in it; but if it has done no one else good, it has me; for it has done much to strengthen me in love for our Teacher and His teachings. "Spiritual wickedness in high places," indeed, is made manifest, and we are shown the need of a "new heavens." You no doubt have many letters telling you of the blessings which writers have received through the STUDIES, and it is my privilege to add to them. For eighteen months my life has flowed in a channel of unceasing blessing and increasing light, joy and peace.

All my life has been a great, big Query: Why this? Why that? (And I am past forty years.) Now all my childhood and adult queries are answered. I

comprehend it all now-- the past, the future and the present. The "whys" are all explained-- Why do men fight and kill? Why is sin in the world? If *God* hardened Pharaoh's heart, why do we blame *Pharaoh*? These and hundreds of others all find a complete answer in your books. Again, I love the Word today and it is the greatest blessing to me--a *living* Book. I am so thankful that the dear Father has permitted the scales to fall from my eyes (so unworthy as I know myself to be)--blessed are my eyes for they see!

Each day seems to bring a Scripture truth with force, and I pass it on. I rejoice at *all* God sends me, and the tight corners only glorify Him all the more; for when *I* am weakest, *God's* strength is made manifest. He calls us today for a firm faith at all costs, and I want to trust Him in the face of apparent impossibilities. Please send on THE TOWER.

I hope to greet you "*in the Morning*," face to face; but the spirit of love from all our Class goes with *this*.

I am resigning my membership of the Society of Friends; and the only regret is that it will be a grief to my dear husband; but it may be a disguised blessing to him. We are all in God's keeping, "whose we are and whom we serve," and nothing happens to us by chance. We first see the Lord's hand in everything and therefore in everything give thanks. As a result there is continuous joy and peace in believing; and in all these persecutions (of which I claim a share and deem it a privilege so to do) I rejoice, too; for we are thus persecuted for Truth's sake. The Lord is all powerful and can use these attacks to glorify Himself and His Word, and this is being done. Praise Him! So, Brother, we await His orders; ready to go, ready to stay, ready His will to obey.

GRACE BROWN.

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BURNED SET OF "DAWNS"--SORRY NOW

BELOVED 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 His 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. I always preferred 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 back WATCH TOWERS; the re-reading is just as sweet as though I had never read them, which makes me 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 enter "the valley 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.; am glad to have my name among those who do not trust to the arm of flesh. The dear brethren in Europe are in my prayers more than ever.

Relying on Jesus, hoping to see Him face to face,
Yours in the Master's service, J.S. WATSON.--*Calif.*

"WARS AND RUMORS OF WARS"

DEAR BROTHER RUSSELL:--

Reading **Jeremiah 51:44-46** recently, it impressed me as possibly applying 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 [a 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 assembled themselves and been broken in pieces and the making 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 shall 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, ERNEST 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 we came to this place.

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 wish 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:--

For a long time I have 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 here; 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 offered a position as teacher, but 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 his "mark" just to get a position; that her bread and water are promised her!

May 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 Thy countenance." (*Psalms 89:15.*) How thankful I am to the Lord for so much goodness from Him! I am no more at Monheim, but at Dortmund since January 29th. Think of my joy! The Lord has permitted me to be His witness, guided by the writings of our 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 POLLARD

RESTITUTION APPRECIATED

DEAR BRETHREN:--

For two years I have been working among the two hundred families of my home town, distributing B.S.M.--one number at a time, about once a month. I have also talked with the people.

Of late I have used an EUREKA DRAMA in about thirty-five of the best homes--in some of these three times--with a full house. The Baptist preacher, who did his best two years ago to kill the work of the Truth here, seems now to feel kindly towards me, as I have always tried to show I feel towards him.

Recently I heard some of the leading men of this place contending that Restitution is what God has for the world; these men seem satisfied with this.

There are about twenty full sets of the STUDIES in the families here, and during the last two years I loaned about 100 copies of Vol. 1 in magazine form.

A brother who has come into the Truth within the past eighteen months has been a true yoke-fellow, and we have visited other towns in the vicinity with the EUREKA DRAMA.

Just now the way seems closed, but we are waiting and watching for any and every opening. Pray for us.

Ever yours in the Truth, W.S. BUMPUS.--*Ill*.

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, "a people for His name," a Royal Priesthood; and such a 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 thy Crown. (**Revelation 3:11.**) If any come short of their privileges and prove 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 spirits 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," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light. And if thus separate from the world and from Christians who partake largely of the spirit 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 we finish our course in death. To submit patiently 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 imbibing of its spirit; leading, Thirdly, to an enthusiastic zeal for its

accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition, to give heed either to false doctrines or to other themes which have no bearing on the *one thing* to which we have solemnly dedicated our lives. Our time is not our own if we have dedicated all to God; and consequently, we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures. Neither have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to allow them to occupy consecrated time and divert our attention from the *one thing* we ought to be doing. The Apostle warns us to "shun profane babblings, for they will increase unto more ungodliness"; but adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." "Teach no other doctrine; neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."--**2 Timothy 2:15,16; 1 Timothy 1:3,4.**

NOT HIGHER CRITICISM NOR EVOLUTION

Ours is not the gospel of the Higher Critics and Evolutionists. We cheerfully accord these friends of a modern gospel their liberty to believe as they think proper, reminding them, however, of the warning words of the Apostle Paul in **Galatians 1:6-9**. Our own faith is firmly planted on the Bible as the only Divine Revelation of the will and Plan of our Creator. But this does not mean that we believe the Bible to teach all that our well-meaning forefathers of the Dark Ages supposed were its doctrines. We find that they burned one another at the stake for disbelieving things that the Bible does not teach.

The growing scepticism of today regarding God and the Bible, we find, is generally the outgrowth of a misunderstanding of the Bible's teaching respecting *Hell*. No sane man can be blamed for rejecting the old theory that God first made a roasting Hell, and then made a race, knowing that all would spend an awful eternity there, except the few who would hear of Christ and become saints. This blasphemy against our Creator's holy name needs to be rebuked. The people need to be taught what the educated clergy and laity already know--that the only Hebrew word translated "hell" is SHEOL, and that **[R5970 : page 308]** its Greek equivalent is HADES, and that neither word signifies a place of torment, but the *tomb*, the *grave*, the state of *unconsciousness*, in which both good and bad must remain after death until the resurrection, which is to follow the Second Coming of the Redeemer.

The literature of the WATCH TOWER BIBLE AND TRACT SOCIETY has

helped thousands along this line, as we go into details of explanation of the parables, dark sayings and symbolisms of the Bible, which other Bible teachers do not find time for, with their many and varied cares connected with modern church activity. In a word, the work of our Society is conducted on the belief that the Bible is Divinely inspired, and that we are now living in the wonderful Day, mentioned by the Prophets, when "the wise shall understand," when they shall receive "meat in due season" from God's wonderful Book. By the "wise" we mean, of course, those who are wise toward God, not the worldly-wise.

OUR VIEWS OF THE MILLENNIUM

If our understanding of the Bible's teaching is correct, we are on the threshold of the Millennium. And this fact explains not only the progress of invention and natural science, but also the finishing of the Mystery respecting God's gracious purposes for our race, foretold in the Bible in symbols and types. However, our expectations of the Millennium are along different lines than some might suppose. We find no Scriptures to teach that the world will be converted by our commendable missionary efforts or any other efforts. To us the Bible teaches that the conversion of the world will follow the Second Advent of our Redeemer to gather His Elect Church (the saints out of all denominations), that they, changed to the spirit nature, may be, under their Lord and Head, the teachers, guides and helpers of the remainder of the race--those now dead as well as the living nations--to uplift all the willing and obedient from sin and death to perfection and everlasting life on earth, which will then, during those Times of Restitution, become Paradise restored.

Statistics agree that the Millennium is not coming by the conversion of the heathen; for there are twice as many today as there were a century ago, notwithstanding all our missionary efforts. On the contrary, we must agree that the signs of the times presage the near approach of the culmination of the great "Time of Trouble such as never was since 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 the terms "clergy" and "laity," nor the titles "Reverend," "Doctor of Divinity," and other similar appellations now in vogue. This, however, does not lead us to disfellowship those who differ from us. We use the Scriptural terms "Pastor," "Evangelist," "Teacher," "Elder," "Deacon," etc., and recognize that all 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 theory of the "Apostolic

Succession," and that the specific power or authority comes from men to men. We hold that the anointing of the Holy Spirit alone gives the power and the authority to understand and explain the Scriptures.

HOW ERRORS OF THE PAST CREPT 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: "Behold, I bring you *good tidings of great joy*, which shall be unto ALL PEOPLE!" (***Luke 2:10,11.***) 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 in the close of the second century. The doctrine of "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 [**R5971 : page 308**] 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 of *creeds*. Bibles were publicly burned, and those who dared to study the Bible and accept its statements were hunted like the wild beasts of the forest--even in Scotland.

The Reformation Movement brought the Bible forward, but its friends had much of the smoke of the Dark Ages still in the eyes of their understanding. As one leader after another 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 either their hearts or their heads.

PRESENT ERRORS AND OPPOSITION TO LIGHT

Now we have come to a time when the various divisions of God's people have too much enlightenment to burn each other at the stake, and when they are disposed to federate, and to ignore their differences. Meantime, Higher Criticism has come in and has turned a majority of Christian preachers away from the Bible entirely. But they are still tied to their sects and to the creeds which they no longer believe.

Meantime, in God's providence, the Bible has come into the hands of the people. Education is now general, and Bible helps are abundant. This seems to be, according to the Bible and facts, a favored time for God's people to obtain proper knowledge of His Word. With others, the Editor has been greatly blessed in studying the Bible and in making clear to others its true meaning. We have

been doing this for the past forty years without serious objection, until recent years. 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 a menace to their institutions, and just as the Baptists thought others a menace to them, etc.

As we make clear the meaning of our Lord's parables and dark sayings, and show the harmony of the Bible's teaching from Genesis to Revelation, the creeds of the Dark Ages become unpalatable, nauseating. 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 less sympathy [R5971 : page 309] for those making the attacks, and are 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 alphabets, and to spell out the words in these languages, 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 of a language.

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, the Presbyterians have Young's Greek, Hebrew and English Lexicon-Concordance; the Methodists have Strong's Analytical Greek, Hebrew, Chaldaic and English Lexicon-Concordance. Besides these, there is the Englishman's unsectarian work, covering the same ground; Liddell and Scott's Greek-English Lexicon, McClintock and Strong's Criticisms, the Emphatic Diaglott, which has the original Greek text with interlineary word for word English translation, and parallel emphatic version in English, etc.

The value of such concordances as an aid to the correct understanding of the

Scriptures cannot be over-estimated. 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*."

Whoever has these works in his possession, and knows how to *use* them, and *does use them*, has a better working knowledge of the Hebrew, Greek and Chaldaic of the original Bible than could be gained by four years' study of these languages. We possess these books and many others, and have learned how to use them effectively. As a result, we have better knowledge of the Bible in its original languages than have nine-tenths of the ministers who have taken merely a four-year theological course. We advise all Bible students to use these wonderful helps of our day, which represent the highest scholarship, 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 habitually use 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 *authorization*. Thus the Baptists authorize, or ordain, their ministers; the Methodists authorize, or ordain, theirs, etc. There is no such thing amongst Christian people as a *general ordination*. On the contrary, Catholics dispute all ordinations except their own and denounce all Protestant ministers as unordained. The Anglican Church similarly refuses to recognize the ordination of those whom they term non-conformists.

As God has but *one Church*, so He has but *one ordination* for all who are His ministers. The one Church of God includes the saintly Christians of all denominations, and the God-ordained ministry consists of those only who have received the Divine benediction--the begetting of the Holy Spirit. Jesus is the Head, or Chief, of this Church. He is its Chief Minister. His ordination took place at the time of His consecration and baptism in Jordan, when He was thirty

years of age, under the limitations of the Mosaic Law. All coming into membership in Him and receiving the begetting of the Holy Spirit share in His ordination. The Master declared, "As the Father hath sent Me, even so have I sent you."--**John 20:21**.

This commission is referred to in prophecy, The Christ, Head and Body, being the Speaker: "The Spirit of the Lord GOD is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable Year of the Lord, and the Day of Vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, 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 the Lord, that He might be glorified."--**Isaiah 61:1-3**.

The Holy Spirit is symbolized by the oil poured upon the head of Aaron the high priest, of which we read that it ran down the skirts of His garment, even to its hem. This typified that the Holy Spirit, poured out upon our Head, Christ Jesus, has come down over the Church, His Body, during all these nineteen centuries, beginning at Pentecost--the anointing, ordaining, qualifying power of God on all His Royal Priesthood, authorizing them to declare the "Good Tidings of great joy, which shall be unto all people." And any who give evidence of possessing this anointing of the Holy Spirit, and who have the ability and the spiritual qualifications of character-development in the likeness of Christ, which are Scriptural requisites in teachers of the Church, may be chosen by the Ecclesias of the Lord's people to minister to them publicly, as their more special servants in spiritual things. But any one who has received the Spirit's anointing is Scripturally ordained to proclaim the Message of God according to his ability and opportunity, observing only the proprieties pointed out in the Word as to sex distinctions, etc., regarding public proclamation.

So then, adhering closely to the written Word of God in our teaching, and striving to follow faithfully in the footsteps of the Master in our daily walk and conversation, we pray with all saints: "Thy Kingdom come, Thy will be done on earth, as it is done in Heaven."

"And this hath been the Lord's wise will,
To find one here, one there,
Who counting earthly gain but dross,
Would daily take the Christian's cross,
E'en at the risk of any loss--

God finds one here and there.
"And oh! the grandeur of the work
For this one here and there,
To join in lifting up our race,
To wipe away of sin each trace,
To make of earth a perfect place,
Put glory everywhere!"
=====

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 covering, their protection. The righteous are few and uninfluential in the world; and laws would not generally be made especially for their protection. The laws of society are made for the masses of the people--not for the saints; but those laws made for the people in general we--the Lord's saints --have as a covering.

The Prophet David declares that no man can give a ransom for his brother. (**Psalms 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 sense 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, or covering, requires perfection, righteousness, which no man of all our race possessed, except the Man Christ Jesus, "holy, harmless, undefiled, separate from sinners," who was therefore able and qualified to give Himself "a Ransom for all, to be testified in due time."--**1 Timothy 2:6**.

The word used in the New Testament Greek for "ransom" is very explicit; it signifies a price to correspond, or a *corresponding price*. The implication is that something was lost that needs to be re-purchased, redeemed, bought back; and the thing which is competent to purchase it back must be of *equal value* to the thing lost or forfeited--no more, no less--a "corresponding price."

WHY A RANSOM WAS NECESSARY

The thing that was lost by Father Adam for himself and all of his family was the right to life. As the perfect man, God's arrangement provided him with the privilege of living forever on condition that he would be obedient, loyal to his Creator. His sin was disloyalty, disobedience, and its penalty was death--the forfeiture of the right to live. Thus, because of Adam's disobedience, he came under the death sentence, "Dying, thou shalt die." (**Genesis 2:17**, margin.) Adam's children were born to him *after* he had thus forfeited his life-rights, and he was unable to give them more than he possessed--a dying nature. Thus we read: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned, etc."--**Rom. 5:12**.

God reveals to us in His Word that while He wishes to be merciful and to receive back to Himself all the willing and obedient of the race, nevertheless He must maintain the dignity of His own Law and cannot set aside the death sentence except upon the conditions which He has arranged; viz., a Ransom. If Adam is ransomed from the sentence of death, Justice will have no further claim against his life, and the ransomer would have the right to restore Adam and his race. But no ransomer could be found amongst all the family of men; for all were sinners--none was perfect, all had inherited the blemishes of sin. Hence God's arrangement--the sending of His Only Begotten Son to be the Redeemer, the Ransomer, of Adam and his family, and ultimately to be the Restorer of all that was lost.

To this service--to this carrying out of the Divine Program--God attached a very great reward of glory, honor and immortality. The Logos, "The beginning of the creation of God," "the first born of every creature" (**Revelation 3:14; Colossians 1:15**), accepted the Divine arrangement gladly and humbled Himself. Leaving the honors and favors of His high position on the spirit plane, He was made flesh in order "that He by the grace of God, should taste death for every man" (**Hebrews 2:9**) as the Ransomer of Adam. St. Paul tells us of Him as the One "who for the joy that was set before Him, endured the cross, despising the shame," and now as a result, "is set down at the right hand of the Throne of God" (**Hebrews 12:2**), henceforth expecting, waiting, until the time shall come for Him to bless Adam and his race for whom He has already died--waiting that the Father in due time, after the selection of the Bride Class, may put all things in subjection under Him-- under the Messiah--that He may reign a thousand years for the uplifting and blessing of those for whom He died.

THE PHILOSOPHY OF THE RANSOM

As the sinner was the perfect man, Adam--in full harmony and fellowship with God and 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 ransomer, 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" and in full fellowship with God.

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 the race, to be testified to them all in due time. As a bullock 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 to the one redeemed. Jesus was all this; nothing more was either necessary or possible. There was *nothing lacking* in the merit of the perfect Man to redeem the first man and his family; nothing therefore that the Church could give or do that would help in the matter. Justice could accept *only* the corresponding price.

That Ransom-price, that Corresponding-price for Adam, has already been placed in the hands of Justice. Jesus did this in His consecration at Jordan, in that He agreed to do the will of the Father even unto death; and on the Cross He declared, "Into Thy hands I commit My spirit"--the spirit of life, His right to life, which He had not forfeited, either by sin or otherwise. That Ransom-price, or Price sufficient to redeem Adam and all of his race, has been in the hands of Justice as a deposit ever since, and is there now--still unapplied. 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 all at one moment? Because it is just the one life. It would require the entire merit of Christ's sacrifice to recover Father Adam from his condemnation, and 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 each one of the race, and is sufficient for the entire race, when it shall be so applied. It is to be applied for the entire race, but not until the Father's time has come for turning over the **[R5972 : page 311]** race to the Redeemer--not until His appointed time for the Redeemer to take possession of the race as King of kings and Lord of lords, to establish over them His glorious Kingdom, to release them from the power of sin and death and to give them all the Restitution privileges which His Ransom-sacrifice makes possible.

THE SIN-OFFERING

In the meantime, another feature of the great Heavenly Father's Plan is working out--an arrangement by which a certain number of the children of Adam may become associates with Jesus in the suffering of this present time and in the glory that is to follow. This feature of the Plan is *not* the providing of a *Ransom*; for that was already provided in the death of Jesus; but this plan is to provide an under-priesthood who are eventually to be kings with the Savior--a Royal Priesthood. Evidently therefore the Sin-offering must not be confused with the Ransom-price; for the Ransom-price is complete, and was complete before the Church was invited to come into this position of self-sacrifice.

The Jewish Day of Atonement pictured the entire work and operation of the Sin-offering, which began in the person of Jesus. The death of Jesus was typified by the killing of the bullock on the Day of Atonement. That was the great

sacrifice for sins--a Sin-offering which was made by Jesus, who offered up Himself. He was *both* the *anointed Priest* of God and also the *devoted Sacrifice*. The merit of that Sacrifice might have been applicable to all the people; but if so, there would have been no room for the sacrifice of the Lord's Goat Class, the sacrifices of the under-priests, who, if faithful, are by and by to be made the Royal Priesthood of the Millennium. In the type, the High Priest allows the merit of his sacrifice to be applied to himself and his house--himself representing the Church which is Christ's Body; his house representing the Household of Faith, the consecrated ones who will fail to become members of the Body of Christ and will instead be on the spirit plane, "a great multitude" who will serve God day and night in His Temple--in the Church glorified.

OFFERINGS MADE DURING THE GOSPEL AGE

This passing of the merit of Jesus' Sacrifice, first of all, to and through His Church does not diminish the merit of that sacrifice nor its value, for every one who shares in that merit, participates on condition that he will surrender his earthly rights, following in the footsteps of Jesus. The priestly class includes those who keep their covenant arrangement, voluntarily and heartily lay down their lives in the Lord's service. The Great Company Class is composed of those who have failed to fully surrender [**R5973 : page 311**] 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 those classes--if they fail to become members of either the Royal Priesthood or of the Levite-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 opportunity, by reason of this 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 the Ransom-price passes on to humanity to give 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 suffer 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, everlastingly, to Justice, appropriated 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 Millennial Kingdom. For a thousand years the Redeemer, the Ransomer 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.

At the close of the thousand years, Messiah having accomplished everything possible for every member of the race, will turn over all to the Father and will say to the sheep class, "Come, ye blessed of My Father, inherit the [earthly] kingdom prepared for you from the foundation of the world." (**Matthew 25:34.**) All others, found unworthy of everlasting life, will be destroyed in the Second Death, symbolically pictured as a devouring fire.

Thus we have striven to make plain the distinction between the Ransom-price and the *application* of the Ransom-price, and the Sin-offering and the blessings resulting to the Church from the privilege of participation in those sin-offerings--the sufferings of Christ.

THREE INTERESTING QUESTIONS

We take occasion here to answer some related queries:

Question.--Is it proper to say that we, the Church, receive by imputation "a certain portion" or "our share" of the merit of the Ransom *now*--during the Gospel Age?

Answer.--The person using this language might have the proper thought, but would not be using the best words in which to express that thought to avoid being misunderstood. As above shown, all the merit of Christ is necessary to each member of the race. If we divided up the merit of Christ, nobody would have enough. If it were all given to *one*, the others would get *none*. God's Plan, therefore, is to hold that Ransom-price in reserve until the due time for the inauguration of Messiah's Kingdom, and then apply that price and transfer the whole race at one time to Jesus--to the Messianic Kingdom. Then during the Millennium, it might be proper to say that every one will be receiving the Restitution blessings as his share or participation in the Ransom merit; but strictly speaking, the whole blessing of the whole world is the ransom blessing.

Question.--If the Ransom has not yet been applied, apportioned, credited, to the race on the Books of Justice, and if we who are of the Church are members of the world, how do we participate in the Ransom blessing?

Answer.--The entire Ransom merit being in the hands of Justice, the one who

owns that merit, Jesus--in harmony with the Father's Plan--imputes it to the whole company who will accept the offer of this Gospel Age and surrender themselves sacrifices to walk in the Master's footprints. There is quite a difference between *giving* and *imputing*, just as there would be a difference between *giving* a man a thousand dollars and *imputing* to him a thousand dollars by *endorsing his note*. Jesus, as [R5973 : page 312] our great Advocate, imputes to us, or endorses us to the full extent of our contract with the Father. Our contract is that, like Jesus, we will surrender our earthly rights.

The Heavenly Father could not recognize us as worthy of entering into such a contract, except as our great Advocate endorses for us, or guarantees us, in the matter. What does He guarantee? He guarantees that we shall lay down our lives--that our earthly lives shall be fully surrendered in due time.

As we have seen, there are three classes for whom Jesus becomes Surety, Guarantor. First are those who fully and completely carry out their contract both in letter and spirit, laying down their lives voluntarily, after the Master's example. These will be the "more than conquerors," the members of the Body of the Anointed. Next will come the Great Company class, who will eventually be *conquerors*, but *not* "more than conquerors." Because conquerors, they will be granted everlasting life on the spirit plane; but because of lack of zeal and love, they will fail of the election as members of the Body of Christ.

Third, there are those who will be neither more than conquerors nor even conquerors, but *failures*--turning back to sin, like the sow to her wallowing in the mire. These will die the Second Death. In any event, our great Advocate, the 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 spirit-begotten 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 Jesus has made of His merit to the company consecrating during this Age. This mortgage must be released fully, completely, before the New Covenant can be sealed and put into operation for giving Restitution blessings to Adam and his race. Hence, we are not to expect any Restitution, either of the Ancient Worthies or others, until the Little Flock shall have passed beyond the Veil and the Great Company class shall have passed through its tribulation.

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[R5973 : page 312]

"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 and of the Devil. He tells us that they that do 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 under the most solemn obligations as New Creatures in Christ to bring our fallen nature with its tendencies to evil 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 of obedience to Christ. More and more the Lord is impressing this thought upon us day by day.

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 qualities of the Holy Spirit, we find continual warfare with the inherited weaknesses of our fallen flesh. Some may succeed in a comparatively short time in gaining to a large degree the victory over these works of the flesh and of the Wicked One, while others may have a great war to wage. But the victory over this evil disposition *must be won*; else 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 is so to watch and guard himself, so to cry unto 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 would seem as if he were mentioning one of the [R5974 : page 312] 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, to seek to do injury to 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 momentarily, without the feeling amounting to bitterness which 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 wrath." No matter what provocation 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 so strong a word 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 do not 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 put far away from the Lord's children, from those who have taken God's holy Covenant upon themselves and who profess to be God's ambassadors.

We are not saying that there is no such thing as *righteous* anger, righteous wrath. "God is angry with the wicked every day." Even now His righteous wrath is kindled against the nations of the earth, and He is smiting them to their final overthrow. If all anger is wrong, then God Himself would be guilty of sin. But God's wrath, His anger, is always of a proper kind. It is not fleshly anger or bitterness. God is angry with wickedness, **[R5974 : page 313]** and this anger signifies that He will punish it. The Scriptures, however, never refer to the Lord as being bitter or malicious. God is Love; He is patient and good, even to the wicked. He does everything in justice and love.

Now if it is right for God to have certain anger, certain wrath, would it be right on our part to exercise anger or wrath on any occasion? There may, as we have intimated, be times when one may properly be angry. For instance, we should properly feel a certain degree of anger against ourselves. If we found that we had not properly improved our opportunities, if we have been careless or negligent in watching our "thoughts, and words and doings," we might well be provoked, even angry with ourselves. But if the heart is right, we should be neither too indignant nor discouraged on account of our failures in this direction, but strive more and more carefully, with the Lord's assistance, to overcome, endeavoring to learn a lesson from every mistake we make.

NEED FOR EARNEST 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 only the Lord has the right to punish. The Lord's people should strive against all of 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, back-biting, 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 waters.

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 the 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 refrain from speaking evil of a 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 all the different Ecclesias, how much more closely would they be bound together in the bonds of Christian love!

As we have said before, we believe that the majority of the dear friends are developing more and more of this spirit of love and consideration; but there is still room for improvement in the cases of some, at least. The mischief that can be done with the tongue is almost unlimited. How watchful and prayerful, then, we should be of our influence! We urge a careful rereading of Vol. 6, pp. 583-588, of *STUDIES IN THE SCRIPTURES*. It is good that our pure minds be stirred up by way of remembrance. We believe that our time is short 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!"

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[R5974 : page 313]

**"STRAIGHT PATHS FOR YOUR FEET"
"Make straight paths for your feet, lest that
which is lame be turned out of the way; but let
it rather be healed."--*Hebrews 12:13* .**

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 to 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 tendencies of sin.

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. It could hardly be otherwise. 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 great success, bringing upon the Israelites Divine judgments. St. Paul tells us that it was 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 like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which were not proper; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, 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 full explanation. And now, after the propagation of the Gospel for more than eighteen centuries--after the Bible has been printed in every language, and when education is so general that practically

everybody can read the Bible, and when knowledge on every subject is so greatly increased, is it not astounding to see that our Adversary's early tactics are again prevailing? Again the learned are professing to be wise, and are foolishly rejecting the wisdom from above; and again immorality is rampant: anger, malice, hatred, strife, backbiting, whispering, wars, and murders are prevailing. The Lord seems to be letting mankind learn the lesson 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 attractive to the hunter. Against these he uses his arts and snares with keen interest in their downfall.

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A BLESSED MEANS OF GRACE

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 drawn to their particular attention certain dangers 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 what 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, and the dear colaborers 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 toward those 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.

7. Exceptions in the case of Brethren--wife, children, mother, and natural sisters. In the case of Sisters--husband, children, father, and natural brothers.

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, so long as we are in the flesh. Hence everything that we can do on the side of the Lord, on the 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 footprints 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 while 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 years. How 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 we shall more and more be bright and shining lights, showing forth the praises of Him who has called us out of darkness into His marvelous light."--**1 Peter 2:9.**

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FROM MALTA TO ROME
--NOVEMBER 19.--ACTS 28:11-24,30,31.--
THE JOURNEY TO ROME ACCOMPLISHED--MEETING WITH
THE
BRETHREN--FRESH EVIDENCES OF BROTHERLY LOVE--ST.
PAUL CALLS TOGETHER THE LEADERS AMONGST THE JEWS
AT ROME--THE GOSPEL PROCLAIMED AND EXPOUNDED--AS
USUAL, SOME REFUSED TO ACCEPT THE MESSAGE.

"I am not ashamed of the Gospel of Christ; for it
is the power of God unto salvation to every one
that believeth."--Romans 1:16 .

EARLY in the spring, A.D. 60, Centurion Julius and his soldiers of the Augustan Band started from Malta with St. Paul and the other prisoners for Rome in another ship, Luke and Aristarchus accompanying the Apostle. The voyage was effected without special incident, the landing being made in the Bay of Naples, at Puteoli, the seaport of Rome, which is one hundred and fifty miles inland. Here they tarried for seven days, the centurion awaiting orders from Rome respecting the disposal of his prisoners.

This delay afforded St. Paul an opportunity to meet with a little band of Christians residing at Puteoli. Doubtless he took the opportunity also to send word to the Christians residing at Rome, whom he had repeatedly declared that he longed to meet, and whom the Lord promised that he should meet. The journey to Rome was made on foot. En route the Apostle was frequently cheered by evidences of the Christian love of the brethren. Some of them met him at Appii Forum, forty-three miles distant from Rome; and another delegation met him at Three Taverns, thirty miles from the great city.

Many famous generals had come this same way with [R5975 : page 315] their troops to the imperial city, to receive honors and applause. But few preachers have had so great honors as were accorded to St. Paul. The journey to and from Rome was sixty miles for one delegation and eighty-six miles for the other; and the record shows us that by these manifestations of loving interest the Apostle was made acquainted with the true spirit of brotherhood amongst the Christians at Rome. The brethren doubtless came on the journey for their own refreshment and joy, not realizing, perhaps, that the Apostle needed this evidence of their love.

Commenting along these lines a gifted writer says, "We often forget that great men are often very lonely; and while we hesitate to say kind words to them, yet words of recognition for what they have done are refreshing to those

who receive more criticism than praise. A few days ago an editor showed me a letter which he had just received from one who had held nearly the highest position in the gift of the American people, thanking him for his kindly words in a late editorial. My friend said that at first he was astonished that so great a man should care for anything that he could say; but that on further thought he understood the value of generous appreciation even to the greatest and wisest of men."

"IN HIS OWN HIRED HOUSE"

The fact that there were no charges of an evil character against St. Paul, and the further fact that the centurion who had him in charge during the voyage became his friend, were quite sufficient reasons why the Apostle should not be treated as an ordinary prisoner, but permitted to live in his own hired house under the care of a soldier to whom he was lightly chained. Although not permitted to go at liberty, he was allowed, however, to receive his friends and others who called upon him.

It is difficult to estimate how much Divine providence had to do with all these arrangements. Moreover, the soldier on guard was changed every few hours, so that probably the Apostle came into contact with at least six every day. Thus gradually he probably came into close contact with the entire imperial guard, and thus many were made acquainted with Christian teachings and example. It is claimed that through these soldiers the Gospel Message was carried to France, Germany and Great Britain. Truly, "God works in a mysterious way!"

St. Paul must have had some financial means. It is assumed that ere this he had come into his patrimony. The Scriptures intimate that Felix had held him captive at Caesarea in hope of receiving a bribe for his release, implying some knowledge respecting St. Paul's finances.

PREACHING TO THE JEWS OF ROME

The Lord's servant was not slow in using his God-granted privileges. He knew not when they might be taken away. First of all, of course, he met the Christian brethren. But, as early as the third day after his arrival at Rome, he sent for the Jewish leaders and officers of the synagogue; for at that time there were seven synagogues in the imperial city. He desired to give them information at first-hand respecting why he was there and a prisoner. Then he wished to preach to them the Gospel of Christ.

The Jewish leaders accepted his invitation and visited the Apostle. Doubtless they came readily for several reasons. First, the Jews at Rome had been subject to persecution, which some three years previous had driven Aquila and Priscilla from the city. This persecution had now to some extent abated; but doubtless it

had left the hearts of the Jews in a much humbler condition than otherwise they would have been. Second, the Jews doubtless were interested in a fellow countryman in distress, especially one whom they found to be so peculiarly treated by the Roman government--one granted so great liberty as St. Paul enjoyed.

The Lord's providence was certainly in this matter; and the Apostle's peculiar form of restraint was evidently favorable to the cause which he represented. The Jews would certainly beware how they would raise a commotion against one who, although a prisoner, was treated with such consideration, one who was under the direct protection of a soldier, and one for violence to whom they would be directly responsible to Julius, supposed to have been the prefect of the Praetorium--"the captain of the guard."

St. Paul explained to his guests that, although a prisoner at the instance of the Jews of Palestine, he was not disloyal to his nation or to its customs. He had been pronounced innocent at the Roman Court, but had been compelled to appeal to Caesar for his safety. Even then, however, he was making no accusation against his countrymen. He proposed that gladly he would explain to them the good news that the long-expected Messiah had come, in whom the Jewish expectations had rested.

Mark the Apostle's wisdom in handling his subject. He not only showed no unkindness of sentiment toward those who had been the cause of his imprisonment, but he declared to his hearers that he was suffering imprisonment because of his loyalty to Israel and to the hope of Israel. Kindness often begets kindness. The Jewish leaders responded in most considerate terms that they knew nothing against the Apostle, and that they would be pleased to hear his story from his own lips. They admitted, however, that they had some prejudice against the doctrines which he advocated; for they had unfavorable reports concerning Christianity--that "everywhere it is spoken against."

TESTIFYING FOR THE KINGDOM OF GOD

On the day appointed, the Jews came to hear the Apostle's Message. From morning until evening he quoted, explained and expounded, showing from the Law and from the Prophets that Jesus is the Messiah; that He is now gathering a Spiritual Seed of Abraham to be His Kingdom; that when this Kingdom class is complete, it will be glorified in the First Resurrection; and that then will begin the work allotted to the Seed of Abraham--the blessing of all the families of the earth.--*Gal. 3:8,16,29.*

Doubtless, too, the Apostle gave an account of the purity of our Lord's life and teachings, and narrated the facts proving His resurrection from the dead. Doubtless he witnessed that the Lord was no longer a man, but a glorious spirit

being, whose presence, when seen by St. Paul himself, shone above the brightness of the sun at noonday. Doubtless, also, he pointed out the High Calling of the Church, and explained that this opportunity for becoming Spiritual Israel was accorded first of all to Fleshly Israel; and that the Gentiles, nevertheless, according to the words of the Prophets, would be called in to fill up the elect number which God had predestinated to this glory. Doubtless he showed that the Call involved suffering, sacrifice and self-denial now on the part of those who desired to share in the glories of the Heavenly Kingdom as it will be established at the Second Coming of Messiah and the resurrection of the one true Church.--**Rom. 8:28-30,17-19.**

When some of his audience refused the Message, St. Paul sought further to influence them, or at least to influence the believing ones, by quoting from the Prophet **Isaiah (6:9,10)**, showing that God had foreknown and had foretold that the majority of the Jews would reject the Message when it should come to them. As our Lord said of them, "Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." The Apostle was not responsible for the effect of the **[R5975 : page 316]** Truth upon his hearers. He earnestly desired to do them good, and used his very best endeavors to present the Truth wisely. The responsibility then lay with the hearers, not with St. Paul, not with the Lord.

The Apostle did not mean that those who are deaf to the Gospel will be eternally tormented; but that they will lose a great blessing--the wonderful privilege of becoming heirs of God and joint-heirs with Jesus Christ the Redeemer in His Millennial Kingdom. They lose a share with the saints in the glorious work of human uplift, which will then be in progress. They lose this privilege because not worthy of it. For this cause they were blind to the Truth. Had the unworthy ones been permitted to see, hear and understand the Gospel Message, their responsibilities would have been increased, and possibly the outworkings of the Divine purposes would have been to some extent hindered.

WHY THE GOSPEL IS REJECTED

Some of the Jewish leaders believed St. Paul's Message, and some did not. It is always thus. The Truth is a searcher and discernor of the hearts; it is also a separator. It is the Lord's purpose that the Truth shall attract only the one class--the pure in heart, the "Israelites indeed"; and that it shall separate and antagonize those who are not in the right condition of heart, but who are moved even in their religious life by selfishness. Not all are ready for the Present Truth. Some who are noble and generous in many respects have a prejudice of mind or of heart, which hinders them from receiving the Good Tidings. With others it is love of the sect, the party, with which they are identified, and whose teachings must be more or less antagonistic to the Truth because of the error they contain.

With still others it is the fear of man, which bringeth a snare--the fear of unpopularity, and the realization that faithfulness to the Gospel of Christ would mean self-sacrifice, the giving up of the will.

Now, as then, the Lord is using just such testings to separate the wheat from the tares, the gold from the dross. We cannot expect that He will do otherwise. Therefore our prayers and our endeavors must be in the direction of thorough honesty with the Lord, with the brethren, and with His Truth--the love of the Truth being above all things else. The Lord's declaration respecting the class that will fall during this time of testing is that He will send them strong delusion, that they will believe the lie, because they received not the Truth in the love of it. --2 ***Thessalonians 2:10,11.***

For nearly two years St. Paul remained under these conditions, preaching the Kingdom of God, and explaining how it may be attained at the present time by becoming members of the Elect Little Flock, the Bride of Christ, and how the Kingdom, when established, will during the Millennium bless the whole earth. He taught that all these things were dependent upon the Lord Jesus Christ and His sacrifice; that without the redemption which is in Christ Jesus there could be no remission of sins, no everlasting life, no Kingdom class upon the spirit plane, but only everlasting destruction.--***Acts 3:23.***

Here the narrative of St. Paul's work ends. Tradition tells us that at the end of two years he was liberated; that again he visited the churches of Asia Minor and subsequently went to Spain; that, later on, he came back to Rome as a prisoner without favor; and that after spending a considerable time in the Mamertine prison, a dread dungeon, he finally suffered martyrdom. Tradition also says that his Roman citizenship saved him from crucifixion; and that instead he was decapitated. St. Paul's Cathedral at Rome is said to have been built near the place of his execution.

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A LIVING SACRIFICE

--NOVEMBER 26.--**ROMANS 12:1-8.**--

THE PURPOSE OF THE EPISTLE TO THE ROMANS--THE
ADVANTAGE

OF THE JEW OVER THE GENTILE--THE CAUSE OF ISRAEL'S
FAILURE TO GET THE CHIEF BLESSING--THE CALL OF THE
GENTILES TO COMPLETE THE ELECT NUMBER OF THE BODY
OF CHRIST--ISRAEL'S RETURN TO FAVOR THE SIGNAL
FOR BLESSINGS UPON THE WHOLE WORLD--THE CHURCH
CALLED TO SACRIFICE--VARIOUS INSTRUCTIONS.

**"Present your bodies a living sacrifice, holy, acceptable
to God, which is your reasonable service."--Verse 1 .**

WHILE the Apostle Paul was a wonderful logician, and in his writings has set forth the elements of Christian faith along doctrinal lines more than has any other Apostle, yet we notice that he is in pursuit of a certain object. He is not beating the air, not discussing theological points for the sake of making an argument or of showing his own ability. His arguments along doctrinal lines lead the reader in every instance onward and upward, as a stairway, to a grand upper room of perfected Christian character.

Nowhere is this more manifest than in St. Paul's *Epistle to the Romans*. Beginning with the distinctions between the Jew and the Gentile, he contrasts the former, informed respecting God and to some extent respecting the Divine Plan, with the latter, "without God and having no hope in the world." After calling attention to the general ignorance of God prevailing amongst all classes of Gentiles, the Apostle carries the mind forward, pointing out how the degradation had come, and how the knowledge of God had reached Israel first--not because the Israelites were better than the Gentiles, but because of the Divine favor, "grace," "election."

Then the Apostle demonstrates that nevertheless "the Law made nothing perfect," but was merely a pedagogue --a servant, whose business it was to take the children to school. Thus the Law was designed to bring Israel to Christ, the great Teacher, that they might learn of Him. He further demonstrates that, while Israel was seeking Divine favor, they failed to get the chief blessing because they were not thoroughly candid with themselves, and hence mistook the mission of the Mosaic Law. They hypocritically claimed that they kept the Law inviolate and were therefore entitled to its blessings of eternal life, etc.; whereas they should have admitted that the Law was so grand and so perfect, and they themselves so fallen from perfection, that they were unable to keep it. Then they

should have looked to the Lord for help. In this attitude of mind they would have been ready to receive eternal life as a *gift*, through Jesus Christ our Lord, and would have given up the seeking of life by the perfection of their own works.

So the Apostle points out that Israel failed because they sought the blessing not by faith, but by works. Thus "Israel hath not obtained that which he seeketh for; but the Election hath obtained it, and the rest were blinded." (**Romans 11:7.**) He then points out that Israel's fall into blindness and the calling of a peculiar people from amongst the Gentiles to complete the elect company was foreknown of God and declared by Him through the Prophets of Israel. (**Romans 9 and 10.**) But he shows [R5975 : page 317] that Israel is not cast off forever; but that when the elect class shall have been completed, all Israel shall be saved from the blindness into which they stumbled in the rejection of Christ; and that their recovery then will be the signal for blessings upon the whole world of mankind.- **Romans 11:15,25-32.**

THE MAIN POINT OF THE ARGUMENT

After eleven chapters of argumentative, logical, beautiful, instructive, blessed reasoning the Apostle reaches the crown of his argument, saying, "I beseech you *therefore*, brethren, by the mercies of God [presented in the previous eleven chapters], that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." He is addressing the Household of Faith, urging them to accept the Divine invitation to enter the elect Body of Christ, a part of which was being gathered from amongst the Jews, and the remainder of which was being made up from those called from amongst the Gentiles. These were already justified by faith in Christ Jesus as the Redeemer, and therefore were "brethren" of the Household of Faith.

St. Paul exhorts these brethren to appreciate fully the grace of God through Christ and to become faithful sons and heirs of God. The way to this exalted position is pointed out as a way of sacrifice. To "present your bodies a living sacrifice" is to do just what our Lord Jesus did. He said, "I came not to do Mine own will, but the will of Him that sent Me." (**John 6:38.**) It is to ignore the will of the flesh, with all of its ambitions, hopes and aims, however proper they may be in themselves, henceforth to devote all our time, our energies, our talents, be they many or few, to the doing of the Master's work, so that with Christ Jesus we may say, "It is my meat to do His will and to finish His work."--**John 4:34.**

This full consecration is even unto death, when, the course being finished, the reward is sure. Such a sacrifice on the part of justified believers is reckoned of God as holy, because the merit of our Redeemer's sacrificial death is imputed to them through faith. Therefore their sacrifice is acceptable to God, and is but their reasonable service, even though no exceeding great reward had been

promised.

This class should know what are the terms and conditions upon which God has called them: (1) to suffer with Christ in the present time; and (2) to be glorified and to reign with Him during the coming Age, in order to bless the world. They should know the reason for their sufferings. They should have a clear understanding of the character which God would develop in them, and without which they would not be fit for a place in the Kingdom. It is concerning some of these characteristics, necessary to those who would make their calling and election sure, that today's Study treats.

TRUE CHRISTIAN LIVING

Verse 2. "And be ye not conformed to [patterned after] this world [its ideas, its hopes, its aims]; but be ye transformed [remodeled, changed] by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." This we do by taking the mind of Christ--endeavoring to think as He thought and to do as He did, or as He would do if He were in our circumstances. Only by coming into such an attitude can we fully know the will of God. Any other attitude is more or less biased by prejudice, thus making our discernment of the will of God more or less indistinct.

Verse 3. Through the grace given unto the Apostle he foresaw that one of the greatest temptations amongst Christians would be the ambition to be great, to be highly esteemed--if not by the world, at least amongst those of the Household of Faith--and to do some great thing which would attract attention, rather than the common things which constitute the bulk of actual service. Therefore the Apostle counsels every man in the Church to take a sober estimate of his talents, neither overrating nor underestimating them, in order that he may make the best use of them as a wise, faithful steward.

This sober thinking of one's talents must be proportionate to the time we have been under the Lord's instruction and the degree of attention we have given to learning the lessons designed for the increase of our faith. This development is in the Scriptures spoken of as a gift, as a fruit of the Spirit of God in us, and again as God's workmanship; for by His Truth and by His providences He is working in His children, not only to will, but also to do His good pleasure. He is working in us faith, hope, joy, peace, love and all the graces which He approves; and if we are obedient to His teachings and leadings, He will eventually complete the work. Then we shall be copies of His dear Son our Lord.

Verses 4 and 5 assure us of the important and honorable place occupied by every member of the Body of Christ, even though all have not the same office. All are useful; all are needful, one to another; and each should seek to know his place and to do his part in it for the edification of the Body. Clearly and

distinctly the Apostle points out to us in this illustration the close relationship which the members of the Church of Christ bear to their Lord and Head. As the head controls the body, thinks for it, plans for it, uses one or another member of the body for the assistance of others, so the Lord supervises His Church and sets the various members as it pleases Him.

Verses 6-8 urge faithfulness in the use of our talents in accordance with a sober and just estimate of them. Thus, if we have no talent for public speaking or teaching, we should not waste our energies and misrepresent the Truth by poor attempts to use a talent not possessed. Rather, having found that capacity in which we can do most effectual service for the Truth, let us spend our energies along that line with diligence and carefulness. "Having, then, gifts differing," let us use them with diligence, patience, simplicity and cheerfulness, contented to be very humble in the estimation of others in order that our humble talents may increase the more to the Master's glory and in respect to our Heavenly interests.

RESURRECTION

Dear Lord, I pray for courage, strength and love,
For that pure wisdom, promised from above,
That I may faithful be and worthy found
To stand "that day" beside the grass-grown 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!
Stand up, the God of Heaven restores thy 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. SEIBERT.

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[R5976 : page 318]

LOS ANGELES--SEATTLE--MILWAUKEE CONVENTIONS

THE Los Angeles Convention of the I.B.S.A. opened September 2d and closed September 10th. The Chairman of the Convention, Brother Rutherford, declared that, without any exception, it was the finest and most spiritual Convention 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 arrangement 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. The special service for the public 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 public was remarked by many. The audience was an 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 Anderson, has within the past few months come in contact with Present Truth, and has been feasting upon it. He has also been preaching it to the Congregation, and has had various of the brethren lead Berean Studies and give Addresses. His invitation to Brother Russell to take supper at his home and afterwards to 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 deeply impressed with the Divine Plan of the Ages, as were also visitors from the neighborhood. Brother and Sister Anderson seem to be very thoroughly committed to following the light as the Lord may privilege them to see it. They give evidence of full consecration to the Lord, and a clear spiritual insight into the Plan.

A public witness to the Truth was given in San Bernardino and seemed to be

well received. About 500 very intelligent people gave close heed to the subject, "The World on Fire." This was considered an excellent attendance for a Tuesday afternoon in September. Many requests were made for literature.

Our next stop was at San Francisco, where we addressed about 400 of the brethren of that vicinity gathered for Wednesday afternoon. No public meeting was attempted, but we had splendid fellowship with the brethren, about 100 of whom accompanied us to Oakland, where we took our train northward.

At Ashland, Oregon, about 50 of the friends awaited our train and gave us a most cordial welcome during the 20 minutes we stopped there, some of them accompanying us farther.

The next stop was at Medford, Oregon, where we had about 10 minutes, and were warmly greeted by about 20 of the friends. Again we exchanged cordial greetings and sang, as the train pulled out, "God be with you till we meet again."

Portland, Oregon, was our next stop. Although about 20 of the Portland brethren attended the Seattle Convention, we were warmly welcomed. About 50 awaited our arrival at the station. We had splendid fellowship with the Brethren during the day, nearly 300 being in attendance. The evening meeting for the public was in the largest hall available. Its capacity of 1,300 was stretched by putting about 200 brethren on the platform, while about 150 stood. A more earnest and sympathetic audience could scarcely be imagined. The closest attention was given and we hope that the eyes of understanding of many were opened and their hearts drawn nearer to our Blessed Lord.

THE SEATTLE CONVENTION

This was one of the most successful Conventions of the year. There were 1,100 in attendance. A considerable number of these came from Victoria and Vancouver, Canada-- probably 200. 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. This Convention lasted only four days, but they were brimful of good things--a spiritual feast.

The service for the public was held in the Arena Sunday afternoon. A vast audience of 4,500 very intelligent looking people heard, "The World on Fire," and what the grand outcome will be--"a New Heavens and a New Earth," wherein will dwell righteousness. The closest attention was given and probably one-fourth of the audience, or more, were gray-haired. Requests for further literature were many.

The Love-Feast Sunday evening at the close of the Convention was very

enjoyable. All hearts seemed to be overflowing with love for the Lord and appreciation of His 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 each night. The DRAMA will be repeated on account of the interest manifested. Incidentally we remark that one of the brethren attending the Convention from Canada informed us that the showing of the DRAMA in his city had brought between fifty and sixty into the Truth and into regular class attendance.

* * *

Our next stop was at Spokane, Wash., Monday, Sept. 18. We were greeted at the station by about 60 brethren and sisters. They had arranged a one-day Convention 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, many standing and many turned away. Excellent attention was given and we have reason to hope that some impression for the Truth was made upon some hearts and minds.

Thursday, Sept. 21st, we arrived in Duluth, Minn. Again we were given a warm welcome, again a one-day Convention had been appointed, and again 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 pronounced. Although the weather was wet and cold 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 St. Paul and Minneapolis 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.

MILWAUKEE CONVENTION

When we arrived the Milwaukee Convention was under full swing, and excellent reports reached us of blessings already received from the Lord by those in attendance. We had two days with the dear friends, and greatly enjoyed the same. The total number in attendance, about 950, was not as large as we had hoped for, but the interest made up for the lack in numbers. The addresses were reported to be excellent, along the lines of the program and very edifying.

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 cards were handed in expressing desire for further 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."

The public address was attended by about 4,500, mostly intelligent 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. There also some of the friends met us--nearly a hundred. A short address was made to them along the lines of the importance of brotherly love amongst the Lord's people.

Our next stop was Brooklyn, where we arrived on schedule time.

Amongst the interesting features at nearly every place was **[R5976 : page 319]** the consecration of children. And we should not forget to remark that the new "Pastoral Work" seemed to make quite an impression upon the hearts and minds of the friends. Many of the sisters were glad to have a share in the work and to know how it could be carried out. We believe that much will be done immediately, and that the dear sisters throughout the country will be awakened and taught by experience how to work efficiently, and that the great smiting of the Jordan shall begin and progress with wonderful power, as we expect it to do.

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**INTERESTING LETTERS
FIERY TRIALS IN BRITAIN EASING**

DEAR BROTHER RUSSELL:--

Greetings and fond 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 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 our brethren are finding it 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-three 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 High Court as to the proper status of our Elders 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 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 still 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 all Heavenly wisdom 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 colaborers with you, we are,

Your brethren and servants in the Lord,

I.B.S.A.--**London, Eng.**

REJOICING AGAIN IN THE LORD

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 power of evil in every denomination, and I felt a withdrawing of the Holy Spirit from me. I prayerfully sought 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 prayerfully 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 conclusive; but the Pyramid chapter convinced me, and 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 not yet finished all the volumes, but I have taken the Vow, and I mean to follow on in the way 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 WETMORE.

MAGNIFYING GOD HER CREATOR

DEAR BROTHER RUSSELL:--

Our Father has been doing great things for me, whereof I am glad; and I am sure that you, too, will rejoice with me.

It was just a whole year (a long one) that He saw fit to permit me to be laid on the shelf--until He graciously opened the way for me to go out again in the follow-up work, just six weeks ago. You know something of the *starvation of soul* it meant. Now I can tell you that, true to His promise, when we hunger for these things, we shall be filled; so my *whole soul* doth magnify the Lord my Creator for His refilling. Through this experience I realize that I have never in the past sufficiently appreciated the goodness of the Lord in permitting me to handle His precious truths and to feed His lambs, to uphold His name and character to all with whom we come in contact. Henceforth many times daily I will by His grace remember my vow to thank Him, "particularly for the share which I myself am privileged to enjoy in that work," and with reverence handle these sacred vessels of the Lord.

Every day we meet some hungry souls who declare inability to understand the Bible--some who say their neighbors think them peculiar because they love to talk about the Bible; some say they are "starved" for the truth of the Bible. "What manner of persons ought we to be" who are entrusted with a Message for just such waiting hearts!

The Father Himself has provided "strength for every day"--temporal blessings far better than we deserve or would ask for and spiritual joys which we could not have dreamed of, except that "it is *just like our Father*." We wish that we had much more that we could sacrifice for Him, for our little sacrifice is completely lost sight of because of present joys and the joys in prospect.

If He is so good to us we know how He is caring for and blessing His faithful servant "over His household." May your joys in Him daily increase! With love and daily prayers,

By His Grace, -----

HOLDING TO FAITH'S ANCHOR

VENERATED BROTHER IN THE LORD:--

While renewing my subscription to THE WATCH TOWER, I avail myself of the opportunity to tell you how much its semi-monthly calls gladden us. We ever find therein, abundantly given, the strong meat necessary to properly maintain us as new creatures, that we may grow in all the graces and fruits of the Spirit.

In spite of the trials and difficulties abounding in these perilous times, the condition of our little class is very satisfactory. Each of us is holding firmly to the anchor of faith-- the precious promises of our Heavenly Father, which alone can protect us against the waves already foaming, roaring and threatening to

engulf the "mountains." We make ***Psalm 46*** ours.

In behalf of the whole Ecclesia here and vicinity, I present to you, beloved Brother Russell, this expression of the sincere sentiments of our love in the Lord.

Your humble brother in the One Hope. ELIE THEROND.

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PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

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Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied *Free* if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

=====

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=====

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, instead of \$25.00, \$50, \$100.

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 and 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 barytone.

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.

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 Angelico records on them, 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 jiggy, rag-time stuff usually sold at from 60c to \$1 per record.

"A little nonsense now and then,
Is relished by 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

Classes in Great Britain desiring appointments will please communicate with our London Office.

THE WATCH TOWER IN GERMAN

The war has interfered greatly with the regular arrivals of the German WATCH TOWER. To meet the difficulty we have started to issue a German edition from Brooklyn. Our German Brethren will please note this and act accordingly. We expect to continue it only until the mail service from Germany becomes regular again. Our American edition is a *monthly* in two sections--

\$1.00 per year, two copies to each subscriber.

NOTE A CORRECTION

In Oct. 15 Tower, p. 312, referring to three classes for whom Jesus becomes Surety or Guarantor, the reading should be:

"Our great Advocate, the 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 Spirit-begotten shall have gone into death."

=====
BETHEL HYMNS FOR DECEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for December follow: (1) 293; (2) 191; (3) 313; (4) 145; (5) 1; (6) 71; (7) 130; (8) 230; (9) 83; (10) 197; (11) 172; (12) 299; (13) 328; (14) 50; (15) 326; (16) 333; (17) 104; (18) 106; (19) 195; (20) 129; (21) 43; (22) 303; (23) 87; (24) 195; (25) 16; (26) Vow; (27) 272; (28) 193; (29) 209; (30) 12; (31) 274.

=====
r5977 **HOW WE MAY GROW UP INTO CHRIST**

r5979 **PRESENTING THE MESSAGE OF THE KINGDOM**

r5981 **"THE HOUR OF TEMPTATION"**

r5984 **WORLD-WIDE PASTORAL WORK**
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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 cooperate in continuing the great cause 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 Sante Fe train at Pampa, Tex., that he died. Brother Menta Sturgeon, who accompanied him on the trip as his Secretary, telegraphed the information to the headquarters of the WATCH TOWER BIBLE AND TRACT SOCIETY at Brooklyn, adding that "he died a hero."

The body lay in state at Bethel Home Saturday, and at The Temple throughout the day Sunday.

In the afternoon at the hour of 2, funeral service was held for the congregation, and in the evening a service was conducted for the public.

At about midnight the body was taken to Allegheny, Pa., where in the Carnegie Hall, at 2 in the afternoon of Monday, service was held by the Pittsburgh congregation, of which he had been resident Pastor for many years.

Interment took place in Rosemont United Cemeteries at Allegheny, in the Bethel Family plot, according to his request.

We rejoice to know that instead of sleeping in death, as the saints of old, he is numbered among those whose "works follow with him." He has met the dear Lord in the air, whom he so loved as to lay down his life faithfully in His

service.

=====

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Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied *Free* if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

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A MEMORIAL NUMBER

Owing to the fact that this issue of THE WATCH TOWER was ready for press at the time of 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.

WATCH TOWER BIBLES

Our present stock is nearly exhausted. The prices of these Bibles will be advanced on November 15, 1916.

=====

I.B.S.A. BEREAN BIBLE STUDIES FOR MONTH OF DECEMBER QUESTIONS FROM MANUAL ON SERIES THIRD

"STUDIES IN THE SCRIPTURES"

STUDY VIII.--"RESTORATION OF ISRAEL"

Week of Dec. 3..Q. 8 to 14 Week of Dec. 17..Q. 22 to 28

Week of Dec. 10..Q. 15 to 21 Week of Dec. 24..Q. 29 to 35

Week of Dec. 31....Q. 36 to 42

=====

r5989 **"THE EARTH TREMBLED"--AND FELL**

r5990 **ONE OF THE MASTER'S FORCEFUL AND BEAUTIFUL
LESSONS**

r5991 **"JESUS CHRIST--THE FIRST AND THE LAST"**

r5992 **"FAITHFUL UNTO DEATH"**

r5994 **SOME ITEMS OF INTEREST**

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[page 348]

HOLIDAY REMEMBRANCERS

WE ARE publishing early this year, as usual, a list of our stock suitable for Holiday Gifts. This will enable the friends to send their orders in good time to avoid the later congestion of the mail and express service.

Remember that our Gifts should always in some measure represent us as ambassadors of Christ:

"Studies in the Scriptures." India paper edition, fine sealskin binding, gold edges, light, small, beautiful, per set, \$9.80 in cloth carton.

"Studies in the Scriptures." Morocco, over boards, gold edges, but on paper the same as the ordinary cloth edition, suitable for book-shelf, \$6 (1L 5s) for six volumes, postpaid.

"Studies," Volume I., with Pyramid Chapter added. This special edition is

very suitable for presentation to uninterested friends. Many have had their interest awakened by the reading of the Pyramid Chapter. A picture of the Great Pyramid is stamped in gilt on the front cover. We recommend this Volume for gift purposes. Postpaid 50c. (2s 1d).

Daily Heavenly Manna. Cloth-bound edition, prepaid, 60c. Prices on "Studies" and *Manna* to Colporteurs and to I.B.S.A. Classes in lots of 50 or more, charges collect, will be one-half of the above mentioned prepaid rates.

"Poems of Dawn." Nearly three hundred very choice poems topically divided, the very thing each should have near him for a leisure moment. The value of these as spiritual stimulants is inestimable. They can be appreciated by all Christians, though of course especially by those possessing a knowledge of Present Truth. Postpaid in karatol, red edges, 50c; leather-bound, gold edges, 75c.

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Number Mc--Thirteen large, medium and small cards, \$1.

Number Md--Four large and medium cards, \$1.

Where \$5 worth of these are sent to one address the saving in packing and expressage would be 60c., making the price \$4.50. *Order by number only.*

Postcards. Assorted mottoes and designs, 15c. (7 1/2d) per doz; two dozen, 25c. (1s 1/2d); 100 for \$1.

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Write your letters and correct P. O. address very plainly; also give name of nearest express office and company.

Write your orders on a separate sheet of paper from your letter. If answering a letter marked File A, File R, or otherwise, refer to it in the opening paragraph of your letter.

By observing these simple requests, delay will be avoided.

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"I.B.S.A." BIBLES, BIBLE STUDY HELPS, ETC.

**First in this list we mention the several volumes of
"STUDIES IN THE SCRIPTURES" SERIES**

[SEE OPPOSITE PAGE]

We commend also, as aids, the following publications (not all our own), which we supply at specially low prices because of the assistance they lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids.

OUR SPECIAL "I.B.S.A." BIBLE

Hereafter to distinguish our own special edition from other Bibles, we will refer to it as the "I.B.S.A." Bible. This Bible is becoming more and more indispensable to all readers as they learn how to use it. The translation, of course, is not at all different from that of other Bibles of the Common Version. We specially recommend it for its smallness of size, lightness of weight, and good-sized print, and above all for the helps to Bible students and teachers bound with it; printed on India paper; excellent press work. Its special feature, distinguishing this Bible from all others, is

BIBLE TEACHERS' MANUAL.

Part I.

Biblical Comments from Genesis to Revelation with references to the STUDIES IN THE SCRIPTURES and others of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the reference and ascertain if the matter has been treated and where and how. It represents four hundred and eighty-one pages of matter.

Part II.

INSTRUCTORS' GUIDE TEXTS.

This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the Divine Plan of the Ages. Its various Topics are arranged under distinct headings and the various texts bearing upon the subjects are collated. With this help a novice has at his command, well-furnished, "the Sword of the Spirit." It is in condensed form, very convenient, consists of eighteen pages solid matter.

Part III.

BEREAN TOPICAL INDEX.

The Berean Topical Index, alphabetically arranged, presents a large variety of subjects showing references to the STUDIES IN THE SCRIPTURES and others of our publications treating the same. This feature covers twenty-eight

pages.

PART IV.
DIFFICULT TEXTS EXPLAINED.
SPURIOUS PASSAGES NOTED.

In this, specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proved by the oldest Greek MSS.--fifteen pages.

These four features, representing five hundred and forty-two pages, are not to be found in any other Bibles on earth and, in our opinion, they are of almost priceless value. One of our interested readers if he could not procure another would not sell his copy for a hundred dollars--many of them surely would not take thousands for it.

All of our "I.B.S.A." Bibles contain the above, and some of them, the numbers of which end with a nine, contain additionally Bagster's Bible Study Helps, including an alphabetical index of proper names and Bagster's Bible Concordance and Maps--a total of one hundred and eighty-six pages.

We not only supply these Bibles at cost price, but, because of the large quantities ordered at a time, we are enabled to secure a cost price which is really phenomenal. The very low prices must not lead you to think that these are manufactured in any slipshod manner. They are first class in every particular. The prices are, many of them, less than one-half of what you pay for such books almost anywhere else.

So great is the demand for these "I.B.S.A." Bibles that hereafter we purpose carrying no others in stock except pocket Bibles and large type Bibles for the aged. We will still, however, be pleased to serve anyone who desires other Bibles. We can procure for these wholesale rates, usually twenty-five per cent. off, plus postage.

DESCRIPTION AND PRICES--"I.B.S.A." BIBLES

No. 1918, \$1.85, postage prepaid, is a beautiful book. It is small and light. Size 4 3/4 x 6 3/4 inches. It has minion type, red under gold edges, divinity circuit. French Seal. Looks like the genuine sealskin, but it is in reality good sheepskin.

No. 1919, price \$1.95, postage prepaid; the same book, the same Bible; the same every way, except the addition of Bagster Helps, Concordance, etc., making this size a trifle larger.

No. 1928, price \$2.85, postage prepaid. This is the same book exactly as No. 1918, except that it has genuine morocco binding; leather-lined.

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No. 1939, price \$2.25, postage prepaid. This is the same book as 1919, the same binding and contents, but it has a coarser print and is a little larger book. Size, 5 1/2 x 7 1/2 inches.

No. 1959, price \$3.85, postage prepaid. This is the same book as 1939, except that it has splendid morocco binding, is calf-lined and silk-sewed. Bibles similar in quality and finish are listed in many catalogues at \$8.

The sale of these books is not restricted to WATCH TOWER readers. They are valuable aids in Bible study and open to the public.

BIBLE STUDY HELPS (BOUND SEPARATE).

These are the same as in the latest "I.B.S.A." Bibles, described above. Full leather, divinity circuit, \$1.15; Karatol, red edge, 60c., postpaid. Also in German (leather), \$1.15; (cloth), 60c.

Remit with order. We can secure such prices only by paying spot cash and *must sell on the same terms*. Insurance, 10c additional.

Anyone ordering patent index on any of these Bibles should so state and should add twenty-five cents to the price. *Should any desire other Bibles we will be pleased*

**to supply publishers' catalogue, giving full description
and prices. We are usually able to secure a
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This Greek New Testament, with interlinear, word-for-word rendering, and a free-reading emphasized translation alongside, based upon the famous Vatican Manuscript, No. 1209, is a very valuable work. Originally published under the author's copyright by Fowler & Wells Co., New York City, it was sold by them at \$4 in cloth and \$5 in half-leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift that the poor of the Lord's flock may have this help in the study of the Word.

REDUCED PRICE.--Hereafter we will have the Diaglott in leather binding only, divinity circuit, Bible paper, and have reduced the price to \$2.00 (8s. 5d.), postpaid. We offer THE WATCH TOWER for a year as a premium, with each order for the Diaglott, if it is a *new* subscription.

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This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is \$1.10.

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In English, Hebrew and Greek, by Prof. Young (Presbyterian). 1240 pages. A valuable work for all critical students. We are not permitted by the publishers to cut their price, but we may and do give in addition, postage free, any two volumes of STUDIES IN THE SCRIPTURES, cloth binding, with each Concordance. Postpaid, cloth binding, \$6.

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r5994 **INTERESTING LETTERS**

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HOW WE MAY GROW UP INTO CHRIST

"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 receive the begetting of the Holy Spirit, and become 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, the fallen condition. The new 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." 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 enlightened child of God would have no fear, or dread, of 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. 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 lose our fellowship with Him. So, then, whatever fear we have of a slavish kind is not from God. Such fear brings a snare. But love, inspired by a true knowledge of God, and begotten 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 kindness and gentleness. 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 Godlike. This enables him to have more and more compassion for those who are out of the way. And as 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 [R5978 : page 323] are none sound. (*Isaiah 1:5,6.*) None are sound of mind or body. All are 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, in that same proportion we receive the spirit of a sound mind.

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 everything we do; it helps to regulate and control everything in life for us. 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 every way, 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 in the love of it, 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 spoken humbly, but fearlessly. The Christian is not at liberty to speak contrary to the Truth. If he is a professed minister of the Gospel, when the Truth reaches him, he is not at liberty to continue to preach error just because the congregation appointing him might not desire the Truth. A worldling in that pulpit would have no qualms of conscience. He would say, "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 now see that some of the things I have been preaching for years are injurious, dishonoring to God, misrepresenting His character, and more or less turning people away from the Truth. I have been teaching error, the very opposite of what I wish to do; I cannot longer [R5978 : page 324] dispense these errors. I am not the ambassador of this denomination; I am the ambassador of God. I am not the servant of this denomination; I am the servant of God, of the Truth. If I should preach error, that which would be contrary to the Truth, I would be guilty before

God. I must stop immediately."

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, are but vile refuse, if we can only win a place in the Kingdom. Then we shall have won the "pearl of great price." So, then, the speaking of the Truth is essential to the Christian. In his own heart, of course, he must have it enshrined. When he has received the Truth into his *heart*, he will esteem it a blessed privilege to speak it.

Our tongue is the most powerful member of our body. Its influence is the greatest of all--the most far-reaching. It may be an influence for good or for injury. The Apostle says that with the same tongue we may praise God and injure men. To speak the Truth, to confess Christ before men, either publicly or privately, is a great privilege. But in order to be a servant pleasing to the Lord, we must speak the Truth in *love* and without fear.

In this connection the Apostle calls attention to the fact that we are not to expect to be mature in these respects at the beginning of our Christian way. When we first enter the family of God, less might reasonably be expected of us than after we had been in the family for some time. We as dear children of God are to grow in the likeness of our dear Elder Brother, our Pattern, our Head. We are to "grow up into Him in all things." We are to recognize that He is the Head of the Church. And if we are to be members of that Body in glory, we must be developed. We are to mature in the fruits of the Holy Spirit, that we may be qualified and prepared to share in future that glorious Kingdom which is to bless the world.

"EXPRESSION DEEPENS IMPRESSION"

We are to exercise our function of ambassadorship-- we are to "show forth the praises of Him who hath called us out of darkness into His marvelous light." And in telling this Message courageously and lovingly we should grow in grace and in knowledge. We are to proclaim the Truth, and at the same time to grow and develop in character. Why attain a growth of character? Because it will make us more like God. "God is love." He has other qualities; but this quality of love is the especially predominating, the overruling quality of His character. God's Justice operates in conjunction with His Love, and His Wisdom would not attempt to carry out any plans that Love would not approve.

And so as we grow, the quality of love should be more and more manifest. The Truth is to be spoken in *love*. This is one of the things we should attain earliest. We are to curb, to bridle, our tongues. We are to see that our words are loving, kind, gentle. Speaking the Truth in love, we shall not only be accomplishing more for others, but the lesson will also thus be more impressed

upon our own minds. It has been well said that "expression deepens impression." Whoever appreciates and speaks forth these things of God in love will receive a blessing in his own heart and mind. In helping others he will be helping himself. "He that watereth shall be watered also himself."

NATURAL QUALITIES THAT NEED RESTRAINT

We see a difficulty in this respect in some of the stronger characters that come into Christ. There are characters that have less combativeness naturally, who would not be inclined 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 this, so I will not talk on this subject." But those who have *more combativeness* are liable to manifest the force of their disposition in the way they present the Truth. They might be too forceful; they might place the matter before others as an obligation.

But we are to remember that consecration is not now a *compulsory* matter. It is an *invitation*. By and by force will be needed. The ones 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 Message, the Great King would not be so well served, and hence would not be so well pleased.

Others may have great *approbateness*. They might have pride and wish to show off in the way of language, or in their skill in handling the Sword of the Spirit. They might give out the Message with the idea of rousing in others the thought, "See how much he knows; he is a wonderful digger in the Bible." This seems to be a temptation to many. They seem to like to be *in* the lime-light, just as others like to *keep out of* the lime-light. The one might have to *force* himself in order to go and speak the Truth in public as an ambassador; while the other would have to *curb* himself somewhat in this respect. The only way for the latter to do is to learn to speak the Truth in humility, in love--the love of the Truth, the love of the brethren. It is *God's Plan*, we have nothing whereof to boast. We are always to present His Plan in meekness, gentleness, brotherly-kindness, love.

The Apostle Paul urges that we "consider one another, to provoke unto love and to 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 is not incompatible with love. God is 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. But when sin came in, Love stepped back; in other 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 provoked 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 has been against *sin*. It has been resting upon 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 on the part of *Father 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 sin God's Love has been in abeyance, so to speak, provoked to the point of withholding its manifestation.

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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." And everything that goes with death is a part of that penalty, that sentence. But God has permitted these conditions for man's ultimate good. This love of God, held in abeyance, has bided its time to manifest itself to our race.

In due time God sent forth His Son to be man's Redeemer. He came and gave His life a willing sacrifice for human sin. In due time the call went forth to gather the Church. And this Church is being gathered--during this Gospel Age. In due time the Church will be exalted in Kingdom glory. In due time that Kingdom will lift up from sin and degradation all those of mankind who are willing to accept life on God's terms.

CULTIVATION OF LOVE ESPECIALLY NEEDFUL

How earnestly we need to watch and pray, that we may indeed be fitted for our great future work! There is a danger that love will not be sufficiently strong in us; for by reason of the fall sin and selfishness have come to be preponderating influences. These principles, having the ascendancy, and operating for six thousand years, have made man very lacking in love, sympathy, brotherly-kindness and long-suffering. Now there is a greater natural tendency toward anger, malice, strife, hatred, than toward love. Consequently, when God accepts us into His family He tells us that one of the first requirements is love.

Love must grow in our hearts and minds; it must permeate all our thoughts, words and actions.

The Apostle in speaking of love as respects the Church assures us that if we would be pleasing to the Lord we must develop this grace richly. Those who possess this quality in goodly measure will not be easily provoked to anger. Those who possess little love will be easily angered. The love which the Lord appreciates is long-suffering. This does not mean that there would not be proper occasions for anger in God's people. There should be a feeling of righteous indignation when we see injustice. Why? Because injustice is wrong. God is angry with injustice; and so God's people should have no sympathy with injustice in any form.

If the Lord's people do not *cultivate* the quality of *justice*, they will get into that attitude where they will not *appreciate* justice *at all*. While knowing what is right and what is wrong, and while appreciating justice, we are to cultivate the quality of love. None can say that his own estimate of justice is altogether right and the other man's is entirely wrong. None can say, "I do not need to cultivate this quality, but my brother needs it." But each should think, "Here is a brother--perhaps he labors under greater disadvantages than I have to strive against. He is a brother of mine according to the spirit. He seems to me to be doing wrong, but I sympathize with him because he probably does not see that it is wrong. On the other hand, it is possible that I may be wrong myself."

LET US HAVE SYMPATHY FOR ALL MEN

God has no sympathy with sin. But He has so much sympathy for the sinner that He has provided His Son to uplift the sinners, and has set apart a thousand years for the work of uplift. We note injustice. We ought to note it. But it is not for us to flay, to inflict the punishments. It is for us to leave the punishments to the Almighty. We are, therefore, to "judge nothing before the time." We see wrongs committed. We say, "I know that to be a crime; but it is not for me to settle with the criminal. God knows to what extent he is responsible; I do not. It is my duty to look at him from the standpoint of sympathy. It is my duty to pray for him and to assist him all in my power--out of his wrong views into right views. But even in this I am to be wise as a serpent, harmless as a dove. I may know that such *conduct* is wrong, but I cannot know as to the individual--how wrong he may be."

So love looks out and sees that the whole world is in much difficulty through the fall. And love says, "Be gentle toward all--be meek. I am ever to remember that we are in a world of sin, pain, sickness, death." From this viewpoint love will not be easily provoked, but will think kindly and sympathetically of others. So, dear brethren, let us grow up into our glorious Head in all things, until, made

perfect and complete, we are "presented faultless before the presence of His glory, with exceeding joy."--**Jude 24.**

"The time is short! Then be thy heart a brother's
To every heart that needs thy help in aught.
How much they need the sympathy of others!
The time, the time is short!"

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PRESENTING THE MESSAGE OF THE KINGDOM

**"Into whatsoever house ye enter, first say, Peace be to this house;
and if the son of peace be there, your peace shall rest
upon it; but if not, it shall turn to you again."--*Luke 10:5,6* .**

WHEN our Lord Jesus sent forth the seventy to proclaim the Gospel of the Kingdom, the above words were a part of the instruction which He gave them. He sent them out without special preparation in the way of money or extra clothing. They were to find those in Israel who would have an ear for God's Message then due to be presented--the "Israelites indeed." These would gladly entertain them free of charge. In this respect Oriental countries are somewhat different from those of the Occident. Hospitality is more characteristic of the people of the Far East than of those of Europe and America. This was true of Palestine in the days of Jesus.

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 a public one--not given 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 first 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 only in the houses, but in the street or by the way. People will say to one another, "Peace be to you this morning." Nearly every one salutes, and nearly all say something of this kind. We remember how surprised we were when visiting Palestine first, in 1892. Our guide was well known in that country; and as we passed along the street people would address him in the Arabic language, and he would reply. We afterwards asked him, "What did they say to you?" He answered that they said, "Peace be unto you;" or, "God's blessing be with you." We were surprised that the people there would so generally speak in this gracious manner. We could scarcely turn into a road without receiving some kind of salutation.

We have something akin to this, however, in our salutation, [R5979 : page 326] "Good day," or "How do you do?" or, "We wish you good day," etc. These phrases express much the same sentiment. In the case of Jesus' disciples their salutation was to prove a test to the people as they went from house to house throughout Israel. If they were well received, they were to abide at the house

where they had been made welcome, and not change from house to house during their stay in the place. If the people manifested no interest in them or their Message, they were to proceed on their journey. If they should go over a whole city this way, and find no one ready to welcome them, no one to lend an ear as they proclaimed, "The Kingdom of God is at hand," they were to leave the place, figuratively shaking the dust of that city from their feet. If the people said, "Tell us about it," they were to enter the house and tell them about Jesus, His great commission, His miracles, etc. When their Message was delivered, they were to let their peace abide with the family and hasten on their way.

Today conditions are different. To follow the method of the early disciples would not now accomplish the purpose. With us it is much better to take with us some tracts, or to sell to the people at a moderate price some literature, which will stir up their interest and fix it, which will give them the necessary information about the Kingdom soon to be established in a much fuller manner than in the days of our Lord's First Advent. At that time it was to be set up in the hearts of a few; now it is to be set up in power and great glory over all the earth. We are to go with a Message of peace, however, as did the early disciples--the Message of the Kingdom of Peace.

PROPER DEMEANOR OF GOD'S MESSENGERS

It is not the great Time of Trouble that constitutes our Message. We are to tell the glad tidings of the Gospel which shall be unto all people, and of the Times of Restitution soon to be ushered in. The Time of Trouble, if referred to at all, should be mentioned only as a necessary accompaniment of the change of dispensations because of the world's unpreparedness for the Kingdom and its blessings. As we go along in our work of proclamation, we would very properly keep in mind that we are peacemakers, not breeders of strife and contention. Some of us might be taken for strife-breeders if we were not very careful how we present the Message. We are to seek so **[R5980 : page 326]** far as possible to promote peace, to tell the people about God's love, mercy and goodness. As we do this in love, we find and reach the very class which the Lord now 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 men in the right direction--that is, those who are of the proper class. 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, we are not to manifest antagonism or bitterness. We are not to say, "Some day you will wish you had heard me!" This is not our business. It was particularly said of our Master that when He was

reviled He reviled not again. We are to follow His example in this.

Some might say, "But did not our Lord, when opposed by the Scribes and Pharisees and Doctors of the Law, use very plain language to them? Did He not call them hypocrites, whited sepulchres 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 in man," and could make no mistake in respect to the heart-condition 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 of the Lord faithfully, we are to feel that we have done our duty; and we should leave the results with the Lord of the Harvest. 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 rudeness or unkindness of word or act on our part. All 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 4:13.**

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 His true people is described by the Master Himself. They who would be properly termed the children of God should be peacemakers. 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 blessing, to exercise an influence favorable to the peace, joy 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 disdained, not welcomed, we should be careful not to intrude ourselves further. In this figurative sense we would wipe off the very dust from our feet, hastening away to find those whose hearts are hungry for the Word of grace; for if the Truth is properly, lovingly presented, and meets with no response, the Father would not have us violate the proprieties of courtesy by imposing ourselves upon those who are unappreciative. Our Lord set us a good example in this matter.

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 not to consider these hospitalities in the light of alms; for as the Lord's representatives they were there to confer blessings greater far than they would receive, and as common laborers even the service they rendered should be worth at least their keep. This principle was to apply not only to a house, but to a city. They were not to be fastidious, but to accept such hospitalities as were proffered them; and if this meant no hospitality, they were to leave the city and go to one where they would be received and their Message given a reasonable hearing. The Lord's servants are not in any sense to be beggars, nor to beg for the Lord.

Verse 9 of the chapter from which our text is taken might at first sight appear to be applicable to the Jewish Harvest only; but not so. There is spiritual as well as physical sickness, and the Lord's ambassadors of today should consider it to be their mission, their business, to open blind eyes, to unstop deaf ears, and to assist the spiritually sick by pouring the balm of Gilead upon bruised and broken hearts. It is proper now, as then, to declare to all people, "The Kingdom of God is come nigh unto you." This announcement has not been proper all through [R5980 : page 327] the Age, but has been appropriate merely in the ends, or Harvests, of the two Ages.

MESSAGE OF TRUTH MAKING A SEPARATION

We have now come to the end of the time which God set apart for the gathering of Spiritual Israel; and the proclamation is now due, Behold, the King is at the door! This Message has been going forth from the Wise Virgins for the last forty years, and has been separating the wise from the foolish. This work is now nearly finished. As in the days when our Lord walked from city to city in Israel, proclaiming the Call of the New Dispensation to joint-heirship in the Kingdom, He declared to the cities that rejected His Message, "It will be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for you" (**Matthew 10:15**), so we may expect it to be now. Those who have been favored with the Message of Truth and have turned a deaf ear, while still professing to be followers of Christ, and perhaps teaching in His name, will find the conditions of the incoming Age less favorable to them than to heathen peoples who have never heard the true Message of God, the Gospel of the Kingdom, the establishment of which is now very near.

These heathen will probably fall in line with the Kingdom conditions and requirements more readily and with fewer stripes than will those whose hearts have been more or less hardened because of sinning against light and opportunity, and because of refusing to hear and properly weigh the evidences

presented to them by the Lord's messengers. Some who in this life have enjoyed high position in the Jewish and in the Christian systems will be greatly humbled in the coming time, when in Christ's Kingdom, judgment will be laid to the line, "and righteousness to the plummet, and the hail shall sweep away the refuge of lies" (*Isaiah 28:17*), and when all evils and deceptions now practised shall be exposed and overthrown. Many then, we fear, will be the stripes that some of these will receive before they are brought into a humble, teachable, obedient condition of heart.

SOME TIMELY WORDS OF CAUTION

In the days or months yet remaining until the completion of our work here in the flesh, let us be worthy exponents of the precious Truth and worthy representatives of Him whose name we bear. There is danger that those who have not been long in the narrow way, and have as yet learned but partially the lessons of meekness, gentleness, patience and love, may not always leave a sweet, helpful influence in the homes which they enter. There is danger that there may be evil-speaking, backbiting, evil insinuations against others, ungentleness of word or conduct, impatience, etc. The influence of such, even though they may be pupils in the School of Christ, is *carnal*, highly injurious to spiritual development, injurious to the growth of the various fruits of the Spirit in themselves and in others who are seeking to walk in the right ways, directed by the Lord in His Word.

How important it is that all who have named the name of Christ, who have entered His School, should apply themselves well to the lessons set for us by our great Teacher! How important it is that we who have made a covenant with the Lord, should walk worthy of our great vocation, and not be a reproach to Him whose Cause we have espoused! There are no people upon the face of the earth who should so exemplify in their daily walk and conversation the precious fruits and graces of the Holy Spirit of God as should those who have been led out of darkness into the marvelous light of the Lord. We believe that we are earnestly desirous of thus glorifying our Lord and of showing Him our gratitude and appreciation for His loving-kindness to us.

The Church is today "as a city set upon a hill, which cannot be hid." Much is expected of us, even by our opponents. Much is surely expected of us by our Lord. Then let us be faithful, dear brethren, in word, in act, in all our deportment. Thus shall we honor the name of our God and of our Savior and King, whom we hope soon to see face to face.

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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 loyal to Him are buckling on the breastplate, the helmet and the sandals, and are taking the sword and the shield. If we have not yet entered into fierce conflicts, we know that we are to expect them; and we should be prepared, and have such practise and experience as would enable us to acquit ourselves valiantly in "the hour of temptation."

Since we are instructed that this "hour of temptation" cometh upon the whole world, as well as upon the Church, we perceive that it must be something in the air, as it were, that would affect everybody. We believe that this temptation is a thing spreading itself gradually in every direction; and the Master assured us that unless these days would be cut short by the establishment of His Kingdom in the hands of the Elect, no flesh would survive.

We understand this to mean that the spirit of selfishness and ambition, which is already operating among the nations and driving them insanely to war for commercial supremacy, is the spirit which will increase more and more, and will involve everybody, everywhere. This spirit is seen in the strikes, etc., of our own land--everybody anxious to serve self, and willing to fight for honors, privileges, positions, etc.

But we are more interested in the Church and in seeing how this "hour of temptation" will involve the Lord's people. What we are about to write is far from what we would prefer, but it seems to be our duty as respects the Lord's Cause and people. We believe that a great crisis is upon the Bible students; and that the sooner it is discerned, the more successfully it may be passed. It may mean divisions; but as the Apostle remarked, divisions are sometimes necessary that the approved course and the approved doctrines and the approved methods may be discerned, and that the true teachers be the more fully appreciated. --***1 Corinthians 11:18,19.***

Before mentioning the sad feature, we mention one for general encouragement; namely, that, so far as we can discern, through intercourse with the friends at conventions, etc., there was never a time when the rank and file of Bible Students possessed such a spirit of meekness, gentleness, patience, love, intelligence, faith, joy, as now.

"TAKE HEED TO YOURSELVES"

It causes real grief to write that much of the difficulty and danger to the Church seems to lie at the door of the Elders and Deacons--not all, thank God,

but apparently a small minority of them, judging from the queries which come to the Office from time to time from the bewildered sheep, who seek advice as to their proper course. The **[R5981 : page 328]** true, loyal servants in the Church should be all the more appreciated by the Lord's people in proportion as they realize the difference between true Elders and Deacons and those who are untrue. Nor are we writing with a view to the discouragement of the unfaithful, but rather to open their eyes to the true situation, that perchance they may be recovered out of the snare of the Adversary and become helpers of the Lord's Flock, instead of hinderers.

So far as we are able to judge, the same conditions prevail today amongst Bible Students which the Apostle pointed out to the Elders of the Church of Ephesus when he charged them: "Take, therefore, heed unto yourselves and all the Flock, over which the Holy Spirit hath made you overseers, to feed the Church of God which He hath purchased with the blood of His own [Son]." (**Acts 20:28.**) St. Paul's prophecy came true: "After my departing shall grievous wolves enter in among you, not sparing the Flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, Brethren, I commend you to God, and to the Word of His grace."--**Acts 20:29-32.**

COURSE OF TWO OF GOD'S SERVANTS CONTRASTED

As it was ambition which first misled Lucifer, and converted a glorious servant of God into an adversary, so it is his spirit that has been dangerous all the way down. The spirit of our Master was the very reverse of this. "He humbled Himself, even unto death," in the doing of the will of the Father. We see nothing of the spirit of pride or ambition or self-seeking of any sort in our Master. We are warned by the Apostle to humble ourselves after His example, if we desire to be exalted with Him in His Kingdom.

But how many seem to forget entirely these Scriptures, which we so frequently bring to the attention of the Lord's people as essential to our attaining to any position in the Kingdom! From reports given us, a horrible state of affairs prevails in some Classes when an election is to be held. The servants of the Church attempt to be rulers, dictators--sometimes even holding the chairmanship of the meeting with the apparent object of seeing that they and their special friends shall be elected as Elders and Deacons. We have heard of cases in which an Elder refused to speak to one of the Congregation because the latter had not voted for him. Yet doubtless that very Elder would think himself the personification of modesty, humility and meekness.

Oh, for shame that such a spirit should have any place amongst those who

have any knowledge of the teachings of God's Word and of the conditions upon which we may hope for joint-heirship with the Master! Of course, there are various degrees of brazen-facedness in such matters. Some quietly try to take advantage of the Class by having the election at some time which is especially favorable to them and their friends. 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 act of friendship to vote for one of their friends.

Additionally, it may generally be expected that such as manifest an ambition of this kind to be leaders and teachers and to ignore the principles of the Golden Rule, as well as 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 Eldership 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 speaking talent. What could we expect from such a one being exalted to the position of a teacher amongst Bible Students? We could expect only injury to the Cause and injury to the person thus pushed forward contrary to the directions of the Lord's Word. If the natural man cannot receive the things of the Spirit himself, how could he communicate things of the Spirit to the Lord's consecrated ones? How could we expect the Lord to guide such a one, who had not given over his life to be a footstep-follower of the Lord and to be instructed by His Word?

The selection of improper leaders is evidently a sin, and quite a reflection against the Classes who have the improper leaders. How could such get into positions to represent the Lord's people, except by the latter's votes? When will 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 made a mistake, why do they not at once rectify it 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--courage, overcoming? And does the Class not injure such a would-be ruler, as well as itself, by permitting him to succeed in his unscriptural methods?

"DECEIVING AND BEING DECEIVED"

We have already alluded to the ambitious and selfish spirit in the world leading on to anarchy; and we have just pointed out how the same selfish, ambitious spirit is leading on to anarchy in the Church. We foresee a Time of Trouble for the world upon this score, and a Time of Trouble also for the Church. The world cannot purge itself of this class; for the leaders and the led have the worldly spirit, which is sure to wax worse and worse. But not so in the Church of Christ. Ours is the spirit of the Master, the spirit of loyalty to Truth, the spirit of the Golden Rule, the spirit of brotherly love, the spirit of liberty and helpfulness, the spirit of fidelity to what we believe to be the Truth. It is inexcusable for the Church, possessed of this spirit, to continue under the domination of ambitious men (and sometimes ambitious women). If they have not been conducting their Class affairs along proper lines, should they not begin at once? We believe that this is the time in which to set the House of the Lord in order.

But some one will say, "We would have a great disturbance if we attempted to do anything contrary to the wishes of those who have fastened themselves upon us as our leaders and rulers. To make a move at all, would endanger a division 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 [R5982 : page 329] smaller Class operating along the lines which the Lord has indicated, or a larger Class upholding principles contrary to the Lord's provision, injuring themselves, hindering their influence, 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 from strife or vain-glory, but everything in the spirit of meekness and love, that they may get back again to the liberty wherewith Christ made free, and be not again entangled in any human bondage.

REMEMBER DOCTRINAL TESTS ALSO

Repeatedly 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 follow 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 *dismissal* is in their hands. We recommend that such 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 the Class also be greatly helped forward by taking such a 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 chairman, or to take turns in the matter of opening 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 ways of *expressing* those doctrines. We are not to expect any two persons to use exactly the same words; but there are certain doctrines which are *fast and immovable* from the viewpoint of the majority of Bible Students. Any one not in good harmony with those presentations should not be encouraged in the *slightest degree*, but, on the contrary, should be discouraged. If he has different views, do not persecute him--do not follow the style of the Dark Ages, but follow the proper course of letting him "flock to himself," or with as many as prefer to view matters as he views them.

We have not given such strong advice heretofore; but we perceive that many of the dear sheep are being troubled, hindered of development and imposed upon. We see that proportionately such Elders and Deacons are growing more bold, and hence the need is the greater that all who do have the right spirit, and who realize that, under the Lord's guidance in our study of the Divine Plan of the Ages, we have not been following "cunningly devised fables," should now take a positive stand for the good of themselves, for the good of the leaders who manifest a wrong spirit, and for the good of the public, who are inquiring for the way of the Lord as never before.

While we are encouraging positiveness and courage, we are not wishing to

encourage a spirit of strife, or of nagging and fault-finding amongst the faithful servants of the Lord who do manifest the humble spirit and who do accord the Class its rights and liberties and who seek to "serve well." Again we repeat, "Let nothing be done through strife or vain-glory, but all to the glory of God," and with the sole object in view of purging the Church of the influence of those who never should have been chosen, or having been chosen in proper condition, have since manifested a perverted and ambitious spirit. Again we counsel for these *positiveness*, but *kindness* and, *if they repent*, mercy--with a view possibly to restoring them to confidence later on. The Apostle wrote, "I hear that there are divisions among you; and I partly believe it. For there must also be heresies among you, that they which are approved may be made manifest among you." (**1 Corinthians 11:18,19.**) Here the division evidently must come; and evidently the sooner it comes, the better it will be for the Truth and for all who love it.

"BY MY SPIRIT, SAITH THE LORD"

We should never forget the Apostle's instruction, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." (**1 Corinthians 2:14.**) Additionally, experience demonstrates to us that even after we have been begotten of the Holy Spirit, our ability to understand spiritual things depends, not only upon our study of the Scriptures, which are able to make us wise, but also upon the measure of the Holy Spirit which we possess. Hence the Apostle's exhortation, "Be ye filled with the Spirit!" --**Ephesians 5:18.**

This means that only the spirit-begotten may understand the deep things of God at all; and that their understanding would be in proportion as they attain more and more a filling, a saturation with the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of Truth. Every Bible Student should realize that if, as a New Creature, he walks after the flesh and not after the Spirit, his mind will become more or less darkened, and not only will his ability to understand the deep things of God decrease, but even his recollection of the Lord's Word will decrease; and that, on the contrary, when he is living near to the Lord--walking after the Spirit and not after the flesh--his memory of the Divine Word and his ability to appreciate its Spirit are increased.

Additionally, let us remember that a correct understanding of the Lord's Word is not enjoyed by all the educated and talented, but comes to those who are of a meek and teachable heart, who study the Lord's Word and who live it and absorb its spirit. Thus we have illustrated to us the Divine declaration, "Not by might [greatness], nor by power, but by My Spirit, saith the Lord of Hosts."--**Zechariah 4:6.**

The lesson to us is that no matter how great, no matter how able any brother

or sister may be, this will not make such fit to be a leader of the Lord's people unless he have additionally the all-important items--first, a knowledge of the Lord's Word; and second, the possession of a good degree of the spirit of Truth--one who always dare be trusted as an ambassador of the Lord. None others should be recognized as teachers or leaders amongst the Lord's people. It is the thought of Churchianity that only the great, the learned, the talented, should be the ministers of the Lord's Word; but the Bible's presentation is to the contrary of this. "The spirit of the Lord God is upon Me, because He hath anointed Me to preach the Good Tidings to the meek."--*Isaiah 61:1*.

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It is in view of these things that we feel justified in urging upon the 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.

THE V.D.M. QUESTIONS

Long ago we called attention to the fact that many of the titles applied by the nominal church to their ministers are wholly un-Scriptural--Reverend, Most Reverend, Doctor of Divinity, etc. They are not only opposed to the letter, but also to the spirit of the Scriptures. We called attention to 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 the Bible thought that every representative of Christ who preaches in public is a Minister of the Divine Word--not a minister of human creeds or of self. All Bible Students approved of God and of His people are of necessity Ministers of the Divine Word --each according to his talents, opportunities and restrictions, as set forth in the Bible.

In view of the fact that quite a good many Classes of Bible Students seem to be not sufficiently particular in respect to the qualifications of those whom they choose as their representatives, we formulated a number of questions styled, V.D.M. Questions, believing that the study of these questions would be helpful to everybody, and that the answers of them would help to mark out such as have a reasonable knowledge of the Divine Word, and whose ministries, therefore, it might be hoped would be profitable and not injurious. These questions are not sectarian, but would be proper for any minister of any denomination. Neither are they catch questions, intended to trip up the unwary. They are simple bona fide

queries, the answering of which should be helpful to each individual, and especially helpful in designating those fit to be teachers and leaders amongst the Lord's people.

These we prepared and sent to the Pilgrims--the traveling preachers sent forth under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY, and to all representatives of the Society in any capacity everywhere. Next came applications from Elders and Deacons in **[R5983 : page 330]** 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 all the Classes 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 Sturgeon, Burgess and Stephenson 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, and this will be duly pointed out. By vote the New York City Class decided that none should serve it as Elders or Deacons 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 Father and Son?
- (3) When and how did sin enter the world?
- (4) What is the Divine penalty for sin upon the sinners? and who are the sinners?
- (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 Pentecost 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 turned from sin to serve the living God?
- (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?

Note: It is, of course, expected that each person filling out one of these reports will do so from his own knowledge and not by inquiring for or copying the answers of others. The BIBLE, STUDIES IN THE SCRIPTURES and TABERNACLE SHADOWS may be consulted, however, and citations given.

SUPPOSED OBJECTIONS ANSWERED

One, and only one, objection was raised to the foregoing-- a fear that it is Babylonish, Sectarian. Ah! it is wonderful how the great Adversary strives always to make out that the right is wrong, that the light is darkness. Babylon's method is to take all power and authority out of the hands of the people of God and put it into the hands of one person or a clique of preachers or bishops or elders. Our aim continually is to preserve the liberty of each ecclesia and have each recognize its own authority and responsibility.

Our reply to the objecting Brother may be of interest to all of our readers, and so we present it below:

DEAR BROTHER:--I am glad to see you scrupulously careful of all of the rights and liberties of the Church of God, and careful to oppose anything that would seem to savor of 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 practise. We are

suggesting nothing of this kind, but feel as much opposed to it as you do. We are not attempting to establish any law or rule which 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 **[R5983 : page 331]** are his religious professions as respects faith in the teachings of the Bible on the fundamental points; (2) Whether or not the one to be voted for is clear in his understanding of the Truth so as to be apt at teaching it to others; (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 our list of V.D.M. Questions or 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 honored servants. This maintains the authority of the class, the Ecclesia, as no sectarian system does, and makes the class the 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.

Your 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 would have confidence to examine the answers given to the questions, and to report if any of them were answered unsatisfactorily in their judgment--so 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 before voting. However, the matter is one for 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 approved 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 behind the proposition that the expressions of the Vow are not found in that particular form in the Scriptures. I remind you that nothing in the English language is found in the Scriptures, because they were written in another

language; and furthermore, that our hymns are not found in the Scriptures, and that what we believe to be clear statements of our faith are not found in the Scriptures in the very terms in which we would express them today. The Scriptures lay down for us the general principles of righteous living, and the true foundations of the faith once delivered unto the saints. We are to see to it that all that we sing and preach and pray and write and do is in line with these fundamental principles which the Bible sets forth. The great mass of THE WATCH TOWER readers have informed us that they believe that the phraseology of the Vow is in full harmony with the essence and spirit of the Word of God. 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 any class of Bible Students, 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--all Bible Students would want to know this. But no one has yet shown any antagonism nor 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 something the matter with him--either his head or his heart, 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 as you read this over and ponder **[R5984 : page 331]** it and pray about it, you will realize that you have erred in your first judgment; or if you think of any points that I have not covered and thoroughly answered, it will afford me pleasure to have you state those points.

I here remind you that this Vow is unto the Lord, and not unto the brethren! We hold therefore that any one who declares that he has taken the Vow, has not brought himself thereby under bondage to any of the brethren; but merely declared to the brethren the obligation he has recognized and declared to the Lord--hence it would not be the province of the brethren to investigate the affairs of the brother who declares he has taken the Vow, any more after his declaration than before it. The keeping of that Vow is between the individual and the Lord. It neither adds to nor diminishes his responsibility to the brethren and the class. His declaration that he has taken the Vow merely informs the brethren of the high standard of moral living which he recognizes and is seeking to follow.

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WORLD-WIDE PASTORAL WORK

ABOUT five hundred Classes of Associated Bible Students have voluntarily elected the Editor as their Pastor, and have notified the

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of the fact--requesting that in addition to his expositions and pastorals through THE WATCH TOWER columns, he would remember them in prayer and also from time to time send them such advice as he might believe would be for their profit and the Lord's glory through representatives and by mail.

We have rejoiced to note activity in the Lord's service amongst the Brethren, and have done our best to open up ways and means by which they could render service to the great King and assistance to His followers. But only of late has the Lord deeply impressed upon our attention a considerable work in which the Sisters might engage with profit both to themselves and to the Cause.

Before suggesting the matter to outside Classes, we made a trial of it in New York City. The resulting success was so pronounced that we felt justified in calling it to the attention of all the Classes which have notified us of our election as their Pastor, sending to each Class copies of the following letters--one to the regular Class Secretary for the benefit of the Elders and the Class in general, and the other for the special use of the Sister chosen to be the Pastor's lieutenant in this work. The publication of the letters here will make the whole matter the better known to each member of such Classes, some of whom may not have heard the reading or may have forgotten the contents:

PASTORAL WORK IN WHICH SISTERS COOPERATE

Some months ago we called the attention of THE WATCH TOWER readers to an important Follow-up Work possible in connection with addresses received at Public Meetings, DRAMA Exhibitions, from Colporteur Lists, etc.--persons who supposedly have some interest in religious matters and who presumably would be more or less amenable to the Truth. We have since been attempting to classify and arrange these addresses, but there are so many of them and our time is so limited that we have gotten comparatively few into the shape originally intended. Rather than delay the important work further, we purpose sending lists of addresses to those who will be colaborers in this Pastoral Work, at once, that they may be copied and classified by the workers of each district.

While this branch of the work is intended for the Sisters only, because we find that usually they are more successful and additionally have more time to invest in the work, nevertheless we are not proposing anything which would ignore the Classes of the I.B.S.A. Indeed, so far as we are able to designate, we are suggesting this work only to Classes which have informed us that they have

chosen me as their Pastor.

The plan is to bring together the Sisters of each class who have time at their disposal and the desire to engage as Pastoral Workers under this plan. In such a group, of course, there would be some with more and some with less talent for the service, and some who could do one part of the work, but who would be totally unfit for another part. Hence it is desirable that the Sisters choose from their number a Lieutenant having considerable time at her disposal and considerable executive ability, and that breadth of mind which would enable her to appreciate and use the position properly, dividing the work wisely amongst the others and herself. Before the Lieutenant would be elected, prayer should be made for **[R5984 : page 332]** wisdom and guidance in the matter. I have already asked the Lord for special blessing upon such arrangements and will continue so to do. Any Sister not qualified for the service ought to rejoice that she has the privilege of setting herself aside for the good of the cause, and might take pleasure in helping another Sister who possesses the necessary tact and other qualifications for the work. The Lord will look at our hearts and reward us according to our faithfulness to Him and to the Truth, and not merely according to the amount of our work.

The activities of this Committee, elsewhere detailed, will in a general way consist of visiting the addresses mentioned, ascertaining interest, removing prejudice, loaning STUDIES, etc.; and the culmination of the project is to interest as many as possible to the extent of gathering them into classes-- first to hear Chart Talks, and later to become regular Berean Classes. When the matter is worked up sufficiently, the Lieutenant will call upon the Elders of the I.B.S.A. Class to appoint thoroughly competent Brethren to give the Chart Talks. Meantime the Elder Brethren should be qualifying along this line. Shortly we will have a new edition of "Outlines of Chart Discourses," which will be helpful to them and which we will supply free. We will also be prepared shortly with a good supply of Cloth Charts for such service.

After the Chart Talks have been given and the Study Classes arranged for, the Elders of the Class will be expected to see to it that the Classes are supplied regularly with efficient teachers. Remember the Apostle's instructions as to the qualifications of a teacher--"apt to teach." Do not spoil the Lord's work by any favoritism or by seeking either to give or to receive honor according to the flesh. Let our motto in everything be "God First," and self and every way of the flesh subordinate.

The plan is already in operation in several of the large cities with astonishing success. We think it strange we did not sooner realize the importance of this work and get it into operation. But perhaps it is a part of the work of the present

hour--perhaps in some way it is connected with the smiting of the waters with the mantle of Elijah. We would not suggest that it would fulfil that type, but merely that it may be one of the features connected with it.

With this introduction to the work we leave the matter in the hands of the Lord's people, praying Divine blessing upon all who are disposed voluntarily to cooperate.

With this we are furnishing some suggestive hints as to method of procedure. With Christian love,

Your brother and servant in the Lord, C.T. RUSSELL.

HINTS TO PASTORAL WORKERS IN LARGE CITIES

The Pastoral letter, sent sometimes through a special representative and sometimes through the Class Secretary, being read to the I.B.S.A. Class, constitutes a call for a meeting of all the Sisters of the Class who have the time and strength to invest in the work described. Their first meeting should be for the purpose of choosing from their number one whom they believe to be the Lord's choice, to serve as Lieutenant, and another to be the Pastoral-Work Secretary and Treasurer.

(We regret that through some misunderstanding our representative *appointed* Lieutenants at some of the Conventions; and that when our Pastoral Letter arrived directing the election of the Lieutenant and Secretary a little confusion ensued. The Society's representatives are properly appointed, but in all matters connected with the Classes their choice or their sanction of our choice is the rule. So in this case: while we doubt not that very suitable Sisters were appointed, we request that the Sisters of each Class vote on the question and advise us of the results.)

The Class will doubtless consider it a privilege to supply the moderate expenses that will be incidental to this branch of the service, but should it not be so disposed, and should the matter be neglected, refer the same to the below address before it has run longer than a month, in the regular monthly report, calling attention to it very particularly.

All reports should be signed by the Lieutenant and the Secretary-Treasurer. Of course, we should be notified immediately after you have had this first meeting--the number present and your selection for Lieutenant and Secretary-Treasurer.

Your first meeting will help to make you acquainted with each other and to enkindle your enthusiasm respecting this part of the work, and enable the Pastor's representative (if present) to form an estimate of the material she will have to use and how it can best be used. Wherever possible we are sending Sister Genevieve Sanford to assist in the organization and classification and

explanation of what we have found to be the successful methods of work. If she be with you the explanations here will be the less important, except as you shall wish to have them for reference when she has gone. But if for any reason Sister Sanford cannot be with you, remember that all the more you will need to depend **[R5985 : page 332]** upon the Lord and to exercise your own best wisdom, justice and love in all arrangements. "Let nothing be done through strife or vain glory."

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 clear and distinct as possible, and four directories 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 colored pencils, 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 districts with the other colored pencil.

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-paper and in turn each address will need to have its colored figure representing the district to which it belongs.

Cheap file cards may be made by cutting stiff letter 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 district 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 a small "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 a kindly letter to any sister who fails to report in a week, encouraging her, expressing appreciation for what she already has done and hopes respecting her future progress, and assuring her that you will be pleased to have a call from her in respect to anything she does not fully understand. Keep each branch of the service up to its full capacity.

As the Sisters complete their visits in their districts the cards or other addresses showing no 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 addresses should 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

"PASTORAL WORK DEPARTMENT,
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. Copy them in this order--alphabetically--into a book, leaving room for four or five names under each letter. Then **[R5985 : page 333]** you can rearrange your cards according to convenience in calling. If any of the cards are not 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 literature, as a guide 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, "Interested, will attend Chart Talks"; or, "Not 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 "Moved" or "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 anything else that would seem to be helpful, as also the names 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 agreeable."

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?"

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 further must depend on circumstances as you find them. 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, by a little wise conversation, you may awaken interest in the one whom you are interviewing. Or the trouble may be prejudice, slander or misrepresentation. Such opportunities for correcting false impressions are valuable. Each worker should pray earnestly 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 the lady has 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 our understanding and to make it a new book. Assure her 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 considerably and is deeply interested.

Write a brief history of this interview on your address memoranda, before going on to your next call. While covering your district note especially those who indicate sufficient interest to attend a 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 such a case you might remark, "I was just thinking how 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 that you would like to have the meetings here."

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.

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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 them so that it will reach them the day before the meeting. It might read something like this: "Just to remind you that we are to meet tomorrow, 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 home is about nine blocks from Mrs. Wood's home and suggest that the Fulton Street car, running east, will take you within one block. Get off at E 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 the interest alive, though the call need not be a lengthy one. 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 lecturer himself. It is to be hoped that the Elders will select only wise and capable Brethren for this

important service. If a considerable number of those present so desire, it might be intimated at this meeting that a First Volume Berean Study could be started.

Meantime, 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 consider it as weaned 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 public lectures, and 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 these Chart Talks and Berean Studies at first, lest the newcomers should be embarrassed and lest the parlors be too 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 chosen by the Elders.

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. Please call this to the attention of the leader.

Never sell anything at Chart Talk meetings, considering that those in attendance are your invited guests. If they do not have the books, their homes will be the proper place at which to suggest the purchase.

The Society will furnish, through the Lieutenant, question books for all such Classes, free.

Each district worker should have with her when making her first calls in the district a copy of Vol. I., SCRIPTURE STUDIES, so that she could refer to it, saying, "This is the Study which I hope will stimulate your interest in Biblical themes." Then will be an opportunity for you to give a talk on the book, offering to loan it if the listener is interested.

Report in person or by letter at least every two weeks to the Pastor's Lieutenant, and every week during the time that the lectures are in progress.

Should you need assistance do not yourself attempt to select an associate, but refer this matter to the Pastor's Lieutenant, who has the full responsibility.

Call upon the Bible Student Sisters residing in your district. They may be able to give you some information. Do not permit such calls to be of the ordinary kind, with minds diverted to chit-chat or gossip, but hold yourself strictly to your work and be an example. If the circumstances are favorable it would not be inappropriate to have prayer with such a Sister. If such a Sister is not engaged in any service, but has time for it, make a mental note of what you think she would be best suited for, and draw the matter to the attention of the Lieutenant, with full particulars as to the time at **[R5986 : page 334]** her disposal, health, activity, age, color, married or single, etc.; also in respect to her spiritual condition, and whether or not she is well posted in the Truth and apt at giving it out. Note whether the Sister is inactive or discouraged or new in the Truth. Let this information come to you as naturally as possible, without boring or close questioning. Note also if she is of a gentle spirit or the contrary.

This information may be valuable to the Lieutenant when at some future time selecting suitable persons to make calls, to read to shut-ins, to fold tracts or to distribute volunteer matter for Chart Talks, Drama, Public Lectures, etc.

Always remember your privilege in connection with the stimulating of the Sisters in the Truth, as well as all with whom you come in contact, with respect to the glorious things of the Divine Plan and our wonderful opportunities and privileges.

The book-loaning is a separate work entirely from what we have outlined above; yet where the helpers are numerous and the cards of the interested ones few, the district worker may obtain the consent of the Lieutenant to add the Book-loaning feature, which we elsewhere describe.

We suggest the importance of full consecration of heart and life to the Lord before undertaking such work--before it will be acceptable or pleasing to the Lord. Then the consecration should be kept up to date. Every morning Divine blessing and guidance should be sought; and every evening a report of our endeavors, failures and desires should be made to our glorious Head, that we may find grace to help in every time of need. Everybody called upon should be impressed with our manifestation of the Holy Spirit of Love, and with the fact that it alone has actuated our visit. We should sympathize with all who have good desires in any sense of the word; with 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 under present church conditions; 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 in this work to suggest an extension of effort 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 jewels everywhere.

Our 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 within 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 charge of its own affairs, and only as it might request or desire should 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, c/o Mrs. Genevieve Sanford, 122 Columbia Heights, Brooklyn, N.Y. Sister Sanford, or in her absence some one authorized, will 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 the same as in the larger centers, with such adaptations as may be necessary.

DISTRICT BOOK LOANING

An important feature of the Pastoral work now being widely undertaken is the loaning of STUDIES IN THE SCRIPTURES. We recommend that only Vol. I. generally be distributed; but of course we should be glad to loan other volumes subsequently, if desired. Our hope would be that an interest would develop which would eventually lead interested ones to desire to own the entire set of SCRIPTURE STUDIES; and since they are sold for so small a price--considerably less than cost of manufacture--none 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 invites the attention of the busy. 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 account of the weight of the books, a brother 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.

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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 as well begin 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 they are being offered charity in the loaning 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-loaning Department of the Class, as well as to the Pastor's Lieutenant.

CANVASS 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 Book plainly understood.

"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 proposition say:

"Now, by taking one Study a day you 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 in two weeks you would 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, my

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-loaning 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 answering publicly some queries that we have received about this work.

(1) Should Brethren also engage in 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 tactless Sisters who might do more harm than good in this Pastoral Work, we believe that on the whole the Sisters are apt to 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, Scriptural, for the Pastor to select a Sister to be his Lieutenant in such a work?

We believe it to be in full 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. [R5987 : page 335] 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) After the Sisters 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 whether or not one of its Elders might be spared to render this assistance. If there be no nearby Class, or if 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

remind all present 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 speedily to maturity.

(4) Ought some of the younger Brethren be drilled into 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 needed for His 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 should be encouraged to study and to practise, but not to practise upon others than themselves. We have already recommended, and do so 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, with perhaps some Elder Brother present as a moderator to hear them and to offer kindly criticisms--of manner, voice, tone, doctrinal intelligence, logic, etc. The members of the Class should be permitted to criticize each other, but not too severely, lest the humbler ones should be discouraged from making further effort.

We recommend Chart Talks as one of the best instructions for these novices and one of the most efficient ways of learning how to present the Divine Plan. They should be encouraged to follow quite closely the outlines of Chart Discourses. Following these three outlines, on the fourth night the audience should be invited to ask questions along every phase of the Divine Plan illustrated in the Chart, and a competent instructor should be able to answer every such question. To fulfil these requirements requires more than a novice; and even the mature 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 boundaries of the city in which the Class is located until that 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 the dear friends have been astonished to find what opportunities this work opens up. We find that many who have gotten a little taste of the Truth are very willing 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 the reading; and all of the talks should be had with a view 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 has been in the hands of the people freely for over one hundred years, and that much Bible reading, verse about 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. Having learned how to study the Bible, let us continue in the same way and extend the same helping 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, and ourselves to continue in the way 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 **[R5988 : page 335]** 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.

[R5989 : page 339]

**"THE EARTH TREMBLED"--AND FELL
"His lightnings enlightened the world;
the earth saw, and trembled."--*Psalm 97:4* .**

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 multitude of isles be glad thereof!" (*Psalm 97:1*.) As we 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 His glorious Reign be clearly recognized.

That the Prophet David is referring especially to the present time, from 1878 down to the full inauguration of the 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 great Purposes! Daily the darkness of gloom and perplexity deepens on every side for those not acquainted with Jehovah's purposes.

"A FIRE GOETH 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 balance. Judgment is being laid to the line and righteousness to the plummet (*Isaiah 28:17*), to the intent that ere long the equitable principles of His Government may be established in all the earth. Not only will all unrighteousness be made manifest, but "a fire goeth before Him and burneth up His enemies." (*Psalm 97:3*.) All the wilful and persistent opposers of His righteous course shall be "cut off," "destroyed," "burned up," "*devoured* with the fire of His jealousy."--*Zeph. 3:8*.

This work of judgment and the consequent Time of Trouble being a necessary preparation for the glorious Reign of Righteousness that shall immediately succeed it, and all being wisely directed by the High and Holy One, who is "too wise to err, too good to be unkind," the Prophet bids us discern in it an abundant cause for rejoicing and gladness. (See *Psalm 96:9-13; 98:1-9*.) 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 afflictions of this Judgment hour begin to seal the instruction upon the hearts of men, then the blessed testimony will be as healing balm. They will see that He who smote them in His wrath, and scourged them in His hot displeasure, is also merciful and gracious, and unwilling that they should perish, but desirous rather that they should turn unto Him, obey His counsels and live.

LIGHTNING FLASHES FROM THE THRONE

It is in the midst of the clouds and darkness of 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 this cloudy day, come to men the remarkable glimpses of the great principles of Truth and Righteousness in contrast with which the world's present disorder is so manifest! A flash of lightning from the obscured Throne discloses here one error, and there another, and another.

Soon the whole world will be aroused. Already it is largely so. Every day adds to the intensity of the trouble, and the whole world trembles for fear, not knowing what the outcome will be, but dreading the worst. The editorials of some of our great newspapers read as if written from the standpoint of Present Truth, so remarkably do they foretell what they declare to be almost certain to follow this present terrible war. Revolution and black anarchy are freely prophesied, to precede a great reconstruction period. The great French Revolution is referred to in contrast, as an April shower compared to a destructive hurricane of the tropics. How truly are the Master's words concerning this time being fulfilled-- "Men's hearts failing them for fear, and for apprehension of the things coming on the earth"!--**Luke 21:26**.

It is remarkable that these lightning flashes are continually calling attention to the Word of God, to the Golden Rule, to the equal rights and privileges of human brotherhood, to the faultless character and loving and self-sacrificing disposition of Jesus Christ, to the Law of Love in contrast with the law of selfishness everywhere prevailing. It seems remarkable, too, how often in these days of war and stress *worldly* men are 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 fulfilments of these Bible prophecies. All this is leading men to reason of righteousness and of coming judgments (**Acts 24:25**), when they hope and believe that in some way present [**R5989 : page 340**] wrongs will be righted and righteousness established.

By the sudden, and now increasingly frequent, flashes of light which issue

from the storm clouds that surround the invisible, spiritual presence of our glorious King, these principles of the Word of God are being illuminated and brought to the front for the consideration of all men. They are discussed not only in the daily press, but in our popular periodicals, in the official labor organs, in stores and factories, in counting-rooms, in the market-places, at public gatherings. Even heathen nations are discussing them, and are contrasting both the daily lives of professed Christians and the present course of the professed Christian nations with the character and the teachings of the great Founder of the Christian religion, extolling the latter and ridiculing the former.

"THE EARTH SAW--AND TREMBLED"

As a result of God's lightning 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 whole current of popular thought throughout the earth is set in a revolutionary direction. The lightning flashes are revealing the corruption in the world, the dishonesty in high places, and showing men that they are living far below the dignity of manhood. But how to right things they are not able to see; and the conflicting ideas, voices, theories and threats, reveal the facts which the Prophets foretold; for "the nations are angry," "the heathen [Gentiles, peoples] rage," and the whole earth trembles from the din of a wordy conflict and from the blows which even now are beginning to arouse the world.

"ZION HEARD--AND WAS GLAD"

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 of the Lord fall heavily upon the wayward and disobedient so that the whole earth reels and staggers as a drunken man (***Psalms 107:27***), are the saints 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!" It is the "sinners in Zion" that are "afraid." ***Psalms 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" (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their "Refuge and Strength." "The secret of the Lord is with them that reverence Him, and He will show them His Covenant."--***Psalms 25:14***.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the Divine Plan, with its times and seasons, which enables them to see both the necessity for the present method of

Divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this great Day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice; for they have full confidence in His ability to bring order out of all the confusion. They realize that in the judgments of this Day it is the Lord that speaks from Heaven--from the high place of authority and control; therefore they give thanks at the remembrance of His holiness (***Psalm 30:4***) --of His Justice, Wisdom, Love and Power, which insure His doing all things well.

THE HEEDLESS WHO WILL NOT HEAR

But the Psalmist intimated 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 knowledge, will be rejoicing and lifting up their heads, because they see the outcome, some-- heedless 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 all they that serve graven images, that boast themselves of idols." These words call to mind the warning of the Apostle Paul: "See that ye refuse not Him that speaketh from Heaven." (***Hebrews 12:25***.) St. Paul addresses these words to those who know the Lord's voice and recognize it, warning them against at any time refusing 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, [**R5990 : page 340**] 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 science--"falsely so called"--of this evil day. And those who reject the testimony of God, when once 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 wilful 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. ***Heb. 12:14-19*** points out this danger to the children of God, and warns them of the fearful penalties of turning away from the holy commandment 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 is 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 Mt. Sinai. (*Exodus 19:1-25.*) And now--since the Spring of 1878--God has "set His King upon His Holy Hill of Zion." (*Psalms 2:6.*) Therefore, if those who refused to obey Moses, and presumptuously disgraced the ceremonies of the occasion at Sinai, met with instant death, how can we escape if we disregard the voice of the great Mediator of the New Covenant, and the remarkable circumstances which now accompany its establishment?

CLOSING THOUGHTS

We see the deepening clouds of trouble. We hear the thunder tones of judgment that "call the earth from the rising of the sun unto the going down thereof" (*Psalms 50:1*) --from the east to the west. We see the lightning flashes 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 with thoughtful [**R5990 : page 341**] and reverent hearts! Surely we shall watch 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 snares 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 [let us] be diligent, that we may be found of Him in peace, without spot, and blameless" (2 *Peter 3:14*), ready for the entrance into that rest which yet remains.

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[R5990 : page 341]

ONE OF THE MASTER'S FORCEFUL AND BEAUTIFUL LESSONS

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

MANY and varied are the precious lessons taught by the Master during His earthly ministry, and they never grow old. To the true disciple of Christ they are ever new, ever fresh. Whether He taught by the seaside or on the mountains or by the wayside, as He walked and talked with His chosen Twelve, His words of wisdom and grace come to us vibrant with meaning, pulsating with life, full of strength and power, cheering, encouraging and blessing our hearts.

In using these words under our consideration, our Lord, as was His custom, drew an illustration of something familiar to all His hearers. God's care over the lilies seemed a fitting reminder of His greater care over His own people, of His infinite Wisdom, Power and Love. He who so carefully supervised the clothing of the simple flower--which bloomed only to fade in a day--that its robes were more regal than the kingly vesture of Solomon, would surely provide for the clothing of those who trusted in Him!

SOME HAVE HIS PROMISE--SOME HAVE NOT

Undoubtedly much that our Lord said to the Jews would not have been said to Gentiles; for the Gentiles were then under the general curse and condemnation --the whole world was alienated from God. The people of Israel alone had been brought back into covenant relationship with God, through the Law Covenant made at Mount Sinai; hence different words would be applicable to them. Having come into relationship with God, His promises were theirs. All things should work for their blessing--their cattle, their fields, everything, would be blessed of the Lord, if they would be faithful to Him. Our Lord was, therefore, in line with this thought, exhorting the children of Israel to have greater confidence in God, greater trust in Him who had chosen them to be His peculiar people.

We, like the Master, should make a clear distinction between the persons to whom we would give consolation and assurances of God's care, and all others. We are to remember that some have come into His family and some have not! that some have His promises as theirs, and some have not. We are not to deceive others and to imply that they have a right to claim as their own, promises which were never given to them. Rather, we shall do them more good if we point out that these promises are conditional--only for those who make a covenant with the Lord under the special arrangement open during this Gospel Age. To the Christian this lesson of unfailing trust and confidence in God is a very important one, and to have learned it represents a very considerable growth in grace and in knowledge--in the spirit of love, which casts out all fear. It means a nearness to

God, a fellowship with Him, which those who have not learned this lesson cannot enjoy.

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 Eastern 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 that the important consideration with most people was, "What shall we eat and what shall we drink, and wherewithal shall we be clothed?" They were anxious and worried. "After these things do the Gentiles seek," said the Master. Their object in life was to procure food and raiment. That was the burden of their prayer. And even the Jews, though professedly the people of God, had not learned implicit trust in Him, but were to a large extent grasping after the material things, seeking chiefly worldly gain rather than the true riches. Our Lord said that His disciples were to realize that God knew what things they had need of before they asked Him, and should rest fully content in the matter of what God would provide them respecting their temporalities. Jesus wished them to be sure that God would so supervise their interests that they should not want anything really good and needful to them.

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 Kingdom 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.

PROPER CONSIDERATION OF THE LILY

What is it that we are to consider about the lilies? "How 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 develop grace and beauty, and are adorned in robes of loveliness without putting forth unnatural, unusual stress or effort. They are not worried about growing. The lily does not wake up in the morning and say, "Now, I wonder if I can make another quarter of an inch today. I wonder if I shall be able to grow as fast and to look as beautiful as that lily over there; and I wonder what people will think about me." It simply assimilates what it can absorb from the earth, and from the atmosphere what God

has provided for it there. It does not say, "I think that I shall go to another place, I cannot grow here," but it does the best it can wherever it happens to be.

The lilies of Palestine to which our Lord referred were evidently not the kind of flowers that we generally term lilies, but were apparently of some other plant family, and a very numerous species, we should judge, [R5991 : page 342] 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 over-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 kind or of an earthly 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 in 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 or 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 a way of escape, 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 Husbandman.

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 Wisdom 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 an 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 words 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--
How long, Lord, till I come
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!
Look 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.

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"JESUS CHRIST--THE FIRST AND THE LAST"

--DECEMBER 3.--**REVELATION 1:1-8,17-20.**--

THE MESSAGE OF THE RISEN CHRIST--THE APOSTLE JOHN REPRESENTATIVE OF THE FEET-MEMBERS OF THE BODY OF CHRIST--IN A TRANCE HE SAW A SERIES OF VISIONS OF THE LEADING EVENTS OF THE GOSPEL AGE, THE SEVEN STAGES OF THE DEVELOPMENT OF THE GOSPEL CHURCH AND THE SETTING UP OF THE MESSIANIC KINGDOM--A SYMBOLICAL PICTURE OF OUR GLORIFIED LORD--THE WORD LIKENED TO A TWO-EDGED SWORD.

"Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore."--Verses 17,18. R.V.

VISIONS are not realities, although symbolically representing them. This is true, whether the visions come as Daniel the Prophet describes his or whether they come in broad daylight, as did the transfiguration scene, which our Lord declared was a vision. (***Daniel 7:1; Matthew 17:9.***) The visions granted to St. John, recorded in the Revelation, are in no sense to be understood as realities; and this is the significance of his statement, "I was in the spirit on the Lord's day."

Note the simplicity of the introduction to this most wonderful Book. The Apostle did not write the title as it appears in our Bibles--"The Revelation of St. John the Divine." On the contrary, he claims no credit for the revelation; for it was not his. As he distinctly explains, it was from our Lord Jesus Christ, and to Him from God the Father. Nor was it even to St. John in any special sense; but, as he again declares, unto God's servants, sent by His "servant John." This simplicity, common to all the Apostles, commends them to us as men of humble mind--the very kind we should expect our Lord to use as special messengers to His people. This simplicity, this absence of boastfulness, so noticeable in the writings of all the Apostles, marks them as being in the ministry, not for the gratification of vanity, or for earthly rewards of any kind, but simply as the servants of God, who delighted to do His will, and to tell the Good Tidings, to the utter ignoring of themselves, except in so far as mention of themselves and their affairs might be necessary.

St. John was instructed to write, to make clear, to God's people the things already brought to his attention, and other things subsequently to be thus brought, to the intent that God's people might be enabled to comprehend with all saints the lengths, the breadths, the heights and depths of the Love of God,

which passeth understanding, and which can be received only through revelation from God. And here let us note the force of the Apostle's statement (**Verse 3**) to the effect that there is a blessing upon those who read this revelation, even though they do not understand, and a special blessing upon those who hear and understand the words of this prophecy, and who conform their lives to the things therein written.

THE RISEN CHRIST'S MESSAGE

At the time of this vision St. John was a prisoner, exiled to the Isle of Patmos, a penal colony of those days --a rocky, barren island in the Aegean Sea. The crime for which he suffered this banishment was his faithfulness as the Lord's mouthpiece. At the time he must have been about ninety years of age--supposing that none of our Lord's disciples were younger than Himself at the beginning of His ministry.

St. John, the beloved disciple, in some measure or degree represented the last living members of the Body of Christ. Doubtless this was the meaning of our Lord's statement, "If I will that he tarry till I come, what is that to thee?" (**John 21:20-23.**) St. John did not tarry; but a class whom in some respects he illustrated are represented as tarrying--a class that see with the eyes of their understanding the visions and revelations which the beloved disciple saw in symbols in a trance.

If, then, St. John's exile in any degree represents ostracism which the Lord's followers may expect in the close of this Age--a complete isolation from others and a treatment implying that they are prisoners--they may take comfort from the thought that as our Lord's favor and revelation to St. John more than offset his persecutions, so the opening of our eyes of understanding and the granting to us of greater knowledge and appreciation of our Lord and of the Divine Plan will far more than offset the various experiences which in His providence God may permit to come upon us. His assurance is that all things shall work together for good to those who love God. Whoever rests his faith securely upon the Divine promise may indeed with the Apostle Paul count all things else as loss and dross for the excellency of the knowledge of Christ Jesus our Lord.--**Philippians 3:8.**

Presumably the Apostle had this vision on the first day of the week, now generally called Sunday. To Christians it is peculiarly the Lord's day--the day on which our Savior rose from the dead, and on which all the promises of God's Word received life and our hopes through Christ were quickened. We may see in the expression also a reference to the Millennial Age, called frequently in Scripture "The Day of the Lord." According to our understanding of Bible chronology we today are living in the early dawn of this Day of Christ; and it is here, properly enough, that we begin to see the wonderful things of the Divine

Character and Plan. But to see and to understand we must be "in the spirit." Only those who have become New Creatures in Christ can be expected to appreciate spiritual things; and this is the class which the Apostle John represented.

There are many reasons for concluding that while the messages were given to the seven churches specified, and were applicable to them, nevertheless these messages should properly have a still wider application to the whole Church of Christ, the number seven representing completeness and the order representing different epochs in the history of the Church. Thus the Church at Ephesus would represent the condition of the Church at the time of the writing of the messages; while the Laodicean Church would represent the Church in our day--in the end of the Gospel Age. The other churches would correspondingly represent different epochs intermediate, between then and now.

To think otherwise would be to attach too much importance to these seven comparatively small churches of Asia Minor, and would have implied an ignoring of other churches more influential than they; for instance, the churches at Jerusalem, Antioch, Corinth, etc. Furthermore, the details of the messages given these churches fit historically the one Church of the Living God, over every member of which our Lord has a care. This thought that the number seven signifies completeness we find emphasized in other symbolical representations--seven spirits, seven golden candlesticks, seven stars, etc.

"THE FIRST-BORN OF THEM THAT SLEPT"

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 [R5991 : page 344] 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 an appreciation of the great changes 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 will others. But ultimately "every eye shall see [Greek, *horao*, 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 and 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.

WHAT THE BELOVED DISCIPLE SAW

St. John's attention was first attracted by a trumpet-like voice of Christ from behind him. The fact that its location is mentioned implies that it has a symbolic meaning. It signifies that the beginning of this Message was not in St. John's day, nor in the future, but that the things revealed had already commenced and were already to some extent in the past. As some features of the Revelation show, the voice from behind went back to the time of our Lord's earthly ministry.

Turning and looking, the Apostle saw in symbol what the Lord's people may now see with the eye of faith and understanding. He saw One like *a* son of man--like a man, like a priest, as implied by the clothes described-- walking amongst seven golden candlesticks, caring for them, trimming the wicks, seeing to the supply of oil, etc. Thus our Lord Jesus, our glorified Master, although absent from us, has protected the interests of His Cause throughout the past eighteen centuries, and has directed respecting His people's affairs, especially inspecting and caring for the Church as a light-bearer, a candlestick. Alas, how poor the wicks have sometimes been! How feeble the light that has sometimes shone out into the darkness of this world! How much trimming has been necessary, and how much more may yet be required!

In the Tabernacle, and subsequently in Solomon's Temple, the Golden Candlestick was placed by the Lord's direction--not seven candlesticks, but one with seven branches, representing the whole Church during this Gospel Age. In the Revelation the same candlestick, or lampstand, is brought to our attention; but the parts are separated--the union, the relationship between them, being

supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord's nominal people of this Gospel Age, including the members of His mystical Body. It holds forth the light of life, which shines in the darkness and which He directed should be let so shine that men might see our good works and glorify our Father in Heaven.--**Matthew 5:16**.

Alas! The Master evidently found but few good works, found but little glorifying light shining out from His earthly representatives in many of the seven epochs of the history of the Church. This fact is indicated by His messages, chidings, encouragements, etc., given to each of these epoch-churches represented by the different candlesticks, or lampstands. It is to be noted that the candlestick, or lampstand, represents the nominal Church of Christ, rather than the true Church. This is shown by the fact that in addressing each of these churches the Lord finds fault with the many and approves the faithful few, especially so in the last, the seventh, the Laodicean Church of our day.

THE APPEARANCE OF CHRIST

We are not to regard the word picture of **Verses 13-16** as a portrait of our Lord in glory; for it is merely symbolical. When we shall see Him in glory He will not look as here described. Nevertheless this symbolical picture has precious lessons for us, more valuable than an attempt to describe to our minds the appearance of our Lord as a Spirit Being, "dwelling in light which no man can approach unto," and which we cannot appreciate until we shall be changed to "be like Him and to see Him as He is."--**1 John 3:2; 1 Cor. 15:50-53**.

His head and His hair as white as wool and snow tell us of His wisdom, His splendor and His glory. His eyes like a flame of fire tell us in symbol that our Master is all-seeing, omniscient; that He is not deceived by outward forms and ceremonies; but that He can, and does, read every thought and intent of the heart. The contemplation of His glance should of itself purge and purify our hearts to the extent of our ability, to put far from us everything which would have His disapproval.

Having described the head, St. John mentions the hands and the feet. The remainder of the body was covered with a garment reaching from the head to the feet. This may possibly represent the fact that the glory of Christ was manifested in His own person, in His own ministry, and in that of His Twelve Apostles, His representatives --St. Paul taking the place of Judas; and that with their death the body of Truth was almost veiled throughout the eighteen centuries intervening, until now, in the end of the Age, the Feet members of the Body of Christ will be illuminated by the Truth and will shine forth--not like the Head, but as polished brass.

THE MASTER'S COMFORTING MESSAGE

When we think of the great advantage which we of the present day possess, we are inclined to say, "What manner of persons ought we to be in all holiness of living and God-likeness!" We have shining upon us with almost burning brightness the focused rays of Divine inspiration and revelation from the past 6,000 years. How it should consume in us all the dross of selfishness! How it should purify us! How humble it should make us! Even in our flesh we should be polished, bright, luminous representatives of our glorious Lord and Head.

The countenance of the majestic One present amongst [R5991 : page 345] the candlesticks is said to be like lightning. So great was the splendor that St. John fell as dead when he beheld it, just as Daniel did in the presence of the mighty One whom he saw, and just as Saul of Tarsus did before the majesty presented to him. (*Daniel 10:4-11; Acts 9:3-9.*) So it is symbolically with the Christian, when once he gets a glimpse of the glories of the Divine character. When once we get a true view of Him with whom we have to do, as the great Heart-searcher and Caretaker of His Church, we fall before Him, humbled to the dust, realizing that we are imperfect, that we cannot stand before our Master, that we are unworthy of His favor and blessing.

But as our Lord touched St. John gently, raising him up, so He has spoken to us comfort, peace and love, assuring us that we have a High Priest that can be touched with a feeling of our infirmities, One who is able to sympathize and mercifully to assist, One who has bought us with His own precious blood, and who has accepted us and will number us as His Body members as long as we abide in Him, seeking in our hearts to know and to do His will. To us His comforting assurance is:

(1) "Fear not." The same message the Father has sent us through the Prophet, saying, "Their fear of Me is not of Me, but is taught by the precepts of men." (*Isaiah 29:13.*) This is one of the first lessons which we must learn. We cannot come into close sympathy with our Lord and be taught of Him respecting other features of His Plan until we learn to fear not, learn to have confidence in Him as the One "who loved us and bought us with His own precious blood," and whose purposes toward us continually are for our welfare and, if we submit ourselves to His guidance, will bring us off conquerors and more than conquerors.

(2) "I am the First and the Last." We must recognize that our Lord is the One who was the beginning of the creation of God and the end of it, the One by whom are all things, the One who is next to the Father, His very Representative in everything pertaining to the affairs of the Universe. (*Colossians 1:15; Revelation 3:14; John 1:1-3; 1 Corinthians 8:6.*) (3) We must recognize Him as the One who was dead, the One who really died for our sins, but who was as really raised out of death by the Father. (4) We must realize that He is alive for

evermore, that death has no more dominion over Him, that the work is finished, that neither sacrifices of the Mass nor death in any sense or form ever will be needed. His work is perfect; and, as He cried on the Cross, "It is finished!"

(5) We must recognize that He has the keys, the authority, the power over the tomb, to deliver from it all who are therein imprisoned. We must also realize that He has the key, the power over death, in order that those whom He liberates from the prison-house of death, like those who have not yet gone into the tomb, but who are under the death sentence, may all be ultimately delivered, set free from the dominion of Sin and Death, delivered into the full liberty of the Sons of God--righteousness and life everlasting.--**Romans 8:21.**

"IN HIS RIGHT HAND SEVEN STARS"

This One whom we thus know, thus recognize, as the Instructor and Caretaker of the candlesticks, we are also to recognize as having in His right hand--in His favor as well as His power--seven stars, the angels, the messengers, of the seven Churches. Apparently the stars represent special ministers, or servants of the Church. In **Revelation 12:1** the Church is pictured as a Woman crowned with twelve stars. These stars evidently represent the Twelve Apostles as the special lights of the Church. Similarly, in the picture before us, the seven stars which the Lord holds in His right hand seem to represent special light-bearers in the Church--in each of its seven phases or stages of development. That they are in His right hand seems to teach us that these should be considered as in some special sense under the Master's guidance, protection and care in the interest of the Churches which they represented.

It will be noticed that the messages to the various Churches are addressed to these stars, messengers, angels, as though our Lord would have us understand that the appropriate message for each appropriate epoch in the Church's experience would be sent by the Lord through a particular star, or messenger, whom He would especially commission as His representative. Our Lord Himself is represented by the great light of the sun; and His special messengers in the Church throughout the entire period of the Gospel Age are consistently enough represented as stars.

The difference between the symbols of the star and the candlestick is manifest. The star light is the Heavenly light, the spiritual enlightenment or instruction. The lamp light is the earthly light, representing good works, obedience, etc., of those who nominally constitute the Lord's Church in the world, and who are exhorted not to put their light under a bushel, but upon a candlestick, and to let it so shine that it will glorify their Father in Heaven.

No part of the description could more thoroughly convince us that the description of our Lord given here is a symbolic one than does the statement that

out of His mouth proceeded a two-edged sword. As a symbolic picture, however, it is full of meaning, speaking to us of the Word of the Lord, the Sword of the Spirit, "sharper than any two-edged sword." (*Ephesians 6:17; Hebrews 4:12.*) It reminds us that our Lord's words are not one-sided, not directed merely against sin in one class, but that His word is sharp, cutting in every direction, that sin is reproved by Him as much when found in His most earnest followers as when found elsewhere. It assures us that none need attempt to pluck out the mote from his brother's eye without first getting rid of the beam in his own eye; and that if we do not show mercy to those who are our debtors we must not expect mercy from Him who has proposed to extend His mercy toward us.

How heart-searching is God's Word when we understand it--not merely as a compendium of rules and regulations, but when we catch the spirit of it! Then we come to see that its requirement is love out of a pure heart; first, to the Heavenly Father; secondly, to our Lord and Head; thirdly, to all His brethren; fourthly, to the world in general, groaning and travailing in pain, waiting for the blessings of the coming Day of Christ; and fifthly, toward our enemies also, sympathetically realizing that they are warped, twisted and blinded through the deceitfulness of sin and through the machinations of the great Adversary.--2 *Corinthians 4:4.*

"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."

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[R5992 : page 346]

"FAITHFUL UNTO DEATH"

--DECEMBER 10.--**REVELATION 2:1-17**--

THE REVELATION A BOOK OF SYMBOLS--SEVEN SUCCESSIVE
STAGES

IN THE HISTORY OF THE CHRISTIAN CHURCH SYMBOLIZED
BY "THE SEVEN CHURCHES WHICH ARE IN ASIA"

--THE NAMES OF THE CHURCHES CHARACTERISTIC--THE
GREAT FALLING AWAY--THE TRUE CHURCH CALLED
"OVERCOMERS"--THE LORD'S RETURN DURING THE LAODICEAN
PERIOD OF CHURCH HISTORY.

**"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 number seven representing completeness. The **Book of Revelation** is a book of symbols, which our Lord "sent 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.

To 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 beforehand, they must symbolize seven successive stages in the history of the Christian Church, covering the period between the First Advent and the Second Coming of Christ. The fulfilment, we think, proves the correctness of this position.

In the **first chapter** we have a description of "One like unto a son of man," as 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 a 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; Smyrna, 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 true Church was in the

wilderness, and the Apostate Church sat as a queen and lived deliciously with the kings of the earth. Sardis includes a short interval just before the Reformation; Philadelphia, the period from the Reformation until recent times; and Laodicea, the nominal Church of today.

MESSAGE TO THE CHURCH OF EPHESUS

The word 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 the Scriptures.--**Revelation 3:14; 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 who 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 [R5993 : page 346] 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 grafted upon the true stock--"the faith once delivered to the saints."--**Jude 3**.

Thus gradually the Church was led into error, evil practises, and away from God. This is what is meant in **Verse 14** by the allusion to Balaam and Balak. It will be remembered that Balaam, who had been a prophet of God, instructed King Balak how to tempt Israel to sin, and thus brought about what he could not accomplish by his own powers. (**Numbers 23; 24; 31:16.**) So these Pagan priests taught the Church to indulge in spiritual fornication, and thus brought upon her the withering blight of the wrath of God.

The "doctrine of the Nicolaitans" seems to be the theory of lordship or headship in the Church. The strife as to who should be greatest existed amongst many of the patriarchs--fathers--of the prominent churches. At their councils there was a bitter fight for supremacy. The [R5993 : page 347] tendency was toward an earthly head, and of course many coveted the honor. The patriarchs of Jerusalem, Antioch, Constantinople and Rome were the most prominent. The first two dropped out of the conflict, but the strife continued for several hundred years between Constantinople and Rome. It was settled only by a division of the Church: the Eastern, or Greek Church, accepting the Patriarch of Constantinople for its head; and the Western, or Papal Church, acknowledging the Bishop--Pope or Father--of Rome.

Many of the true followers of the Master in the churches denounced this attempt to disobey the direct command of Jesus, "Call no man father." (**Matthew 23:9.**) Of course, they received the promised persecution. (**2 Timothy 1:12.**) This class in Pergamos is commended by our Lord under the symbol of "Anti-pas, My faithful martyr." In the Greek, *anti* means against, and *Papas* signifies father. In

this stage of the development of the Church those who sought to be popular received the emoluments of the Church; but the promise to the overcomers is that of pleasure and honor that shall be eternal.

THE CHURCH OF THYATIRA

Thyatira seems to mean "the sweet perfume of sacrifice." It was the period of Papal persecution. The virgin 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 valleys or hid in the darker caves of earth; and "feet of hard brass," to walk by their side as they scaled the rugged mountains or wandered footsore and weary, seeking a place to plant the seeds of Truth.

The message contains an allusion to a faithful old Prophet who fled for his life into the wilderness from the wrath of the idolatrous wife of a king. The picture is from the history of the Prophet Elijah. (**1 Kings 18; 19.**) Jezebel was the protector of the priests of Baal. Her husband was king, and she wielded his power for her own ends. The drouth of three and one-half years was evidently a type of the "time, times and a half"--1260 years--of the spiritual famine, "not of bread nor of water, but of hearing the words of the Lord."--**Amos 8:11.**

THE LORD'S SECOND COMING

Sardis is said to mean that which remains, as if it signified a useless remnant, something out of which life or virtue had gone. The nominal Church during this period had the appearance of being what it was not, having a form of godliness without its power. Sardis was the remains of the true Church, which had been driven into the wilderness; but when the persecution began to subside, her zeal also abated. Persecution has always developed the vigor of the Church.

Many today have the Sardis characteristics. To such there is a fatal warning in **Revelation 3:3**. Seven times our Lord's Second Coming is described as being thief-like, stealthy. Only to those who are watching is the approach of a thief known. Those who are asleep will be awakened only after he has taken full possession, after his work of destruction has progressed. Although they may then arouse themselves, it is too late. They have been overtaken. Thus our Lord will be present, but invisible and unknown--except to the watchers--for some years after His arrival; and His presence will be recognized by the sleepers only as the noise of spoiling the Strong Man's House gradually increases. Then slowly will they realize what it is and what the outcome will be.

The reason why many professing Christians cannot recognize our Lord's Parousia--presence--is that they are looking for a fleshly Christ, visible to the fleshly eye, and making an imposing 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 characteristics 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, and a new start in the way of Truth. No 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 obliged to come out of the nominal temple or have been cast out for their straight 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 trial state their names were cast out as evil. They were 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 them 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 sent particularly to those who 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** is properly understood. We suggest that any 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 she is not cold. She has much zeal, but not according to knowledge. She has organized her armies, developed 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 **[R5993 : page 348]** awake to a knowledge of the situation: "We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have 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 appears is only the smoke illuminated by the piercing rays from the Hand which, high upon the wall, is writing, "MENE, MENE, TEKEL, UPHARSIN." (**Daniel 5:25-28.**) 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. Our Lord clearly foretold 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 Truth-seekers are despised and rejected. They are covered with reproach because they dare to point out the faults 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.**

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SOME ITEMS OF INTEREST THE WAR OBSESSION

"Does it not strike you that a most dangerous worldwide psychological condition is being created by the war in Europe? War is too rapidly becoming a fixed and normal condition; men and women are becoming 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 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 even social functions are being resumed.

"The attitude of Europe is being reflected over here. While still persistently declaring our principles of peace, war in our heart of hearts does not appear near so horrible to us as it did three, two, or one year ago. Are we not being insidiously inoculated with the war germ?

"We may be forced into war, no matter how we struggle against it, but as a decent, 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 toward war may soon become chronic all over the world; it is almost so in Europe now." --*Cleveland Press*.

"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, Fourth edition, London. It shows that Job and the learned of his day were far from being monkey-men. Until lately Job's words were considered a joke by dentists as well as others. The Bible is a wonderful book.

"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 thick layer of cementum, there is an exceedingly thin membrane, 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

reticulated 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 strong Nitric or Hydrochloric Acid and only swelling slightly when boiled in Caustic Potash."

**INTERESTING LETTERS
WHOM THE LORD LOVES HE CHASTENS**

MY DEARLY 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 done so. 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, feel directed of the Lord to lay 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, with the result that after a season of measurable 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 as 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 things needful in an honorable way (farming). 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 the Bethel exercises each morning, with lessons from the SCRIPTURE STUDIES and TABERNACLE SHADOWS alternately every evening before retiring. We are at present somewhat isolated, except for one dear brother near us whom the Lord brought into the light through our humble ministry. We have no class connections 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 some 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 should I call upon those brethren, or do this work myself--especially when going to a small place where we have no assurance of a good turnout?

(2) If I continue to do this service should I report to the Bible House each

meeting held, number in attendance, number manifesting 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. We are 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?

Praying every day for you, dear Brother, that you may receive strength, courage and wisdom from above to continue in the way until He shall say, "It is enough," and soliciting an interest in your prayers,

I am sincerely your brother in hope, -----.

OUR REPLY:--We rejoice with you that the Lord did not permit you to drift away from Him, but gave you experiences which directed you, and brought you important lessons.

We quite approve your course of going forth every Sunday, or whenever convenient opportunity may afford, to neighboring villages and towns, to spread the knowledge of God's Word and of the Divine "Plan of the Ages." We are glad that you are thus engaged and that the Lord is granting you to see some fruit from your labors. We would encourage you to go on in the good work, believing that you will not be sacrificing the interests of your home so long as you continue the worship of the Lord and the study of His Word therein. A further suggestion we would make is that you introduce the reading matter to all who manifest any interest. It is our experience that, no matter who does the preaching, nor how much of it is done, very few will be brought to a satisfactory condition of knowledge or of character unless they read for themselves--**STUDIES IN THE SCRIPTURES, WATCH TOWER**, etc.

Since you are not identified with any Ecclesia, it would not be necessary for you to appeal to any. Authority to preach God's Word goes to whoever receives the Holy Spirit, in proportion as he may have talents for service.

The V. D. M. questions have been sent out freely and many of them have been returned, but we have not yet had time to make an examination of them. Shortly we hope to appoint a Committee to examine all the papers and to pass upon them, and we will then be glad to notify each one in respect to the accuracy of his answers, as viewed by the Committee.

May the Lord's blessing continue with you richly!

TO PREPARE THE WAY

DEAR BROTHER RUSSELL:--

Loving greetings to my beloved Pastor and Brother in the Lord, through whom the dear children of the Kingdom are constantly fed and nourished with meat in due season from the dear Lord's own table!

Kindly pardon this intrusion upon your great magnanimity, and accept my sincere thanks for all you have been to, and done for, me and mine, by your unceasing labor of love. As the debt is so great, and I so very poor at reciprocity, I pray God, our Father, through His Son, our Redeemer and Lord, to cancel it, making such rewards perpetually as it richly merits. (*Phil. 4:19.*) His grace is so wonderful and matchless!

Had served many years as a church worker, but eventually sickening at its form of godliness, etc., slipped back into the field (world). About this time I married, and my wife has blessed me with great faithfulness and five children--one asleep.

About this same time a dear friend of ours bought THE DIVINE PLAN OF THE AGES of a Colporteur (Sister Graham) and handed it to my wife for me to read it and give my opinion as to its merit, etc.

At this time my business began to move me to and fro with my little home and increasing family, and the book was laid away. After ten years or so of roaming, sometimes doing well, but never satisfied, I met a dear Brother S-----. A little conversation made me feel he had something I wanted, and somehow I let him know it. He kindly invited me to discuss the matter and after a very few exchanges he quoted, "Except a corn of wheat fall into the ground," etc. It was with this text I received some light, and surely more light has been the watchword ever since!

I should tell you here that we had been well warned to beware of our friend S-----'s religion, etc., and we had never heard of you, or MILLENNIAL DAWN; in fact, it was only when reading Volume III., after going through Volumes I. and II., that I got to know Pastor Russell and his authorship of the books, etc., the main reason for this, I think, being the fact that the chart and preface of Vol. I. were missing.

Leaving Brother S-----'s that evening, some tracts were given me. When I got home and told my wife where I had been and spent the evening, both hands went up in horror, and the words, "You've done it now; I was always afraid you would! I have no more desire; ah, I have been warned! You'll be an infidel proper now!" etc., etc.

But she was already grieved about my seeming lack of spiritual desire and non-churchianity, and very anxious for the children. Two days or so after this I sat down to take some of the "food," and a paragraph in the tract "Do You Know?" got me; it referred to the trouble, "world-wide, socialistic and anarchistic." I felt very strange and not anxious to take it in. The statement, "The downfall of all the kingdoms of the world" grieved me, but I had not yet noticed the statement, "To prepare the way for Messiah's Kingdom"--the Heavenly Kingdom.

I did not like to see the disasters predicted, but when the above caught my eye I exclaimed, Thank God, whoever has penned this! Exuberant with this joy, my wife must see it. And as I read, you should have seen her face, "And will result in the downfall of all the kingdoms of the earth." She was troubled and said, "That's awful!" Yes, I said, but thank the Lord this author has something better for their place; listen: "To prepare the way for Messiah's Kingdom."

She did not, however, embrace the Truth with me, but seemed to fight at every step, until she was brought to see plainly it is the Truth and that it is no use to fight the Truth. She was now hopeful, missing my society, and very, very lonely. One day, sitting at her knitting (I was making a few notes), she said, "If you can't speak, write something; it will be all right." Whereupon I wrote, "What do you think of consecration?" and passed it on. She replied, "A great deal." I was delighted. She symbolized shortly after, and our [page 351] life has since been fraught with abundant joy and satisfaction in the dear Lord, to whom be all the praise for evermore!

Being tied by family duties, etc., we have not been able to render very much service in the Harvest work, but we do pray for the dear Lord's blessing continually on you and all "the dear colaborers at the Brooklyn Tabernacle, Bethel, and everywhere."

We ask your loving prayers for us that we may be found faithful and joined with you and all His own to our living, loving Head in His Kingdom, in the sweet bye and bye.

"Toil on, and in thy toil rejoice;
For toil comes rest; for exile, Home;
Soon thou shalt see Him face to face,
And hear Him say, "Enough, well done!"

Your brother in the Lord, T. R. HICKMAN.

ONE USED HIS BRAINS--THE OTHER DID NOT
DEARLY BELOVED PASTOR:--

Greetings in the name of our Lord and Savior Jesus Christ! I have been

wanting to give you my testimony for some time; how I got the Truth, and what it has done for me. I had often heard the saying, "As a man soweth, so shall he also reap," and I was sowing bad thoughts in my heart, and reaping bad habits.

My first start in the Christian life was in the fall of 1914, when I joined the "Knights of Malta." I got out of each Degree just enough of the Bible to make me want to know the rest; so I would go home and get my Bible and read the connections. It got so interesting to me that I started at Genesis and read everything to the end of Revelation. In that way I was getting rid of some of my bad thoughts, for some good thoughts.

I was a great fellow for condemning the Roman Catholic religion. I was working with a Catholic friend at that time, and I asked him one day why he did not *use his own brains* instead of believing everything the priests told him. He [R5995 : page 350] asked 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." He 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 very 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 them. It was 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 great 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 nineteen 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 January 2d, 1916. 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."

We pray that our Heavenly Father will give you strength and wisdom so that you will be faithful unto death, and also all others who have made a Covenant with Him by sacrifice.

With much Christian love,

BROTHER AND SISTER HEADRICK.--**England.**

A MINISTERIAL ATTEMPT TO "ANSWER" THE TRUTH

DEAR BROTHER RUSSELL:--

Since your visit among us I have wondered if you would like to hear the results of our meeting. The effect on the entire city has been wonderful. Many thoughtful men heard you and have not minced matters in their open approbation of your sermon. The local papers did not report it and they came in for some criticism for failing to do so.

On Sunday evening following your meeting two ministers attempted to "answer" you. They resorted to slander and falsehood, blindly wresting your points. Many who heard them after having heard you, have been drawing comparisons that are detrimental to these ministers' hold on their people.

The pastors of one denomination have met to discuss the situation and to decide what to say to their congregations about you and your teachings. They admitted that the question everywhere is getting beyond their ability to answer.

We are continuing our volunteering and canvassing, finding a kind of interest that will not much longer be put off without the Truth.

The opposition is getting strong, but the Lord knows all about that! I thank Him always for this opportunity to serve Him. How kind He was to let me have this Light and His Robe of Righteousness to hide my blemishes as they become more perceptible!

I thank Him for your visit here. It has been a greater blessing than we knew.
May our Father bless you and *send you back!*
In Jesus' Name, BUEBO ELLER.

BRITISH CONDITIONS GROW SERIOUS

A Brother in Great Britain writes:--

"Women are now taking the places previously occupied by men, in nearly every trade. They are driving and collecting fares on the electric cars, motor cars, etc.; they are to be found at the railway depots emptying the wagons, behind the counters, in the banks, working the machines on the farms, and doing every other conceivable job which men have been in the habit of doing in the past.

"Our nation is being weakened very considerably by the big battles that are now raging at the front. Thousands from this district wiped out daily. It is a common occurrence to meet a mother who has lost all her sons--very often three or four--and in many cases the father also.

"If ever there was a time to preach the Truth it is now. The nation is being broken down, and who can give comfort and joy to these dear hearts, now torn and sad, but ourselves? and we are doing, by the Lord's grace, all we can.

"As a Church here, we are adding to our numbers daily; many very fine and noble characters are amongst those now coming along; and while the Lord continues to bless *us*, we remember you all. Often we find it easier to walk with the Lord when troubles abound on every side, while it is difficult to maintain our full devotion to the Lord when everything goes smoothly."

CAREFULLY STUDIED VOW--THEN ACCEPTED IT

DEAR PASTOR RUSSELL:--

Soon after reading your views in the November 1 issue of THE WATCH TOWER I sat down to inform you, out of my own experience, what reasons a consecrated believer could have for not taking the Vow. After stating my reasons I decided to change the letter by leaving out one of them, so I re-wrote the letter, but decided to wait awhile before sending it in its final form. The result is, that after having carefully studied the Vow and my own heart, I have made the Vow my own, and thank God for it.

I wonder if there are not others who would be led to take the Vow, if they should very carefully scrutinize their reasons for not taking it? Please record me as a keeper of the Vow and accept my deepest gratitude for having brought me to a closer study of my heart.

May God's blessing continue with you in the work!

Yours in His name, M. E. S.--N. C.

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The 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 Editorial Committee now serving are: W.E. VAN AMBURGH, J.F. RUTHERFORD, H.C. ROCKWELL, F.H. ROBISON, R.H. HIRSH.

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SCRIPTURE STUDIES AND SCENARIOS--VARIOUS

For the information of our readers we give below a list of the languages into which the various volumes of STUDIES IN THE SCRIPTURES have been translated. Most of these can be supplied from the head office at Brooklyn.

Volume I. In English, German, Swedish, Dano-Norwegian, Italian, French, Greek, Hungarian, Spanish, Polish, Hollandish, Finnish, Arabic, Slovak, Rumanian, Armenian, Lettish, Chinese, Japanese and Korean. We have also the English Braille, American Braille and New York Point.

Volume II. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume III. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume IV. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume V. In English, German, Swedish, Finnish and Dano-Norwegian.

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THE PHOTO-DRAMA SCENARIO is supplied in Spanish, Italian, Greek, Polish, Armenian, German, Finnish, Swedish and English, in one or more styles

of binding. See WATCH TOWER, October 1, 1915, for prices and styles of binding.

"ANGELICO"

The Angelophone Company request us to advise that they are now prepared to fill all orders promptly, as per announcement in previous TOWER. *ADDRESS ALL LETTERS* and make *REMITTANCES* to the ANGELICO, 182-184 Fulton St., Brooklyn, N.Y.

A GERMAN MEMORIAL NUMBER

A Memorial issue of THE WATCH TOWER is being prepared in the German language and another in the Polish language; extra copies, 5c each.

=====
BETHEL HYMNS FOR JANUARY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for January follow: (1) 14; (2) 189; (3) 259; (4) 222; (5) 324; (6) 230; (7) 92; (8) 197; (9) 224; (10) 265; (11) 165; (12) 130; (13) 291; (14) 78; (15) 105; (16) 272; (17) 1; (18) 221; (19) 65; (20) 264; (21) 228; (22) 273; (23) 25; (24) 313; (25) 134; (26) 393; (27) 289; (28) 145; (29) 22; (30) 203; (31) 32.

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Also published in foreign languages as follows: *German, Swedish, Finnish and Dano-Norwegian*, six vols.; *French, Hollandish, Spanish, Italian, Hungarian, Polish, Arabic, Roumanian, Greek, Lettish, Slovak, Armenian, Ukrainian, Korean, Chinese and Japanese*, one vol. each; bound in cloth, uniform with English edition, prices the same.

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r6008 **"BLESSED ARE YE WHEN MEN SHALL REVILE YOU"**

r6009 **SORROW AND JOY COMMINGLED**

r6009 "HE BEING DEAD--YET SPEAKETH"
 r6009 MUST LOYALLY COOPERATE
 r6009 LEFT THE STORE-HOUSE FULL
 r6010 MOULDED THOUGHT OF MILLIONS
 r6010 OPENED OUR EYES OF UNDERSTANDING
 r6010 "REPRESENTED ALL THAT WAS NOBLEST, HOLIEST, BEST"
 r6010 RENEWAL OF CONSECRATION DAILY
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 r6016 LETTERS EXPRESSING SYMPATHY AND LOYALTY

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BROTHER RUSSELL'S CHRISTMASTIDE 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, also announcing the Year 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 this 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 10c 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 may be had for 6c per doz., postpaid.

[R6024 : page 386]

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 election of 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.

[CONTINUED ON PAGE 396.]

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My Morning Resolve

**My Earliest Thought I Desire Shall Be:
"What shall I render unto the Lord for all His
benefits toward me? I will take the Cup of Salvation
and call upon the name of the Lord [for grace
to help]. I will pay my Vows unto the Most
High."--Psa. 116:12-14 .**

Remembering the Divine call, "Gather My saints together unto Me, those that have made a Covenant with Me by sacrifice" (*Psa. 50:5*), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfil my Vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the Heavenly inheritance in joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honor self, but the Lord.

I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the Truth, the brethren and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to Divine care and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because

**"Faith can firmly trust Him,
Come what may."**

=====

r6021 **1915--ANNUAL REPORT--1916**

r6023 **HARVEST WORK CONTINUES**

r6024 **THE HOLY CITY**

r6024 **"UNTO US A SON IS GIVEN"**

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INTERESTING ITEMS

[CONTINUED FROM SECOND PAGE.]

1917 VOLUNTEER LITERATURE

The Society will have this ready for shipment about January 1. It was prepared by Brother Russell, and is specially appropriate for the times in which we are living. The leading article is: "The World on Fire." When ordering please mention B.S.M., Vol. 9, No. 1.

Classes are requested to place their orders as soon as possible that the

Society may be able to estimate the quantity to be printed. In ordering do not figure on more than one copy for each English-speaking home. Where there are no Ecclesias, individual orders will be received. Volunteer numbers are supplied free of charge, transportation charges collect.

HYMNS OF DAWN--KARATOL EDITION

We now have the MILLENNIAL DAWN HYMNAL (with music) bound in black karatol, round corners, red edges, embossed in oriental gold leaf: price 50c; postpaid. We also have a good supply of the regular cloth-bound Hymnals, on which the price has not been advanced; 35c postpaid. Small flexible edition, without music, 10c each.

1917--YEAR TEXT MOTTO--1917

As our Year Text Brother Russell chose these words, "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." (*Numbers 6:24-26.*) Price, postpaid, 60c per dozen; 10c each.

ADVERTISING PUBLIC MEETINGS

Owing to the very high price of paper the BIBLE STUDENTS MONTHLY will not hereafter be used to advertise public meetings for Pilgrims and others. We would suggest the use of cards and newspaper columns instead. We will be glad to furnish cuts of the speakers as usual.

WATCH TOWER RENEWALS

The friends are now so accustomed to looking at their WATCH TOWER wrapper for acknowledgment of receipt of renewal of subscription that we will not longer send post-card acknowledgment as heretofore. When a dollar is sent for renewal of your subscription the date on the outside of your wrapper will be advanced one year.

"POEMS OF DAWN"

Many of the friends are not aware that since the first edition of "Poems of Dawn," a second has been issued containing two indexes-- alphabetical and topical--and twenty-one additional poems--Karatol, 50c; Leather, 75c, postpaid.

LEESER BIBLE

The publishers advise us that there will be no more of these at prices on our former list. We are able, however, to secure a larger Leeser Bible, 7x10, at \$2.25, cloth, postpaid.

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YOUR "GOOD HOPES" FOR 1917

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of Truth but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

----TO THE----

"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the STUDIES and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my "*money talent*" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (**1 Cor. 16:2**), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work carried on by our Tract Society. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of

what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the BIBLE STUDENTS MONTHLY in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as Lecturers to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of.....per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY
BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N.Y.
or, London Tabernacle, Lancaster Gate W., England; or,
Flinders Building, Flinders St., Melbourne, Australia.

(Name).....
(Post Office)..... (State).....

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WATCH TOWER SUBSCRIPTIONS ON "GOOD HOPES" ACCOUNT.

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send THE WATCH TOWER to friends who are not yet interested enough to subscribe for themselves, or to deeply interested friends who are too poor to subscribe and backward about accepting our *Lord's Poor* offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full name and address, and write very plainly, please, mentioning the length of the subscriptions:

WATCH TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear *promptly* from such as desire the visits of THE WATCH TOWER continued. The Lord's Poor friends have been requested

to send their applications in *May*. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration *look* on your TOWER *wrapper*. Date is given in lower left-hand corner.

A PRIVILEGE AND A SERVICE

We are convinced that THE WATCH TOWER lists do not contain the names of many of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the Devil continually tend to crowd out of mind and heart.

We have at times required that all desiring THE WATCH TOWER on credit, or free, as "the Lord's Poor," should make *personal* application; now we request *every* subscriber to inquire among those whom he *knows* to be interested in Present Truth, and to obtain the consent of all such to send in their subscriptions either on *credit or free*, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be canceled, and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (***Eph. 4:12.***) We offer no premiums, desiring the cooperation of such only as appreciate the privilege of being coworkers with us in this ministry.

***CREATION DRAMA SCENARIO**

This is a condensed statement of the Divine Plan of the Ages--profusely illustrated--much information in little space. The ninety-six short, pithy lectures of the CREATION DRAMA can be supplied in print as follows:

De Luxe, gold edges, embossed, 400	
illustrations	\$1.00 postpaid
Cloth, burnished edges, embossed, 400	
illustrations65 "
Paper in three booklets, complete, per set..	.25 "
A Newspaper edition in 4 Parts.....	.05 "
IN GERMAN, SPANISH, ITALIAN, GREEK, POLISH,	
ARMENIAN:	
Cloth bound, complete.....	.65 "
Paper " "25 "
Newspaper edition, 3 Parts, 2c ea.; per set.	.05 "

IN SWEDISH: Cloth bound..... .65 "
Newspaper edition, 2c ea.; per set..... .05 "

CHOICE MOTTO CARDS--1916-1917

We have, as usual, very choice sorts. These cards are made in Europe, hence subject to heavy expenses for freight and duty, especially since the war began. Nevertheless, we can supply them in the United States and Canada at less than retail European prices, because we supply them at about cost price--that is to say, about one-half the usual American prices. Besides this, we prepay postage or express charges. Our object is to encourage the embellishment of the homes of the Lord's people with faith-stimulating and courage-inspiring texts tastefully prepared. To facilitate the handling of these motto cards we assort them in packets, carefully packed, at the following prepaid rates:

Packet Ma--Twelve mottoes, small and medium, 50c.

Number Mb--Fourteen medium and small cards, \$1.

Number Mc--Thirteen large, medium and small cards, \$1.

Number Md--Four large and medium cards, \$1.

Where \$5 worth of these are sent to one address the saving in packing and expressage would be 50c., making the price \$4.50. *Order by number only.*

***DAILY HEAVENLY MANNA**

Those who use this book as we recommend are surely being blessed. Thousands testify to the help thus received. Its daily text should be read and commented on freely by all. Then the MANNA comment should be read. This book contains the same texts and comments as all former editions. Every alternate leaf is blank-ruled for use as an autograph and birthday record. Its value increases as additional autographs of friends are secured. It is printed on bond paper.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, gold embossed, gilt edges; English and
Polish..... \$0.60

Dark blue cloth, silver embossed, German..... .60

Leatherette, blue edges, Swedish and Norwegian..... .60

Leatherette, genuine gold edges, Swedish and
Norwegian..... 1.10

Genuine Morocco, gold edges, English, Polish and
Norwegian..... 2.00

We hope this little book will find a place at every breakfast table, that spiritual refreshment may thus be enjoyed with the natural food.

MISCELLANEOUS

Hymns of Dawn, with music (Karatol).....	\$.50
Hymns of Dawn, with music (cloth).....	.35
Hymns of Dawn, without music (flexible).....	.10
Poems of Dawn (Karatol).....	.50
Poems of Dawn (Leather).....	.75
Bible Talks in Simple Language (half leather).....	1.25
Memorizing Text-Cards (100 in pkg.--assortments, No. 1 and 2), per pkg.....	.30
Scriptural Post Cards (assorted), doz. 15c; per 100.	1.00
CHARTS (Blue Prints, soft cloth):	
Plan of the Ages, 5 ft. \$1.85; 8 ft.....	2.50
Chronology of the Bible, 7-1/2 ft.....	2.00
Tabernacle of the Wilderness, 7-1/2 ft.....	2.00
BINDERS for THE WATCH TOWER:	
Spring Back (holds 1 yr.).....	.60
CROSS & CROWN PINS (Gold, with red enamel):	
5/8"--No. 1 Ladies' Style, No. 2 Gents', each.....	1.15
1/2"--No. 3 Gents' Style, No. 4 Ladies', each.....	1.00
5/8" celluloid, per doz., 25: each.....	.03
Missionary Envelopes, per 100 .30; per 1000.....	3.00
Vow Bookmarks (paper) per 100 .25; (silk) each.....	.05
*Booklets (on Hell, Spiritism, Evolution, Tabernacle Shadows, Our Lord's Return).....	.10
*Question Booklets on each Vol. of SCRIPTURE STUDIES and on THE TABERNACLE, each .07; per doz.....	.84
Report on Foreign Missions, each.....	.05
THE WATCH TOWER (semi-monthly), per year.....	1.00
The Divine Plan of the Ages (Za), WATCH TOWER form, ea.....	.10
What Say the Scriptures about Hell (Hz.), WATCH TOWER form, ea.....	.05
Judge Rutherford's Defense of Pastor Russell, each 10c, per 100.....	8.00
THE BIBLE STUDENTS MONTHLY, per year.....	.12
Tracts in all languages.....	FREE

*Colporteurs and Class Secretaries may deduct one-half from above prices on MANNAS, BOOKLETS and SCENARIOS if shipment consists of 50 or more volumes, *charges collect*.

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BIOGRAPHY

CHARLES TAZE RUSSELL, known the world over as Pastor Russell, author, lecturer and minister of the Gospel, was born at Pittsburgh, Pa., February 16, 1852; died October 31, 1916. He was the son of Joseph L. and Eliza Birney Russell, both of Scotch-Irish lineage. He was educated in the common schools and under private tutors. Author of

"OBJECT AND MANNER OF OUR LORD'S RETURN,"

"FOOD FOR THINKING CHRISTIANS,"

"TABERNACLE SHADOWS,"

"THE DIVINE PLAN OF THE AGES,"

"THE TIME IS AT HAND,"

"THY KINGDOM COME,"

"THE BATTLE OF ARMAGEDDON,"

"THE ATONEMENT,"

"THE NEW CREATION,"

"WHAT SAY THE SCRIPTURES ABOUT HELL,"

"SPIRITISM,"

"OLD THEOLOGY TRACTS,"

"THE PHOTO-DRAMA OF CREATION," et cetera, et cetera.

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 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 Scriptural 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 the 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, and a faithful continuance in obedience to 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 wilfully disobedient shall be everlastingly 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 [R5998 : page 357] 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 WORK

Seeing that God has such a wonderful Plan for the blessing of mankind, Pastor Russell gave all of his power and energy to making known these great truths to the world. He never took a vacation; he worked until the day of his death.

Like other Christians he was looking for the Second Coming of Christ. Between 1872-6 he discovered that the Scriptures clearly teach that the Lord would not return in a body of flesh, but would return as a spirit being, invisible to human eyes, and that His second presence was due in the autumn of 1874. This led to the publishing of a booklet entitled, "The Object and Manner of Our Lord's Return," which had a phenomenal circulation.

Many students of the Bible throughout the United States and Canada responded to the information derived from that book, and his correspondence became voluminous. Realizing the necessity of keeping the Truth before the minds of those who had begun to investigate, in 1879 he began the publication of THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, and was its sole Editor to the time of his death. This journal is issued semi-monthly; it never publishes advertisements, but is devoted exclusively to religious topics. Among the English speaking people in the United States, Canada and Great Britain, its semi-monthly circulation is 45,000 copies. It is also published in German, French, Swedish, Dano-Norwegian and Polish, reaching a large number of subscribers in America and Europe.

He was President of the WATCH TOWER BIBLE AND TRACT SOCIETY from its organization in 1884 until his death. He was also President of the PEOPLES PULPIT ASSOCIATION, organized in 1909, and the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, incorporated in London, in 1913, both of the latter corporations being adjuncts to the WATCH TOWER BIBLE AND TRACT SOCIETY. Through these religious corporations, as well as by word of mouth, he promulgated the Gospel of Messiah's Kingdom. He was the author of the following publications, issued between the years 1881 and 1914, each having phenomenal circulation, as given below:

FOOD FOR THINKING CHRISTIANS..... 1,450,000
TABERNACLE SHADOWS..... 1,000,000

DIVINE PLAN OF THE AGES.....	4,817,000
THE TIME IS AT HAND.....	1,657,000
THY KINGDOM COME.....	1,578,000
BATTLE OF ARMAGEDDON.....	464,000
THE ATONEMENT.....	445,000
THE NEW CREATION.....	423,000
WHAT SAY THE SCRIPTURES ABOUT HELL.....	3,000,000

He was also the author of WHAT SAY THE SCRIPTURES ABOUT SPIRITISM, OLD THEOLOGY TRACTS, et cetera, et cetera. He was the author of the PHOTO-DRAMA OF CREATION, which had been exhibited prior to his death to more than nine million persons. He wrote and published the SCENARIO of the PHOTO-DRAMA OF CREATION, which has had a very wide circulation. His publications were translated into thirty-five different languages. At the same time he was Pastor of more than 1,200 congregations of Bible Students, in different parts of the world. These he visited and taught as often as possible.

He organized and conducted a Lecture Bureau which constantly employed seventy Bible lecturers, who traveled and delivered lectures on the Scriptures. He organized and managed an auxiliary lecture bureau of seven hundred men who gave a portion of their time to lecturing on Bible teachings. Each year he wrote practically all of the copy for the BIBLE STUDENTS MONTHLY, the annual distribution of which amounted to approximately fifty million copies.

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 greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace 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 "end of the Age," 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 the 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, 1916.

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 Japan, China, Korea and India. On the same occasion he again visited the Jews in Palestine and Galatia, explaining to them that the prophecies teach that the Jews at an early date will again be established in Palestine. On his return to America he was given a great ovation at the New York City Hippodrome by thousands of Jews, his discourse on this occasion being published by Hebrew papers both in America and in Europe.

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 or 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.

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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 will properly be paid over to my wife if she survives me, 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 colaborers in the Harvest work--yea, for all of the household of faith in every place who call upon the name of the Lord Jesus as their Redeemer.

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 SCRIPTURE STUDIES Books and various other booklets, hymn-books, etc., to the WATCH TOWER BIBLE AND TRACT SOCIETY, 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 committee of five, and I urge that if any matter approved by three be known or 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 the unity of the faith 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 various articles appearing in the journal 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 shall write for or be connected 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 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 not, as the committee may think best, but my name shall not be attached nor any indication whatever given respecting the authorship.

Those named below as members of the Editorial Committee (subject to their acceptance) are supposed by me to be thoroughly loyal to the doctrines of the Scriptures-- especially so to the doctrine of the Ransom--that there is no acceptance with God and no salvation to eternal life except through faith in Christ and obedience to His Word and its spirit. If any of the designated ones shall at any time find themselves out of harmony with this provision they will be violating their consciences and hence committing sin if they continue to remain members of this Editorial Committee-- knowing that so to do would be contrary to the spirit and intention of this provision.

The Editorial Committee is self-perpetuating, in that should one of these members die or resign, it will be the duty of the remainder to elect his successor, that the journal may never have an issue without a full Editorial Committee of five. I enjoin upon the committee named great caution in respect to the election of others to their number--that purity of life, clearness in the Truth, zeal for God, love for the brethren and faithfulness to the Redeemer shall be prominent characteristics of the one elected. In addition to the five named for the committee I have named five others from whom I prefer that selection should be made for any vacancies in the Editorial Committee, before going outside for a general selection--unless in the interim, between the making of this Will and the time of my death, something should occur which would seem to indicate these as less desirable or others more desirable for filling the vacancies mentioned. The names of the Editorial Committee are as follows:

WILLIAM E. PAGE,
WILLIAM E. VAN AMBURGH,
HENRY CLAY ROCKWELL,
E. W. BRENNEISEN,
F. H. ROBISON.

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 Hoskins, 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.)

As for compensation, I think it wise 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, or the three that shall be actively engaged, shall consist of not more than a provision for their food and shelter and ten dollars per month, with such a moderate allowance for wife or children or others dependent upon them for support as the Society's Board of Directors shall consider proper, just, reasonable-- that no provision be made for the laying up of money.

I desire that the OLD THEOLOGY QUARTERLY continue to appear as at present, so far as the opportunities for distribution and the laws of the land will permit, and that its issues shall consist of reprints from the old issues of THE WATCH TOWER or extracts from my discourses, but that no name shall appear 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 French, the Italian, the Danish and the Swedish or any 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 of 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 to the point, indicating their acceptance or rejection of the provisions and terms specified. A reasonable time shall be allowed for any one mentioned who may be absent from the city or from the country. Meantime the remainder of the committee of at least three shall proceed to act in their capacity as editors. It shall be the duty of the officers of the Society to provide the necessary arrangements for these members of the 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.

I have already donated to the WATCH TOWER BIBLE AND TRACT SOCIETY all my voting shares therein, putting the same in the hands of five Trustees, as follows: Sr. E. Louise Hamilton, Sr. Almata M. Nation Robison, Sr. J. G. Herr, Sr. C. Tomlins, Sr. Alice G. James.

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These Trustees shall serve for life. In event of deaths or resignations successors shall be chosen by the WATCH TOWER SOCIETY Directors and Editorial Committee and the remaining Trustees after prayer for Divine guidance.

I now provide for the impeachment and dismissal from the Editorial Committee of any member thereof found to be unworthy the position by reason of either doctrinal or moral laches, as follows:

At least three of the Board must unite in bringing the impeachment charges, and the Board of Judgment in the matter shall consist of the WATCH TOWER BIBLE AND TRACT SOCIETY'S trustees and the five trustees controlling my voting shares and the Editorial Committee, excepting the accused. Of these sixteen members at least thirteen must favor the impeachment and dismissal in order to effect the same.

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DIRECTIONS FOR FUNERAL

I desire to be buried in the plot of ground owned by our Society, in the Rosemont 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 in the Bible House Chapel or 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 leave 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 entreat you all 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 "so an entrance shall be ministered 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:

MAE F. LAND,
M. ALMETA NATION,
LAURA M. WHITEHOUSE.
DONE AT ALLEGHENY, PA., JUNE TWENTY-NINE, NINETEEN
HUNDRED
AND SEVEN.

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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 3, accompanied by his traveling secretary, Menta Sturgeon.

When 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 the last look at him whom they knew so well and loved so much. From Chicago the body was accompanied by a delegation, delegations from other cities joining en 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 numbers, the Committee of Arrangements provided an additional 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 especially impressive, 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 classes 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 of the casket in the main Auditorium, proceeded to the lecture room below and repeated the same address to the friends crowding the smaller Auditorium. All of the addresses--seventeen 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 on such an 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 enough for the speakers and the remains 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 beautiful and numerous all these were, they **[R6000 : page 360]** but 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, O.; C.A. Wise, Indianapolis, Ind.; J.T.D. Pyles, Washington, D.C.; I.I. Margeson, Boston, Mass.; F.W. Manton, Toronto, Canada; C.B. Shull, Columbus, Ohio; G.C. Driscoll, Dayton, Ohio; Dr. L.W. Jones, Chicago, Ill.; D. Kihlgren, Springfield, Mass.; Dr. A.E. McCosh, Detroit, Mich.; C.J. Woodworth, Scranton, Pa.; George Draper, Wichita, Kansas; C.H. Anderson, Baltimore, Md.; W.L. Abbott, St. Paul, Minn.; 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 many were obliged to stand for hours, it was deemed wise to reduce the number of speakers. The addresses of those at the three services follow in regular order:

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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 is clear--and we are glad! Death invariably causes a gloom wherever its clammy hand appears; yet, as the Apostle Paul expresses it, "We sorrow not as those that have no hope." Our glorious hope buoys 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 waters of Jordan will be "smitten"; who will write the Seventh Volume; to whom shall we go with our perplexing trials and difficulties as individuals and as ecclesias? It is my purpose to attempt 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 **[R6001 : page 360]** like to come back to Brooklyn and help in the work of the Home and Tabernacle. I gave him my reply later, offering 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 time on 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 of the various departments of 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, "What do you think of those letters I have written?" I replied that I considered superhuman wisdom directed him in writing them and that to my understanding the organization for the work here was complete. He said, "I am glad, Brother; 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 to organize matters, 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 can continue to read the Lord's message through our Pastor 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, as did St. Paul in his day, "bear the Church in birth until Christ would be formed" in us; and now that we should be able to stand without an earthly leader, the Lord has removed the faithful one He placed over us.

The work before us is great, but the Lord will give us the necessary grace and strength to perform it. The Prophet Zechariah clearly indicated this course when he said that the Lord would smite the man that was His fellow, even as He smote the Shepherd. As Jesus quoted a portion of this text and applied it to His own experiences, we believe the remainder of the text is being fulfilled now. When Jesus, the Shepherd, was smitten, the sheep were scattered abroad and were rent, torn and greatly perplexed until they were gathered at Pentecost and endued with power to go on with the work. We notice in this connection, however, that following the smiting of the Lord's "fellow," there would be no scattering of the sheep, but the reverse--the "Hand" or power of the great Jehovah God would rest upon the little ones left over.--***Zech. 13:7.***

And now, dear friends, what are we to think about this matter? The Lord has taken away our earthly leader; and some faint-hearted workers may think the time has come to lay down our harvesting instruments and wait until the Lord calls us home. This is not the time for slackers to be heard. This is a time for action--more determined action than ever before! Let us, by God's grace, resolve that we will take up the work where our Beloved Pastor left it, and with determined purpose keep high aloft the banner of Truth, until the waters of Jordan have been smitten and divided asunder, and the last member of the Elijah class has been taken to Heavenly glory. May the Lord help us all as we endeavor to serve Him!

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ADDRESSES AT AFTERNOON SERVICE

**PASTOR RUSSELL'S LAST DAYS--BY MENTA STURGEON--NEW
YORK**

On Monday afternoon, October 16th, at five o'clock, Brother Russell left the Bethel Home for the last time. At the noon hour he informed the dearest family (to him) on earth that he expected to be absent from them for a short time, and expressed for them the hope 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, beginning with the words:

"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 went 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 p. m., it carried away our precious Brother on his last pilgrim 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 was 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 **[R6001 : page 361]** 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 always ate sparingly, and would carefully note the effect of everything he ate or drank. Frequently would he divide his portion with his companion, in order to economize. It was his invariable custom to return thanks before all meals, whether in hotels, on trains, or where not. He had a beautiful way of making the one who traveled with him feel at ease, and not consider himself merely as a servant, by handing him enough money at the beginning of the journey to cover all his incidental expenses during the trip. He would then arrange that we pay each other's expenses alternately; he paying all expenses 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. It was at this point that Brother Russell's trials began; and they grew steadily deeper and severer until the end of the way. He was physically weak and weary, yet listened patiently to a brother's grievances as he recited them, and then did what he could to reconcile two brethren. The chauffeur took us to the wrong place and consumed valuable time. Our street car connections were poorly made. A matter of the greatest importance in connection with the Harvest work fell flat. He was much disappointed and perplexed.

DIFFICULTIES ON THE WAY

Aboard the Pere Marquette en route for Lansing, Mich., he remarked, "We did not expect that we would be traveling together to Lansing when first we met"; and the listener was surprised to find that he well remembered our first meeting together years ago, in Allegheny. This was his way of showing his interest in and love for the one whom he had taken with him from Bethel to accompany him on this last journey. The public meeting at Lansing was well attended; but, for some reason, the interest waned and many left; so much so, that Brother Russell spoke of it afterwards, and seemed puzzled. At the railroad station he conversed with a dear brother on business matters until midnight, when he remarked that he would have to retire.

The next morning, Wednesday, at seven o'clock we expected to be in Chicago, but found ourselves instead side-tracked at Kalamazoo, without any reliable information as to what to expect. The wreckage of a freight train during the night had caused the delay, we were informed, and a detour of fifty miles would be necessary to enable us to reach our destination. There was no dining car on the train, and neither could we secure anything to eat on account of uncertainties. It was at this point that a box of peanut butter sandwiches, which had been given to us by a thoughtful friend in Brooklyn, came in just right. It made our breakfast, and afterwards our lunch. Reaching Chicago some six and a half hours late, we found that we had missed our connections for Springfield and would consequently be unable to make the appointment for that place, even though we figured every possible way. It was at Chicago that his physical

endurance was taxed to the limit. Circumstances made it necessary for us to walk several miles, until the writer was growing weary and was sure that Brother Russell must be worn out also, although no remarks of the kind passed between us. All of this occurred after a few hours' rest during the previous night and with but little to eat.

It was in the Union Station at Chicago, while making preparations for leaving on the Wednesday evening train [**R6002 : page 361**] 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 whose funeral Brother Russell had conducted. She explained that, while she was not "one of us" in the fullest sense, yet she believed, and was especially interested in the PHOTO-DRAMA OF CREATION--so much so that she was writing a book on it, calling it The Golden Age; and she desired to have a copy of the SCENARIO. This SCENARIO was both promised and sent. Brother Russell, as usual, inquired respecting the consecration of herself and daughter, and they expressed themselves as seriously considering the matter.

How many times have I heard him ask people on the trains, in the stations, hotels, everywhere, "Are you consecrated?" 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--brakemen, 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 persuasion, he left the matters to be attended to in my hands, 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 conditions to them, gave the writer Brother Russell's mail and sent 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 he attributed this to the good and thorough work done on a previous visit, when Brother Russell spoke at the State Fair.

At Kansas City on Thursday morning we encountered so many difficulties in purchasing tickets for the West that it became necessary that I make a trip up into the city through the rain, and with such delay that Brother Russell did here what we had never before known him to do; viz., run to catch a train. We are saying these things to show how different this trip was from anything that had ever preceded it, and how his trials increased as he proceeded on his journey. We reached Wichita Thursday afternoon in time for an afternoon meeting; but it, with other work in Wichita, was more or less interfered with by the loss of Brother Russell's valise. The dear brother who took it in charge, in getting his auto ready, placed the valise on the foot-board, and in starting off, forgot to take it in with him, with the result that it fell off somewhere between the station and the place of meeting. This caused the writer to leave off taking notes of the discourse, and go back with the brother in an effort to locate the lost article. We did everything we could, to no avail, and finally inserted a notice in the newspaper offering a reward to anyone who would return the grip.

We remained over the next day in the hope of getting it, and in the meantime made some necessary purchases of articles that Brother Russell would need on the journey. The public meeting was held at night, after which he was quite tired. The next morning he was later than usual in coming from his room; but after breakfast we worked together until noon on some documents and letters that he had previously dictated. It was here that a traveling salesman of fine appearance introduced himself to Brother [R6002 : page 362] Russell as interested in his writings. He proved to be the son of a prominent minister in Allegheny who, at one time, bitterly opposed Brother Russell and the work he was doing. This gentleman's wife was also interested; and we afterwards met her at the public meeting in Dallas, Texas. Having done everything we could to locate the missing valise, we finally gave up the search, and were shortly on the train en route for the Dallas Convention.

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 some seven blocks through crowded streets, all connections with the brethren were broken. After some difficulty they found us. The hotels were all over-crowded; we were consequently 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.

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 talk there was no little confusion on the rear of the stage by the coming and going of a theatrical troupe that was to play in the theater that night. One of the members of this troop recognized Pastor Russell as the speaker and asked permission to join in the closing song. He had a strong, mellow voice, and joined heartily in singing, "All hail the power 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. Boarding the train at Dallas that night, October 22d, Brother Russell was tired, and his head was aching. Some medicine was taken, and he retired.

Upon arriving in Galveston the next morning, he was not well by any means; but the brethren having arranged for 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 of a song, and told the friends that he had done so that he might make no mistake. This paper is now 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

This 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 waters of the Gulf of Mexico. During the little outing 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 and the meal. This proved to be the last meal that Brother Russell 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 Monday afternoon, not more than 500 were present. However, he had to work just as hard, and even harder, and was very tired at the close. Going by auto to the Post Office and then to the train, the friends were there to talk and ask questions until time for leaving, he, in the meantime, eating nothing. At 7:45 we were at Houston, and there were eager, earnest friends waiting for him, who accompanied him to a well-filled auditorium containing some 1,200 people, to whom he spoke for about two and a half hours, making a total of six hours talking on Monday, Oct. 23d. Was he tired? Was he worn and weary?

Traveling all night then and reaching the home of Sister Frost Tuesday morning, it was not surprising to find him in much physical pain. His labors were telling on him more than ever. His overworked body began to break at its weakest point. Cystitis was becoming acute. We secured various things for him that morning--in fact, everything he wished, and he seemed to know exactly what to get and do. He worked faithfully on his case all morning; and although we had gone to see a doctor who was somewhat interested in the Truth and who would gladly have called to see him, yet it was not his wish. He appreciated the kind offer, but indicated that he would not need a physician's services. He had himself the best knowledge of the case to be had, was most skilful in its treatment, and had a servant at hand who would do readily and gladly anything he desired. This was all he wished. The choicest of fruit was placed just outside his door, but he did not touch it.

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Conditions were getting serious. Brother Russell signed a few letters we had written, gave us to understand that we were doing a 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 to dinner with us, talked pleasantly to everyone, and was 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 at the Hall at 3 o'clock. This we did 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 Dallas. A little girl, having found it in 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 not receiving certain telegrams.

Returning, we remained close to him the rest of the day, and in fact, was very close to him for the next week. One week thence 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 toward 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 unusual, and yet was spoken in such a way as not to be disquieting. His companion was being deeply impressed, and watched his face, eyes and words as with an under-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 World on Fire" was begun 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 impressive. 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. Without any sign of suffering, with perfect self-poise, quietly did he walk off the rostrum, while I endeavored [R6003 : page 363] to walk on just as orderly and quietly, and, without a word of explanation, "picked up the thread where he had dropped it." I continued for about five minutes, when he returned, 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 the use of Elijah as a type.

He returned the second time, after an absence of seven minutes, and proceeded with his discourse. He was telling the audience about the formation of the first creed at Nicaea, by the Bishops under the direction of the Roman Emperor Constantine, when he left again. The thread 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?" Then in our dear teacher came, just in time to bring the whole 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 power of Jesus' name," he prayed most impressively, and found me waiting for him as he came from the platform. He sat in the chair which I had been using; and while resting, a friend took several kodak pictures of him. They being the last, we hope they may be the best.

EN ROUTE TO CALIFORNIA

We were escorted to the train by the one who had entertained us in her home and supplied our every need, of whom it may be truly said, "She hath done what she could." She said that she was glad to break the alabaster box, and handed me money enough to secure a Pullman drawing-room from San Antonio to our western destination. Brother Russell at first refused this, thinking it was too much, but was afterwards induced to accept the kind offer, and well he did; for that night he was up thirty-six times in seven hours!

It was just after leaving San Antonio that I had the privilege and pleasure of untying and removing his shoes for the first time. Hitherto he would not permit this, although I had several times made the offer; but now he acquiesced readily, and said, in his gracious manner, "Thank you!" The next morning he 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 watched every move he made, stroked his head, and thought 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 of the many times I had seen him use that hand so graciously 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 creeds.

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 when I had the trouble in Pittsburgh, that was it. But if the Lord wants to add this also, it is all 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 know, and you have thought of everything that can be done. Have I done everything that you can think of that I ought to do?" His answer will never be forgotten. His words were laden with comfort ocean-deep, when in a still, 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 thought was his thought, and the thought of all the friends, that he 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--your 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 route." From this I inferred that he meant: The route that we had laid out, and according to which our whole schedule had been arranged, represented the will of the Lord for us; and we must therefore do our utmost in carrying it out. The writer's original thought about this route was, that after Brother Russell had had such a heavy, strenuous summer season on account of the many Conventions attended, it would be better to take the Mallory Line Steamer at New York and go all the way to Galveston by water; but his objection was that it was too round-about and would take too much time.

DETAINED AT DEL RIO

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 halted at Del Rio; and we found ourselves in the midst 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 near us; and these men, not being permitted to leave the trains, were 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 one word of complaint did Brother Russell make. He did not even make mention of the soldiers and the noise.

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--get the leading doctor, and ascertain his idea of what would 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 anything he could. The diner was three Pullmans ahead [R6004 : page 363] 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 our train 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, "Brother Russell, we have often heard you speak about 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 very soon. It was October, and it occurred to us that 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 **[R6004 : page 364]** very weak. This is just what we thought he would do 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 seen or heard of anything to equal his heroism. Friends had disappointed him, and he wondered if the Lord were not against him in some things. His trials thickened and deepened. Not a murmur or 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.

ON TO LOS ANGELES

Our train was an hour or more late in arriving in Los Angeles on Sunday morning, October 29th, and we had had nothing to eat. The brethren were rejoiced to see us, but their countenances changed when they saw our dear Brother Russell. They saw that he was weak, but they knew not how sick he was. Besides, he would not yet admit that he was really sick. By ten o'clock we had reached the hotel, and I asked him if I could not get him something to eat. He said he 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 wanted

to know why. 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.

This 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 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 having come for him in their auto. It was 4:30 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. It is a quiet and suitable hall. We do not know of any better or more appropriate 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."

You know that our dear Brother was so considerate 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 be down to breakfast; and afterwards he told me that 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 begin to speak, out of consideration for the 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 then beckoned to the Chairman to remove the stand and bring a chair. As he sat down, he said, "Pardon me for sitting down, please." In deep humility, in great suffering 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 goodbye to you all, and give you a text for your remembrance--**Numbers 6:24-26**: 'The Lord bless 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 should desire to do his own 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,
O'er every thought and step preside."

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-word, but by the Word of the Lord. We know that the Lord will bring out 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 hearts are bowed low! We humbly worship God, 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 we stepped out, we left one behind. 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 his last. It was now our privilege to sign his name for him. We went 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 Roseisle; and in shutting to and locking the door, we shut him in and shut others out forever. Thenceforth 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 pillows, on the window-sills, so that he could reach them without disturbing me. We did everything just as he directed, 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 my pleasure to be the nurse while he was both physician and patient; and when the 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 sad and solemn rites which he had seen others do before. I was careful to inquire, "Is everything all right, Brother Russell?" He assured me that it was, 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 slumber by his knocking and calling us 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 so with the thought that we would not sleep so soundly. 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 his 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.

PREPARATIONS 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 floor 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 **[R6005 : page 365]** and blanket could not be kept together. It was then that he stood again and said, "Please make me a Roman toga."

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 at several times, "Dear Brother Russell, I do not like to ask you to repeat anything (It had always been my custom to listen to him so closely in all his dictation as not to require any repetition); but your voice is so weak that one can scarcely hear you." He would always repeat until at last the repetition would do no good, after which he made signs. Finally the signs failed.

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." Having in 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 sheets being fastened with the pin, as he had directed, he said, "Now fasten them together on the other shoulder." This I did. There he stood, one sheet extending from his neck to his feet in front and the other in the back, fastened together on his two shoulders, and folded together at the edges. He stood erect before me for a moment without saying a word, then lay down on the couch on his back, closed his eyes, and lay there before me as in a shroud, a

perfect picture of death.

I sat on the side of the bed watching him, beholding him, and the thought of death went through my mind. It was difficult for me to get the thought into my head that Brother Russell was going to die. I could not exactly believe it, even now. It all seemed so foreign to what we had expected. However, I know now that the Lord was gradually teaching us both from the time we had left San Antonio until now that Brother Russell's end was drawing on apace. How much Brother Russell may have understood or meant by these movements we may not surely know. They were at least the wisest things that could be done in his case; but to us they mean far more, and we believe that the Lord so arranged. 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. To the writer's mind all these things are meant. He had fulfilled his vows! he had gained the victory! he was at peace! Thenceforth 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 myself, Had you not better ask Brother Russell concerning 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 satisfied. 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 through him all that He wished the Church to have respecting these great, vital 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 o'er. 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 sink into 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. Ere long I thought I heard my name called again. I inquired as 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 lay on him and pressed my face to his until 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.

About midnight a great change came over him. He no longer cared for any 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 straight in bed as formerly. He must sit up; and when he would lie down, he would double together, and his head would rest 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 get relief from pain.

This continued for seven hours with increased frequency and weakness. When 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 my head would fit in the curvature of his arm and he could cling to my neck, while my left arm could fit around his neck, and thus elevate him to a sitting posture. This continued until the thought arose in 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 finish."

In the early morning he surrendered. He was exhausted; and I could now lay him straight in bed with his head on the pillow in its accustomed place, and he could at last rest. The calm after the storm had come. He was now to die 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 face, his hands, and his feet. I did not seem to be able to do enough 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, "Sufficient unto the day is the evil thereof," by which I understood him to mean that Topeka and other places would take care of themselves when we got to them, and that we need not consider them as yet. It was then that I asked him respecting the Seventh Volume, and afterwards sat meditating what to suggest. After a period of perfect silence I thought I would say something to him about dying and certain matters connected therewith, but I hesitated and hardly knew how to begin. He was sitting up in bed and I put my arm around his neck and said, "Brother Russell, you are a very sick man." His lip quivered; we lowered him, and turned away to weep. I had gone far enough in that direction. I knew not to attempt that again. It was evident that neither he nor I could stand it, and that nothing more could be done.

The most wonderful thing about this most wonderful man was that, during all his sufferings, trials, inconveniences and perplexities, he spoke not a word of complaint; **[R6005 : page 366]** he heaved not a sigh; he uttered not a moan; he shed not a tear. He had resolved that he would not murmur nor complain, and he kept his resolution to the end. He literally died in doing the Father's will, and thus fulfilled his vow. "Blessed are the dead who die in the Lord from *henceforth*."

BROTHER RUSSELL'S DEATH

We watched by his side all Tuesday morning with but little to do except to watch and pray. Noticing that this was the last day of October, we concluded that he would die before midnight, and consequently wrote out the following telegram to the friends in Brooklyn: "Before October closes our dearly Beloved Brother Russell will be with the Lord in glory. We are alone in Car Roseisle on Santa Fe train No. 10, due in Kansas City 7:35 Wednesday morning, and he is dying like a hero. After embalming will come home with his remains, or else go direct to Pittsburgh." We called in the Pullman conductor and also the porter and said, "We want you to see how a great man of God can die." The sight deeply impressed them, especially the porter. **[R6006 : page 366]** I called in the regular conductor, and telegraphed for a physician to board the train at Panhandle; and he did. He saw the condition, recognized the correctness of the diagnosis and conclusion, gave me his name, and was off before the train got under headway.

At one o'clock all were dismissed from the room, the door was locked, and we quietly watched over him until he breathed his last. We had observed the approaching signs of death before calling in the trainmen. These continued until the finger nails became discolored, the cold perspiration settled upon that noble forehead, his hands and feet grew cold, his face indicated a break, he drew his feet up in the bed like Jacob of old, his quiet breathing became less frequent, his drooping eyelids opened like the petals of a flower and disclosed those eyes--

those wonderful eyes! in all their magnificence --that we will never forget. 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 anguished heart May come, nor seek in vain for consolation from Thy Word, And strengthened, comforted, go forth to prison or to death, To suffer patiently the cruel mockings of the tongue; To bear the cross unto the bitter end, and then to calmly say, 'Tis finished,' and with faith unwavering pass beneath 'the veil!'"

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ONE OF GOD'S NOBLEMEN

BY W. E. VAN AMBURGH--NEW YORK

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 conquering armies or otherwise sway the destinies 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 greatness 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 smouldering sacrifices of those who heed the Master's admonition, "Be thou faithful unto death." It is left to other generations to enshrine the real heroes; as in 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 persecutions 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 otherwise; so I speak from personal knowledge and close observation. I first learned of him through his writings, and was drawn closer to the Lord by his logical exegesis of the Scriptures. It may seem strange, but 'tis true I scarcely noticed the writer. He was hidden behind the message. Later I became acquainted with him personally, and was closely drawn to him when I perceived the spirit that actuated him--the loving, loyal, consecrated heart, seeking to follow his God, seeking daily to do good unto his fellowmen, to the best of his ability, and seeking to assist them to a clearer perception of the true character of our God.

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 estimation endeavored more earnestly to live close to God, or fought harder to keep his body under. His influence upon others has been written in the hearts and lives of thousands all over the world whom he has assisted to a closer walk with God and a fuller consecration to the Lord and His Word. His SCRIPTURE STUDIES and his other expositions led me to see more of the Wisdom, the Justice, the Love and the Power of God than I had ever recognized before, and helped me to serve Him more intelligently than I had been able to do previously, although since childhood I had earnestly sought to do God's will to the best of my ability. As I saw with increasing clearness the Prize of the High Calling of God in Christ Jesus, I was led to consecrate to my Savior every ability I possessed and to seek further understanding. This consecration was made intelligently to my Lord, and I have ever endeavored to carry it out faithfully.

I would like now, as a further expression of my appreciation, to renew that consecration publicly. There may be others here also who have been assisted to a far better understanding of God's great Plan and His love for mankind through the ministries of our dear Pastor. (Thousands have so indicated.) Would you also like to make this an occasion for renewal of your consecration? My consecration was to no one but the Lord. I recognized our beloved Brother as a servant of God--and a highly honored one. But my consecration was to God. This great world-wide work is not the work of one person. It is far too great for that. It is God's work and it changes not. God has used many servants in the past and He will doubtless use many in the future. Our consecration is not to a man, or to a man's work, but *to do the will of God*, as He shall reveal it unto us through His Word and providential leadings. God is still at the helm, and His work will continue in harmony with His Plan. Arrangements have been made for the carrying on of this work more earnestly than ever. It will be conducted along the same lines of full loyalty to the Word of God and love for the brethren, and it is for us to determine whether we shall be among its supporters and beneficiaries.

The speaker then asked, "How many would like here to renew their consecration to God, and to indicate it by rising?" Almost the entire audience, which packed the building, rose to their feet. A most impressive moment followed. The speaker's face was raised to Heaven; and silently the audience followed the words:

"Our Father, which art in Heaven, who canst look into the inner recesses of our hearts, Thou who dost not need the expression of our lips, to Thee, at this time, **[R6006 : page 367]** we desire to renew our Covenant made with Thee by Sacrifice.

"We consecrate afresh to Thee and to Thy service our every ability--our talents, and our opportunities--to be used as Thou in Thy wisdom mayst grant us understanding through Thy Holy Word and Thy daily leadings.

"May we realize more and more the great privilege of being considered by Thee an acceptable sacrifice, through the atoning merit of Thy well-beloved Son, our Lord and Savior Jesus Christ.

"And may the inspiration of the love of God, which constraineth us, and the Prize of the High Calling of God, in Christ Jesus, spur us to greater devotion to Thy cause and assist us to endure more faithfully than ever before, and to reflect in our every thought, word and deed Thy glorious character!"

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[R6006 : page 367]

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 a 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 of 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.

I have been asked 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 for arranging and directing the work of the **[R6007 : page 367]** Household of Faith. The Pilgrims, therefore, were related to him as fellow-servants of the same God. Therefore as God's representatives, and also in a sense as Brother Russell's representatives, they traveled throughout the world preaching the "Glad Tidings." Just as Moses was given as his colaborers the Seventy to whom God gave the Spirit that he had put upon Moses, because the work was too much for Moses to perform alone, so our Heavenly Father was pleased to give to this devoted servant of His colaborers to assist him in the labor of dispensing meat to the whole Church; for this work was too great for him alone to perform. Therefore the Pilgrims were to bear part of the burden and toil that were his. They, therefore, in a certain sense represent him. In writing to them he at times reminded them that he loved to think and speak of them as being in a certain sense his representatives, though recognizing them primarily as the Lord's representatives.

It was this office, therefore, that gave him a close and directing relation to the Pilgrims. He was eminently fitted by nature, by grace, and by experience to fill the demands of this place. He had a giant intellect with marvelous perceptive faculties, remarkable memory and clear, deep and true reasoning powers, combined with an exceptional knowledge of human nature and with tactful aggressiveness. These gave him great executive ability, which, of course, eminently fitted him to direct the work of the Pilgrims. Our Heavenly Father endowed him with a natural disposition, especially in his religious capacities, that very few of the fallen human race have had. Under careful cultivation of the

Holy Spirit these natural capacities were developed in a most remarkable degree into a character that had and combined all the qualities necessary to discharge the duties, responsibilities and privileges of his official relation to the Pilgrims.

His experience as a Pilgrim fitted him all the better to exercise properly and profitably the functions of this part of his office. Therefore his relation to the Pilgrims officially was that of directing their work. It was God's will that he should be the human agent whom God would use to select the Pilgrims. In the selection of these servants no arbitrariness nor partiality was used. His will was fully submitted to the Father's will as to how their selection should be conducted. He subjected the Pilgrims to the three tests demanded by God's Word as proper to be placed upon public servants of God. First of all he required of them that, in addition to a full consecration, they have a large degree of loving zeal, deep humility, exemplary meekness and an accurate knowledge of God's Word. He further required that they have in a large degree the talents necessary for teaching and preaching the Word of God clearly, acceptably and winsomely to responsive hearts. Lastly he required their providential situation to be such as would enable them in harmony with the Word to assume the duties, responsibilities and privileges of the Pilgrim service. When these three things met in an individual, Brother Russell was very glad to arrange for his having a part in the Pilgrim service. His methods in selecting such were quite unique; e.g., unobserved, he listened to a Brother, whom he did not know, explain the chart to several of the friends. The explanation was so clear that he inquired who that Brother was. Finding out his name he entered into correspondence with him, inviting him to enter the Pilgrim service. Those who were to be given the privilege of this office were subjected by him to certain tests that would demonstrate the possession or lack of meekness, humility, zeal, clearness in presenting the Truth, and a large measure of love and self-control.

His instructions to the Pilgrims were very simple. He believed that few instructions were better than many. A Pilgrim, on starting out asked him, "Brother, have you some word of instruction, encouragement or caution to give to me that will prove helpful to me in the service?" He answered, "No; Brother." Then thinking a while he said, "Yes; Brother, I have. Be full of loving zeal and deep humility, and everything will be well." He was wont to say, 'If you are in any difficulty or if you have a problem which you cannot solve, remember you always have an open ear and a willing hand here.'

He allowed as much liberty to the Pilgrims as the good of the Cause and themselves warranted. He allowed them to choose their subjects and to use their way of presenting the message, not wishing to interfere with their individuality, believing the Lord was directing with respect to each one. Only such restrictions

were made as were necessary for the profit of the Cause and its participants. Whenever correction was necessary it was given in a remarkably sweet form. One of the Pilgrims asked for too frequent vacations, alleging that he needed more time for study. Brother Russell, feeling that the Brother should have had more zeal, suggested that the Brother take a year's time off from the Pilgrim service for study. The Brother, catching the Pastor's meaning, immediately declared, "Brother, that would be a loss of too much time. I will go right on."

He was always on the alert to encourage others; and no Pilgrim left his presence without being encouraged, if he was in an encourageable condition of heart and mind. When correction was needed, it was given with the greatest tact and leniency, allowances being made for good intentions. Whenever he had any changes to make, promotions or demotions in the service, they were made not from personal reasons, but because of the principles in the Heavenly Father's Word. His course was that of completely sinking his will into the Lord's will and of searching to find out what that will was in relation to each Pilgrim, that he might be able the better to help him in the good work. Whenever a dismissal from the work had been arranged for, it was done in the most tactful and quiet way, that others would not need to realize the reason, nor the Pilgrim experience unnecessary pain. The person was in a **[R6007 : page 368]** very gentle and loving way invited to enter some other field of activity, to the glory of God and his own profit.

His attitude toward the Pilgrim work was one full of encouragement to the Pilgrims. One of his greatest services to them was his example of faithful service. This influenced them in many ways, even in tone and gesture. Undoubtedly the Pilgrims will remember with joy the thought that as his first Harvest work was that of a Pilgrim, so his last Harvest labor was Pilgrim work.

But we are not to think that his official relation to the Pilgrims was all there was in his relation to them. He was not an official simply, nor one that no one could approach. He was a most lovable and considerate person, always inviting confidence. In addition to his official relation he sustained a many-sided personal relation to the Pilgrims. First of all, he was like a faithful father to them. Not having natural children, he was blessed by the Lord in begetting many spiritual children with the Truth; even as the Apostle Paul said he did in the case of many. Brother Russell introduced many people into the Lord's family, and not a few of the Pilgrims were among these. A Pilgrim recently remarked, "I never consciously had a father, until I entered the Pilgrim service and came in direct contact with Brother Russell."

He was not only a father, but also an elder Brother to the Pilgrims, always ready to stand side by side with them. Therefore he was not regarded solely with

the feeling that people should have for a father. As elder Brother, he inspired the Pilgrims with confidence in, together with respect for, himself. He was, furthermore, a true friend. He did not whimsily take one up today and drop him tomorrow. He was faithful to his friends with a loyalty based upon the good Word of God. Every Pilgrim recognized that he could depend upon the friendship of this beloved servant. He was an affectionate companion.

Our dear Brother Sturgeon told us a little while ago how he showed his comradeship to the last. He was also a most sympathetic comforter. Any one in distress, especially spiritual distress, seeking comfort, would find in him an attentive ear, a sympathizing heart, a cheering word and an encouraging thought. By nature he was very richly endowed with sympathy and by grace this was more highly developed than the majority of his other qualities. This enabled him to enter into the feelings of so many when they came to him with the things that pressed them sorely. This made him a sympathizing comforter.

Furthermore, this good servant of God was an optimistic well-wisher. He always put the best construction on everything. He gave each one credit for good intentions. His desires and expectations were that these beloved colaborers of his might have a glorious entrance into the blessed Kingdom into which we feel sure that he has entered, who was called by the Lord not only "wise," but also "faithful." He was a cheerful helper. Nothing pleased him more than to serve others. He was continually thinking and planning how he could help by counsel, by example, and by deeds. Every rightly disposed person who came in contact with him was refreshed and encouraged. He was always thinking, not of himself, but of others. That is why his death was so glorious. He had thought that he would probably pass away as a martyr. In many respects his death has been more glorious than a martyr's; for to him was given the privilege not to allow a large measure of his life to be taken from him by violence, but to use up every ounce of his strength in service, for he died in the harness. Such a death was best for him. God will decide what kind of a death is best for each.

[Addressing the remains, the speaker said: O servant of the Lord, in prophetic type God called thee Eldad, beloved **[R6008 : page 368]** of God. Beloved of God wast thou while in the flesh, art now in the spirit, and to all eternity shalt be. Thou hast been also beloved of God's people, art now and shall forever be. Therefore we name thee Ameldad, 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 with respect to him, God bless the memory of our beloved Brother? Oh, let the Israel of God everywhere daily pray GOD BLESS HIS MEMORY!

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"GOD FIRST--SELF LAST"

BY G.C. DRISCOLL--DAYTON

No greater honor could come to me than to stand here as the delegate of the Dayton, Ohio, Ecclesia, who have elected our dear Brother annually for many years as their beloved Pastor, whom we recognized as a special servant of God. He was doing a special work at this time, and we certainly learned to love him. For years I have been intimately associated with our dear Pastor as his publicity representative and for the Society. It has been my special privilege to arrange with newspapers in various countries for the publication of his sermons, and also to interview editors throughout the world in respect to his personal work; and, dear friends, as one who knew him intimately, I am glad to be here to say that he was nothing if not a thorough-going, conscientious, sincere Christian, whose greatest endeavor was to serve the Lord, the Truth and the brethren.

I know that he has been assailed many times unjustly; and it was my special privilege often for at least seven years to defend his character. When his sermons were first syndicated, Brother Russell refused to permit his portrait to be used in connection with them. He was very modest in that respect. He felt that he was entitled to the privacy of his own picture; that it should not be paraded before the public. But the newspaper editors, who were glad to get his sermons, could not be ignored; and the demand was uniform that they should have it, that they should be privileged to publish it in connection with his sermon. Brother Russell finally gave his consent; for he came to the conclusion that by the publication of his picture, he would get a wider reading for his Message, the Message of God, the Message regarding the Kingdom. For this reason, and this alone, he gave his consent.

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 on the street, people would stop and turn around to get a second 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 that 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.

POSSIBLY MORE THAN IN THE PAST

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 over, that the people were receiving a

blessing. In that way he received a blessing also; and the use of his portrait gave the Message of the Love of God wider use in various ways.

Now that this noble face is soon to be covered to be seen no more, we can confidently say, "This mortal has put on immortality." This wonderful character was sown in weakness, but we are sure that it was raised in power. He has served us in many ways. His picture has also served us in many ways in the past; and I am sure if we give the cooperation which we now 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.

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"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 has triumphantly finished his course.

But we have no apologies to make for sadness. We remind you of our Lord, when at Bethany at 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 into contact with the Truth, and accepted it in a measure, as most of us do at first, reservedly. I was prepared to meet our Beloved Pastor on his first visit to Toronto after my contact with the Truth with some degree of prejudice. We had heard so much about "Brother Russell" that we had considered it 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 endeavored to carry his hand-bag, but he was too quick for me. Before that day was over my prejudice had melted as the hoar frost 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 I have found him in a mistake! He had never heard me speak 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! I struggled 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 unjustly closed to our dear Pastor. I had 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 stirred; we wanted to demand what right 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 resentment 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 various Ecclesias at this time the beautiful picture of **[R6009 : page 370]** "The Sheep in the Storm"--how they are huddled together, head to head, for safety and protection. Let us keep this in mind. It was the first thought that came to me when I fully realized that our Beloved Brother had passed beyond the Veil. The next thought was of joy, born of the assurance that he is now part of the glorified Body of The Christ, and beyond the reach of his enemies!

"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you *falsely* for My sake. Rejoice and be exceeding glad, for great is your reward in Heaven."

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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, aye, more, a Christian, a highly developed Christian; in fact the most highly developed Christian I ever knew, a noble 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 earth will continue to 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 just as precious to us today as ever it was. It came 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.

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"HE BEING DEAD--YET SPEAKETH"

BY C.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, and as we were enabled to see in him that wonderful, Christ-like 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 a man 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."

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[R6009 : page 371]

MUST LOYALLY COOPERATE

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 nearly 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 cooperate." 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 Church as a whole, 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 cooperate 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!"

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[R6009 : page 371]

LEFT THE STORE-HOUSE FULL
BY INGRAM MARGESON--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 the 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 message, which is good tidings of great joy, and which **[R6010 : page 371]** shall, thank God, in due time be 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 bereaved ones 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 implicitly he trusted the Lord in everything! Whether on train, steamboat or at hotel, before taking up the day's work, he would kneel and ask God's blessing and help. We shall never forget his ceaseless and untiring 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!

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[R6010 : page 371]

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 interesting 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 he 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 Bible Students of America. But he was broader than all these; he was loved and respected by Bible Students and Truth seekers the 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.

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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 mixes 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. **[R6010 : page 372]** 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 lying 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!

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[R6010 : page 372]

"REPRESENTED ALL THAT WAS NOBLEST, HOLIEST, BEST"

BY D. KIH LGREN--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 unselfishly 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 God's instrument in carrying forward. We are resolved that by God's grace we shall be inspired by our 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 K----- 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!

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[R6010 : page 372]

RENEWAL 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, **[R6011 : page 372]** 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.

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[R6011 : page 372]

BURY OUR SORROW IN SERVICE

BY C.B. SHULL--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 fullness, because of his faithfulness even unto death; and we resolve by God's grace to bury our sorrow in the service of those who are yet hungering and thirsting for His true Message.

I feel 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 has 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 now remains for each of 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 stores years ago, and I am now wondering, Will others be asking for our 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!

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[R6011 : page 372]

REJOICING IN OUR PASTOR'S VICTORY

BY E.W.V. KUEHN--TOLEDO

I deem it a privilege and an honor on this occasion to offer a tribute of love and esteem in memory of our departed Brother and Pastor. The grandest, noblest character of our day, whose life has been, and ever will continue to be, an inspiration for us to follow him, as he followed Christ.

To have known and understood him, as was my privilege for twenty-seven years, and of late years most intimately, was to love and respect him for his noble Christian qualities.

Like the Apostle Paul's, the laying down of his life in the Master's service must have sent up a very rich perfume, and his sacrifice a sweet odor to God.

Eminently chosen of the Lord (*Matthew 24:45*) to serve the "Household of Faith with meat in due season," and elsewhere (*Ezekiel 9:2,11*) described as the "man in linen with the writer's ink horn at his side," HE HAS DONE AS HE WAS COMMANDED, finished the work given him to do, and has entered upon his reward, leaving us who remain a noble legacy of privilege in continuing the Society's work.

In this connection I voice 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 keenly feel our loss, but realize our Father doeth 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."

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ORATION AT EVENING SERVICE

BY J.F. RUTHERFORD

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--yea, 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 and His cause of 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 has assured us that this is especially true of those who are faithful unto death. What a wonderful privilege it will be for the world to have the real truth concerning martyrs to the cause of righteousness!

We who have come into closer contact with Pastor Russell, 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 on 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 calmness and sobriety 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 65 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 Lord. Early he became a Christian.

But like other good, honest, conscientious Christian men and women, his

parents had been taught the man-made creeds of the Church Nominal. Young Charles was taught that God is great and good, yet that He had made all men inherently immortal, and had provided a lake of fire and brimstone in which he would eternally torment all except a few whom He had predestinated should be saved. The honest heart of the lad revolted against such a horrible thing; and he in substance said, "I cannot believe that there is a just and wise God who would do such a thing to a poor, unfortunate human being." Forthwith he forsook the religion of the creeds; but while he was investigating other religions, his mind was turning to the Lord in an inquiring manner. Then he said, "I will study the Bible, and see whether or not it teaches that God has such an arrangement."

True to his inborn character, he honestly and prayerfully searched the Scriptures. To his astonishment and joy he found that the Bible is God's great Word of Truth; that God has a great Plan of Salvation, provided by Him before the foundation of the world, which shall ultimately result in the blessing of human-kind. From the Bible he learned that God created the father of the human race--Adam, the first man--a perfect being, gave unto him a perfect wife, placed him in a perfect home under perfect conditions, and advised him that obedience to the Divine law would enable man to maintain this condition of perfection; that Adam violated the law of God and was sentenced to death; that he was then driven from his perfect home into the unfinished earth; that God permitted him to live for 930 years after he had been sentenced to death; that while undergoing this sentence, Adam for the first time exercised his power and authority to beget children; that by the law of heredity all of his children were born in sin and shapen in iniquity, and hence all came under the effects of the just penalty that had come upon the father--"that as by one man sin entered into the world, and death by sin, so death has passed upon all men, for all are sinners"; that ultimately the whole human race [R6012 : page 373] 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.

HIS SEARCH REWARDED

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 whosoever would believe in Him should not perish, but have life everlasting--that Jesus, having a pre-human existence as a spirit being, was made human and grew to manhood's estate, 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 and provided this price-- that He was raised from the dead, no longer a

man, but now Divine, and that He 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 would return and establish a Kingdom for the blessing of mankind; that in the interim 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 such a Prize must believe on the Lord Jesus Christ and consecrate his life--his all--to the service of the Lord; that those who would prove faithful, true and loyal unto death 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.

This wonderful story of the love of God thrilled 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 truths contained 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 torture is the fate of all except the saints, it should be preached--yea, thundered from the house-tops weekly, daily, hourly; 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. He spent it all that the minds of men might be enlightened 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 publication and free distribution of a booklet setting forth 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. Without solicitation or invitation, they joyfully brought forth their money and said, "What can we [R6012 : page 374] do to have part in this glorious work which you have begun?"

More than thirty years ago, a congregation of Christian people formed at 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. He wrote and published a series of books-- STUDIES 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 their hearts. For more than thirty years he edited and published a 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 long been that wise and faithful servant of the Lord.

The work grew to 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 admitted, by men who know, to be a most remarkable document. 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, Finland, Norway, Sweden, Denmark, Switzerland, 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 with him who love the Lord and His cause of righteousness 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 London Tabernacle, of the Temple Congregation 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 visited at regular intervals, to encourage and comfort and help 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 for 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, "Make me 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 speaking of death. A great deal of the Bible is written in symbolic language, and it was quite appropriate that he should speak his last message in symbols. It is interesting here to know what a Roman toga symbolizes: Augustus' Poet Laureate, said, "It is by the toga that the royal nation is recognized." The word toga means a covering garment (white robe). 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 his beloved companion 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 Divine Plan. Shortly before 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 Righteous Judge, shall give me at that Day; and not to me only, but unto all them also that love His appearing." (**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. Brother Russell was a very modest man and never exalted 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 spoken by the Apostle Paul. By wearing the toga Brother 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 side the veil to earnestly strive to receive the approval of the Lord!

This evening we see here lying, silent in death, the body [R6013 : page 374] 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 all 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 presence of the Lord and before the inauguration of His Kingdom; 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.

It has 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 yet 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"
THE NIGHT WAS LONG--ITS SORROWS AND TEARS WERE
MANY
--GOD'S PROMISES ALONE ILLUMINATED IT--THE MORNING
HERE
AT LAST--A WONDERFUL DAWNING--THE DAY TO BE STILL MORE
WONDERFUL--PROOFS ALL ABOUT US CONSIDERED--A BRIEF
NIGHT
OF TROUBLE SETTLING DOWN--ALREADY BEGUN IN EUROPE--
AFTER IT A GLORIOUS SUNBURST.

**"Watchman, what of the night?...The morning cometh,
and a night also."--Isaiah 21:11,12 .**

"The literature of the world shows that intelligent men have refused to believe that the Divine Purpose in the creation of our earth has yet been attained. Continually we find references to 'the Morning of the New Day,' to the 'Golden Age,' etc., etc. Yet not to the longings of men's hearts, but to the promises of our God, do we look for real instruction on this subject. The Bible most emphatically

declares that the entire period of human history thus far has been a night time.

"The Prophet David explains, 'Weeping may endure for a Night, but joy cometh in the Morning.' (*Psalms 30:5*.) Thus prophetically we are assured that there will be a Morning whose glory, brightness and blessings will fully compensate for all the dark shadows of the Night time past. Our text is another prophecy along the same line. The message of the Lord is, 'The Morning cometh.' St. Paul writes that up to his time the world had been under a reign of Sin and Death, not under a Reign **[R6013 : page 375]** of Righteousness and Life. (*Romans 5:21*.) He points out also that the Day of the Lord will come, and will come gradually, stealthily, taking the world unawares-- 'as a thief in the night.'--**1 Thessalonians 5:1-6**.

"All of the Apostles assure us that it is not God's purpose to permit the reign of Sin and Death to continue forever. They tell us that the Divine Program is that Messiah, in the Father's appointed time, will take to Himself His great power and reign King of kings and Lord of lords--putting down sin and every evil thing, uplifting humanity and granting a Divine blessing where for six thousand years there has been a Divine curse. The Bible writers explain that this does not signify a change in the Divine Purpose, but that God had planned this thing in Himself from before the foundation of the world; and that although He had permitted Sin to enter and Death to reign, He had made fullest provision for the Redeemer to die for our sins and eventually to become the Restorer and Life-giver to Adam and his race--to as many of them as will accept everlasting life on the Divine terms.

"The Apostles tell us that during the 'night time,' since Jesus' death, God has been doing a special work-- selecting from mankind a special class, a saintly few-- 'the Church of the First-borns, whose names are written in Heaven.' These are not taken from any one nation or denomination. This 'little flock,' to whom it is the Father's good pleasure to give the Kingdom (*Luke 12:32*), is composed of all the saintly followers of Jesus, who walk in His steps in the narrow way during this Gospel Age. Their experiences are to qualify them for association with their Redeemer in His Messianic Kingdom. Their trials, their obedience and their sufferings for righteousness' sake are to work out for these a far more exceeding and eternal weight of glory. Suffering with the Master for the Truth's sake in the present life, they are to share His glory, honor and immortality in the life to come. They are to be His joint-heirs in His Kingdom. --**Galatians 3:29; 2 Timothy 2:11,12**.

THE KINGDOM SUNRISE NEARING

"Amongst the Lord's people even, few yet understand that Jesus distinctly teaches that the 'Sun of Righteousness,' which will arise with healing in His

beams and whose light will constitute the New Day, will be composed of the Church of Christ glorified--changed from human to Divine nature by participation in the First Resurrection. Our Lord Jesus tells this in the parable of the Wheat and the Tares. He declares that in the end of this Gospel Age all of the wheat class will be gathered into the Heavenly Garner, and that 'then shall the righteous shine forth as the SUN in the Kingdom of their Father.' (**Matthew 13:43.**) We must not think, however that this signifies the Church without the Redeemer, but must remember that Jesus is 'the Head over the Church which is His Body.'--**Ephesians 1:22,23.**

"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 pictures of its development. In various terms and figures 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 will flourish, and evil-doers will be cut off from life. During that thousand-year Day of Messiah's Kingdom, Satan is to be bound, 'that he may deceive the nations no more.' (**Revelation 20:2,3.**) Landlordism will come to an end; for 'they shall not build and another inhabit; they shall not plant and another eat the fruit thereof,' but 'shall long enjoy the work of their hands.'--**Isaiah 65:22.**

"The earth is to yield her increase. (**Psalms 67:6.**) Streams are to come forth in the desert; the solitary places are to be made glad. The entire earth is to become like the Garden of Eden. It is God's footstool, and He declares that He will make it glorious. It is not to be burned up with literal fire, as once we supposed. It is to 'abide forever.' (**Ecclesiastes 1:4; Psalm 104:5.**) 'He formed it not in vain; He formed it to be inhabited.' --**Isaiah 45:18; 66:1; 60:13; 35:1,7.**

WONDERFUL FOREGLEAMS OF LIGHT

"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 they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest, saith the Lord.' (**Jeremiah 31:34.**) Ultimately every knee shall bow and every tongue shall confess, to the glory of God. --**Philippians 2:11; Isaiah 45:23.**

"What an enthusing prospect the Bible holds out before the Church and before as many of the world as can exercise a measure of faith to believe! The world indeed sees to some extent that great blessings are coming; but just what these are and how they are to come mankind know 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. (1 *Corinthians* 3:19.) 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 verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof. They are corroborating the Bible unwittingly; for they believe it not and know not the character of its messages.

THE DAWNING BEGUN IN A.D. 1874

"Let us not stop now to discuss the darkness of the Night and its weeping. Let us awake, and take note of the fact 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 have been calling attention to the fact that we have been in the Millennial dawn ever 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, mentioned by St. Peter--'a Day with the Lord is as a thousand years.' (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!

"It may surprise some to be told that the past forty-two [R6014 : page 375] years mean more to the world in increase of education, increase of 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 wealth during these 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 an eight-hour day. 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 the thousand household conveniences. So with nearly all 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 fulfilment-- not miraculously, but in harmony with the Divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the Western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvelous. Land previously not worth fencing is valued at \$500 per acre today. The increase of knowledge 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.

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"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 of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can 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 wise of God's people shall understand; and 'there shall be a Time of Trouble such as never was since there was a nation.'--**Daniel 12:4,10,1; Matthew 24:21.**

INCREASE OF WORLD-WIDE DISCONTENT

"We are in the Morning of our text. Ah, what a glorious Morning! How changed the human conditions from those of our grandfathers! How thankful the whole world should be! Paeans of praise should be rising from all the people of the favored lands of civilization; and helping hands should be outstretched to carry the same blessings to heathen lands. But is it so? Are the people happy and rejoicing? Are they appreciative of the New Day?--of the gifts of Divine Providence?

"No! In proportion as the blessings of God have come, the discontent of humanity has increased; and unbelief, not only in respect to the Bible as the Divine Revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or can be enacted, fails to restrain the giant institutions--corporations --of our day, fails to hinder them from exploiting the masses in the interests of the comparatively few.

"Did God know all these things? What will He do about them? Will He bring in the Millennial blessings, and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely? Will they become more discontented? Would a Millennium of discontent be advantageous? What will God do about it?

THE DARK NIGHT ALREADY SETTLING

"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 Night coming--after the Morning Dawn had been well ushered in--a dark storm-cloud just at sunrise. This dark hour is described in the prophecy of Daniel, and also in that of our Lord Jesus, to be 'a Time of Trouble, such as never was since there was a nation.'

"Bible students see this great Time of Trouble already beginning in the letting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this present war will be the great weakening of the nations--of the governments of the earth--and increased knowledge and discontent amongst the people.

"The next phase of the Trouble, according to the Bible, is to be the 'great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.' (**Revelation 16:18.**) This is not a literal earthquake, but a symbolic one--revolution. Then the third phase of the calamity--the darkest of all--will be the symbolic fire of anarchy, which will utterly destroy our present civilization. Then, in the midst of that most awful Time of Trouble, Messiah, the great King, will take His great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, 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? He has determined to permit mankind to convince themselves of their own impotency, of their need of a God, and of the fact that there is a God, and that His glorious purposes for humanity are revealed in His Word. Ah, it is no wonder that the Bible speaks of that revelation of the Lord as the 'still small voice of God,' speaking to mankind through Messiah's Kingdom! No wonder the Lord declares that 'then He will turn to the people a pure Message, that they may all call upon the name of the Lord, to serve Him with one consent'!

"St. Peter gives us a vivid picture of the New Order of things in Messiah's Kingdom. He says, 'The Day of the Lord will come as a thief in the night; in 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;...the heavens, being on fire, shall be dissolved....Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.'-- **2 Peter 3:10,12,13.**

"The 'new heavens' will be the glorified Church, consisting of Jesus the Head and His Bride class, 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.

"We rejoice that such glorious things are coming-- even though the world must necessarily reach them through the tribulation of the Time of Trouble. Happy are those whose eyes and ears of understanding are open now, and who are in such heart relationship with the Lord that He can make known to them in advance something of the riches of His grace, and show them how the coming troubles will work out blessings for the human family."

PASTOR RUSSELL'S CHARACTER

In this dark hour upon the nations let the peoples of the earth hear this message and heed it as one 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 we see. Let the Christian people of the earth, therefore, awake to the importance of the hour and heed the message--"THE KINGDOM OF HEAVEN IS AT HAND!"

"Arise and shine; for thy light is come and the glory of the Lord is arisen upon thee."--**Isaiah 60:1.**

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 purposes. Blind prejudice, based upon false accusations of enemies, has tended to keep some in the dark.

Truly it can be said that Pastor Russell's character was and is without blemish. He was the cleanest, purest and 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 to you a paper signed by Pastor Russell.

In the year 1911 he was starting on a trip around the world. At that time the fiery darts from the enemy were coming thick and fast. He wrote out this instrument, made oath to it, and placed it in my hands, saying, "You may **[R6015 : page 376]** make it as public as your judgment dictates." It reads:

"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 cohabited with any person at any time and,

"FURTHER, I have never desired so to do.

"WITNESS my hand and seal to this declaration this Twenty-Eighth day of Sept., 1911, at Brooklyn, N.Y.

(Signed) CHARLES T. RUSSELL.

"Subscribed and sworn to before me this 3d day of October, 1911. C.H. MERRITT,

"Commissioner of deeds for the City of New York."

[Seal.]

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But 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 listening 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 finished? Ah, no indeed! Of such faithful ones 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 PRESENCE OF THE LORD

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 gird Himself and cause His servants to sit down at meat; and that He would come forth and serve them.--**Luke 12:37.**

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 Master. He nailed the banner of Christ's presence on the title page of THE WATCH TOWER; and it shall never come down until the Kingdom is known in the earth. The flood of Present Truth has been rising for more than forty years, and it is rising higher and higher. As well might the enemies of the Truth seek with a common broom to sweep back the waves of the mighty Atlantic as to try to suppress the flood of Truth that is rising now. In spite of all the opposition that can be brought to bear, it will continue to rise until, as the Prophet declares, "the knowledge of the glory of the Lord shall fill the whole earth as the waters fill the deep"; until such time as it will not be necessary for any man to teach his neighbor, saying, Know ye the Lord; for all shall know Him, from the least unto the greatest."--**Isa. 11:9; Jer. 31:34.**

The thousands of Christian men and women in the earth today who have fought by the side of Pastor Russell have not been blindly following him. They have followed the Lord; they have followed Pastor Russell only as he followed the Lord. Recognizing him as the special servant of the Lord, they have fought by his side as his brethren, looking to Jesus, the Captain of their salvation; and having thus started in the fight, they will fight on until every one of the Kingdom class has gained the victory.

A PERSONAL TRIBUTE TO THE PASTOR

I cannot pass this moment without paying a personal tribute to Pastor Russell. He was my friend, and a true friend indeed. It is written, "A true friend loves you all the time." I loved him; I know he loved me. Long before I knew Pastor Russell, he had done much for me. While I was engaged in the law practice in the Middle West, there came into my office one day a lady, bearing some books in her arms. She was modest, gentle and kind. I thought she was poor, and that it was my privilege and duty to help her. I found that she was rich in faith in God. I bought the books and afterwards read them. Up to that time I knew nothing about the Bible; I had never heard of Pastor Russell. I did not even know that he was the author of the books at the time I read them; but I know that the wonderfully sweet, harmonious explanation of the Plan of God thrilled my heart and changed the course of my life from doubt to joy.

Why should not I love him? I know that he loved me. A little incident illustrates this: Several years ago he requested me to go on a mission of importance. After talking with him I said, "Brother Russell, I feel that I cannot do it." He answered, "Yes you can, by the Lord's grace." I said, "I am willing to try." "Go on," he replied, "and I will pray God to give you the wisdom." "I went"; and having succeeded far beyond my expectations I returned and gave him a report. Seated in his study, as I went over the report in detail, his face lighted up with joy; and like a loving father he rose 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 have eaten 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 murmur. His great desire was to have 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 this last illness, speaking to one whom he loved very dearly and in whom he had great confidence, he said, "I have had such a longing desire to be embraced 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 enjoy that sweet relationship." Truly the Lord loved him much! Truly for him to live was for Christ to live!

God's Book is 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, these sweet words:

"The king shall joy in Thy strength, O Lord: and in Thy salvation how 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 the blessings of goodness; Thou settest a crown of pure gold on his head. He asked

life of Thee, and Thou gavest it him, even length of days forever and ever. His glory is great in Thy salvation; honour and majesty hast thou laid upon him, for Thou hast made him most blessed forever; Thou hast made him exceeding glad with Thy countenance."--***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 bore the banner of the King. 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 participate in blessing all the families of the earth. God help us, as we here 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 we sorrow for ourselves. Yet trusting in the Lord we will continue to fight the good fight of faith.

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EXHORTATION 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 *increase* our zeal and energy, to finish our course with joy. We will not fear nor falter, but will stand shoulder to shoulder, contending for the faith, rejoicing in our privilege of proclaiming the Message of His Kingdom. He has promised, "I will never leave thee nor forsake thee." "Faithful is He that calleth, who also will do it." Then why should we for one moment doubt the outcome of His work and His cause! True, the enemy of death has taken from us at a time when we did not expect it, our beloved Brother; and for this cause we are bowed down. Yet we are not dismayed, we are not discouraged. Let us lift up our heads and rejoice, for surely our deliverance draweth nigh! "THE KINGDOM OF HEAVEN IS AT HAND!"

Today we are beholding the death throes of the nations of earth; we are standing at the portals of the Golden Age. Everyone who has accepted the Truth of God's Plan, in the love of the Truth, and who holds fast in that spirit, will win. Let everyone look well to his Armor. Let us gird up the loins of our minds, be sober and hope to the end. He who has led us thus far will lead us on. Remember, he who is faithful *unto death* shall receive the Crown of Life.

United in the sacred and holy bonds of Heavenly love, as we journey the remainder of this race course, may we in sincerity and with understanding sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
"Our glorious hope revives
Our courage every day,
While each with expectation strives
To run the Heavenly way."
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CLOSING SCENES IN NEW YORK AND PITTSBURGH

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 at that place.

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 R.E. 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 cortege 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 the hillside to witness 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 chrysanthemums. 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 was now a partaker of the Divine nature.

While the bier rested upon the supports 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 that while our 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.

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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 about upon that hallowed ground to pay our last sad tribute to the one we loved, the greatest man on earth in these last days--and *great* because he was approved of God! How ineffable the beauty of the scene! So peaceful and so still! The gently rolling hills, far as the eye can reach, reminding us that, "As the mountains are round about Jerusalem, 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 transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!"

Above the purple haze, and low within the western sky, the last faint, crimson glow of sunset slowly pales 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 they speak to us of harvest soon to end. "In this is my Father glorified, that ye bear much fruit." Did our beloved Pastor bear *much fruit*? Ah, yes! *How* much, he now may know as he hath never fully known before!

"But, though earth's fairest blossoms die,
And all beneath the skies is vain,
There is a brighter age now nigh,
Beyond the reach of care and pain."

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And standing there, our hearts rejoiced with joy unspeakable that in His infinite love and mercy the Lord had not permitted that most precious clay to suffer violence, but, "Like as a father pitieth his children, so the Lord pitieth them that fear Him," and He saved us from the anguish which might have been greater than we could bear! Yet he suffered-- how greatly God only knows, 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 no man can work!"

One last and lingering look upon the scene recalled to mind that wonderful picture, "The Return from Calvary," with its three crosses faintly outlined on the evening sky, and the sorrowful women wending their way towards Jerusalem.

And now it had grown strangely dark, no object was discernible on either side the road, as we, the Lord's still faithful followers of these later days, were swiftly borne towards the city of our beloved leader's birth.

How wondrously appropriate all had been! The suggestion of the Harvest soon to end, the ingathering of the ripened fruits, the softly falling twilight, like a curtain dropped 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, too 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. SEIBERT.

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, his untiring labors on behalf of the Lord's 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, both in the Word and work of the Lord. We have full confidence of faith that, his work finished, he has now entered into that blessed "rest that remaineth for the people of God." "Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from 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 with 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, 305 Penn Avenue, Pittsburgh, Pa.

W.E. SPILL, Chairman,
R.H. BRICKER, Secretary.

LETTERS OF RESIGNATION FROM EDITORIAL COMMITTEE

MR. W.E. VAN AMBURGH, MR. H. CLAY ROCKWELL, 13-17
Hicks St., Brooklyn, N.Y.

DEAR BRETHREN:--

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 once.

It is a matter of great satisfaction to me that there are able brethren on the ground, and nominated by our dear Pastor, who are probably more fully equipped than I to carry on the work outlined in the Will.

I know it is unnecessary for me to say that I am in the closest and warmest head 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. I. RITCHIE, Vice-President W.T.B. & T. Society, Brooklyn, N.Y.

DEAR BROTHER RITCHIE:--

In harmony with the Will of our dear Brother Russell, a copy of which I received, together with your letter of the 3rd inst., I am addressing you and through you the other members of the Editorial Staff of THE WATCH TOWER.

While I love the Lord and His people devotedly, and while I would greatly appreciate the privilege of serving as a member of the Editorial staff of THE WATCH TOWER, I am compelled because of conditions to decline to accept such place. As you know I was a member of the Bethel Family at the time Brother Russell added my name in his Will to the Editorial staff; that for more than a year past I have not been a member of the Bethel Family and am not now, because it became necessary for me to take a position in the world to earn a living for my family. After prayer and due consideration, I believe it to be in harmony with the Lord's will that I decline to accept the position assigned to me by the Will of our dear Brother Russell, and I therefore decline to accept the same.

I offer my resignation, humbly awaiting the Lord's leading. Should you at a later time, by reason of vacancy in the Editorial staff, understand it to be the Lord's will and in harmony with the provisions of Brother Russell's last Will that I serve, I hope and pray, by the Lord's grace, that I will be ready to respond fully

and promptly. Again craving an interest in your prayers,
Your brother and servant by the Lord's grace,
E.W. BRENNEISEN.

REDOLENT OF RICHEST PERFUME

DEAR BRETHREN:--

At a meeting of our Church this evening, I was requested by a unanimous vote to express to you as best I can the sorrow of heart under which we are laboring, because of the death of our faithful and Beloved Pastor; and to assure you of our desire and determination to cooperate heartily, in our feeble way, with those who shall have the privilege and responsibility of supervising and directing the Harvest Work during what we believe will be but a brief period before the coming storm shall burst upon us in all its fierceness and fury.

As to our deep sorrow, let us say that it is not an unmixed sorrow; for while we shall no more see his dear face, and no more hear his wise and loving words of godly instruction, his exhortations to holiness of life, and his fatherly counsel, yet we rejoice that his sufferings are forever past, that his unremitting toils are over, and that the scorpion-tongue of vituperation, slander and vilification can never again reach and give pain to his great, loving, tender heart.

His example of self-sacrificing loyalty to God, the Truth and the Church, his patience, perseverance and indefatigable zeal, the sweetness of his spirit, his freedom from animosity and resentment under the most cruel and malignant persecution, will ever remain an incentive to us to emulate him in the attainment of these fruits of the Spirit.

Truly the memory of him is most precious, and redolent of the richest perfume. Truly may we, without irreverence, apply the words of the poet to him:

"Long, long be my heart
With such memories filled,
Like the vase in which roses
Have once been distilled;
You may break, you may shatter
The vase if you will,
But the scent of the roses
Will cling to it still."

Your brethren and sisters in our dear Redeemer,
SUFFOLK ECCLESIA.--Va.

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HAVE CONFIDENCE IN THE LORD'S ARRANGEMENT

DEAR BRETHREN IN CHRIST:--

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 our hands, respecting which we desire to take full advantage.

Realizing the added responsibility which the Lord of the Harvest has seen wise to place in your hands at this time, 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 Church still this side the veil have sustained, we hasten to extend 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 [R6018 : page 380] 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 work our dear Heavenly Father may yet have for His Church who still remain in the flesh.

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 be granted a 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 to 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 BRETHREN 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 the 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 befouling of his good name, and the besmirching of his good reputation, we rejoice greatly 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 "changed" 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.**

How we all the more long for the time when we shall similarly 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 at last receive the crown.

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 behold his dear face in the flesh, we nevertheless 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;

Resolved, That in the death of our Beloved Pastor, Charles T. Russell, we 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 God the Father to bring forth things new and old from the Storehouse of knowledge for the enlightening 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 Richmond Class, having been influenced by his noble life and Christian character, and appreciating the perfume exhaled therefrom, feel constrained to renew our efforts to press on with vigor toward the Heavenly goal; and be it further.

Resolved, That we will cooperate with our brethren at the Bethel Home, and others of like precious faith elsewhere in harmony with the W.T.B. & T. Soc'y

and its various auxiliaries, in the promulgation of the gems of Truth so precious to our dear Pastor; and we solicit Pilgrim visits in the future as in the past.

Again, we further resolve, that having profited by his life of self-sacrifice, which has brought to us untold blessings and growth in Christian character, we will continue to raise our voices in heartfelt gratitude and thanksgiving to our dear Heavenly Father and blessed Redeemer for the privileges and favors which have been ours through his untiring zeal and loving ministry.

Praying that the Lord's abounding grace may continue to abide with, and the influence of the Holy Spirit may over-shadow and guide in love and humility all those in charge of the work at 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 Christian love, RICHMOND 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, comes the thought of our dear Brethren at Brooklyn, 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, praying 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 force they come to us in this hour, as though written especially for us at this time. It is written, "The Lord will not forsake His people," and we know "He is faithful who promised." Therefore "let us hold fast the profession of our faith without wavering." (**Heb. 10:23,24.**) How fitting is our text for the year: "Be Strong in Faith" --faith that will trust Him where it cannot trace Him!

And while the sense of our great loss comes to us with crushing force, yet how we do rejoice for him that he has gone to his reward and has entered into that glorious rest promised to the faithful ones. Surely he was faithful in all that the Lord gave him to do; and we can lift up our heads and rejoice, knowing *our* deliverance must be drawing very near! How this thought, together with his loving example, should spur us on with doubled zeal to make our own calling and election sure. Brethren, let us all strive more earnestly to be faithful--even unto death!

Your Brethren in Christ, BOULDER CHURCH.--*Colo.*

IMPLORING HEAVENLY GUIDANCE FOR THE WORK

DEARLY BELOVED IN THE LORD:--

Whereas it has, in the determination of our great, all-wise and loving Father, pleased Him to suddenly take from our midst our Beloved Brother and Pastor, C.T. Russell, and, as we believe, give him a share of joy and service in the spiritual phase of the Kingdom, we hereby humbly bow before His unerring decision in taking from us that "faithful servant," and render thanks for the many blessings received through his ministrations; for the light upon God's Word that has come to us, and the joy of life and hope for the future that has been brought to us through his services.

We realize and appreciate the great responsibility that has so suddenly been cast upon those who are directly associated with the central executive part of the work still remaining while we are here in the flesh. In the midst of these conditions we turn to our loving Father, to whom we can come courageously through our blessed Lord and Savior, asking **[R6018 : page 381]** that wisdom may be granted you to continue the work as would be most pleasing to our dear Lord.

We will daily continue to pray for God's blessings to go with the members of the Brooklyn Tabernacle and Bethel, and every member of our Father's family.

DULUTH CHURCH.--**Minn.**

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 gain.

How we shall miss his wise counsel and helpful admonitions, the benediction of his radiant countenance, and the sympathetic touch of his hand! Yet our Heavenly Father has seen fit to remove him in the midst of his work to the place prepared for the saints beyond the veil, and we would bow humbly before that decree. Surely to be with Christ is far better! He had fought a good fight, he had kept the faith, his course was finished, and in obedience to the summons he is now with his Lord. Hallelujah, what a Savior!

We would express our confidence and harmony with the Society's representatives at Headquarters, and our undivided sympathy and cooperation with those brethren and colaborers of the Bethel and Tabernacle who have stood so loyally and faithfully by our dear Brother.

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We would unite our prayers with those of other Ecclesias for the Heavenly Father's guidance in every phase of the Harvest work. TRURO ECCLESIA.--
Nova Scotia.

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 do 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 affairs of the Society. We assure you, dear brethren, of our hearty cooperation so long as the Glad Tidings of the Kingdom shall be 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, which we know is shared 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 forever 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.

RESOLVED, That we extend to our dear brethren at the Bible House our heart-felt 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 which Brother 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 has sent a thunderbolt through the very soul of the 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 a 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 Truth as applied to the Life and Character of Pastor Russell." We enjoyed blessed fellowship and hope good was done.

O.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 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 and Master, and like Him.

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 our 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 giveth, 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 whatever manner the Lord would seem to indicate as being 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 willingness to serve the Lord, the Truth and the Brethren.

WINNIPEG ECCLESIA.--Man.

ASSURANCES OF COOPERATION

DEAR BRETHREN IN CHRIST:--

We desire to convey to you our sincere Christian love and sympathy in this dark hour of bereavement. Seldom have joy and sorrow been so sharply intermingled; 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. Language cannot express the love of our hearts for our dear Brother.

Yet, dear Brethren, in humble and loving submission we say, "Thy will be done"; and as we stand beside that open grave, let us resolve that, come what

will, we, too, will be found ready and willing at all times to lay down our **[R6019 : page 382]** lives as meekly and as unselfishly as did he in defense of the Cause we all love so well. We assure you of our continued support and cooperation in the spreading of the Glad Tidings, and may we also hear the loving Father's "Well Done." NIAGARA FALLS, ONT. ECCLESIA.

HEARTY DESIRE TO CONTINUE SUPPORT

DEAR BRETHREN:--

At a special meeting called for the purpose of taking action on the death of our dearly Beloved Pastor, Charles Taze Russell, the following resolution was passed and unanimously adopted:

RESOLVED, That inasmuch as it has pleased our Heavenly Father in His infinite wisdom to take from our midst "that Servant," our Beloved Pastor and Brother, we desire to convey to you, the dear ones of the Bethel Home and Brooklyn Tabernacle, a full assurance of our loyalty, our confidence, our love and our prayers, and a hearty desire to cooperate with you in the faithful continuance of the defense of the Truth and of the Harvest Work so nobly and loyally carried forward by our dear Brother Russell.

ALBANY ECCLESIA.--N.Y.

FAITH HAS REASSERTED ITSELF

DEAR BRETHREN IN CHRIST:--

We were shocked and grieved to learn of our dear Pastor's death! For a time we were so shaken and unsettled that we did not know which way to turn, but that feeling has worn off, and *faith* has reasserted itself.

We rejoice that our Beloved Pastor has gained "the Crown of Life," and we would not wish to have him back to endure pain and weariness. We have faith that 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 sympathy **[R6020 : page 382]** 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:--

We desire to convey to you all an expression of our 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, assuring 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?

DEAR BRETHREN:--

We decided unanimously to continue our relationship as in the past with the WATCH TOWER BIBLE AND TRACT SOCIETY. 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 in this hour of special 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 to you I have said?"

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.

DEAR BRETHREN:--

The death of our dear Pastor, Charles T. Russell, created in us a state of gloom and sorrow that will long linger with us.

We are unable to express our sorrow and the loss we feel in the death of our dear Brother Russell.

We thank the Lord for this servant and for the message of Truth he has brought to us; and further do we thank Him that we were in that condition of heart and mind to receive that message.

Dear Brethren, we desire to extend our sympathies to all who are engaged at the Brooklyn Tabernacle, and to express our appreciation of your resolution to continue in the service of the Glad Tidings of the Kingdom. We assure you of our cooperation. We will therefore continue to look to the Lord, to cast our cares upon Him and to pray for you, as we have for our Beloved Pastor.

WILKESBARRE ECCLESIA.--Pa.

RE V.D.M. QUESTIONS

DEAR BRETHREN IN THE LORD:--

We are sorry that no one here could attend, in person, the funeral of our dear Pastor, but we can assure you, all of us were with you in spirit, and remembered you continually at the Throne of Heavenly Grace.

We are indeed glad to know that our dear Pastor had so arranged the affairs of the W.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 daily. We pray that you will also continue to remember us daily in your prayers. We also hope we may be served from time to time by the dear Pilgrim brethren, and that we may continue to share in the Harvest work under your direction.

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. HOUSTON CHURCH.--
Texas.

FINGER-BOARD AT THE CROSS-ROADS

BELOVED BETHEL FAMILY:--

At our prayer meeting last evening, with crushed hearts and tear-dimmed eyes, all gave expression as to the high esteem and loving appreciation for the many instructive and 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 he for many years endured the chilling blasts of persecution from a cold, unthinking clergy and their following. Thank

God for his ministrations of love and for the privilege of being associated with him!

To the dear Bethel family, so closely associated with our dear Brother in the forefront of the battle, we send our love, and assure you that we will always remember you at the Throne of Heavenly grace.

LONACONING ECCLESIA.--Md.

NEED TO WEEP FOR OURSELVES

DEAR BRETHREN IN THE ANOINTED:--

Though your loss and ours as well is very painful, yet how we can rejoice to know our dearly beloved Pastor, "That Servant," has finished his course in joy and has heard that "Well Done." A new man has been born in Zion, and the Highest Himself has established him. "It is the Lord; let Him do what seemeth good." Questioning not the wisdom, the love and the power of Him with whom we have to do, we need not weep for the departed, but for ourselves. How kind and loving our Heavenly Father has been to him, by permitting him to pass beyond the veil ere this dark night grows darker, ere the fiery furnace has been heated with sevenfold heat! How thankful we feel! Praise His holy name! How much greater will be the need "for the *tie that binds*"!

THE PRINCE RUPERT CHURCH.--B.C., Can.

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THANKFUL FOR PRIVILEGE OF COOPERATING

DEAR BRETHREN IN CHRIST:--

The Associated Bible Students here desire to express their Christian love and sympathy, especially to the dear Bethel Family, in this dark hour of bereavement.

Beloved Brethren, we will, indeed, 'continue to look to the Lord, and be of good courage!' We are most thankful for the great privilege of cooperating with you as in the past, and assure you of our prayers, and also of "our resolution to continue in the service of the Glad Tidings of the Kingdom, by the Lord's grace, *even unto death*."

We are so *thankful* our dear Pastor so arranged the affairs of the WATCH TOWER BIBLE AND TRACT SOCIETY, and we have full confidence that the Lord will continue to direct the Harvest Work till it shall be fully completed. Oh, what an *example* we have in our dear Pastor to lay down our lives "in the work of the Lord"!

MCLENNAN CHURCH.--Ont.

WHOSE FACE WE SOON SHALL SEE

BRETHREN THROUGHOUT THE WORLD:--

We express our thankfulness to God for the gift of the help and fellowship of our beloved Brother, Charles Taze Russell. We thank our Father for the blessed example of true Christian fellowship manifested in the wise and faithful steward now passed beyond the veil into the eternal blessedness of the Heavenly courts. We thank God for the love of a true brother in Christ, for the spiritual and material aid rendered without thought of self, for the wonderful privilege of being enlightened to know the riches of the inheritance in Christ, to appreciate the hope of the High Calling, to gain a heart knowledge of the love of Christ in its lengths, breadths, heights and depths. We sorrow as over the passing of our best earthly friend and benefactor, but we rejoice with joy unspeakable as we celebrate in our hearts the first Heavenly birthday of our beloved Pastor Russell. And now to God be the glory, the honor and the praise for all that He hath wrought in us all through this much beloved one whose face we all hope soon to see, shining in the light of immortality. In Jesus' name, Amen.

SCRANTON ECCLESIA.--Pa.

PRAYERS FOR THE WORK UNTIL THE END

DEARLY BELOVED BRETHREN:--

We wish to express to you in this dark hour of bereavement our sincere, heartfelt sympathy, and to assure you that we are praying for you and will continue until the end.

We are very grateful for all the assistance given us and ask the Lord's richest blessing 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.

[R6021 : page 383]

We are still firm in the Faith, and our eyes wait upon the Lord our God.--
Psalms 123:1,2.

"Blest be the tie that binds our hearts in Christian Love." Push on, dear brethren; fight the good fight of Faith, and let nothing come between us, no matter how severe, that will even scratch the link that binds us together!

LEXINGTON ECCLESIA.--Ky.

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REALIZE NEED OF CLOSER TIES NOW

BELOVED BRETHREN IN CHRIST AT BETHEL HOME:--

To you we desire to make known our deep heart sympathy in this hour of mutual grief. We shall miss our Beloved Pastor greatly; nevertheless we also greatly rejoice on his behalf, believing that he has passed beyond the veil, has experienced his resurrection change, and will be henceforth forever with the

Lord. "Precious in the sight of the Lord is the death of His saints."

We realize, dear Brethren, now more than ever, the need of clinging closer to one another, yet leaning fully on our precious Redeemer.

We assure you, not only of the great bond of sympathy, but our prayers shall ascend daily on your behalf, that our loving Father may guide and direct all those on whom the mantle of responsibility must necessarily fall the heaviest. SAN JOSE ECCLESIA.--*Cal.*

WILL PRESS WITH VIGOR ON

DEAR BRETHREN:--

Last night at our Praise and Testimony meeting a resolution was presented to the Class and unanimously adopted, to the intent that we will, as in the past, cooperate with you in every way we possibly can in the Harvest Work and toward the establishment of our dear Redeemer's Kingdom. In spirit we are with you during your sore trial. It is our determination to press with vigor on, and we surely will remember all of God's children, especially those at Brooklyn, at the Throne of Heavenly Grace.

Hoping that we shall shortly be with our Lord and Master on the other side the veil, we remain,

Your brethren by His grace, EASTON ECCLESIA.--*Pa.*

LONG STILL MORE FOR THE KINGDOM

DEAR FRIENDS:--

Just a line to assure you of our warmest love and sympathy. We did not write sooner, as we knew you must be overwhelmed with letters. Our hearts are sore; but we are determined to press on and finish the work our beloved Pastor so nobly began and carried on to the end of his career. His example is an inspiration to us; his death makes us long still more for the Kingdom. We trust by the Lord's grace to be faithful, so that we may have the privilege of meeting our dear Brother again, in the presence of the King. Be assured of our prayers and cooperation.

J. AND L. HUTCHINSON.--**Pa.**

GREATEST BIBLE SCHOLAR OF OUR DAY

DEAR BRETHREN:--

In the death of Pastor Russell we recognize the departure of the greatest Bible Student of our day, the channel through which God is speaking to His Church and to the world. We recognize in his books and literature an outline of God's Plan of Redemption, and we are determined to stand steadfast in the faith

and to bind about us more firmly than ever that wonderful chain of faith in God's Plan of Redemption. We shall go forth in the world in the confidence of that Plan to spread the Good Tidings of great joy which shall be to all people--Resurrection and Restitution--and to do it with diligence to the end that we may make our calling and election sure. LINCOLN CHURCH.--Neb.

WORK MUST BE KEPT ALIVE

DEAR FRIENDS:--

We deeply sympathize with you in the great affliction which has come upon you through the death of Pastor Russell, a man whose noble and exalted work in the ministry of Christ has set a shining example to the world, and whose memory will be a lasting spiritual stimulus to his many followers.

Pastor Russell's good work must be kept alive, and the *Overland Monthly* offers its pages to you for the publication of such articles as may help to this end.

In sincere and deep sympathy with your bereavement, we remain

Yours to command in our line of help,

OVERLAND MONTHLY.

WILL STAND SHOULDER TO SHOULDER

DEAR BRETHREN:--

We wish to give you the assurance that we will stand shoulder to shoulder in this dark hour, and gladly cooperate with you in carrying on the work to whatever extent it is possible for us to lend a hand. Quite a few of the friends have already expressed their determination to be more faithful and some have openly and publicly renewed their consecration before a huge audience in New York City Temple Sunday afternoon, Nov. 5.

We therefore pray that the memory of our dear Pastor may never fade, and that with this in mind you may, with the Lord's grace and assistance, terminate the work which yet remains for the Church this side the Veil.

HARRISBURG ECCLESIA.--Pa.

WORDS FAIL TO EXPRESS

DEAR BRETHREN:--

There comes a time to some of us when we realize that we are utterly unable to put into words the expressions we desire to convey, and this is just such an occasion.

The Providence Class desire to express to you their deep Christian love and hearty appreciation for the many blessings they have received through the ministrations of our dear, departed Pastor and colaborers at Brooklyn, and to

further state that it is their desire and purpose to cooperate with you in every possible way in the continuance of spreading the Gospel of the Kingdom.

May the Lord's richest blessing be with you as you continue to serve His cause and His brethren, is our prayer.

PROVIDENCE ECCLESIA.--**R.I.**

1915--ANNUAL REPORT--1916

**[Together with a Resume of the work of the
various Branches of the service of the Society.]**

WE feel sure that the dear friends everywhere are eagerly awaiting the Report for 1916. Our fiscal year ends October 31st. It may appear to some quite significant that it was on this very date that Brother Russell passed away, thus closing his earthly ministry with the end of the Society's business year. What more appropriate time could there be for us to turn aside for a little season and survey the Field!

In the heat and excitement of battle one cannot take much time to look about or to inquire what others may be doing or who may possibly be falling. Each soldier is on the alert to carry out the commands given by the great Captain of our Salvation; but the Lord loves all the true soldiers, and occasionally calls them aside for a little breathing spell and refreshment, thus preparing them for the next and more vigorous campaign. The Lord's people will greatly rejoice over the progress made during the year--Nov. 1, 1915, to Nov. 1, 1916.

Our Covenant with the Lord calls for a walk by faith. We are therefore not to expect to see the full results of our labors while on this side the veil, but our Lord is so loving and considerate that He frequently draws the curtain aside a little, that we may have a glimpse of the results following some of our labors of love. How such views rejoice our hearts!

The year 1916 has been a very eventful one in many ways. We need not mention here those events particularly connected with the falling of the "kingdoms of this world." They are written by the world's historians. Our interests are centered in the establishment of "the Kingdom of God," for which the Church has so long been praying. At the beginning of the year we were in a more or less expectant attitude, not knowing what new experiences the Lord might have in store. We were certain that He would supply us with the waters of Truth and lead us to certain victories, if we but followed closely. There was much polishing and buckling on of the Armor of God, and preparing for whatever might be ahead. No one thought of faltering--the prize appeared brighter, and the goal nearer. Those inclined to criticize us had prophesied that, as 1914 had passed, and as their interpretation of our understanding of the Scriptures had failed to come to pass, the work would soon come to naught. How little do they realize the power of the Spirit of God in the hearts of the consecrated! And how far short of the reality is their knowledge of our glorious hopes and prospects! Considering the conditions--the comparatively small army of thoroughly consecrated and the great tension under which the whole world is

straining --the results seem but little short of miraculous. But very few have become discouraged or have returned to their former pursuits.

THE COLPORTEUR WORK

Every well-equipped army is composed of several branches. The main branch is always the Infantry. It is the heavy fighting body, and the main reliance of every commander. 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 prevail notices a change in the numbers, yet these noble soldiers of the Cross "close up ranks" and move on steadily and unfalteringly. We doubt not that the Lord will greatly reward this noble band. They have stormed many a redoubt of the enemy, and have been mighty in the Lord's hand to the pulling down of strongholds of evil and prejudice and planting the good Seed of the Kingdom.

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 has been considerably 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 over 430 STUDIES, and 166 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.....	265,495
Total output of SCENARIOS.....	70,000
Total output of Booklets.....	110,000

Total 445,495

Moreover, these faithful workers were careful to encourage the reading of the STUDIES, *where they found them* already in the homes. A number were thus awakened to the import of present conditions, and some to active co-operation. **[R6021 : page 388]** Who can say what the yield may be when the Master of the Harvest shall show forth all the increase? May the Lord richly bless the dear

Colporteurs!

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 be moved more quickly. Its work for the past year compares very favorably with any other year of the entire Harvest campaign. Note the following figures:

Number 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 attendance.....	809,393

FREE LITERATURE

We might term this the Grenadier Department of the army. It seeks out the hiding places of the enemy, and endeavors to leave little "bombs" in every available place. The output for 1916 has not quite equaled that of 1915. We cautioned the friends to be much more careful that each "bomb" be properly placed, so that no waste be made. The amount of free literature thus distributed is almost beyond our comprehension. The total output for the year was 22,158,000 BIBLE STUDENTS MONTHLIES. To print these took over 598,000 pounds of paper, or 16 carloads. Who can estimate the number of strongholds of error which these "bombs" may have overthrown? But that is only an incidental feature of the work. The principal thing was the reflex action upon our own hearts. How we have rejoiced as we sought to carry the Message of Good Tidings to others and to free them from the shackles of error, even as we ourselves have been freed!

The friends will be glad to know that we have some very excellent Volunteer matter for 1917, prepared by Brother Russell. On page 396 of this WATCH TOWER will be found an item especially upon this subject. We desire to make a word of explanation here: It is not so much a question of how many shots are fired as of how many are hits. Note the cost of this year's output in the financial report. The paper for next year will cost us more than twice as much as formerly. In other words, we were fortunately able to purchase paper last year at 3-3/4c per pound. Next year it will cost us over 8c. This means that a dollar will not go so far now as fifty cents have gone heretofore. Therefore, it behooves us to be very careful to make every shot count and not to waste any. Better fire only five shots and make three hits than to fire twenty shots for the same number of hits. Noise

or number does not count. The shots only are effective. Therefore judge cautiously as to your needs, and be sure to use all that you order. We shall be pleased to have your orders as quickly as possible. The matter will be ready Jan. 1. "The World on Fire" is the leading article.

THE NEWSPAPER WORK

This had become greatly curtailed, owing to our dropping from the list many papers of small circulation, and further, to our policy of retrenchment necessitated by **[R6022 : page 388]** 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 secure fifty 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 use this for having the Truth spread broadcast 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 awhile, but he knew that the Lord was still at the head of the Harvest work. Later, with an astonishingly 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 rainfalls almost amounting to floods. What an 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 Colporteur 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 great battle of victory for the overthrow of 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 she will have her army in full battle array. Hence we, 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

Captain, it is well to take the oath 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 sides asking for information, and many are already in the 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 soon 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 sisters had loaned a book to a gentleman. He read it, became very much interested, and said that he would be glad to pay for as many books as the Class could loan. When informed that they could use 700, he promptly gave his check for the needed amount. A letter now going out to the Pastoral workers gives other interesting and helpful information to these dear collaborators.

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 opportunity of seeing the beautiful [R6022 : page 389] 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 are being operated mostly 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 for use. If any of the large Classes are 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 the DRAMA has witnessed to about twelve millions. 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 so many extra copies for samples and for supplying back numbers as formerly, but we are printing about 47,000 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 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, but 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 include more than half the names it should. 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 who 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..... 134,849

Letters and cards sent out..... 152,944

You will observe that last year's report closed with a loan to balance the account. Therefore the report for the 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	
Bureau, etc.....	60,596.74
For the Blind.....	845.00
For the various Conventions	1,985.36
Pastoral work.....	269.60
For the Foreign Fields...	32,850.23
Paid on loan.....	20,000.00
Leaving a balance on hand to	
commence the year.....	2,211.57
-----	\$149,726.21

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--lay plans and make contracts-- 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 solicitation. We know that all 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. **[R6023 : page 389]** 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."--**Numbers 6:24-26**.

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--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 which the 'present truth' inspires, that 'a little one is able to chase a thousand, and two to put ten thousand to flight.' (*Deut. 32:30.*) Although 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 band of Harvest workers is busily engaged (some giving all their time and others able 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 that dignity which the Lord sees in **[R6023 : page 390]** their humility and self-sacrifice. Missionaries? No, say the world and the nominal Church, *ours* are the missionaries, who go to foreign lands. Yes, says the Lord, these are My missionaries, charged with a grand mission--to 'gather My saints together unto Me; those that have made a Covenant with Me by sacrifice.' They 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 so well as we would have liked, and might have been discouraging rather than encouraging, some years. But the past year has been so favorable, and the responses already received to the suggestion in a recent TOWER have been so encouraging, that we have concluded to report each year hereafter, good or bad. We accordingly 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 January 1, 1886. \$516.17

"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, 1891, 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 have shown a debt owing; but five friends of the Cause subscribed the balance so as to permit us to start the new fiscal year, beginning Dec. 1st, free from debt.

"Tracts published and distributed..... 841,095"

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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 colaborers 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? Surely not! We should expect it to continue until every member of the Kingdom class is fully gathered unto the Lord! 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 as this time. "Meat in due season" means the Message of the Kingdom to the Church, given at the time the Lord intended it should be given. The fact that the messenger has been gathered into the Kingdom should in no wise affect the Message, which remains with the Church as food and to be handed out to other hungry ones, until every one of the Lord's little ones has been gathered into the Kingdom.

Who, then, will proclaim the Message? We answer, Every truly consecrated child of God who appreciates his or her privilege. All who are begotten and anointed of the Holy Spirit are commissioned to do this work. (***Isaiah 61:1-3***.) The Message of the Kingdom has been put in such form that everyone who possesses the Master's Spirit may use it for his own blessing and for the blessing of others. Our full consecration to the Lord means that all of our money, our time, strength, influence, everything, is devoted to His Cause. Whatever natural qualifications we thus have for serving the Lord provide an opportunity for us to serve in whatever place 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 hungry ones the precious Food contained in the Six Volumes of SCRIPTURE STUDIES. Evidently such food is all-sufficient for anyone to make his calling and election sure.

The Pilgrim brethren will continue to make their usual visits to the Classes to aid, to teach and comfort them, and to serve the public as opportunity affords.

Pastoral Workers will find much to do 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 cooperate 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 character-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 world cannot intelligently read and understand the Bible, but can read and understand the daily life of Christians with whom they come in contact. "Actions speak louder than words." As the Lord continues to provide the money, so shall the Society continue to use it for the promulgation of the Gospel, looking for and expecting Divine wisdom and guidance in the proper use of it.

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 any work. How, then, may 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:

[R6024 : page 390]

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 **[R6024 : page 391]** 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 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" to 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 with us 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 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 'so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.'"

[R5995 : page 391]

ECCE HOMO!

[In loving remembrance of Pastor Russell and his Ministry.]

"Loved and hated! Revered and reviled! Spurned and courted! Flattered, defiled! With never a falter and never a frown He kept to his moorings, and laid his life down In *the place where God put him*. What more can be said For soldier or hero? For living or dead? He wept with the anguished; he smiled with the

glad: He lifted the fallen; he heartened the sad; He pitied the sinner, inspired the saint; He strengthened the feeble, recovered the faint. God gave him a Message-- he gave it to men: He patiently told it again and again.

"When men's eyes were blinded and ears could not hear, And men's souls were stunted by folly or fear, When minds were beclouded by dullness or doubt He maneuvered the Message and turned it about Till 'the wayfaring man, tho a fool,' could behold And hear the glad Gospel he patiently told. And yet will like rabble as stood by the Cross, Not knowing their folly, not sensing their loss, Flouting and scouting and wagging their head, Stand by in contempt while we weep o'er our dead, Dishonoring the prophet of this, their own time, And crowning him saint *when the World sees their crime*.

"Behold *now* the Man?--Or wait world-old way To pay him the tribute we owe him *today*? Stand reverently *now*, with uncovered head, And look on 'that Servant' and honor the dead! A Man has gone from us, leaving none in his place, Yet his Message of Truth men can never efface. He'd the mind of a master, the heart of a child, The courage of Caesar, a soul undefiled. He'd the love of a father, a shepherd's kind care, The faults of a human and sympathy rare. He lifted a standard and held it up high. He lived--ready to live and ready to die!"

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THE HOLY CITY

--DECEMBER 17.--**REVELATION 21:1-4,22-27.**--

THE NEW JERUSALEM--THE NEW SPIRITUAL GOVERNMENT
OF THE MILLENNIAL AGE--THE NEW HEAVENS AND EARTH
SYMBOLIC EXPRESSIONS INDICATIVE OF NEW CONDITIONS
TO PREVAIL UNDER MESSIAH'S RULE--THE NEW SPIRITUAL
GOVERNMENT TO BE INVISIBLE--IN ANOTHER FIGURE
CALLED THE TEMPLE OF GOD--THE EARTHLY REPRESENTATIVES
OF THE MESSIANIC KINGDOM--THOSE WHO
WILL CONSTITUTE THE HEAVENLY PHASE.

**"Behold, the Tabernacle of God is with men,
and He shall dwell with them, and they shall be
His peoples."--Verse 3 . R.V.**

PARADISE, the Garden of God, was applicable as a name to Eden, where our first parents resided while they were still in harmony with God--before their disobedience. The same name is Scripturally applied to the new earth when Restitution blessings shall, during the Millennium, have brought it to perfection as the abode of those who under Divine favor shall then prove worthy of life everlasting.

It was to this Paradise that the Apostle Paul was in vision "caught away" when given a glimpse of various features of the Divine Plan, not then due to be understood by the Church in general--"things not lawful to be uttered." (2 **Corinthians 12:4.**) The Apostle St. John was similarly caught away in vision, and shown some of the wonders of the Paradise epoch. But these were only in symbols, which he was permitted to report, and which have been comparatively misapprehended, until now, in the Lord's due time, the Holy Spirit is guiding His people into the Truth of this subject, as well as upon others; for "the time is at hand," and the information is "meat in due season" for the Household of Faith.

Elsewhere this Paradise of the future is referred to by the Apostles as "the third heaven," and as "a new heavens and a new earth." (2 **Corinthians 12:2; 2 Peter 3:13.**) They are not referring to new planets, nor to heavens ranged one above another, as many have supposed, but to the third of three great periods of time, beginning with man's creation and extending into the illimitable future. The first of these periods, termed the first heavens and earth--the old order of things--passed away with the Deluge of Noah's day. The second period, "the heavens and the earth which are now," the present order of things, are reserved of God to pass away with a great symbolic fire of trouble--revolution, etc.--which will utterly destroy the present spiritual powers and the present social

arrangements.--**2 Peter 3:6,7; Galatians 1:4; Zephaniah 3:8,9.**

The third great period is to be a "world without end," under Divine administration. This will be the third heavens and the third earth, or the new heavens and the new earth, which will differ from the present condition of things in that they will be righteous! whereas the present arrangement is imperfect, unrighteous. The "new heavens" will consist of the new spiritual ruling powers of the future--Christ the Head, and the Church His Body. The present heavens consist of the nominal religious systems which, while claiming Christ for their Head, nevertheless bow in a very large degree to Antichrist, "the god of this world," "the prince of this world," "who now worketh in the children of disobedience," and who is captivating and blinding the whole world, with the exception of the few whose eyes of understanding have been opened, who are under special blessing and leading, who are taught of God--the Little Flock, "heirs of the Kingdom."--**Ephesians 2:2; 2 Cor. 4:4.**

"THE PARADISE OF GOD"

It is to this new heavens and new earth condition, this Paradise of God, that today's Study introduces us. As the "new heavens" do not mean a new place for God's Throne, so the "new earth" does not mean another planet. The "new heavens" are a new condition, the spiritual power and control of Christ and His glorified Church; so the "new earth" means a new social order on this planet--"the new heavens and earth"--constituting the world to come--"wherein dwelleth righteousness." (**2 Peter 3:10-13.**) The declaration of our lesson is that the former heavens and the former earth--which are now--will then have passed away and will be no more. All present institutions are to perish utterly in the great Time of Trouble with which this Age is very shortly to end.

"And there shall be no more sea." As we have already seen, the sea is a symbol for the masses of people in a restless and unstable, anarchistic condition--just as the land represents the social order, and as the mountains represent the kingdoms of the present time. As there is no reference to the physical earth and the physical heavens being destroyed, so there is no reference to the physical sea being obliterated. The symbol signifies that under the new arrangement, under the control of the new Heaven--spiritual powers--the reconstructed social order will be so satisfactory, so complete, so thorough, that there will be no more sea class--no more restless people, no more dissatisfied masses, no more anarchists. Everything will be reduced to law and order; and under the new regime law and order will secure justice to every creature, obliterating the differences of wealth and power as they now exist.--**Isaiah 2:12-22.**

THE NEW JERUSALEM

In the symbolism of Scripture a city represents a government; as, for

instance, symbolic Babylon is denominated "that great city [government] which ruleth over the kings of the earth." (**Revelation 17:18.**) The New Jerusalem symbolizes the new spiritual Government of the Millennial Age. It is not earth-born; it is not reared by men; but, as pictured in today's Study, it descends from God out of Heaven. That is, it is spiritual in every sense of the word--of God and not of men. It is for this Kingdom, this Government, that our Lord taught His disciples to pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven."

The declaration that the City is adorned as a bride for her husband implies its beauty, grandeur and perfection, as a bride's adornment on such an occasion is particular and elaborate to the last degree. Additionally, the statement reminds us that in the government of the future the world's judges are to be the saints selected throughout the Gospel Age and qualified through faithfulness in trial and tribulation. (**1 Cor. 6:2.**) In the Scriptures these are frequently called "the Bride, the Lamb's Wife" and Joint-heir in the Kingdom.

We are not to think of this Holy City as being composed of literal stones, coming down through the air. On the contrary, we are to remember that the saints of the Gospel Age are "living stones," as the Apostles explain. (**1 Peter 2:4-7; Ephesians 2:19-22.**) This glorious City will not be visible to the natural eye. Neither Christ nor the saints in glory can be seen of men. Only those who are changed from human to spiritual nature will see these matters in full. But the whole world will quickly be made aware of the fact that a new Government has been instituted--a government of righteousness and all power--and that thereafter whosoever doeth righteousness shall be blessed, but that whosoever doeth evil shall be punished proportionately.

[R6024 : page 393]

The entire Gospel Age has been devoted to the preparation of this New Jerusalem. As a whole, it comprises all of the saints, from our Lord Jesus Christ down to the last member of the Church. Not until all of the members of the Body of Christ have been chosen, found faithful, fitted and prepared for their places will this City of God descend to earth in power and come into possession or control of the earth. The coming of the New Jerusalem to the earth is the symbolic representation of the establishment of God's Kingdom in the earth; for a city is a well-known symbol representing government, control. Thus Washington City represents the United States government; Petrograd, the Russian government; Paris, the French government; Rome, the Italian; Berlin, the German; London, the British; etc.

THE GLORIFIED TEMPLE

The **third verse** of today's Study associates this City with the other figure of a

symbolic Temple which the Lord is now preparing, and of which the saints will constitute the "living stones" and "pillars." It is declared that the Tabernacle of God [His Dwelling] shall be with men in this City [Government or Kingdom]. It will be His Temple; and the world of mankind will approach God in it, to receive the Divine blessings, just as Israel approached the typical Tabernacle and the Temple in their typical religious services. Thus God, represented in His Church--The Christ, Head and Body--will dwell with the world of mankind during the Millennial Age, and they shall be His people; that is to say, all mankind will be treated from the standpoint of reconciliation. The Propitiation-price for the sins of the whole world having been paid, and the due time having come for the manifestation of Divine favor, all peoples shall be treated as the Lord's people. None of them shall be treated as aliens, strangers, foreigners from God and His promises.

While the Millennial Kingdom will be the Kingdom of God's dear Son, it will also be the Kingdom of God; for God's dear Son and His Joint-heir, the Church, will be in absolute accord with the Father; and all that shall be done under their control will fully and completely represent the Divine will respecting men. Nevertheless, it will be a Kingdom separate from the remainder of the Universe, as the Apostle Paul indicates. (**1 Cor. 15:24,25,28.**) "He must reign until He hath put all enemies under His feet....And when all things shall be subdued unto Him, then shall the Son also be subject to Him that did put all things under Him....Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father"--at the close of the Millennial Reign.

THE WORK OF THE KINGDOM

Since God is the Author of all the blessings of Redemption and Restitution, and since every good and every perfect gift cometh down from Him, the record appropriately declares that "God shall wipe away all tears from their eyes"--the eyes of mankind. Though Christ and the Church will do it, nevertheless the Heavenly Father will be recognized as the First Cause, the Fountain of Blessings. The wiping away of tears implies a gradual work, such as we see shall be the process of that glorious time. At the beginning of the Messianic Reign mankind will not be exempt from weakness, trial and difficulty; but as they conform to the laws of the Kingdom all cause for distress will gradually pass away; and the Restitution blessings will gradually lift them out of death into perfect life.--**Acts 3:19-23.**

In **verse 4** the work of the whole Millennial Age is summed up in a few words. What a glorious sunburst of blessing is in these words! What a grand fulfilment of St. Peter's declaration respecting the Times of Restitution! This declaration, however, applies to the very end of the Millennial Age rather than to

any previous part of that Age; for other accounts show us unmistakably that there will be imperfections, chastisements and stripes throughout that Age, while mankind are being lifted up. As our Lord expressed it, the raising up of mankind throughout the Millennium will be a "resurrection by judgment" --chastisements, disciplines.--**John 5:28,29**. R.V.

Even at the close of that Age, as we are shown in another pen-picture of that time, there will be a severe trial and testing to demonstrate to what extent the enforced obedience of the Messianic Reign shall have rightly affected the hearts of those who experience its blessings, so that they shall love righteousness and hate iniquity. (**Revelation 20:7,8**.) In that final test any who shall manifest that his heart contains anything aside from loyalty to God and to the principles of righteousness shall have his part in the Second Death.

Verse 5 comprehends the entire Millennial Age. Our Lord Jesus Christ, then in the Throne of earth's dominion, declares, "Behold, I make all things new." This expression does not relate merely to rocks, trees, etc., but to the great work which our Lord undertook; namely, the regeneration of humanity--of as many of Adam's race as will, under favorable conditions of knowledge, develop characters in full accordance with the Divine will. The end of the Millennial Age will see the work completed. All of the wicked--all who will not hear the voice of that Prophet, Teacher, King--will be cut off from amongst the people in the Second Death. But all the willing and obedient will be made new, brought to the complete perfection contemplated in the original Divine Plan.

THE HEAVENLY CITY RESPLENDENT

Here our Study turns to a consideration of the City, the glorified Church, the Kingdom class, those who during the Millennial Age will be "Kings and priests unto God, and reign upon the earth" for "a thousand years." (**Revelation 1:6; 5:10; 20:4,6**.) This City class, the glorified Church, it is declared will have need of neither sun nor moon. Nothing in this statement indicates that the world will not both need and have sunlight and moonlight during the Millennial Age and subsequently.--**Psalms 72:5**.

While it will be true that the Church, as spirit beings, will not need the literal sunlight and moonlight, nevertheless this is not the thought of **Verse 23**. Both sun and moon here are symbolical, as in **Revelation 12:1**. The sun signifies the light of this Gospel Age. The moon signifies the typically reflected light of the Gospel in the Law and the Prophets of the Jewish Dispensation. The glorified Church will have no need of the light which in the present time she so much enjoys through the Word and the Spirit. Instead, she will have a much more excellent glory. To this St. Paul refers when he says, "Now [with all the light, privileges and opportunities which we enjoy, as respects the representations of

God through the Law and the Prophets and through the instructions and leadings of the Spirit in the present Age] we see through a glass darkly, but then face to face; now we know in part; then we shall know even as we are known."--**1 Corinthians 13:12.**

The Church, the Temple of God, will be so filled with all the fulness of God, when made like her glorious Lord (**1 John 3:2**), that nothing could add to her blessings of knowledge and Divine favor. She will be so filled with the glory of God that from her, as from her Lord and Head, shall proceed the light of the glory of God, which shall heal and bless the world during the Millennial Age. This is the Sun of Righteousness to which our Lord referred in **Matthew 13:43**: "Then shall the righteous [**R6024 : page 394**] shine forth as the Sun in the Kingdom of their Father"-- our Lord Jesus, the Head of the Church, of course being included. The Prophet mentions the same Sun of Righteousness, saying, "The Sun of Righteousness shall arise with healing in His beams." (**Malachi 4:2.**) Nevertheless we are not to lose sight of the fact that Christ is the Head of the Church, even as the Father is the Head of Christ Jesus. (**1 Cor. 11:3.**) Hence the Lord God Almighty and the Lamb will always be an inner Temple in this great Temple which God has provided for the world's blessing during Restitution Times.--**Verse 22.**

THE BLESSINGS SHED FORTH UPON MANKIND

When this Sun of Righteousness shall shine forth, its blessings of healing, refreshment and life--mental, moral and physical--shall fall upon all mankind; and the nations shall walk in the light therefrom. Old MSS. do not contain the words "of them that are saved" (**Verse 24**). Indeed, it is because the nations are NOT SAVED that they need this special light during the Millennial Age, in order to their enlightenment, their salvation, their Restitution. Nor do the words "and honor" occur in old MSS. "And the kings of the earth do bring their glory into it."

The expressions, "nations" and "kings," are not to be understood as signifying that during the Millennial Age the world of mankind will be divided into nationalities and kingdoms as at present. The word "nations" here signifies peoples, and is intended to show that all peoples, not merely the Israelites, will be thus favored under God's Kingdom. The word "kings" represents those princes, or chief ones, who during the Millennial Age will be the representatives of the Heavenly, spiritual, invisible Kingdom of Christ.

These princes, as we have already seen, will be Abraham, Isaac, Jacob and all the faithful Prophets of the previous Ages, who loved God before the Call to the Kingdom and to the Bride class went forth. Therefore they cannot be of the Bride class; but because of their faithfulness they will be the princes whom the

Lord will establish in all the earth. First, however, He will make them perfect human beings and will qualify them for their office, as a reward for their faithfulness to God in the dark times in which they lived--their manifestation of love for righteousness and their trust in the Omnipotent One.--***Psalm 45:16; Hebrews 11:39,40; Luke 13:28.***

The bringing of their glory into the City, the Kingdom, signifies their acknowledgment of this Heavenly Kingdom, their rendering of tributes of praise, thanksgiving, worship and obedience to it as God's Agency. This rendering of glory to the Kingdom will continue throughout the entire Millennial Age; for the princes throughout the earth will make known to the peoples that not in their own name or authority do they rule and execute judgment and establish righteousness, but in the name of the glorified Christ, Head and Body, whose representatives they are. The result will be that all peoples will ascribe honor, praise, majesty and glory to the Lord's Anointed, through whom Redemption and Restitution is being accomplished.--***Verse 26.***

Then, in consideration of the fact that this book of symbols, while relating to the future, is addressed to God's consecrated Church of the present time--The Elect --and in view of the fact that this message would be more or less understood by those who would seek to make their calling and election sure to a part in the glorious New Jerusalem, ***Verse 27*** is added, declaring that "in nowise shall there enter into it anything that defileth, neither whatsoever worketh abomination nor maketh a lie; but they which are written in the Lamb's Book of Life."

The Lamb's Book of Life we must understand to include only those who attain to the position of joint-heirship with Christ, those whose names are written in Heaven during this Gospel Age and who are faithful to their Covenant. (***Psalm 50:5.***) What an incentive we have here to faithfulness! What a warning against the slightest sympathy with anything unclean, untrue, or in anywise contrary to the Divine standard of holiness! If we appreciate the glorious Divine provision for the Church and for the world, these promises will have their influence upon us; and under that influence we shall strive to keep our garments unspotted from the world, to be without spot or wrinkle or any such thing, that thus we may abide in our Lord's love, and in the due time be "meet for the inheritance of the saints."--***Col. 1:12-14; Heb. 4:14-16.***

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"UNTO US A SON IS GIVEN"

--DECEMBER 24.--**ISAIAH 9:2-7**--

A PICTURE OF MESSIAH AND HIS MILLENNIAL KINGDOM--
DARKNESS

STILL MEASURABLY COVERS THE WORLD--THE LIGHT
OF THE WORLD SHINING FROM CHRIST AND HIS FOLLOWERS
--THE RISING OF THE SUN OF RIGHTEOUSNESS TO SCATTER
THE DARKNESS--THE WORLD TO BE CLEANSED FROM
ALL OPPOSITION TO THE DIVINE GOVERNMENT--MESSIAH
TO BE THE AGENCY THROUGH WHICH EARTH'S CLEANSING
AND LIGHTING WILL BE ACCOMPLISHED.

**"For unto us a Child is born, unto us a Son is given, and the
Government shall be upon His shoulder; and His name shall
be called Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace."--Verse 6 .**

WE AGREE with Leeser's translation of the Old Testament that the *first verse* of the chapter from which today's Study is taken should properly be the *last verse* of the preceding chapter--that the *second verse* of our lesson begins a new topic. With it, therefore the Study for today properly begins.

Verse 2. After the Hebrew idiom this statement pertaining to the future reads as if it related to something in the past--just as in **Verse 6** we read, "Unto us a Child is born," whereas Jesus was not born at that time nor until several centuries later. The promised great Light is not yet shining upon the people. Mankind still dwell in the land of the Shadow of Death. The shadows of the demoralized, sinful, dying condition of Adam's race affect all of life's interests for the whole world of mankind. As the Apostle explains subsequently, "The whole creation groaneth and travaileth in pain together until now."--**Romans 8:22**.

We are still in the time when "darkness covers the earth [civilized society], and gross darkness the people [the heathen]." True, there is a measure of light in the world. True, also, that light emanated from our dear Redeemer, His words and His works; and it still shines forth from all who are truly His, all whose hearts are illuminated by His promises and His Spirit. But this is not the light which is to scatter all of earth's darkness and to cause all mankind to appreciate the glory of God. It is merely "the light that is in you"--in believers. It is a light of faith, a light of hope, a light of love ignited in the hearts of the Little Flock, who shine as lighted candles in the world and who are admonished to shine brightly.

Our Lord's light shone into a little corner of the world called Palestine: and from His lamp many followers have **[R6024 : page 395]** lighted their lamps. To these the Master's instruction is, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven"; "Put not your light under a bushel, but upon a lampstand, that it may give light unto all in the House." But He adds, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved."-- **Matthew 5:15,16; John 3:20; 2 Cor. 4:4.**

THE TRUE LIGHT OF THE WORLD

That the True Light is not now shining, that the Sun of Righteousness has not yet arisen with healing in His beams, is fully evidenced by the gross darkness of heathendom and by the lesser darkness of Christendom. In proportion as Jesus' true followers have kept their lights trimmed and burning, in that proportion a measure of light has spread throughout the world. But all this is merely the shining of light in the midst of darkness and at the present time and under present conditions a light wholly inadequate to dispel the night and to bring in the glorious Day for which the whole creation groans and waits. That glorious Day cannot come until the Lord shall first have found the members of His Body, who together with Himself shall constitute the Sun of Righteousness. --**Malachi 4:2; Matthew 13:43.**

The glorious prospect is that very soon the Church of Christ will be completed, that soon the Sun of Righteousness will shine. Soon its rays will light the uttermost parts of the earth. Then ultimately every child of Adam, sharer in his curse, shall be a sharer in Messiah's great work of blessing by being brought under the influence of that great Light which will constitute the Millennial Age a Day of glory and of knowledge of the Lord--the Golden Age of prophecy.

The prophecy of **Verse 2** of our Study goes beyond the living of that time and assures us that the Light will shine to those who are in the shadow of death--those who are in Hades, in darkness. Upon every member of Adam's race the light must shine; for Christ hath tasted death for all. As all of Adam's children were condemned before their birth, so Christ died for all, and the majority before their birth. As surely as they shared in the curse that came upon Father Adam, so surely will they receive a blessing from the redemptive work of our Lord Jesus Christ.--**Romans 5:17,18.**

MULTIPLICATION BY RESURRECTION

Verse 3. "Thou hast multiplied the nation, thou hast increased their joy; they joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil." This, the Revised Version rendering, is evidently the correct one. This pictures the world of mankind during the Millennial Age, brought forth from the

bondage of death, released from the Adamic curse, rejoicing as those who are dividing a spoil--sharing in something which is not theirs, something which has fallen to them. It will be just so. The blessings of the Millennium will be distributed as Divine bounty; the curse will be rolled away; the Sun of Righteousness will shine for all with healing in His beams, bringing Restitution to all; and none will forfeit the blessings except those who wilfully refuse them and who do despite to God's favor.

The same is true now to those who receive Divine mercy. It is a gift; they can do nothing for it; they are merely assured that they are forgiven. The difference is that now only a very few have the eye to see, the ear to hear and the heart to appreciate God's mercy as it is told us in the Good Tidings which can be understood only by the hearing of faith. By and by, after the selection of the elect class, the Church, sight and knowledge will largely take the place of faith. The world will then realize the grace of God in Christ Jesus, forgiving their sins and providing them with life everlasting if they will accept it; and they will rejoice to divide the great spoil, the great gift of God.--**Romans 6:23**.

Verse 4 delineates the cause for this rejoicing. It will be because the great oppressor, Satan, will no longer have control. His yoke of sin, sorrow, pain and death, his rod and his staff of affliction and slavery, will be broken forever, as the Lord explains. (**Revelation 20:1-3**.) The victory over the Adversary is not to be a slow and gradual one, not to be accomplished by missions or any human power; but the Lord Himself will interpose His Power, "as in the day of Midian."

THE ANTITYPICAL GIDEON'S BAND

The day of Midian was the day when Gideon and his little band of Israelites met the hosts of Midian. (**Judges 7:15-22**.) Suddenly, at the breaking of the pitchers and the blowing of the rams' horns, the Lord overwhelmed the powerful enemies of His people and granted them a miraculous deliverance. Gideon evidently prefigured our Lord Jesus; and his little band prefigured the Little Flock of Christ--the saints, the Very Elect. It was after the testing, the sifting, of Gideon's little band that the Lord granted the great deliverance. Thus will it be at the end of this Age. As soon as the antitypical Gideon's Band, the Royal Priesthood under the captaincy of their Lord Jesus Christ, shall have given their Message and shall have let their feeble lights shine out, the Lord will grant the great victory for truth and righteousness through a Time of Trouble which will eventuate in the binding of Satan and the release of all the oppressed.

We read of the grand consummation, the end of sin and trouble, in **Verse 5**, which Leeser translates thus: "For all the weapons of the fighters in the battle's tumult and the garments rolled in blood shall be burned, become fuel for the fire." The interpretation of this figurative statement is that all of the weapons of

Satan, all the accessories of sin and death, everything that pertained to this great conflict between righteousness and unrighteousness which has prevailed in the world for centuries, shall be utterly destroyed. The picture shows us the world cleansed from every evidence of opposition to the Divine Government and the Law of Righteousness, and accords well with the statement in **Revelation 5:13**.

HOW WILL IT BE BROUGHT ABOUT?

Verse 6 gives us the explanation of the process by which the foregoing prophecy of blessing and release from the oppressor shall be accomplished. The Lord would draw the attention of all having the hearing ear to the fact that no such blessing and enlightenment could be possible until first Messiah should come. He would also show that Messiah would be born after the manner of mankind, but would nevertheless be the Son of the Living God.

How beautiful, how simple, is the entire statement from the standpoint of faith! Yet how possible it is for the wisdom of this world to stumble over even such simple statements as these, and to claim, as Higher Critics do, that this prophecy was wholly to the Israelites of Isaiah's day, and that the promised one was King Hezekiah! Blessed are our eyes if they see, and our ears if they hear, the true meaning of this prophecy and thus permit us to recognize in it the Messiah, the Sent of God, Immanuel-- "God with us"--to be the great Deliverer and to accomplish for us all the wonderful things which God hath promised by all the holy Prophets since the world began, confirming His Promise made to Abraham: "In thy Seed [R6024 : page 396] shall all the families of the earth be blessed."--**Acts 3:19-21; Genesis 12:3; Galatians 3:8,16,29**.

Continuing, the prophecy pictures the Child grown to manhood, and the government placed upon His shoulders --the responsibility falling upon Him as a royal mantle from the Heavenly Emperor, Jehovah. The prophecy steps over the earthly trials and sufferings of our Redeemer, the Head, and of the Church, His Body, throughout this Gospel Age. It ignores the names Beelzebub, Prince of devils, Man of Sorrows, etc.; and it points us to the complete and glorified Messiah at His Second Advent, as viewed from the standpoint of Jehovah and from the standpoint from which ultimately the whole world shall recognize Him, when every knee shall bow and every tongue confess to Him, to the glory of the Father.

"HALLOWED BE THY NAME"

A name stands for or represents the character, disposition, qualities or powers of an individual. Thus all these names, these titles, given to our Lord in **Verse 6**, represent His majesty, dignity, power and glory. Our Lord is already recognized by His true followers, who know Him as the most wonderful Counselor. No other counsel, no other teaching is like His. The world in general has yet to learn

this fact respecting Him; but before the close of the Millennium it will be generally known. If after mankind shall have confessed Him as the wonderful, wise Counselor, Guide, Teacher, any of them shall then wilfully and deliberately ignore and reject His teachings, and shall sin wilfully and intentionally, such must die the Second Death.

Our Lord Jesus is recognized now by His true followers as the Mighty Lord, the Mighty God, but not as the Father. (**1 Cor. 8:6.**) He is the Father's Representative, Voice, Mouthpiece, the well-beloved Son whom the Father has clothed with glory, honor and immortality, and given all power in Heaven and in earth necessary to the accomplishment of the great work entrusted to Him, His fitness for which He demonstrated by His love and His loyalty even unto the death of the Cross.

Our Lord Jesus will be the Everlasting Father of the human race in the sense that Adam, their father, failed to give them life, and that our Lord redeemed Adam and all his posterity, thus becoming the Author of everlasting life to all who will obey Him. This will include all of the human family that will attain to everlasting life, except the Church class of this Gospel Age, who are chosen from out the world and begotten of the Heavenly Father to a new, spiritual nature. (**1 Peter 1:3.**) These spirit-begotten ones are separate and distinct from the world, and are Scripturally designated the New Creation. They are spoken of as the brethren of Christ in one figure, and as His Bride and Joint-heirs in another, but never as His children. To the world, however, He will be the Everlasting Father, or Life-giver through whom they may have everlasting life--life to all eternity--if they will become obedient to Jehovah's arrangements.

Another of our Lord's titles shall be that of the Prince of Peace. While His Kingdom will be introduced by the great Time of Trouble such as never before was, the trouble will not be of His producing. It will be the legitimate result of the wrong course of sin and selfishness fostered by the great oppressor, Satan. The Prince of Peace will subdue all enemies, all sin, all unrighteousness, all insubordination to the Divine will. He will neither fail nor be discouraged. Nothing shall hinder the accomplishment of this great mission entrusted to Him by the Father. His love of peace shall not hinder Him from dashing the nations to pieces as a potter's vessel, in order that righteousness shall be established upon a firm and sure foundation.--**Psalms 2:9; Revelation 2:26,27.**

"UPON THE THRONE OF DAVID"

Verse 7. The word David signifies beloved; and the kingdom entrusted to King David was God's Kingdom in a typical form, which was never to pass away. (**1 Chronicles 29:23; 2 Samuel 7:16.**) It was maintained by the Lord down to the time of Zedekiah, when we are told that the crown and the scepter of

authority and power were removed to be overturned until He should come whose RIGHT it is.--***Ezekiel 21:27.***

Our Lord in the flesh, as a descendant of King David, was the legitimate Heir to that Kingdom of David which was to have no end. But instead of establishing His Kingdom at His First Advent, He declared, "My Kingdom is not of this world"--not of this Age, not of this Dispensation--and began the selection of the Little Flock who in the world to come--the Millennial Age--will be His joint-heirs and associates in the Millennial Kingdom. This work of selecting the Church--the kings, rulers, priests--has since been in progress; and we have the assurance of God's Word that it will reach a final and glorious consummation worthy of our God.

When Christ and the glorified Church shall reign over the earth, their Rule will be the continuation or exaltation of the Kingdom of God which was begun in King David and Natural Israel. This greater David, this greater Beloved of the Father, full of grace and truth, will establish righteousness in the earth with judgment-- with punishments for wrong-doing and rewards for right-doing. "The zeal of the Lord of Hosts will perform this."



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